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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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T. J. HUDSON ON SPIRITUALISM.

A Critical Review, and Reply to the Assumptions of the Noted Author, by Leo Miller, of Chicago.

Thomas Jay Hudson, LL. D., in his famous work on Hypnotism, entitled, "The Law of Psychic Phenomena," asserts on the authority of the new science that the disembodied spirit of man is forever barred from communion in any possible manner with mortals of earth. The gates of Paradise swing inward only, and when once over the threshold they close against him for all eternity. Spirits, he claims, have no hypnotic powers as mortals have, and cannot impart knowledge to, or exercise guardianship over, dwellers in this vale of tears. The heavens are sealed against us forever. We are left to work out our own salvation unaided by any influence from above. With one fell stroke from the hand of a merciless new science he shatters the hopes of the world. The millions who believe in the communion of spirits, the millions more who believe in the ministry of angels, and the countless millions who religiously believe the Bible and so-called sacred books as containing revelations from the unseen world, are all victims of delusion and superstition! This is a dreadful blow to the faiths and religious hopes of mankind. I wonder if the learned Doctor feels happy with his iconoclastic work? If he be right and all the rest of the world wrong, why need he disturb our cherished beliefs with his pitiless science? Such beliefs are harmless at worst, and they certainly do credit to man's heart. It elevates the soul to even fancy that loved ones gone before watch over and bless us with emanations of love and sympathy from their purer life. It is ennobling to man to cherish the belief that the dear God employs legions of angel spirits to minister to his children dwelling in the darkness of a material world; and that these celestial beings ofttimes reveal the will of the Most High through the inspired lips and pens of prophets, saints and seers. O, Doctor, please allow us to cherish this pleasing faith, if it be only a fancy, a dream; time enough to wake when we find ourselves imprisoned behind the gates of your heavenly Zion.

But is it not quite possible that, with all his learning and science, Doctor Hudson himself may be mistaken, and that the universal faith of mankind is founded in a blessed truth after all? I think so, and I will endeavor to prove it.

Doctor Hudson says that a person may be hypnotized and thoughts transferred to his subjective mind while thousands of miles distant from the operator. Indeed, to the mind of the hypnotic subject space seems to be annihilated. What, then, should prevent our receiving telepathic messages from the world of spirits? To my simple way of thinking hypnotism not only does not disprove the fact of spirit intercourse with mortals, but explains rather the modus operandi of such communion and shows us also the agencies by which the revelations contained in our Bible were given to the world. There seems lacked but a single step between hypnotism and Spiritualism. If I, encumbered with a material body, may suggest to a hypnotic subject visions of things real or supposed, and transfer my thoughts to his mind across seas and continents, why may I not continue to influence across the borderland of the two worlds, if I remain myself, with faculties of mind and spirit unimpaired, after laying off the burden of flesh? Nothing seems more natural and probable in the light of hypnotic science.

But that "if." Doctor Hudson sees it, as does every student of hypnotism and telepathy; and in order to destroy an unpopular "ism" which he would not have taint his writings for the world, he proceeds to destroy more than half my mental attributes and personality in the death of my body—the objective mind. He says (page 325) that "the objective mind dies with the body." If so, that settles the contention. As the subjective entity can be influenced and controlled only by the objective mind, and as I am supposed to leave that part of my being behind, it follows, of course, that I am evermore disqualified from holding intercourse with mortals living in this mundane sphere. I am sorry to think so. When a boy I used to sing in Sunday-school the hymn beginning—

"I want to be an angel,
And with the angels stand."

I innocently thought that if I did develop wings and all that kind of thing, I would join a band of angels and fly back to my old home in Western New York, and try to comfort and enlighten the loved ones left behind in a dark and dismal world. But that, says the unfeeling scientist, is impossible, because we don't have objective minds there with which to comfort anybody in this world with thoughts and visions of glory and immortality. O, it is too bad!

But, seriously, how does Doctor Hudson know that the objective mind which, he says, includes all the reasoning faculties, dies with the body? The thought is so appalling and fraught with such momentous consequences to the inhabitants of earth who need light and guidance from above, that the most indubitable evidence ought to be furnished before entertaining the idea for a moment. Does Doctor Hudson give us any proof of the truth of his startling assertion? Not a particle. It is a daring assumption, unsupported by a single fact, or by any argument worthy the name. He begs the whole question. Attempting to reason on the subject, he says (page 324) that "there is not one power or attribute peculiar to the finite, objective mind that could be of any service to the soul in its eternal home." Another bald assumption.

Pray, what is our employment in this "eternal home?" Will it content the living soul to forever loaf around the courts of heaven, and lazily thrum golden harps and drawl out psalms of praise to the King of Glory? We can not directly serve God; he is infinitely above all need; but O, how much we might serve his creatures lower down than we in the scale of development if the learned Doctor would only consent to let us take with us our objective minds when we go to the spirit world.

Everybody believes in the ministry of angels; it is a part of our religious teaching. Poets, saints and apostles have taught the consoling doctrine. Milton says:

"Millions of spirits walk the earth unseen,
Both when we sleep and when we wake."

Watts sings:

* * * "Where'er we go,
Angels attend our steps."

Longfellow says:

"When the hours of day are numbered,
* * * * * * * * * *
Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted,
Come to visit me once more."

Why do they "walk the earth?" Why "attend our steps?" Why did the "Being Beauteous," the spirit wife of the white-souled poet, "enter the open door" where sat her grief-stricken mate, if one and all are powerless to influence and bless?

Doctor Hudson is certainly mistaken in his cruel assumption that "Godlike reason," and all our inductive faculties of mind perish with the death of the body; and it will be my pleasant task to prove that he is. I will confront him with his own witness, testimony which he will hardly dare impeach since he relies upon its authority so much in his writings—the Bible. No professed Christian quotes the Scriptures with more seeming confidence in their authenticity and truth than he. All his principal works are replete with literal extracts from the books of the Old and New Testaments. From these books I will show conclusively that spirits do have power to commune with mortals; and that some of the spirits that did so in Bible times were known to have once lived on earth. And more: I think it will be seen that the inspired utterances and revelations contained in the Bible were all made under providential laws of God, by disembodied spirits.

During the period of Bible history, covering thousands of years, we find that angels everywhere and at all times, took special interest in the affairs of this world, appearing personally to men, directing, counseling and warning them in one matter or another. The instances are so numerous and varied in character, that no one who has any confidence in the authenticity of the scriptures can doubt the fact.

Now what are these angels? They are simply creatures of God as we are, brought into existence by the operation of the same general laws of mind and matter. Science does not recognize the possibility of special, miraculous creation. Doctor Hudson himself asserts that all intelligent beings had their origin in the "moneron," a tiny protoplasmic atom, and by general laws of evolution, operating through countless ages, have been brought up to their present degree of perfection. If this be so, and no advanced scientist questions it, then it proves the existence of a universal law of creation; and that all creatures, whether they be called men, spirits, angels, archangels, cherubim or seraphim, had a common origin. One and all were such men and women as we are, possessing objective and subjective minds, and like us, they began their eternal career on our planet, or other worlds revolving in space.

The only difference between celestial creatures and ourselves is in the degree of development. Time and eternity will enable us to attain their present perfections, while they and we will continue ever to advance, step by step, towards the Absolute whom we call God. We have a divine parentage. In the inmost spirit we bear the image and attributes of our God and Father, and eternity will be all too short to evolve the infinite beauties and possibilities concealed in the embryo. O blessed hope! what a glorious destiny lies before the human soul in its never-ending career! "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for those who love him!"

It has commonly been supposed that angels, so often mentioned in the Bible, are a higher order of beings created outright by the fiat of God; but such belief is unsupported by evidence or authority. The word angel simply means messenger, and denotes merely the office of the spirit; but when the Bible speaks of these ministering angels as persons, it calls them men. The angel that came to Manoah's wife to announce the birth of Samson is mentioned as the "man that spake." The three angels that appeared to Abraham are called "men," yet they were spiritual "messengers of the Lord." The angels that spoke to Mary at the sepulture of Jesus are described as "two young men in shining apparel."

But Jesus settles this point. On three different occasions, speaking of our condition after death, he says, that we are "as the angels which are in heaven," "like unto the angels," and "equal unto the angels."

Now, if in the new resurrection state we become like the angels, and the angels are like us, we certainly may claim kinship. Creatures that are alike belong to the same genus. Angels are men, and men here are undeveloped angels awaiting the great change to be promoted to the "equal" rank of celestial beings. And further; as the angels of the Bible are known to have had "objective minds," at least hypnotic powers sufficient to reveal themselves and their thoughts to mortals, it follows that we, being like them, have like powers, and may commune with our friends and fellow-creatures in this world. If not, will Doctor Hudson tell us why not? He asserts that there is no faculty or power of the objective mind that could be of any possible service to us in the spirit world. But the angels of heaven seem to possess these powers and make wonderful use of them to the glory of God and the enlightenment of the world.

But that there may be no room for even a quibble I will call the Doctor's attention to several cases recorded in the Bible where spirits of men who once were known on earth returned and made notable communications and revelations to mortals. The first I will mention is the case of the departed Samuel. Briefly related, the circumstances were as follows: King Saul found himself on the eve of a great battle sorely perplexed in spirit. He disguised himself, and with two men, went by night to the woman (not witch) of Endor, reputed to have a "familiar spirit," and sought an interview through her powers with the departed Samuel. The woman evidently went into a sort of trance, for suddenly she seemed to see through the disguise of the king, and in alarm, cried out, "Why hast thou deceived me? for thou art King Saul!"

The king assured her that no harm should come to her for violating his edict prohibiting "dealing with the dead;" and asks, "What seest thou?" She answered, "An old man cometh up before me covered with a mantle." No doubt she gave a more detailed delineation of the spirit; for Saul seems readily to have recognized Samuel by the description given of his appearance, and replied, "I perceive that it is Samuel." He then received a lengthy communication through this ancient medium, which concludes with the prediction: "To-morrow thou and thy sons shall be with me."

The reader will find a detailed account of this ancient seance in the 28th chapter of First Samuel; and the sequel in the 31st chapter. I would add the remark that the story of Saul's interview with the spirit of Samuel is as straight-forward a narrative of an actual event as any recorded in Bible history. There is no intimation of deception or imposture. The historian expressly declares that Samuel came to Saul; that he upbraided the king for not obeying the voice of the Lord in the matter of Amalek; told him that the impending battle would go against him; that Israel would be delivered into the hands of the Philistines, and that he and his three sons would perish; all of which came true.

This one case refutes the assumption of Doctor Hudson that spirits cannot commune with mortals—because the objective mind and its hypnotic powers die with the body. I might rest my case against his theory here, but there are instances of the return of human spirits recorded in the New Testament that I will call his attention to before leaving the subject.

The first one I will cite relates to the experience of St. Paul at the time of his conversion while on his way to Damascus to persecute Christians. He relates the story himself in his defense before a Jewish tribunal which had caused his apprehension. He says:

"It came to pass, that, as I made my journey and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light around me.

"And I fell unto the ground, and head a voice saying unto me, 'Saul, Saul, why persecutest thou me?'

"And I answered, 'Who art thou, Lord?' And he said unto me, 'I am Jesus of Nazareth, whom thou persecutest.'" (Acts, 22:6,7,8.)

On another occasion Paul speaks of having seen Jesus while thus prostrated to the ground, and blinded by the heavenly influence, "as one born out of due season." Paul remained in this sort of trance with eyes closed, for three days, till "one Ananias," who seemed to possess a good deal of hypnotic power, came to him and said, "Brother Saul, receive thy sight," and straightway his eyes came open.

What will the Doctor do with this case? It would be a palpable quibble for any person of advanced views to claim that Jesus' body was restored to life after the crucifixion, and that consequently his objective mind was quickened into activity with it. Whatever became of his earthly body we do not know; but certain it is, I think that Jesus did not bear it with him to the skies. "Flesh and blood," says St. Paul, "cannot inherit the kingdom of heaven." And it will be observed that Paul saw Jesus while his eyes were closed; yet the two men who were with him "stood speechless, hearing a voice, but seeing no man." (Acts 9:7.) If Christ had appeared in bodily form these men who were in a normal condition, with eyes wide open, would have seen him, while the blind Paul probably would not.

(To be continued.)

WHAT WE NEED.

Those who will not shrink nor falter,
Or to slanderous words give heed;
Those who seek the road and walk it,—
This is what we need!

Bound down by no chains of priestcraft—
No dark theories for creed,
Men of common sense and reason—
This is what we need!

Walking out from the old shadows,
In Progression's grassy mead,
Earnest searchers, hearty workers—
This is what we need!

O! departed, come and show us
As our hungry minds you feed,
How to grow in strength and goodness—
This is what we need!

From the way of truth oft straying,
Drawn by selfish greed,
Turn us back; oh, help and aid us—
This is what we need!

Make our circles pure and helpful,
True development in deed;
Help us daily in progressing—
This is what we need!

LYMAN C. HOWE.

PSYCHIC CHEMISTRY.

Grand Unity of Plans in Nature.

Nature, as a universal whole, from matter to force, from force to spirit, is a system of chemistry. All law of action, cause and effect in phenomena, change in formation and disintegration, are from chemical relations. The harmonial philosophy of nature from the entirety of the sideral constellations to the minutia of the planetary atom is a changing panorama of chemical evolution.

Nature presents three distinct planes of chemistry in her full composition; that of the atomic inorganic, cellular organic, and aural psychic. She has three forms of matter answering to these grand divisions: the solids of the minerals, aqueous of the ligards, and gaseous of the aural forces. A beautiful unity of plan runs through each of these planes of chemistry, that of attraction and repulsion, affinity and inaffinity.

The laws of the mineral, organic, and psychic are distinct and each confined in sphere of action to its own division, but interlapped by chemical ties into a beautiful communicative unity. The world has given much study to the chemistry of the mineral and organic from its material tangibility, but has barely entered the domain of the aural and psychic from its veiled enrapportment to sense; yet, as one is the outgrowth of another, in the order of successive chemical products, the last cannot be less under chemical law than the first. In fact, the law of chemistry is more complex and intricate the higher we ascend in nature's finer products, as in the psychic entity and the aural worlds. It is here that wisdom stands in silence, and devotion stoops in wonderment.

The aural sphere of the mineral records its experiences, and surrounding environment, with as much precision and delicacy as the organic in structure and the psychic in faculty of memory. By chemistry evidences of this fact, wherein the aural impressions of one is transferred to another in principles of aural chemistry. The psychic Ego is a nucleus of the highest aural differentiations, and its development is from elective affinity in allied chemistry.

The taste, capacity and genius that directs to pursuits and fixes individual differences are from its aural quality. Here is the key to greatness and distinction in character, for if the aural germ is the compound of the many sides of nature, its selective affinity is broad, liberal and comprehensive. If, on the contrary, the germ is deficient in gemmules of this character, the individual becomes narrow, one-sided, and selfish. The parental transmittal and modification of this aural compound is where "blood tells" found its origin.

When the chemical compound of the child entity begins its race of unfoldment on the mundane sphere, its dual chemical relations of the organic and aural begin their respective assimilations, one allied to the physical in grade and the other to fine forces. Each builds from the objective world in selective affinity, knows all temperaments and dispositions. The character of the Ego nucleus diversifies society into artist, industrial and learned schools, for the psychic gemmules seek their affinity in exercise and decretive growth. Vice and virtue, humane and malignant qualities are only a question of occult chemistry. The rude aural entities that generate within, or enter the psychic domain from without, often disturb one's cerebral household, and are subjected to order, or eliminated, by developing experiences of life—(minus the atoning blood and holy water). They are the same to the psychic domain as the microbes to the physical body—a healthy or disturbing element.

A thought is an aural compound of idea-units, in chemical association and law of action; its transmission is electrical in momentum, and ethereal in quality. Thought and the ethereal body vibrate in similar rapid momentum, not subject to the slow motion of gross physical bodies. Thought transmission is spirit language, and its receptive state by spirit or mortal is from a principle of chemical association. This great stream of psychic force flows into the world continuously, and each mortal drinks consciously or unconsciously at its fountain, but the higher strata, as the violet hue, are enrapported by psychic chemistry. The purified elixir of the higher grades gives health and nobility. The mixed quality of the earth-stained red gives excitement to passions and melancholic discontent. As the blood courses through the organism a vitalizing stream, and each structure enrapporting and assimilating its chemical affinity, even so does this great aural stream from the unseen shore course through our psychic organism and each entity assimilates its own by the law of chemical affinity. As nature sends out her great aural emanations to form the aural world in beautiful adjustments of chemistry, even so does each individualized psychic send out its emanations to crystallize into aural mansions under an exact law of chemical justice, thus measuring our respective developments. See this mighty stream of aural light flooding the earth like a halo of glory. He that drinks deep is covered in love like a vail of music, and illuminated in sparkling scintillations of thought like an X-ray.

W. A. JONES.

Hot Springs, Ark.

A cruel story runs on wheels, and every hand oils the wheels as they run.—George Eliot.

Chesterfield was so graceful that one of his contemporaries said it was worth a journey across England to see him bow.

The largest society in the world, the easiest to get into, and the best one to get out of and avoid, is the Society for Setting Other People Straight.—American Sentinel.

LETTING IN THE LIGHT.

A Theosophical Den as Pictured by the Los Angeles Times.

OUTRAGES AT POINT LOMA—STARTLING TALES TOLD IN THIS CITY—WOMEN AND CHILDREN STARVED AND TREATED LIKE CONVICTS—A THRILLING RESCUE.

Mrs. M. Leavitt, of No. 418 West Fourth street, a believer in what she terms "the true school of theosophy," who has recently removed to this city from San Diego, the capital city of theosophists, has some startling things to tell concerning the practices of Catherine Tingley and her associates, who conduct the Universal Brotherhood Homestead on Point Loma. Mrs. Leavitt seems to be thoroughly informed on two of the latest outrages perpetrated, the cases of Mrs. Neirsheimer and Mrs. Hollbrook, both well-to-do Eastern women. Mrs. Hollbrook, the wife of a railroad man and Freemason of the East, has been rescued from the roost on Point Loma by her husband with the aid of an officer and a gun, and now hovers at the point of death from the abuse she says she received while confined in the "Homestead." During the day time she was worked in the field like a convict, forced to plant trees, hoe corn and perform all sorts of hard labor; and at night she was shut up in a cell and guarded as if she were a raving maniac. When her husband found what a trap she had fallen into he hurried here and took her out by force.

The other case on which Mrs. Leavitt is posted is that of Mrs. Neirsheimer, who has been forcibly separated from her husband, who is also in the Tingleys clutches, and is not allowed to speak to him. She is forced to live alone in a little tent in the grounds that surround the institution. Armed men guard this place of horror, and, Mrs. Leavitt says, solitary confinement, hard labor and starvation are resorted to by the Tingley managers as punishments upon those who disobey their iron rules.

The woman who gives out this information is a personal friend of, and has talked with, Mrs. Hollbrook, the victim, whose health has been forever destroyed by the ordeals she passed through while imprisoned on Point Loma.

Mrs. Leavitt claims that through a strong hypnotic power, Catherine Tingley works her will on sensible people. The "Universal Brotherhood," or in other words, Catherine Tingley, is an off-shoot of the Theosophic Society, which became disjointed some four or five years ago. Mrs. Tingley was formerly—the Theosophists say—a spirit medium.

She couldn't agree with the Theosophists, so she branched off and set up her trap on Point Loma. She distributes literature throughout the East, and even in foreign countries, saying the Universal Brotherhood Homestead, located in the most beautiful spot on earth, offers to those who wish to retire into a quiet thoughtful life, a home in which they may live peacefully and an atmosphere of soul-study and pure thoughts.

Mrs. Leavitt says there is nothing taught at Point Loma but insane ceremonies; that the girls who are placed there to be educated are put to work at the most menial tasks, each one kept separate in a guarded cell and forbidden to speak to anybody else, and that the poor little children are quartered in a miserable building some distance from the main institution, and are continually on the verge of starvation—for Mrs. Tingley openly states that children are fed too much for their spiritual good, and must eat but little, so that they will be more ethereal. Mrs. Leavitt says she knows personally of a case where both parents and children are victims, and the children have been taken away to the child-pen and are never allowed to communicate in any way with mother or father. For, says Mrs. Tingley, they will grow up purer if away from the bodily and affectionate influence of the parents!

The children are never allowed to speak to anybody except when they are selling trinkets to the visitors who come to the gates. The young lady prisoners make fancy work, which they sell to strangers. Purple robes are worn by the women, and a sort of khaki uniform by the men.

On certain occasions a midnight pilgrimage is made by both men and women to a spot on the peninsula, which is termed sacred ground. They go in their night robes, each holding a torch.

Before she had gotten well into the scheme, Mrs. Hollbrook says she saw that it was a fake, but having no idea of the horror of it, she decided to go into the Homestead for a while that she might expose the character of the institution. Whether she will live to carry out the good work is doubtful. She can tell things, her friends say, more shocking than anything known yet.

Mrs. Leavitt alleges that gross immoralities are practiced at Point Loma by some of the disciples, and that such things should not be tolerated in a civilized community.—Los Angeles Times.

What thou wilt thou shalt rather enforce with thy smile than hew it with thy sword.—Shakespeare.

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.—Froude.

In matters of prudence last thoughts are the best; in matters of morality, first thoughts.—Robert Hall.

He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind.—Secker.

That is the most perfect government under which a wrong to the humblest is an affront to all.—Seneca.

It is a great sin to swear unto a sin, but greater sin to keep a sinful oath.—Shakspeare.

WOMAN SUFFRAGE.

"Women Do Not Want to Vote."

It is no exaggeration to say that during the past two weeks I have read at least fifty editorials and articles by men who acknowledge the justice of woman suffrage, but at the same time delude themselves into believing that they are doing no injustice to women by withholding from them that which they consider for themselves one of the most sacred rights of citizenship, viz., the ballot. The Minneapolis Times says:

"The Times desires to state in behalf of the men of the nation, that the principal obstacle to the granting of women's suffrage is in the disinclination on the part of the large majority of women to accept such grant. This being true, it would seem to be fair to acknowledge that masculine skirts are free from stain in this regard."

This is only an excuse for deferring justice, and it would seem that those making this excuse would realize how thin it is. In the first place how are we to judge whether women want to vote or not until we have given them the opportunity? In the four enfranchised states the women vote as generally as the men and seem to enjoy it. If you don't believe it, just try to take the ballot from them and see what will happen. If the women do not wish to vote, and still do so from a sense of duty, they are the most conscientious beings on the face of the earth, and are certainly needed in governmental affairs.

There have been more petitions presented to our Legislative bodies asking that women be given the ballot than all the other petitions combined. But why demand that a majority of women petition for the ballot when no such test has ever been required of the various classes of men that have been enfranchised since this Republic was founded? Originally only free-holders voted. Did the poor men unanimously petition for the franchise? Did a majority of the negroes in the South ask for the ballot? Have the majority of the Alaskan men asked for it? Have the various tribes of Indian men been enfranchised because the majority requested it? Did the majority of the Hawaiian men express a desire for it? Did a majority of the Porto Rican men insist upon being made voters? Is universal male suffrage provided for in the new Cuban Constitution because a majority of the men have petitioned for it? Did a majority of the native born Chinamen ask for the ballot? Is there in the whole history of the government one—just one—instance where any class of men have had the franchise bestowed upon them because a majority demanded it? Not in one single case has this been done, and yet legislators, politicians, editors, ministers, lawyers, dismiss the plea of women for representation, with the illogical remark: "When the majority ask for it they can have it."

No one has ever asked that these women who do not wish to vote be made to do so; we only ask that those women who do take an interest in the affairs of their country be allowed to express that interest at the ballot box. This is simple justice, and it is always expedient to be just.

ELNORA M. BABCOCK.

Women Should Reflect.

When the women of Greater New York read that right now at the opening of the school year, there are 70,000 children in Brooklyn and half that number in Manhattan and The Bronx who can attend school only part of the day because there is no room for them, and 2,000 in Manhattan alone who cannot go at all—one would suppose they would rise up en masse and demand a voice in the management of the school funds. If they had control of the $20,000,000 appropriation for the public schools of the city there is reason to believe that it would not be necessary for over 100,000 children to stay at home because there were no seats for them.

One would suppose also that when women read the statistics of the Commissioner of Immigration just made public they also would reflect a little. Twenty per cent more immigrants were received in 1901 than in 1900. Of these 388,931, by far the greatest increase was from southern Italy, in fact one-third of our total immigration now is from that section.

In a few years' time, the most of these being men, will be voters for all officials and all public measures. But the native born, college bred, tax-paying women of the United States will continue to remain disfranchised. Is it not a most remarkable condition of affairs that the Government should prefer the opinions of these densely ignorant and often vicious aliens to those of American women?—Ida Husted Harper in New York Sun.

A MOTHER'S LOVE.

Between the curtains of snowy lace
Over the way is a baby's face;
It peeps forth, smiling in merry glee,
And waves its little pink hand at me.

My heart responds with a lonely cry—
But in the wonderful Bye-and-Bye,
Out from the window of God's "To Be,"
That other baby shall beckon to me.

That ever-haunting and longed-for face,
That perfect vision of infant grace,
Shall shine on me in a splendor of light,
Never to fade from my eager sight.

All that was taken shall be made good;
All that puzzles me understood;
And the wee, white hand that I lost, one day,
Shall lead me into the Better Way.

—Ella Wheeler Wilcox.

He is a fool who cannot be angry; but he is a wise man who will not.—Old Proverb.

If we try to obtain perpetual change, change itself will become monotonous.—Ruskin.

A CURIOUS CASE.

An X-Ray Faculty Is Brought Into Requisition.

JOHN ARMSTRONG CHANLER, A MILLIONAIRE, WRITES SONNETS DURING TRANCE—ONLY A CASE OF MEDIUMSHIP.

John Armstrong Chanler, millionaire, and first husband of Amelia Rives, was on November 6, at Charlottesville, Va., declared of sound mind by the County Court in proceedings instituted to determine the question of his sanity and right to possession of his property.

The case came up on a petition filed by Carey Ruffin Randolph, who declared Mr. Chanler was not of sound mind, and that the court should appoint here a committee to take charge and control of his local property. Judge J. M. White heard the case.

Randolph's petition was dismissed, and the court decreed that John Armstrong Chanler was of sound mind and fully capable of managing his person and estate, and that there was no ground whatever for the appointment of a committee.

CHANLER TELLS OF TRAVELS.

All through the trial Mr. Chanler took notes and made many suggestions to the counsel. He recited his movements since he escaped from Bloomingdale, on last Thanksgiving eve, his trip to Philadelphia, where he represented himself to be a lawyer seeking expert aid in the interest of a client. From Dr. J. Madison Taylor, who is chief of S. Weir Mitchell's clinical staff, he secured, after telling his own story, a favorable opinion as to his sanity.

After Chanler's escape from Bloomingdale he voluntarily placed himself in charge of Dr. Taylor in the latter's Philadelphia sanitarium. Dr. Taylor, who is a neurologist for the Howard Hospital of Philadelphia, proved a valuable witness. He said that in his interview with Mr. Chanler he found him a peculiar man, but with sound common sense. Though highly strung, he was neither irritable, mentally restless, melancholy, nor brooding.

EXPERIMENTS IN PSYCHOLOGY.

Dr. Taylor said it was not surprising that people ignorant of psychology should consider many of Mr. Chanler's experiments strange and unaccountable and perhaps due to foolishness. These acts were experiments in vocal automatism and self-imposed trance states, during which Mr. Chanler said things which to the casual observer would be regarded as evidence of lack of mental balance.

Of an eighty-page paper written by Mr. Chanler, which he calls "The X Faculty"—that is, the unknown faculty—Dr. Taylor said that he would express no opinion further than that it was clearly analogous to and in advance of similar researches of other authorities in psychology. Dr. Taylor said that after discussions with Mr. Chanler and other psychologists he could assert that the grounds taken by Mr. Chanler were rational and reasonable.

In these theories Mr. Chanler, according to Dr. Taylor, holds that in all humanity there is a function of the subjective mind (Chanler's "X Faculty") by which a most important form and kind of unconscious cerebration can take place. In Mr. Chanler's case, however, as the specialists diagnosed it, there was a perfect balance between the subjective mind, which possessed Chanler when under the self-imposed hypnotic state, and the objective faculties which are common to everybody.

WRITES SONNETS IN TRANCES.

He said that Mr. Chanler's contention was that he had made a discovery that makes practical use of this subjective function and through graphic automatism caused it to perform literary work.

In these states of graphic automatism Chanler, without poetic instincts, wrote forty sonnets, which attracted much attention on account of their literary merit from the few who saw them.

Dr. Horace G. Darlington, of Concordville, Pa., in whose care Chanler was for a time, went on the stand and without qualification testified to the perfect sanity of the man, as did Proprietor Lynn, of the Arlington Hotel, in Lynchburg.

FINDS PREMONITION RIGHT.

Dr. Horatio C. Wood, of Philadelphia, of the Philadelphia Medical College, furnished a comprehensive written statement of Mr. Chanler's case. He said Chanler told him of premonition, meaning that after thinking over subjects over night he would wake up in the morning with a feeling of exhilaration, depression, or indifference, and always found when exhilarated that his plans were judicious and things went well. When depressed he found it wise to modify his plans of action. Indifference meant nothing of interest for that day.

Chanler told him that in December, 1896, he accidentally discovered that at certain times and conditions if he were to take a pencil in his hand it would write without his making conscious effort or giving directions. Sometimes the writing would refer to business. Once Chanler, to test the accuracy of this judgment, speculated in Wall street in a small way, a few hundred dollars, with a successful result.

Twenty others testified to Mr. Chanler's sanity.

John Moon, counsel for the New York committee, made no resistance to the proceedings here. It is evident that Mr. Chanler's family will reserve their fire until the case is heard hereafter in New York, when Mr. Chanler, on the record made here to-day, will ask the New York court to take his large properties from the hands of his New York committee.

By Spiritualists, Mr. Chanler will be regarded simply as a medium, and perfectly sane. REPORTER.

Charlottesville, Va.

THE GREATEST DEBATE WITHIN A HALF CENTURY UPON MODERN SPIRITUALISM

DISPUTANTS:

REV. MOSES HULL,

President New York State Spiritualists' Association, Headquarters, Buffalo, N. Y.

—AND—

W. F. JAMIESON,

Secretary National Liberal League, Headquarters, Cincinnati, Ohio.

PROPOSITION:

Resolved, That the phenomena and philosophy of Modern Spiritualism prove that departed spirits can communicate with mankind.

FIRST SPEECH OF W. F. JAMIESON.

Gentlemen Moderators, Ladies and Gentlemen, and my Respected Opponent:—Like the Dutch preacher, I want to say a few words before I begin. You will hear talk about spirits for a week. Do you think you can stand it?

The noblest aim of the human mind is the discovery of truth, and I wish to concede at the outset that many Spiritualists are searching for the truth as earnestly as any class of people. I have nothing whatever against the Spiritualists personally, especially those who want the facts, and are, therefore, willing to hear both sides. I agree fully with Rev. Dr. Storrs, when he said in the Minneapolis Presbyterian Synod, "I was never afraid of discussion; we can better get at the roots of things," and Rev. Dr. Buck, author of "Buck's Theological Dictionary," said the "ministry of our Lord was a perpetual controversy, and the apostles came at the truth by much disputing." This is the grand object of debate tersely told. The early disciples were willing and anxious to debate, even with death staring them in the face. But there are some in these days who, after they have expressed their views upon any question, do not like to be contradicted. All such people are against debate. They are self-opinionated. After they have talked they say in action, if not word, "There, the question is settled; it is no longer debatable!" In other words, when they have barked they virtually say, "Let no other dog bark!" That is dogmatism. It is bigotry of the worst kind. It is an assumption of infallibility; for as that great thinker, John Stuart Mill, well said, "All silencing of discussion is an assumption of infallibility. Martin Luther, John Milton, and hosts of other Protestants, were on the side of free discussion. Said John Milton: 'Try the matter by dint of argument.' Let truth and falsehood grapple, whoever knew truth put to the worse in a free and open encounter? Give me the liberty to know, to utter and argue freely above all liberties." Good for glorious John Milton. I do not care what name a man wears, Baptist, Methodist, Disciple, Pagan, or Presbyterian, we cannot help esteeming him for his courage of conviction. The man who has so little faith in his Faith that he refuses to throw his convictions into the crucible of criticism is the worst enemy of his own Faith. I believe thoroughly with Paul, "Prove all things; hold fast that which is good." Said he, "We can do nothing against the truth." We need not be crabbed in our expressions of opinion. However earnest we may grow in this debate, and a debate is of but little account unless the speakers are in earnest, let us be polite, courteous, cordial. I am not afraid of any man's wit, ridicule, irony, sarcasm. They are the lightnings which play around the mountain-tops of the intellect. So I say, in the language of Shakespeare, "Lay on, MacDuff, and damn'd be he who first cries, Hold! Enough!"

I offer myself as a lamb for the slaughter—although, possibly, I am a goat! I believe in the gospel of good nature, like Edgar W. Nye, "He made me laugh, and laughter has no sting of hate. It gives man better friendships and generous impulse and kindlier heart." We want no mere tame debate. If my opponent should accidentally get off a joke, or some other sharp thing, at my expense, I will grin and bear it and comfort myself with the thought that he doesn't know any better.

To my Spiritualist friends, in particular, let me remark, I come to you not as an enemy, but to do you good, as a missionary unanimously elected—by myself—don't eat up the missionary the very first thing! I want to prevent you from being so completely wrapped up in your own opinion that there is no room in your minds to entertain the bare possibility that some one else may be right. If you have the eternal truth, nothing in the universe can make it anything else. Consequently, of all people, you should welcome debate. I believe you would rather have me speak right out what I honestly think; to practice the principle so often expressed by your William Denton, "Be Thyself," than, for the sake of currying favor, to "palter with you in a double sense." I say what I think, let it please, or displease whom it will. Like William Lloyd Garrison, "I will be as harsh as truth, as uncompromising as justice. I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch; I will be heard."

I remember Samuel Phelps Leland, who had been a Spiritualist; but, like myself, reformed before it was too late. Grandly he said:

"Shame! coward! sell thy manhood for paltry sums of gold,
And for the sake of public smiles leave noble thoughts untold.

"To be respected by the great, or honored by the wise,
They say my thoughts I must suppress though bleeding manhood dies.

"Thou canst not chain a manly mind, nor still a manly tongue.
Why scorn upon thee, coward, slave; in freedom raise thy head,
The noblest thought is valueless while it remains unsaid."

The deck is now clear for action!

Mr. Hull lays down seven points: Do the phenomena occur? Are they tricks? If a trick, how is it done? Was it toe-joints—or knee-joints? Is it the work of machinery? Is it the devil? Is it sub-consciousness?

When it becomes my turn to explain in the next question I will take up the tricks, one after another. The hypothesis, says Mr. Hull, which will explain the most of those points "is most likely to be true." I will have use for that in the next question. But Mr. Hull is to prove, and the Spiritualists mean when they say prove just what Webster says, "to make certain; to show; to convince." It has come to this at last, has it, that Spiritualism is a mere "hypothesis?" That is what I supposed. But I did not expect it to come out so early in the debate. What a fall, from demonstration to hypothesis! More than forty years ago Professor Hare wrote a large book, "Spiritualism Scientifically Demonstrated." When a thing is "scientifically demonstrated" there is no room left for a doubt the size of a mustard seed. Moses Hull is now obliged to confess to me in debate that he is reduced to seven queries, hunting around for an hypothesis, and whichever hypothesis fits most of them "is most likely to be true." Spiritualists everywhere teach that Spiritualism proves, beyond the shadow of a doubt, the existence and communication of spirits, until they get into debate with a gentleman who knows Spiritualism from a to z as well as they do; then we witness this performance, the champion debater of the Spiritualists making a nice little cushion on which to gently fall. But Mr. Hull is here to prove that spirits exist and communicate with mankind. Now he draws it mild: "most likely" they do, he says. We do not want supposition, mere theory, hypothesis, but proof. Spiritualists have been saying to Christians for fifty years that theories and hypotheses are all the church had to offer in support of the immortality of the soul; and that they all failed, which is the main reason why Spiritualism was born into the world, to do what the church had failed to accomplish, to stem the rising flood of skepticism and materialism.

I do not care how you prove it, so you prove it. Let me say right here, that this debate ought to be twelve sessions long, not merely four, which is only a skirmish. Revivals are often twelve weeks long, and you go to the theater every night for months; but here is something that is a theater and a circus rolled into one, or will be. I know Moses Hull, his faculty of "making the worse appear the better cause." Probably this is why the "National Spiritual Association" has appointed him the champion debater of the United States.

I would like to have a chance to show the good people of Muncie just what Spiritualism is; to tell them about the mediums and the circles, dark and light; to inform them in regard to my investigations, and to put people on their guard in their investigations. In a word, I would like to expose the secrets of Spiritualism in the light of the noon-day sun; to show you how delusions and bubbles and superstitions have swept this earth and engulfed millions, before Spiritualism, the greatest of them all, was born fifty years ago.

We ought to have six sessions of his affirmative, and then six sessions of my affirmative, in which I explain about the fiedians and the manifestations and the seances I have seen, "rich, rare and racy." And, after these first four sessions are finished I would like to see those doors thrown wide open, and the public invited, expenses to be met by voluntary subscriptions. It can be done.

While I am at it, I may as well inform you that I have challenged all the Spiritual societies and Spiritual camp-meetings in the United States to meet me on these issues of life and death, and they actually stand back cowering and trembling at what one little man, not six feet tall, has to say about their Spiritualism. They challenge the clergy, who have but a slight knowledge of Spiritualism, to debate with them; but they back down from a man who has been in Spiritualism for years, and graduated. Moses Hull and his brother Daniel are the two shining exceptions, and that is why we have this debate.

I announce that I am in the fight against Spiritualism the remainder of my days, and if the Spiritual camp-meetings and societies have no longer the courage of conviction; have allowed their spiritual spunk to ooze out of their finger ends; dare not let the public hear what can be said against Spiritualism, with even their best debaters to advocate and defend, it shows they are conscious of their weakness, and that debate will injure Spiritualism. "Any system which shuns investigation," says one author, "openly manifests its own error." I offer to divide time with them wherever I deliver my series of lectures. Is this not fair? I do not intend to let the Spiritualists silence me, so I will go to every town, where arrangements can be made, and give a course of lectures in any church, opera house, or grove, on the "Absurdities, Contradictions and Inconsistencies of Modern Spiritualism." As the duelists say, "There's my card," my address, Glendale, Ohio.

Ever since I converted Moses Hull to Spiritualism, forty years ago, I have been interested in his welfare, for I felt he was a likely young man. He has always called himself my god-son. I expect he is.

A man in a beastly state of drunkenness said to a celebrated English bishop, "Your grace, you, hic, converted me." "I think I did," said the bishop, "the Lord never did."

I will probably have to own him! You know how a Methodist minister's son sometimes turns out. So it is with my god-son. I am naturally progressive; and as I have followed the great light of Truth, Moses Hull has persisted in getting stuck in the quicksands of Spiritualism—just where I left him forty years ago, sitting in dark circles, singing, "Spirits bright are hovering," and not a hover can you see. Some people never will learn! He has refused to follow in the footsteps of his god-father. Twenty-two years ago I left Spiritualism because it has not proved to be true. I tried to lead Moses out of the wilderness—but he wouldn't lead. He would balk and pull back! You, who have been brought up on a farm have seen them do that. You will see him cutting up these same capers in this debate. Sometimes I have got so discouraged trying to save his soul—he says he actually has one; I believe he believes he has. I will take his word for it, until I show you in this debate that he knows no more about it, where it is, what it is, what size, weight and color it is, than he knows that Spiritualism is true. If the existence of his own soul is an hypothesis, that which is nearest to him, what becomes of Spiritualism? I have been tempted to say, when I have found him so obstinate upon Spiritualism: Hull is "joined to his idols: let him alone." But I cannot. He is my god-son, and I will try to save his soul, if he will only have the goodness to tell me where to find it. I am like the man who put up at a hotel and told the landlord that if he would give him his supper, lodging and breakfast, he would agree to kill all the rats with which the place was infested. After breakfast he said to the landlord: "Bring me a heavy poker." It was brought. "Now, if you want your rats killed, bring them on!" That contract was worse than Hull's hypothesis.

Is there proof? Not one communication is so natural, prompt, with circumstances and details, minutely related by the professed spirit, as you would get from him were he living on the opposite side of the globe. If you want precise information, such as you would obtain through the mails, you are informed that the conditions are unfavorable, or that you are too skeptical, or too anxious, or too positive, or too negative, or your friends are not present, or they are not used to controlling the medium, or you must write more definitely as to what kind of a communication you want, with what friend you desire to communicate, male or female, old or young. You are often asked to write the names of several friends, dates and ages, to give leading symptoms! and send a lock of your hair. Then with that amount of data, furnished by yourself, you may get a communication—if the "conditions are favorable." This is the case with nine-tenths of the so-called spirit communications, and the other tenth is dubious. You fail to get a message that will bear rigid cross-questioning. That was my disappointing experience for years. Never did I receive a proof from mother, from father. Yet they were both interested in Spiritualism. Mother wrote the cursive angle hand, pretty as copper plate. How rejoiced I would have been to have received a letter once a week, as usual, from that mother who never failed to write. If I had not seen her for twenty years, I would have recognized her by one letter and one expression. No word from either of them. Ever since death claimed them, all has been silent as the grave where they were buried, side by side.

Some of the best mediums, with whom I have conversed, tell me they never heard from their own friends. This fact, in my own case, tended to make me doubt my own mediumship.

Mr. Hull hopes I will weigh the testimony that men have believed in all ages that the dead return. O, I have weighed it, and found it wanting. They believed in gnomes, fairies, witches, devils by the million. They believed in satyrs and mermaids. Certainly, as Dr. Johnson said, "apparitions of the dead" were "related and believed," but it was a wide-spread superstition. It was an age of superstition. Johnson, with all his greatness, was pictured by one of England's greatest historians as "weak in judgment," "simple as a child," as child-like and believing as my friend Hull.

But what is Modern Spiritualism here for, if it is not to give the world a this-year's-fact? Let us pass the hat for a present-day, living fact that departed spirits exist and communicate. Let me clutch one fact; grasp one ghost, not a mere shadow, a "Jack-o-Lantern," a "Will-o-the Wisp;" but a solid chunk of ghost, male or female, and I am with you!

Mr. Hull says I must take one position or the other, that the witnesses, cited by Dr. Johnson, "are all liars, or all fools." Neither. Wise men are often mistaken. Noah Webster says about this very Dr. Samuel Johnson, "He often fell into mistakes; and no errors are so dangerous as those of great men." Says Webster, their intellectual power "gives a sanction to their very mistakes, and represses that spirit of inquiry which would investigate the truth." But Brother Hull wants us to take the mistakes of this great man as proof. Can't do it. Says Mr. Hull, they are not mistakes, for how should they "all agree in telling the same false stories," honest men, wise men, fools and knaves. I answer him: Fictions, legends, superstitions have been built up in just that way. It was commonly accepted that the sun "rises and sets." All could see it rise and see it set plainer than they ever saw the best-behaved ghost. Science had to fight its way against those who "all agreed in telling the same false stories." Martin Luther honestly believed in a personal Satan, hock, hoofs, horns and all. How easily Mr. Hull, by such argument, could establish the existence of his Satanic majesty; for all agree, since Luther threw his inkstand at his head, that he is as black as the devil ever since. On no subject have so many people agreed as that there is a devil—more millions have accepted the genuineness of that story than that the spirits of the dead communicate.

Friend Hull remarks, "In Spiritualism a certain phenomenon is said to have occurred; now the first thing to do is to make sure," he says, "that the phenomenon really occurs."

However crazy some Spiritualists have been, I really believe my Brother Hull has lucid intervals. He had one when he said that: "Make sure that the phenomenon really occurs." "Sure," mark you.

Ladies and gentlemen, there is the weakest spot in Spiritualism. I probed it years ago. It was what wrecked my Spiritualism, "making sure," and I found that, however many apparitions people saw ages ago, I could not lay hold of a real, live ghost to-day. I cannot see one, feel one, taste, nor smell one—not even a "nigger" ghost—but I can prove that a human being exists, through the sense of seeing, or hearing, or feeling. What is a phenomenon? Mr. Webster says, "It sometimes denotes a remarkable or unusual appearance, or an appearance whose cause is not immediately obvious." Webster defines it as "Anything visible; whatever is presented to the eye by observation or experiment, or whatever is discovered to exist."

That is a phenomenon. If my opponent will stand by his gun, make sure that the phenomenon really occurs, then he will be sure that a spirit exists and communicates.

I see that my time is nearly expired. I will answer Mr. Hull's questions about my mediumship in my next speech; for he begs me to prove Spiritualism true or myself a knave. I shall do neither. To ask a man if he is honest is like asking a woman if she is virtuous. If her life does not prove her virtuous, her answer cannot prove it, so the question is unnecessary. If her life does prove her virtuous the question is an insult. Why does not Mr. Hull get his "spirits" to tell him? "Have I been so long time with you, and yet hast thou not known me, Philip?"

(To be continued.)

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

A SEANCE WITH MADAM MONTAGUE.

Madame Katherine St. Clair has kindly sent us the following translation of an article which has appeared in "Spiritualism Moderne" (Paris), from the pen of Madame de Komar, the editor of that journal:

Madame Montague and her wonderful psychometrical powers were well spoken of to us at the editorial office of "Light," nor can we say that we were disappointed in witnessing them.

Public reunions offer the best opportunity of judging the efficiency of the medium. The magnetic currents drawn from the audience are a great help, as indeed they are with all mediums, and the more complete the harmony, the less skepticism present, the more satisfactory the results.

The seances are held in Madame Montague's own drawing-room at Hyde Park mansions, where the harmonious surroundings form the best frame for her great personal charm.

A brilliant audience of about fifty people had assembled, and a young lady, Madame Montague's secretary, went round to collect the fees, and also distributed papers and pencils for the written questions. The papers, when written upon, were thrown indiscriminately into a basket.

The medium then entered, dressed in a gown of light color, made Empire fashion, so as not to impede the full play of respiration. A yoke of deep red velvet showed up to advantage her dark hair, somewhat pale complexion, and the large silver cross which shone on her breast. In her hand she carried a superb white rose. While the first chords of a hymn were played, she seated herself facing the audience, to all appearance absorbed in prayer meditation, and occasionally breathed the fragrance of the rose. This reminded us that the perfume of flowers is said to have great effect in spiritual or psychological phenomena, as was demonstrated by the experiments of Monsieur Bouvier, of Lyons. We do not know if Madame Montague does this unconsciously, or if she has reason to recognize the beneficial power of flower fragrance. During the singing of the hymn she remained with closed eyes and joined hands, then as the hymn finished she arose, formulated a prayer to the Creator, calling down a benediction on herself and on us. During the first part of the seance her eyes appeared fixed on vacancy and she seemed to perceive things visible to her alone.

Mr. Montague read the questions aloud, taking them up at random from the basket. The medium, standing before the audience, listened, her hand held out somewhat impatiently towards the reader, from whom she seized the paper, generally before he had finished, giving the answer with an extraordinary volubility, which frequently developed into a truly philosophical thesis of the highest purport and great elevation of thought.

The questions varied much in character; we were able to note a few as she went on, amongst others:—

Question—"What must we think of reincarnation?"

Answer—"It is impossible to give you all the theories on the subject. But is it of great importance to know by what means the spirit goes on to attain perfection? A body of some sort is always necessary as a vehicle for the evolution of the spirit."

Question—"How are we to attain evolution?"

Answer—"Every man is composed of two bodies, the spiritual and the material, the master and the servant; the servant must obey the will of the master who guides it on towards perfection."

Our question was as follows: "How should we think of our guide?"

The answer was: "He has come to perform a great work and will remain with you, renewing your strength. He belongs to a higher sphere and we call him an Adept. He will help you greatly and smooth away all difficulties."

Here we must observe that it was impossible for the medium to know who had asked the question, and in giving the answer she had nothing to indicate to her that we alluded to the guide of a Spiritual association working indeed with us to accomplish "a great work" and seeking to "smooth away all difficulties."

The questions were so numerous that Madame Montague occupied more than an hour in replying to them.

When they were finished she returned to her seat for a few minutes, while another hymn was sung, continuing from time to time to smell the rose. We omitted to say that before the entry of the medium, a tray, covered with red velvet, was carried round, and all were asked to place some object upon it, such as a ring, a watch, pin, etc., as far as possible of metal. Mr. Montague now announced that his wife would proceed to psychometrize as many of these as she could; generally she was only able to read about ten, for by that time her strength began to fail. She selected these by chance; or rather took those whose strong magnetism attracted her.

About fifty articles were on the tray, and the first chosen was a small penknife.

Holding this to her forehead, the medium without hesitation indicated the sex of the owner, his capabilities, state of health, certain details of his past life, with advice for his future.

All this was found to be absolutely correct.

Monsieur Beaudelot had placed on the tray the crystal egg which we have mentioned several times in these columns. This was the second object which the medium selected, exclaiming as she did so:—

"O! what a splendid thing."

Then carrying it to her forehead, passing it several times over her temples, she added:—

"What a delightful feeling of satisfaction I have in holding this strange crystal." Then, examining it, "I see represented here all the world of space; the light that illumines it is the radiant actinic light of other spheres. It has healing properties and is the symbol of life."

Once more we must explain that no one in the company besides ourselves knew from whence came the crystal thus put forward for examination. We would also draw attention to the fact that this was the only article in which the medium recognized a spiritual influence and not the aural fluid of the owner. All the spectators appeared much impressed by what was said of the crystal, and at the end of the seance we were eagerly asked for information as to its history.

The psychometry seemed to give satisfaction to all. Only once was there an apparent mistake. A ring placed on the tray by a young man was described as belonging to a woman. When the owner rose to claim it the medium said to him: "That ring must have belonged to a woman, for I distinctly recognized a feminine influence." In effect the ring either belonged, or had belonged, to a young lady. Another hymn having been sung, whilst the medium rested a few moments, she proceeded to the phenomena of thought-transmission. Here there was no possibility of trickery, for no restriction was placed on the audience. You asked what you pleased, and the medium replied with remarkable precision, adding usually some advice when the question related to the future.

This is how Madame Montague proceeds. She simply begs the querist to rise, look straight at her, mentally formulating the question. With each answer the medium describes a symbol, generally having some relation to the question. Thus a young lady, having mentally asked if she would soon be happy, received the reply: "Yes; but after a time of effort and waiting. The symbol is a wedding ring."

To another was said: "No; you will not remain longer in Europe; a long journey is before you, and the symbol is a ship. It will take you, if I mistake not, to India. Do not delay your departure if you would have a favorable voyage."

For myself, I had asked a question the answer to which was only to be Yes or No, and which concerned our association. The medium, after looking at me for a moment, replied in the following words: "Yes, yes, yes; and the symbol is a beautiful star shining above your head." She stopped, almost surprised at the brevity of her answer and the character of the symbol. But this reply, for all its brevity, was more conclusive than all that had gone before, and I expressed my satisfaction, being alone in a position to grasp the peculiar significance of what was thus confirmed to me by a medium entirely in ignorance of our association or of its symbol.

The questions were continued until all in the room had been answered, and to each the medium asked: "Do you understand the reply?" and an affirmative was the invariable result.

We cannot sufficiently emphasize the excellent impression we took away with us from this seance, of which we can only give a wholly inadequate idea; to do justice to the remarkable gifts possessed by the medium, a full and exact report would alone suffice. Certainly, in the event of our being able to carry out our numerous plans, Madame Montague will be one of the first mediums whom we shall rejoice to welcome amongst us, the more so that her perfect command of the French language will enable her to meet her audiences in complete accord. In the hope, therefore, of meeting her again, we publicly offer her our tribute of admiration for her high mediumistic gifts, and our thanks for the pleasant time we spent with her.

EMANCIPATION OF GOD.

In our consideration of the phrase "The Emancipation of God," we all along had in mind the one thing needful to-day—a more actual and intimate belief in God, as ours now, and ours in connection with every circumstance of life—the God of Nature and of Human Nature, the God of History and of all voyages of discovery in search of Religion, the God of Home and Business and Science. Turning over the pages of "The Christian Register," we found this thought by another route:—

"It may be that in trying to find God we go too far away in search for him, or that we try to find him in the grand and marvelous only. He may speak to us in the simple and the near, and have revelations for our hearts that cannot be understood by any higher method. If we have so felt at any time, in our despair of the ways of a strenuous intellectual method, it may be that a quiet hour of communion with nature has restored the balance of our thoughts, and given us the faith again which we had lost. There is a way in which we may look at nature which makes it the dwelling-place of the living God, and the means of bringing us into closest communion with him. Coming thus into his presence, the lover of nature may say;—

"'I feel that his embrace
Slides down by thrills through all things made,
Through sight and sound of every place.'"

Death of Prof. Edwin Johnson.

The "Christian World," of London, October 10, 1901, has a sketch of the life of Professor Edwin Johnson, who passed away October 5, after a lingering and painful illness, aged fifty-eight years. He was the son of Rev. A. Johnson, of Robert Street Chapel. He entered New College where he distinguished himself by brilliant classical attainments. He won three scholarships, and obtained his M. A. at the London University of Classics. In 1865 he entered on the pastoral office at Forest Hill, where he stayed until 1870. From 1871 to 1879 he was pastor at Boston, in Lincolnshire, where the Pilgrim Fathers were first imprisoned.

The council of New College then appointed him Professor of Classics. By a kind of Socratic method he made the young men think about the deepest questions, and often doubtless startled them with his own views. These latter became so changed that his position became painful and he relinquished his chair. This was a turning point in his history. His deep religiousness remained; he had changed his convictions but not his God. He lived in a large measure in intellectual loneliness, giving himself more untiringly to literary work, mostly in an unpopular line. In 1887 he published anonymously "Astiqua Mater." In 1890 his chief work, "The Rise of Christendom," appeared, 494 pages, dedicated to Sir John Lubbock. "The Pauline Epistles," 152 pages, appeared in 1893. There are several other publications by the author, the latest of which is entitled "The Quest of Mr. East," a novel, by John Soane," embodying some of the advanced views of the author on historical religion.

The sketch of his life concludes as follows:

"The pain and difficulty associated with his course brought out more clearly his innate refinement, while even amid disabling suffering he exercised a strange attractiveness which led friends of all ways of thinking into fellowship with him. He will live enshrined not only in the tender love of those who so patiently ministered to his dying wants, but in the hearts of a large number who gained stimulus, not merely from what he said, but what he was. His body was cremated and the ashes were placed in Hampstead Cemetery. His old friends, Revs. Alford Holborn, M. A., and Samuel Pearson, M. A., conducted the funeral services."

Prof. Johnson leaves a widow, six daughters and a son. No two books have I read more thoroughly and often than "The Rise of Christendom" and "The Pauline Epistles."

WM. HENRY BURR, A. M.

"Rending the Vail." This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber, 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

"Human Culture and Cure, Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents. For sale at this office.

OUR ECLECTIC MAGAZINE

QUEER ANTICS OF A GHOST
THAT ANNOYS LEMONT PEOPLE

Lemont has a ghost. Not since the stormy days of the the drainage canal construction and the reign of Mayor McCarthy has the little city had such a genuine sensation as it is experiencing at the present time. The antics of the ghost at Willmans' place are told and retold at the grocery store and the meat market by the women who happen to meet there, while wherever men do congregate, be it in a bar-room, barber shop or on the street corners, or even at church, the latest bulletin of the ghost's doings is sure to have their interested attention.

That there is a ghost at Willman's is accepted as a fact beyond dispute. That this should be so is the more remarkable because no one has ever seen the uneasy spirit that is causing all this talk in Lemont. The only point on which the people of Lemont differ is as to the nature of this ghost and its remarkable manifestations. Some think the goings on at the Willmans' house are the direct work of Satan himself. Others talk of witchcraft and the annals of certain occurrences at Salem, Mass., a couple of centuries or so ago are being studied as having within them a possible clew to the present disturbances. The believers in the practice of witchcraft have one strong point in favor of their theory which they never fail to spring on the incredulous. It is a black cat.

In the art magical and diabolical as practiced by witches there has always been two inseparable adjuncts—the broomstick and the black cat. In the tales that cluster around the ghost at Willmans there is one of the most remarkable black cats that was ever known in reality or in legend. When the advocates of the witchcraft theory call on this sable animal as proof positive, the believers in the ghost theory observe:

"That black cat! Why, that's the devil himself! Everyone knows that when the devil appears on earth he always takes the appearance of a black cat!"

This argument is generally a poser and one that the witchcraft advocates are unable to get over. But if they cannot answer it, they are not shaken in their belief, and this very uncertainty lends a certain delicious thrill to the doings at Willmans.

HOW WILLMANS ARE ANNOYED.

The Willmans family consists of Seraphino Willmans, his wife, three daughters and one son. Mr. Willmans and his wife are of German descent, but were both born and reared in Will county, the farm on which they live having been the home of Mr. Willmans' parents. Anna, the oldest child, is the daughter of Mr. Willmans by his first wife and is 16. Of the three children of the present Mrs. Willmans a boy of 12 is the eldest. The family lives in a comfortable, old-fashioned farmhouse four miles from Lemont, and up to six weeks or two months ago their life was as calm and uneventful as the life of the farmer is in any community.

Then the placid calm of the farmhouse life was invaded by some unknown and unseen visitor, the account of whose doings appear incredible in this twentieth century, but the accuracy of which is vouched for by so many veracious and reputable people as to leave the skeptic not a place to stand upon. The ghost that frequents the Willamns place, as has been said before, has never been seen. Its antics, however, stamp it as one with a most malignant and mischievous mind. Most ghosts, according to the annals pertaining to them, are satisfied to prowl around noiselessly and scare mortals out of their wits by appearing before them in a more or less transparent condition. They are also held to be the spirits of those who have been murdered or who have committed suicide, or victims of some other crime that prevents them resting peaceably in their graves.

As there has never been any crime attached to the Willmans place or family, this condition cannot be held to account for the ghostly manifestations at the farmhouse. And the pranks of this evil spirit are altogether unlike any that the annals of ghost lore tell of. The Willmans' ghost has a decided penchant for writing letters. In the last two months the ghost has written over a hundred messages to the family. All of them have a menacing tone and many of them are so vulgar and obscene in expression as to be unprintable. Besides writing letters, the ghost delights in playing pranks on the Willmans and chance visitors to the house, and has got the family in such a state of mind that it has ceased to wonder at anything it may do.

NOTES MYSTERIOUSLY DROPPED.

One of the most singular things about this ghost is the manner in which it manages to convey the letters it writes to the Willmans. The family may be sitting in one of the rooms of the house, or it may be at the table eating, when a letter will flutter down apparently from the ceiling and lodge on the table. The doors and windows are protected by screens, so the theory that some one might have thrown the note in, is an untenable one. Day or night makes no difference to the ghost, which appears to be always on duty. Half a dozen staid, sober, and intelligent witnesses, including the priest of the Catholic church to which the Willmans belong, have at various times been present at the Willmans' house and have seen the notes suddenly appearing in the air and dropping down on the table or the floor under circumstances which they assert preclude the idea that mortal agency is responsible for the production.

Sometimes the Willmans get up in the morning and find a note or two stuck in the crack of the door or lying on the porch of the house. The notes reveal a most intimate knowledge of everything that goes on in the house. The secret counsels of the priest to the father and mother, which were delivered under circumstances that made it positive no one else heard them, were a source of much amusement and delight to the ghost, and in a letter which fluttered down at Mrs. Willmans' feet an hour or so after the priest's departure, the ghost repeated practically verbatim the advice that the priest had given to the couple It did this, it said, to assure them that it was present all the time, and further asserted that the plans of the priest to exorcise it would come to naught.

GHOST DEFIES A PRIEST.

As a last resort, the Willmans, who are devout Catholics, called on their priest, the Rev. Father Westarp, pastor of St. Alphonsus' church in Lemont, to use his spiritual powers and allay the evil influence that was haunting their house. A week ago last Thursday Father Westarp went over to the Willmans' home and solemnly exorcised the place. For thirty-six hours the ghost took a rest, and then it began its pranks again, and has been at it since with redoubted vigor.

When a reporter for the Sunday Inter Ocean called on Father Westarp and asked him as to the truth of the tales current about the supernatural visitant of the Willmans he displayed the utmost reluctance to talk of the matter. He finally did so, however, and confessed himself most wofully puzzled by the entire affair.

"In this age of the world," said the father, "it appears absurd to talk of ghosts or evil spirits, and so I would have said before investigating what is going on at the Willmans' place. But what I have witnessed there with my own eyes and what has been told me by persons whom I know to be absolutely reliable leaves me no option but to believe that an agency that is not mortal is responsible for them.

"It is quite true that I have exorcised the place according to the rites prescribed by the church. I obtained authority from Archbishop Feehan to do so, and Thursday week, accompanied by a Franciscan priest, went over there for that purpose. After I had performed the ceremony the Franciscan did the same.

SURPRISE FOR FATHER WESTARP

"In cases of this nature, after the ceremony of exorcism has been performed, the priest has to leave a pencil and paper on a table in the house before he withdraws. On this paper the evil spirit has to write his name and the causes that have induced it to haunt the home before it departs to its proper abode. It must do so, and this is a sign that it has ceased to torment mortals. We left the paper and pencil on the table and after an interval went back into the house to see if the exorcism had been effective. The paper was as blank as when we placed it there. I was then satisfied that the evil spirit had not been dislodged from the place and when it again began its pranks I was not astonished. But there have been cases known where several exorcisms have been necessary before the supernatural agency was overcome, and this is evidently one of them. I shall try again, probably.

"In all my life I have never known of anything like the occurrences at the Willmans place. It is a hard thing for me to do so, but when you see these things there is no other course open for one except to believe, wild and improbable as the story appears. The first letter that the Willmans got was about two months ago and was to the effect that the writer gave them ten days to leave the place or else some dire calamity would befall them. This letter appeared to them suddenly one day when they were at dinner and under circumstances that made it impossible that any person could have thrown it into the house. After that they received letters every day, sometimes two or three a day. When I have been at the house myself talking with them, suddenly a letter would appear on the floor at my feet, where a second before there was nothing.

"When the Willmans did not quit the place at the expiration of the ten days the ghost appeared by the tone of his letters to be very angry. Then he began to write letters threatening to kidnap the younger children. He also made threats about Anna, the eldest girl. Here is one of the letters."

THREATENING LETTER FROM GHOST.

Father Westarp went to his desk and took out a package containing several letters written by the ghost, and which had dropped down in the Willmans home at various times. The letter pertaining to Anna ran about as follows:

"You will not live any longer than your mother did. You don't know what killed your mother. I did it."

The letter was written in a hand that looked very much like that of a schoolboy, or of an adult who had never had much occasion to use the pen, and the ordinary rules of spelling and capitalization were totally ignored. There were also certain idioms and twists of construction that betrayed that the ghost when on earth was of German birth or descent, but as that section if the country is peopled almost exclusively by Germans and their descendants there is nothing surprising in this fact.

"Anna's mother died when she was 25 years old," continued Father Westarp, "so you see the ghost, or whatever agency it is that writes these letters, is thoroughly posted on the family's affairs. Here are some other letters that treat of certain events in the family of relatives some miles away, of all of which the ghost appears to be fully informed."

Father Westarp produced three letters for inspection, and which belonged to the vulgar and obscene class mentioned. "What a mess of nastiness!" exclaimed the father, as the Inter Ocean reporter ran his eyes over them.

EVIL SPIRIT IN BLACK CAT.

"Here is another incident," said the father, "which shows the malevolent nature of the ghost, and the delight it has in any misfortune that befalls the family. For some time the cows of Mr. Willmans had been falling off in their milk. One night when Mr. Willmans had gone down to the pasture after the cows, and was driving them up to the barn, he noticed a large black cat among them. Now, there is no such an animal about his place or that of any of his neighbors. Mr. Willmans had his shotgun along with him, for ever since these strange occurrences he has never gone far without it. When he saw this black cat among his cows his suspicions were aroused, and he raised his gun to his shoulder intending to kill the cat.

"He had no sooner done this than the cat gave a terrific leap and vanished. Mr. Willmans did not even get a chance to take aim. The next day this letter fell in the house

"Do you want to know why your cows have stopped giving milk? I'll tell you. I did it. Ha! Ha! You thought you'd put a charge of shot in my hinder last night, didn't you? But I fooled you."

"Now see," continued Father Westarp, "what an intimate knowledge the ghost has of everything that goes on about the place. Evil spirits are said to sometimes take the form of a black cat, and it is quite possible that this animal was the bodily manifestation of the ghost. It seems nonsensical and incredible, doesn't it, to talk in such a manner, but the occurrences at the Willmans' are enough to weaken the doubts of the most confirmed skeptics.

"For instance, if anyone told you such a story as I am going to tell now, you would say that they were mentally weak, and if anybody had told it to me before these occurrences I would have told them the same thing. But I know this to be a fact. Mr. Willmans and his son, the boy of twelve, were in the barn milking the cows one evening about a month ago. Of a sudden the boy calls to his father:

"'Oh, father, look here! My cow is giving cheese, not milk!'

"Mr. Willmans stopped milking the cow he was engaged with at the time, and, going over to his son, found that the boy had only told him what was the truth. As fast as the lad drew the milk from the cow, and as soon as it struck the milk pail, it turned to cheese. Did ever anyone hear of such a thing? Mr. Willmans told the boy to get up and he would try the cow. As soon as he began to milk her she gave milk just like the others. As soon as he stopped and the lad again milked her she gave cheese. How is it possible to explain such happenings?" asked the father, rubbing his head until every hair stood on end, in his perplexity.

GHOST TEARS UP PAPER.

"These letters," continued the father, "as you can see, are written on all kinds of paper—regular note paper, common wrapping paper, and some even on cardboard. Some are writen with ink, some with bluing, and others with pencil. Mrs. Willmans had a package of box note paper which she kept in the cupboard in the kitchen, and in the same place was a bottle of ink and a pen. The ghost used to take this paper and write his letters on it, and use the ink also. Finally I told Mrs. Willmans to get rid of all the writing paper in the house, and she did so, as she thought. That day she had a visitor, one whom I know and whose word is thoroughly reliable. While he was sitting talking to her in the kitchen she had occasion to go to the cupboard for something, and there found a pad of paper which she had overlooked. She took it out of the cupboard and laid it on the kitchen table, in plain view of herself and the visitor, at the same time saying:

"'Father Westarp told me to get rid of all the writing paper, and I find this pad that I had overlooked.'

"She had no sooner made this remark than the pad of paper was lifted off the table before their eyes, and some power, holding it suspended there in mid air, tore it into two pieces as if it had been a single sheet and let it drop on the table. Did ever anybody hear or see the like? Can you suggest any explanation for it except magic?" asked the father.

"Another day Mrs. Willmans was doing her washing out on the porch and had a bottle of blueing which she set down alongside her. When she got through and went into the house she found a letter which had been written with this bluing instead of ink. Frequently she would go to the cupboard after her pen only to find that the pen was missing. She would shut the cupboard up and without leaving the room wait a little while and then go to the cupboard and find the pen in its accustomed place. No one in the meantime had been near the cupboard, and as it is built against a solid wall it was impossible for any one to have obtained access to it without Mrs. Willmans seeing them.

WILLMANS' DOG IS TERRIFIED.

"As mysterious in its nature as the tearing of the pad of paper of which I have told was an occurrence which happened one day when Nicholas Welter, highway commissioner of the town and a relative of the Willmans, was visiting the family. Mr. Welter is about as skeptical a man about things supernatural as you can find, but he has had his doubts resolved into certainty by what he has seen at the Willmans'. The day I speak of Mr. Welter was sitting in the kitchen talking to Mrs. Willmans when the latter had occasion to go to the cupboard for something. When she had opened the cupboard door she saw that the pen had been taken away from its accustomed place, and, of course, she knew where it had gone to. Leaving the cupboard door open, so that she and Mr. Welter could see into it, she went back to her seat and said:

"'The ghost has taken the pen away. We'll watch and see it brought back.'

"The two sat there a few minutes when, sure enough, the pen was restored to its usual place before their eyes. Certainly mortal agencies are not capable of performing such acts, are they?

"The Willmans have a very fine pure-bred shepherd dog, and they are, I am told, the very best kind of watch dogs. At the times when these letters drop about the place this dog exhibits the greatest terror. It would seem as if there was something that is hidden from human eyes that is plainly perceptible to the dog. Sometimes the dog will be outside the house and suddenly will seem possessed by a frenzy to get inside, and will almost tear the door down in its efforts. On such occasions the Willmans will be sure to find a letter from their ghostly correspondent. If the animal is inside the house it will of a sudden be possessed to get outside, and will exhibit signs of the greatest terror, and that is the sure precursor of another letter, which may drop at once on the floor. 'How is it,' asked Father Westarp, 'can an animal see things that are hidden from man? The story of Balaam and his ass would seem to indicate that they can.'

DAUBS A COAT WITH GREASE.

"The malignant and mischievous disposition of this ghost is also displayed by the mean tricks it plays on people who visit the house. Only last week Mrs. Willmans' father, who is 80 years old, called to spend the day with his daughter. He hung his hat and coat up in the parlor, and he and those of the family who were home sat in the kitchen adjoining To get into the parlor anybody would have to pass through the kitchen, and all the parlor widows were tightly locked.

"When it came time for the old gentleman to go his hat could not be found. It was later discovered out in the yard, about 100 feet from the house, filled with dirt and decayed apples. His coat was still hanging where he had placed it, but it had been smeared down the front with butter, and almost ruined. The only butter that Mrs. Willmans had in the house was kept in a closet in the kitchen, where all the family had been sitting, and it was impossible for any one to have gone to this closet and taken out the butter without being seen. Yet, when Mrs. Willmans went to this cupboard to look after the butter there was the print of five fingers which had scooped through the dish and grabbed out a handful to smear over the coat. The old gentleman has two pairs of spectacles, which he had laid on a table when he went after his coat. When he looked for them they could not be found. They were at last recovered, one pair being in a cuspidor and the other in the coal scuttle.

"The letters which the Willmans received, besides displaying the most intimate acquaintance with the doings of the family and their relations, also showed a miraculous knowledge of what was to happen. As sure as there is going to be any visitors to the house the ghost knows all about it. The family will receive a letter via the air line, telling them that so and so is to call that day, and the information is always verified by the appearance of the persons designated in the letter.

GHOST DESTROYS THE LETTERS.

"After I had exorcised the house," continued Father Westarp, "I left the family a cross which contained certain holy relics, and this Mrs. Willmans placed in a drawer in a closet. Along with this she placed a gold ring which was in a box, and then she locked the drawer. Within five or ten minutes afterward this ring was dashed onto the floor and the drawer was still locked. When Mrs. Willmans unlocked the drawer and looked inside, the box that had contained the ring was apparently untouched.

"In the cupboard which contained the ink bottle and pens the ghost appeared to be of a meddlesome disposition. If Mrs. Willmans left the cork in the bottle, she would find it lying alongside it when she again went there. If she left it out of the ink bottle, it would be placed in it when she next went to the cupboard. I gave Mrs. Willmans a piece of blessed palm when I exorcised the house, and this Mrs. Willmans burned and blew the smoke from it into the open ink bottle. After doing so she said:

"'There, I'll bet that ghost doesn't put that cork back in that bottle again!'

"And, sure enough, it never did," continued Father Westarp, "nor would it ever use the ink after that time. It then took the lead pencil. As I had told Mrs. Willmans to get rid of all the writing paper in the house, it was frequently at a loss for material on which to write. It would then get scraps of any kind of paper and inscribe its messages on them. Since I exorcised the place several letters have been received, and I told Mrs. Willmans that she should save all these for me, she having burned all the others she had received except the few in my possession. She had four or five of these letters put away and was going to bring them to me last Sunday. They were in a closet under lock and key, and she alone had the key. When she went to get them out they had disappeared, and she is certain that no one in the house could have obtained access to them.

"One of these letters showed the sacreligious nature of the ghost and was received after I had performed the exorcism. In it the ghost said that it had been present at the ceremony, and ridiculed it. 'Oh, oh, oh!' it said 'how I did laugh at seeing you all on your knees and praying!' What do you think of such a letter? It must be a demon."

STORY WELL VOUCHED FOR.

If the Willmans were ignorant people, the weird tales that are told of the occurrences at their place might lack in credibility. But as a matter of fact, they are bright and inteiligent people, and apparently the last ones in the world to be led away by superstitious fears. They do not like to talk of the occurrences at their home, and will only do so to a limited extent. Mrs. Willmans corroborated all that Father Westarp had said about their peculiar visitor, but was inclined to think that the unusual occurrences were due to witchcraft rather than to a ghost. As an instance of the manner in which this malignant being found something on which to write after she had cut off its supply of writing paper by Father Westarp's direction, she said that the ghost had gone to a closet in which she kept a bonnet in a bandbox, and had torn the bottom of the bandbox off in order to write a note on the piece.

Some days ago Mr. Willmans was engaged in putting in a pane of glass in one of the windows of the parlor. He had no putty, and to hold the glass in place until he could procure some, was fastening it in with tacks. These he had in a tin dish, which he placed on the window sill. Reaching down for a tack after having driven one into place, he was surprised to find that there were none in the dish, although it had been nearly full a moment before. The mystery of their disappearance was explained when he looked around the parlor floor. It was strewn with tacks, evidently by the ghost, as there had been no one else in the room.

Mrs. Jungles, a relative of the Willmans, tells a story of what she saw of the ghost's mischievousness one day when she was visiting the house. In the room where she was sitting was a pitcher of water standing on the floor. Without any one being near the pitcher, and while Mrs. Jungles was looking directly at it, this pitcher tipped slowly over and all the water in it was spilled on the floor. When emptied the pitcher slowly resumed its normal position.

Mr. Welter, who is a prosperous and intelligent farmer, and who was present in the house at the time of the replacing of the pen in its place by some invisible agency, also assured the Sunday Inter Ocean reporter that the occurrence as related by Father Westarp was accurate in every respect. As to the cause of the queer happenings he had no explanation to offer. "I never believed in such things before," he said, "but there is something there that will convince any one who investigates it that it is not the doings of mortals."

As a matter of fact, the good priest is at a loss for an explanation of the mystery. He is deeply exercised over the matter, because it affects the peace of good members of his flock, and he would like to relieve them. The relations between a German Catholic priest and his people are, as a rule, much closer than they are between priest and people of other nationalities, and it sincerely grieves Father Westarp that his efforts have so far been unavailing. He is inclined to think that some enemy of the Willmans may be responsible for the letters, and that, by the exercise of hypnotic power, this enemy may compel some one else to write the letters and yet remain in complete ignorance of the act. But, after having evolved a theory to that point, the priest is at a loss to explain the method in which the letters are transmitted to their destination or any of the other phenomena which have occurred at the Willmans' place.

"There is only one way to explain it," he says in his perplexity, "and that is in the words of your English writer, Shakspeare:

"'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.'"

The obvious and most natural explanation of the mysterious performances is that they are the work of some member of the family, but this theory is an untenable one when its makeup is taken into consideration, together with the annoyances they have had to endure. Of the six members of the family, there are only four on whom such a suspicion could possibly rest. They are the father and mother, the oldest daughter, and the boy. The other two children are too young to have even a suspicion directed against them.

It would be the sheerest folly, in the first place, to even suspect the parents of perpetrating such tricks, even if they possessed the dexterity to perform feats of legerdemain. The fact they appealed to their priest to rid them of the evil spirit is in itself, to those who know the German Catholic character, a complete bar to suspicion. To people brought up in the faith, as they have been, such an act would have been sacrilege and the last thing ever to be done, no matter what the motives or desires that might have induced them to deceive others. Therefore the parents must be eliminated from any such hypothesis.

There remains, then only the daughter and the 12-year-old son. The daughter is an innocent, unsophisticated country girl, and even if a breath of suspicion could point to her the vile language used in some of the letters received would completely absolve her from suspicion, as it would be a simple impossibility for a modest girl to pen the obscene words that some of these letters fairly revel in. Besides, her hand-writing is too well known to her parents and friends, and in the space of two months in which these things have been happening, detection would have been sure to come. The daughter must therefore be dismissed from the case.

There remains, threfore, only the boy of 12. The fact that many of these weird happenings take place while he is out with his father on the farm, seem to let him out of consideration, even if his youth did not act as a bar to suspicion. It is not conceivable that a boy of 12 would have the ability to conceive or to carry out to a successful conclusion such a series of villainous pranks as have taken place at the Willman's home, even if he were a depraved little wretch, instead of the bright and hearty little fellow that he is.

Last of all, as exonerating the family from the suspicion of complicity in the matter, is the testimony of creditable eye-witnesses of the ghost's pranks. One man might have been deceived with ease, possibly, but when a dozen or more people testify in unison as to what has occurred in their presence, their words must be given consideration and belief.

Mrs. Willmans has a theory as to the motive back of these uncanny occurrences at her home. It appears that the place is to be sold next spring to wind up the estate. "I think," says Mrs. Willmans, "that some one who wants to get the property is doing all this, in the hope that it will give the place a bad name, and so diminish its value when the time for the sale comes."

But as to how these interested parties are able to accomplish the magical things that they do, Mrs. Willmans has no explanation to offer other than "witchcraft."—Chicago Inter Ocean.

SPIRIT COMMUNION.

If when I die I do return
To hold communion with my friends,
Will they my kindly message spurn,
Declaring death my being ends?
Will they refuse to lift the veil
That shields my presence from their eyes,
And make my every effort fail,
No matter how my spirit tries?

Will they allow their bonds of clay
To so mislead the soul within,
That they may coldly turn away,
And shout that fraud is working sin?
Or, may they urge, in Christ's behalf,
That 'tis the devil's snare for souls,
And turn aside with mocking laugh,
When my quick thought some mind controls?

Or will they be so cold and dull,
So chained by ancient form and cant,
And let some priest their reason lull
By his hypnotic look and rant,
That love's dear mission they ignore,
And place their trust in Jewish God,
Whom innocents despoiled of yore,
And tinged with blood fair Canaan's sod?

If I may live beyond the throe
That sends this clay from off life's track,
'Tis common reason bids me know
My loved ones here would call me back;
No heaven so fair, no bliss so sweet,
That could my presence long detain
From her whose love I know would greet
My oft repeated calls again.

No God whom I have never seen,
No saint whom I have never known,
Could my affections wholly wean
From those whose life has been my own.
Or, if I am so wholly changed
That love and friendship is forgot—
From all sweet memories estranged—
'Twere quite the same if I were not.

And as I hope to be received,
When I turn back across the line,
In ways my soul will not have grieved,
I welcome spirit friends of mine;
I reach my hands to bid them come,
My heart and bosom open wide,
And fain would keep our love-lit home
A fit place where they may abide.

Kansas City, Mo. B. F. SLITER.

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SATURDAY, NOVEMBER 16, 1901.

Reply to a Correspondent.

A correspondent inquires: "Was the papyrus found by Greenfelt & Hunt, of the Egyptian Exploring Fund, of any value?"

The answer depends upon the value placed on "finds" of that character, with no knowledge of the time, place, under what circumstances, or by whom the papyrus rolls were written. The simple act of finding manuscripts where so many of them are known to be forgeries of modern date, given the appearance of antiquity, carries with it no evidence of genuineness.

The papyrus, whatever the facts in regard to its genuineness, contained a large part of the first chapter of Matthew, and corroborates the present accepted version. It tells of the Lord appearing in a dream and saying:

"Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost."

Now if any alleged dream of near two thousand years ago, telling of such an improbability has any value, the find is valuable, otherwise not.

The same correspondent inquires: "What are the ruins of Oxyrhynchus, where the papyrus was found?"

They are situated 140 miles south of Cairo, near where the pretended Logia, otherwise "Sayings of Jesus," were claimed to have been found some years ago. Gibbon represents a monastic institution was anciently located there, in which it was computed there were 10,000 females and 20,000 males. Egypt was overrun by monasteries both before and after our era. Establish the claim that these finds are genuine, and of an early date, then it is possible we would have a key telling where all the Gospels were written. We apprehend, however, that Gibbon, the historian, was misled, not as to there being monasteries in Egypt at the early date given, but as to the character of those monks. We have good evidence that monasteries were established by the Buddhists in Egypt, more than two centuries before our era, by the missionaries of that religion sent out from India under the reign of Asoka.

A Striking Similarity.

That well-known English author, Wm. Cobbett, seems to have been greatly prejudiced against the clergy. He put himself on record as follows, and was not prosecuted for libel:

"I have sometimes been half tempted to believe the Magpie first suggested to tyrants the idea of having a tithe-eating Clergy. The Magpie devours the corn and grain; so does the Parson. The Magpie takes the wool from the sheep's back; so does the Parson. The Magpie devours alike the young animals and the eggs; so does the Parson. The Magpie's clack is everlastingly going; so is the Parson's. The Magpie repeats by rote words that are taught it; so does the Parson. The Magpie is always skipping and hopping and peeping into other's nests; so is the Parson. The Magpie's color is partly black and partly white; so is the Parson's. The Magpie's greediness, impudence, and cruelty are proverbial; so are those of the Parson."

Afraid of His Shadow.

The tyrant who sees in every shadow an avenging Nemesis cannot be more sensitive to danger than is the average cleric, ever on the watch for the protection of his cult.

Hall Caine, the novelist, lately published "The Eternal City." It seems, to illustrate a point in his book, he drew somewhat on Pius IX and Leo XIII, thus rounding out his character of a Pope. This incensed his Catholic readers. As he clothed his fictitious hero with some sterling virtues, this annoyed Protestants, and arrayed them against his book. The novelist appears a zealous Christian, but even the slightest hint from his pen, that churchmen are not all they claim, endangers his literary reputation.

The Progressive Thinker long ago reached the conclusion, that the only safety in the conduct of a paper, or in ideas promulgated in books, is to be honest, conscientious and truthful, and allow others to entertain, and even to express hostile opinions. Truth loses nothing in a combat with error.

An Effective Soporific.

Said a preacher at a ministerial conference: "I am terribly troubled with insomnia. I lie awake at night hour after hour, thinking about my sermons." To which a brother: "Why don't you get up and read portions of those sermons?"

The good brother could see no reason why a sermon acting as a soporific on the listener should not have a similar effect on the author.

The Talmud Is Not Reliable.

Many people seem to suppose the Talmud is a Jewish production, whose origin is unquestioned. Citations are made from it to prove Christian claims, as if everything therein stated is incontrovertable truth, particularly if it makes concessions in favor of Christian claims.

It is well known to those best acquainted with the Talmud, and the language in which it professes to have been originally written, that the production is a fraud, and its statements are in no sense trustworthy.

Than Rev. Dr. Farrar, of the Church of England, author of "Life of Christ," there is no more scholarly, or better qualified to express an opinion on the subject. Be so kind, good reader, as to open the 2d volume of the above work, page 485, and read:

"Anything more utterly unhistorical than the Talmud cannot be conceived. It is probable no human writings confounded names, dates, and facts with a more absolute indifference. The genius of the Jews is the reverse of what in these days we should call historical. * * Some excellent maxims—even some close parallels to the utterances of Christ—may be quoted, of course, from the Talmud, where they lie embedded like pearls in 'a sea' of obscurity and mud. It seems to me indispensable—and a matter which every one can now verify for himself—that these are amazingly few, considering the vast bulk of national literature from which they are drawn. And, after all, who shall prove to us that these sayings were always uttered by the rabbis to whom they were attributed? Who will supply us with the faintest approach to proof that (when not founded on the Old Testament) they were not directly or indirectly DUE TO CHRISTIAN INFLUENCE OR CHRISTIAN THOUGHT?"

This statement of Rev. Dr. Farrar is corroborated by a writer in the Edinburgh Review of July, 1873, p. 18, who said:

"The Talmud may compete with the Constitutions of Loyola for the right to be considered the most irresistible organ ever FORGED for the subjugation of the human will."

It must mean something when so distinguished a prelate as Rev. Dr. Farrar suggests, as he certainly does, that "Christian influence and Christian thought," is responsible for at least portions of the Talmud.

It may be proper to state in this connection, that we hold in our hand as we write, a handsome volume, from the pen of Rev. Bernhard Pick, Ph. D., entitled "The Talmud, What It Is, and What It Knows About Jesus and His Followers." The book was evidently written from a Christian standpoint.

After making a quotation from the Amsterdam edition of the Talmud of 1645, and showing later editions had been doctored by the omission of certain words, which are therein inclosed in brackets, the author goes on to say, the occurrence of the flight of Jesus into Egypt "is an anachronism, for JOSHUA [the Hebrew name by which it is claimed Jesus was known,] LIVED A CENTURY BEFORE CHRIST."

What kind of authority is that which makes a discrepancy of one hundred years in dates?

Joshua, generally rendered Jesus in our English translations, was a common Hebrew name, frequently occurring in everything professedly Hebrew. Is it not possible the gospel account of the flight of Joshua, otherwise Jesus, into Egypt was borrowed from the Talmud, regardless of the date of the occurrence? Remember always: "Great is the mystery of godliness."

Much to Learn.

The orthodox mother of a bright five-year-old boy of our acquaintance, writes from France, where the family is temporarily sojourning:

"In looking at his 'Story of the Bible' the other day, I explained some pictures to Henry, and told him Christ was taken prisoner by the soldiers and killed. He asked why God allowed them to do that, and burst out crying. A moment later he said: 'God wasn't kind to Christ to let them take him prisoner and kill him.' It was some time before I could comfort him. Poor little fellow, how very much there is for him to learn!"

It is hoped he will never become convinced that the Supreme Ruler of the universe ever sired a son by mortal maiden, and then allowed that son to be sacrificed to appease his great anger because of man's disobedience. It is the mother who ought to revise her teaching.

Halloween Nuisance.

Halloween is a Christian festival inherited from our Pagan ancestors. November first being All Saint's day, the spirits of the departed were credited with returning to earth the evening before, and engaging in all manner of wild pranks, making merry over the approach of the day made sacred to them. In its original no intrusion was made on the property-rights of others; but, cultured by Catholics, and of late years adopted in many localities by Protestants, the festival has become a nuisance which in the smaller cities requires the strong arm of civil authority to restrain. The name is derived from the old English halowe, signifying saint. It seems closely related to the eve of May day, when the fairies made mirth. The latter day has mostly gone out of use in America.

Correction.

"Two boys bound together with withes" in an article of last week headed "Death, an Incident of all Life," is good, and many boys need binding in some manner, but we wrote "logs" where "boys" appear; and it must be confessed they made better rafts than would the boys, however good at swimming.

And over there on the last column of the 4th page, in the closing paragraph of "Very Opportune," where we wrote "mechanical prayers," referring to the kind impelled by wind or wave, the typo substituted "progress." The latter word generally would be an improvement, but it did not fit in this case.

M'KINLEY AND CZOLGOSZ.

Poetic Vision of Their Meeting at the Traditional Golden Gate of Heaven.

I seem to see at Heaven's gate two men
on entrance bent;
One was an assassin, the other a president.

The assassin in a stupor, or a dark and
gloomy state,
Slow approaches old St. Peter for admission through the gate,
But before that aged watchman would
permit him to pass through
He must pass upon his record for at
least a year or two.
So he telephoned to central, but old Satan had the 'phone,
And replied that he must interview the
victim all alone.
It just seemed that a description had
been telepathed ahead
That upon a certain morning the assassin would be dead,
And as Satan "knows his victims," he
was there ahead of time,
And had duly been apprised of the assassin's awful crime.

Then came Satan to St. Peter and thus
spake with glad salute,
For his victim who was standing at the
entrance, sad and mute:
"I am pleased, and at your service, and
the fire is all aglow
In the special builded furnace where I
cooked Booth and Guiteau."
Then St. Peter turned to Czolgosz to inform him of his fate,
And his eyes fell on McKinley standing
just within the gate,
And his voice and smiling presence, unexpected at the time,
Filled old Satan's burning bosom with
emotions all sublime.
"I must beg your pardon, Peter, for
my presence at your gate,
But I want to plead in heaven for this
soul a better fate.
'Please do not let them hurt him,' for
he surely is insane
On a subject he had pondered while
upon the earthly plane;
He mistook me for a tyrant as a ruler
of the poor,
And went crazy on the topic that to kill
me was the cure."
In an instant Satan vanished and a
light came from the skies,
And McKinley, calmly smiling, stood
before Czolgosz's eyes;
Then a chorus of sweet voices sang the
good old melody,
With McKinley—eyes uplifted—"Nearer, My God, to Thee."
The assassin's conscience smote him,
and McKinley knew full well
That the poor, distracted spirit would
not need a hotter hell.

Poor St. Peter sat in silence when this
tragic scene had passed,
For a cloud of gloom and sorrow o'er
his aged soul was cast;
Knowing sinners in repentance would
at once be made to see
That old Satan is the conscience and
from terror be set free;
This would rob the dear old watchman
of a soft eternal place,
And no wonder gloom and sorrow came
upon St. Peter's face.
He had learned that Earth's religion
had been changed in recent years,
And that love had well supplanted all
the old-time hates and fears.
Thus in silence sat St. Peter, for he
hated to complain,
And he knew his own dethronement
meant a universal gain.

* * * * * * *

Now I see McKinley lead his poor murderer to a spot
Where no sound could ever reach him;
in a place that seemed forgot.
Here he, smiling, bows and leaves him
to the gloom that is his own,
To the thoughts of his desertion in a
desert, all alone.
There to think out his existence in the
darkness of his soul;
There to ponder on his evil; there to
drink from his own bowl.
There he left him with his conscience
that had battled all in vain
To direct a high vibration through his
poor deluded brain.
For an age it seemed to Czolgosz while
in darkness he remained
Only conscious of his error and the punishment obtained.
But at last, his soul so heavy that he
thought he should expire,
A great light loomed up before him like
the flashing of a fire.
It was then his early teachings of the
preachers o'er him fell,
Of the sinners and the Savior, and the
everlasting hell.

* * * * * * *

Now I see the noble spirit of the martyred one descend
From his home of light and beauty to
his now repentant friend.
He seemed filled with deep emotion as
he took the fellow's hand
And he lifted him up higher toward a
bright and better land;
And again I hear the voices of the angels from their height,
They were singing with such sweetness
"Lead, Kindly Light."

* * * * * * *

Each may have on earth his station
whether high or whether low,
Hell or heaven, his own creation, love
and justice make it so.
Each one has his life to live, and each
his real worth,
And each must take what life would
give, e'en out beyond the earth.

DR. T. WILKINS.

Have the Courage of Your Convictions.

If all who have had personal experience with the phenomena of Spiritualism and become convinced of the truth thereof would make the fact known to the public, what a vast number of surprises would develop. Brother would surprise sister; sister would surprise brother; children would surprise parents; and parents would surprise children; husband would surprise wife, and wife would surprise husband; pastor would surprise parishioner and parishioner would surprise pastor until it would finally be apparent that Spiritualism is more universally believed and known than the public at present even dreams as being true.

Mrs. Cora L. V. Richmond refers in one of her most interesting lectures to two prominent men who had been partners in business for many years without either one knowing that the other was a Spiritualist. Both for many years had personal knowledge of the truth of Spiritualism, but each one tried to keep from the other a knowledge of the fact.

We do not have sufficient decision of character. We are deficient in moral stamina. We are too gregarious intellectually. We are too much inclined to adopt the thoughts and opinions of the majority rather than to reason and think for ourselves. We are too anxious to be considered "in and up with the procession," rather than being regarded as "not in it," to use a slang phrase. And so we are very careful not to say or do anything that is not sure to meet with general, conventional acceptation. Our individual opinions and convictions, like our individual businesses, are swallowed up in trusts, syndicates, corporations and sects who seek to control them. The citizens of the United States of America are losing their individuality.

"One of the worst features of the concentrated life of modern times," says Orison Sweet Marden, "is the loss of individuality and personal characteristics.

"We do not find in our national life, at present day, the striking, strong individuality of early history. The hewing, polishing processes of modern civilization seem to grind away all of the sharp corners of individuality, and everything tends to assume a conventional form. People seem to be run in the same mold.

"A strong, striking character is a rare thing in these days. The individual is lost in the shuffle of the masses. Cities grind away and erase independence. Unfortunately there is many a man who seems to be content to be one of the crowd, and not a leader of the crowd.

"With some notable exceptions newspapers lack individuality. Their opinions are impersonal, and the editors are lost. Few people know who writes the editorials or the leading articles. The days of Dana, Greeley and Bowles seem to have gone forever. Nobody in particular is responsible for any opinion or policy. Everything is referred to the stockholders, directors, or trustees. Not only do the editors lose their individuality, but so also does everyone who is connected with each paper.

"Concentration in large centers is largely responsible for this. The dissemination of knowledge through newspapers and the multiplication of books, magazines, and libraries has added very materially to this unfortunate loss. The strength of a nation lies in the stalwart individuality of its citizens. When this is lost, civilization becomes insipid and powerless."

If in a gathering of neighbors, friends or strangers in the store, club, or on the street corner, there should chance to be a Spiritualist present listening to expressions bearing upon the truth or falsity of his belief or knowledge, why should he keep quiet—even if he be the only Spiritualist in the crowd? Why should he not assert his own individuality, his own opinions, his own knowledge even tho' he be a member of the faculty of a university of learning? If there is or is not any truth whatever in Modern Spiritualism the sooner the world knows it the better. Spiritualists are as anxious to know the truth concerning Modern Spiritualism as any other class of people and if they are in error it is the duty of the church and our colleges to enlighten them instead of ridiculing and ignoring Spiritualism.

H. V. SWERINGEN.

The Bishops on Marriage.

The Episcopal Bishops in high court assembled, voted that henceforth not one of them would or should marry a man or woman who had been divorced. They did this, or would not do it, in the interests of morality. They would have their church set an example to all others. Now the laymen and "lesser clergy," "the house of deputies," of that church, in a convention at San Francisco, emphatically gave their leaders "a black eye," in repudiating their holy resolve. It seems that these great lights of the church knew a great deal less of law than of theology. The law of this country makes marriage a civil contract and not a religious sacrament. Hence the right to solemnize marriage is conferred by the State and may be taken away by the State. As it is, if a man and woman desire to be married, they may go to a Justice of the Peace, Judge of a Court, or a clergyman. The latter, in performing the ceremony, acts as a civil officer, and not as a priest. The State says who shall and who shall not marry, and when a couple present themselves to a clergyman requesting their union to be legally acknowledged, he has no right to go beyond the State and exact conditions. If he does thus set himself up superior to the State then the State can take away this conferred power altogether. That would be a deplorable loss to the clergy, especially the Episcopal, for the members of that church are usually wealthy—it is the church of the aristocracy, the church of forms and make-believe, rather than strenuous religion, and fat marriage fees are proverbial.

Renounce the Myths.

Mrs. Elizabeth E. Evans, author of "The Christ Myth," writing from Germany to the Truth Seeker, after recounting the inroads Catholicism has made and is making in the United States, says:

"The only successful weapon of defence against the charms of Catholicism, the only possible means of compassing her destruction, consists in entire renunciation of her myths, and complete devotion to the truths of science."

The Progressive Thinker heartily indorses Mrs. Evans' proposition.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.



The Two Evangelines.

I.

The world is full of pathetic scenes. Some of them arise from crime; others from sickness; others from vice, old age and poverty. The very atmosphere is tear-stained, and if all the sighs and moans of earth could be united into one volume a deafening sound greater than that of thunder or the belching of a volcano could be heard reverberating throughout the world. Not a particle of air exists that has not impressed thereon some plaintive sorrow, some deep-drawn sigh, some terrible suffering, some tear-stain. Not a minute passes that does not record excruciating pain that, like a vile demon, harasses some poor fragile creature. The germs of disease are everywhere spreading devastation and ruin. The typhoid germ may nestle in water, in milk, in food, in the air we breathe, watching for an unsuspecting victim. Pain, Sorrow, Trouble and Poverty are the companions of Joy, Mirthfulness, Wealth and Happiness. There is danger everywhere; absolute security from molestation nowhere.

God seems to be as much a God of Frowns, as a God of Peace and Happiness.

Everywhere is contention.

War on earth never for a single moment ceases.

There are contrasts—the good and the bad—everywhere on this earth.

If you can find a heaven on earth, you can find not far distant a hell.

While one builds the Temple of Goodness, another erects the Temple of Discord and Evil.

The world vibrates between the two extremes, the good and the bad, and in vain does one look for perfection. The sorrows of earth to the extreme sufferer seem tenfold greater than its joys. There is no perennial fountain of happiness from which the weary, despairing soul can drink a refreshing draught. Life to such a person is one long agonizing sigh as dismal as the winter's cheerless blast, and as mournful as the expiring notes of an Alpine horn that sounds its danger signals.

II.

Who has not attended a funeral where every expression of countenance and every word is draped in mourning, and where sorrow like a dark cloud nestles in the eyes and features to drive away the sunshine and beat back kindly cheerful thoughts. At this funeral of which I speak, one in the prime of life reposed in the coffin, on which flowers radiant with rare colors, rich in aroma, and beaming with beauty, nestled like so many tokens of light and love. They conveyed a silent sermon, vibrant with affection and overflowing with a kindly feeling of tender resignation. The last abiding place of the mortal remains of a cherished soul was there, soon to become the food of voracious worms. Alas! such is the end of earthly life.

An elderly man was among the mourners, his features betokening the great sorrow he experienced on the death of his companion. He listened to the sermon, as if in dreamland, his thoughts like so many pearls of love going out to the dear one who had passed to the higher realms, almost wholly oblivions of the fact that a sermon was coming from the lips of the divine.

Finally the time arrived for him to survey the mortal remains of his devoted wife, in whose bodily form was concentrated all the sweetness and joys of domestic bliss and happiness. His soul sent forth its vibrations as tenderly as the morning sun ushers in its genial rays to give sweetening touches to all of nature. He sighed with emotions of angelic tenderness as he intently gazed on the vacated tenement; the immortal soul had ascended higher, to live forever in climes elysian. The links of domestic bliss, welded with love, harmony and peace had been broken at last, and the husband realized the awful calamity that had befallen him. What can one do, then, but mourn, every breath a funeral dirge, and every thought a dismal echo from the chambers of undying love. Bending over he touched the white cheeks with his lips, and in prayerful whispers said: "Beautiful wife, gone, gone, but cherished in the memory, a treasure of the tender affections of my soul," and then he fainted, with a heart-rending shriek on his lips, at the loss of his Evangeline.

III.

Many years have passed. Time marches on regardless of prayers or wishes to the contrary. To some it brings care-worn wrinkles, a bent form, an expression of sadness, and feelings of extreme sorrow. Now nearly 80, Judge Hite was a little off. He was talking almost constantly of his Evangeline, and one day, as the daily press said, he stood with his devoted daughter on the corner of the street, and pointed at a middle-aged lady as his Evangeline. Beautiful, richly dressed, with an air of refinement, she came towards him, when he beckoned her to approach, calling her tenderly his Evangeline. The daughter then shut off the view, and calling a carriage, hastened home. Tenderly guarding her bereaved father, she encircled him with her arms, and in tender pathos pleaded with him to be calm, telling him, "Mamma is in heaven, and the lady only bore a striking impressive resemblance to her." But her father, his mind clouded with deep sorrow, saw in that woman his Evangeline, and he seemed to forget that she had passed on to a higher life, and he refused to be comforted. Age sometimes weaves fancies which seem to be divine realities, and he could not be made to believe that Evangeline did not live, and was ready to fall into his arms, if permitted.

IV.

It was a beautiful day in Denver, Colo. An old man whose once stately form was bent with age, stood with his daughter surveying the never-ending stream of human life as it surged along. By them, a lady stopped to gaze in a store window, when the old man suddenly clasped her in his arms and cried, "My Evangeline, my own dear Evangeline!" The lady, badly shocked, pushed him from her, his feet slipped, his head struck the pavement, and he became unconscious.

V.

In a palatial residence an old man, Judge Hite, was lying in bed suffering untold agonies, and seeming to realize that he had seen his Evangeline, the dear wife of his early years of bliss. It was like a fairy dream where angels weave a delightful scene to enchant the soul, to fascinate the mind, and impart perennial joy. Insane, was he? He might have been, but when he saw such a perfect likeness of his Evangeline, impulsively he threw his tender arms around her, as void of any intentional harm as the angels of heaven! Recovered from his unconsciousness he cried like a child for his Evangeline, a cry so tremulous, so tender, so pathetic, so vibrant with pure love, that all who witnessed the scene shed tears of sorrow. Seemingly a helpless child now, yet there was surging through his soul the wailings for something lost in some sweet by-gone time when every aspiration was realized in something that was sweet and lovable. Alas! what a scene, so full of pathos!—an old man living in the dreamland and poesy of fancy, grasping at something untangible, yet to him a divine reality.

VI.

It was in the dusk of a summer evening, the daily paper said, when a carriage might have been seen approaching the residence of Judge Hite. It contained his own daughter, and a lady divinely fair and beautiful. She had been weeping as he heard the story of the old man, and his constant yearning for his Evangeline. To comfort him, to assuage the agony of his last moments, and to let some sunshine into his despondent soul, the daughter, after a diligent search, had found the lady in whom the father saw his Evangeline, and she consented to visit him. Ushered in the room, she walked calmly to the bedside, and sitting down placed her hand on his head, and then bent over and kissed him. Awakening, he glanced at the figure bending over him like a sweet Angel of Love, and cried, "Evangeline, have you come for me?" Pillowing his head in her arms, she caressed him as she would a child.

"I knew you would come for me, my dear Evangeline, my darling, my own precious love," he said with feeble voice and with his classical features illuminated with the grandeur of hopeful thoughts, and with a light that seemingly radiated from some archangel. Then he turned from her, and with his eyes directed towards the ceiling, he saw his angel Evangeline, who with outstretched arms, was beckoning to him.

"Oh! you, my dear lady, are not my Evangeline. The cloud has been removed—the dark, dismal cloud on my brain has been dissipated, and the morning dawn has come. My angel Evangeline has come for me," and then he closed his eyes in the calm sleep of death, while his head was pillowed in the arms of an earthly angel.

VII.

Thus ended the life of Judge Hite.

Life is made up of giving and receiving; giving to some and receiving from others, and the lady who witnessed this dying scene can have the satisfaction of knowing that her presence rendered the last moments of one poor mortal happy and serene, and she now fully realizes that the way to the higher spiritual attainments leads through the Highlands of Goodness and the Avenues of Knowledge, and that there is no other route thereto.

J. R. F.

The Crushing of a Priest.

The world will look on with great interest, and wait the arbitrament of Time for the solution of the controversy having its seat at Oregon, Ogle county, Ill., between the Catholic Church and Father Crowley, late pastor of St. Mary's parish, located there.

It seems a controversy arose between the Father and his Archbishop Feehan. The latter issued orders which Crowley deemed a usurpation of authority, and refused obedience. A bitter correspondence passed between the parties which has culminated in unfrocking and excommunicating the recalcitrant priest.

It is reported the latter has petitioned the apostolic delegate at Washington—cardinal Martinelli—to interfere in his behalf, and review the entire case. Unless the action of the Archbishop is reversed Father Crowley will remain a derelict, with no rights in the church. He is banned, and made an outcast, while his past, present and future are wholly obliterated, and he is declared accursed by God and man. In another age Priest Crowley would be arrested during the darkness of night by the minions of the church, and secretly transported to some church dungeon, where he would be tortured until he would recant; then, probably, to secure his silence, would be burned at the stake. Imagination cannot conceive the wretchedness which the Holy Office would inflict on a disobedient priest who defies the power of his superior, as has the late Father Crowley.

This action of the higher officials of Catholicism shows, in a mild way, its sterner action in the Middle Ages, when its power was supreme. Could it have secured possession of the person of Luther at the beginning of his revolt, as was attempted, Protestantism would have been crushed in its inception, and the horrors of the Inquisition, with all its terrible crimes, would still menace governments and tyrannize over prince and people in the name of a crucified God.

If Priest Crowley possessed the right material he would rise in his strength and strike a blow at the anaconda whose lengthening folds, with its tail clinging to the dome of the Capitol, at Washington, is threatening the liberties of Republican America, which would be felt for all time. It is regretable he has not the stamina of the Reformers of the 16th century.

Since writing the above we notice by press reports that "Rev. Jeremiah J. Crowley has just entered suit in the Superior Court for $50,000, against Rev. Francis J. Barry, Chancellor of the Catholic Arch Diocese of Chicago, that being deemed the exact amount requisite to soothe his wounded feelings, and reimburse him for the loss of his living.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

Pouring Is Not Ducking.

Rev. Ira Estepp, for 15 years pastor of the Baptist Church at Inez, Ky., had his ordination revoked recently, for having poured water on his dying daughter in baptism, rather than immersing her, as the articles of faith required. Mrs. Fannie was near death, too feeble to leave her bed, and as she wanted to make her title clear to mansions in the skies, she asked her father to resort to that method to perfect her claim. If St. Peter is kind he will probably overlook the little informality, and give the daughter a back seat in heaven; but the father merits only damnation. He knew pouring was not ducking.

TAKE NOTICE!

A three months' subscription to The Progressive Thinker will be sent out for 25 cents, only about 2 cents per week. Anyone who has the least interest of the cause at heart can pay that amount. You can send in a club of seven new names and $1, and the paper will be sent to them for three months as a starter. Be careful and not include in this list anyone who has been a subscriber.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

Science and Spirit Teachings. By Sar'gis.

To the Editor:—It is strange, and then it is not, how the human mind is affected and influenced by early impressions. The Catholic church is wise in its policy of control of infancy.

This reflection comes with growing emphasis the more we note the trend of modern thinking. Science laughs at dogma, Spiritualists and liberal thinkers deride it, but unconsciously, as a rule, all are more or less swayed and their thought colored by it. This is noticeable in recent re-discussions of the evolutionary hypothesis, and the old, old story of "the soul of man." While both discard so-called revelations, yet the concept that this planet of ours is a creation—a thing made—is the ruling premise in the problem. Even Darwin waived the matter by saying the immortal was outside the domain of the naturalist and left it there. The Bible—that bogie book—though it is "God's word," is as contradictory as is geocentric and heliocentric astrology.

For after the manufacturing story of Genesis, the Preacher in Ecclesiastes tells us that what befalleth us also befalleth the beasts—"as one dieth so dieth the other, yea they have all one breath, and man hath no pre-eminence over the beast. * * All go unto one place; all are one dust again." Genesis tells us that the Lord God breathed into man's nostrils the breath of life, and Ecclesiastes assures us that the breath of man and the beast are the same.

Now, how long are we to be going round on this treadmill? How long are we to listen to the changes rung on this story—that man's body was first finished and then his lungs inflated with a soul—"his" soul? Yet this childish tale is no more reasonable than that told the two-year-old, that the little brother just arrived was found by a fairy in a hollow stump. But it is this fable told to the millions of young minds that casts its shadow even on a Darwin.

Tomes and tomes of scholarship, debate and controversy, aided by persecution, martyrdom and centuries of discussion and bloodshed have failed to settle the question, and is it not time the modern mind was lifted out of this swamp of stagnant theology?

The beginning of this emancipation is to be found in Modern Spiritualism. "Modern" is the word—for all this mountain of vitiation and perversion came from childish ignorance and the deceptions of priestcraft in regard to the phenomena of ancient times. The modern investigator has discovered that these phenomena, revelations or messages, are from human beings, once living among us, our friends, neighbors, or historic people—and only from such. With the ancient priest or devotee it was a god or gods, or angels, or from devils. And it was only the king and the priest through whom they could be invoked or placated. It was this class of interpreters of a common phenomena that made our bibles, concocted our legends and fettered the human mind for the centuries. And to such a degree that it has become a mental heredity, overshadowing with its mists the minds of many of our ablest thinkers.

To-day we are discussing atoms, molecules, protoplasm, germs—and because a frog has microscopic beginnings indistinguishable from those of man, we have "descent" of man theories, or the "ascent" of unfolding impulse, and a common ancestry for all organic life. In other words, the shadow of the "maker" concept. This microscopic germ life is a fact—because seen and observed in demonstration. But here the "made" idea advocate comes back at us with his creative concept, only the more wonderful by these facts of science, and tells us we are a part of this power, the very image of this creator. And he is shocked if some cold questioner asks—what are we the image of—the frog, or what? The protoplasm, the germ or what not, embodies or contains the creative power—frog or non-frog. And so it is, the irreverent inquirer outrages the pious descanter by voicing the simplest logical question from a common fact. Until they settle this protoplasmic frog problem they should leave the "living soul" question in abeyance until the primary fact is established or explained. As golf players say, science has so far got dogma "in a hole."

But what is it, if not as we have it from one or the other side of the controversy? The answer ought to be: Take things as you find them, and from that premise and with its many aids, formulate your facts, deduce your laws and evolve your ethics. Dogma assumes a creator and a creation. No argument has had such universal approval as that of Paley's watch. It is often a question whether the credit belongs to the author or inventor. If the watch hadn't been invented, what a fix "design" would have been in.

Another term that often confuses clear thinking is "law." There are so many lawyers among us, that as soon as you say law they run to Blackstone for a definition and find it to be a "rule of action" and "prescribed by authority"—and there you are again as in the watch. And so it is, as long as you have the "who made you" at the portals of knowledge, so long will the impediments to clear thinking remain. It is a curious fact that the average mind is ever inclined to consider questions beyond the reach of thinking. It is, as a rule, a harmless pastime, but when it affects practical living, it may as in this matter be a calamity. If, for all the centuries that Christianity and Mohammedanism, by the power of the sword, have dominated civilization and barbarism, the simple natural truth enunciated by Modern Spiritualism had held the minds of men, what a different world we would have had. The mention of such a condition is all the argument needed.

Now, Spiritualism doesn't assume to decide the question—for creation and against evolution, or vice versa. All it assumes to do is to disclose a fact—that man is extra-mortal, or that life is continuous. And it does so from human testimony, the only evidence that is admissible in any department of knowledge. The fact that dead men tell us of things that were before death is evidence, proof, that they live.

You can talk Genesis, Ecclesiastes, Darwin or Haeckel, to your heart's content and your brain exhaustion; that is your high privilege, only it doesn't set aside the other fact. And there you are.

What the great intellect of a Franklin, the wisest man that has attracted the attention of our civilization, may deduce from his fact is one thing, and what Talmage, the scaramouch of the ecclesiastical sawdust, may imagine, is quite another thing. And after all this illustration practically covers the case, as it is and as it will be. Spiritualists may chafe as they may under the state of affairs, they can never supplant the Talmage condition by trying to imitate it.

The church is at bottom simply an organized industry, as much so as trusts and labor unions. Destroy it to-day and millions of people would be hungry to-morrow. The big steel strike would be but a fraction to it. People wonder why men whose whole burden of gospel is that man is immortal, are so frantic in discrediting the proof of what they teach? They don't stop to think that when it is so admitted, the evidence abolishes hells and saviors from hells—and the industry with them. Or to use a homely old adage, the tail goes with the hide. Such is the solution of that mystery.

But the Spiritualist is not denied any of the comforts of philosophic deduction or metaphysical recreation, for his facts open a new and boundless field for the very highest exercise of reason and judgment, and for what is denied him by other systems—common sense.

In a former article it was stated that spirits, long before science took the position, had held to the fact that matter was alive, that nothing was dead or could be dead and be at all. Death, in the lexicon of spirit means annihilation—to be is to live. Science says there are some sixty-odd elements in matter. Be that as it may, the planet contains all of them, is an aggregation of all elements. As we know from observation and experience that all life organized on the planet subsists from its storehouse, how was it possible for science for so many ages to hold it was dead slag, or that matter was dead, save from this stygian nightmare of dogmatic theology and priestly imposture? And even now the modern scientific gospel of evolution has not or cannot get from under its shadow.

We are beginning to see light ahead. Chemistry is the evangel of the modern scientific age. It has taken matter apart, like the skilled workman did Paley's watch, and shown us how and why it was, and fills its office in the economy of the whole. And that it can be dissipated, invisible, be restored again in its integrity, often improved in the change, for a continuity of function. Why go to sleep over this hint and ask a fellow who never saw a laboratory to explain it? That is what the Spiritualist does who goes to a priest, or a society for psychic research.

Everything that is or ever was on the earth is its offspring, born of these elements and formed by the inherent chemistry of substance. You may stick a god or a school of gods into the process, but the eternal function of chemical action will determine the result. It doesn't need a teacher of any kind to tell us that the free, untrammeled action of nature is all that is needed for best results. It is a fact that physical defects or monstrosities are rare, almost to tradition only, among what we call savage or primitive people. A fact that ought to teach its lesson.

Another thing that seems to stick with the tenacity of almost unconsciousness is "the soul of man." And this idea too comes from the Genesis story of the "breathing into his nostrils" after he had been formed of the dust. This distinction between the man and soul has colored thinking for all our Christian civilization, despite the fact that dead bodies have been in evidence all along. We have come to regard the soul as "his"—the his being the body. And so indelible had this idea become that in order to punish the lost soul or reward the saved one, the body had to be resurrected so that the brimstone could do its work, or the harp be twanged for the delectation of the redeemed senses. How else could it be "for deeds done in the body." A material fire must have material fuel, and an evangelical longing regaled with golden bricks in an eternal city. So the soul to do the one or suffer the other must get its body back in which to do it, yet men who prate of law, of the conservation of force, of evolution, of cosmic conditions and the infinity of the universe, will gravely talk about this "soul of man," as if it were a personal pocket possession. There can be no body and soul in such sense. It is not your soul or my soul—it is you or me—the one, the all.

"Deeds done in the body?" How can there be any other deeds? Whoever heard of a deed outside a body? A deed is an act, something done. Eve ate an apple—that was a deed. Cain and Abel never were in the orchard, so couldn't perform that deed. This may sound irreverent or trivial, yet it is only by trivial illustrations that trivialities can be shown up. One great obstacle to mental progress has been that these childish allegories and juvenile explanations have been seriously treated by serious people.

Pardon a little digression: Did you ever stop to think that all our gods are royalists—kings and rulers? There never has been a religion on earth that had a president at the head of it—no democratic god. No heaven has ever been located on a farm, nor the saints engaged in agriculture. In the very beginning that was an accursed vocation; no god ever was a farmer. Then their residences have been in cities, in palaces and with thrones surrounded by courtiers and servitors. Even our boasted Christianity—the gospel religion pre-eminent—has got no farther than a King of Kings, on a great white throne with right and left wings of judged subjects. The fact tells of its origins with more emphasis than all its libraries, creeds and dogmas. Mankind will never be free until it elects a god, and holds him obedient to a constitution of humanity that recognizes no authority, no set of men with prescriptive cut of clothes or hair, to come between him and the individual man. That he like we shall be regulated by nature and its administration.

It is time the ideals of a primitive and childish age of man should be discarded and ethical civilization instituted based upon the evidences of science. And right here we should plant ourselves squarely and emphatically upon the position, that the phenomena disclosed by Modern Spiritualism, and its facts, are as truly science as those of astronomy geology, chemistry, therapeutics, protoplasmic or germ researches and hypotheses. It is time that flippant sneerers whose knowledge is derived from reading text books, or those of empirical smatterers, were permitted to be their own auditors. Instead of our platforms and press being anxious to cater to such "educated" and "respectable" egotists, allowing them unchallenged to talk of "spooks" and indulge in other like atheistic methods, to call them to book. These people, claiming liberal culture, who laugh at or sneer at the mountain of facts that Spiritualism presents, must be treated as they are—simply uninformed or subordinating their reason to bigotry or demagoguery.

We are on a world of which so far as history goes we have been profoundly ignorant anterior to this. We are just beginning to see that it is truly "mother earth" in every sense. That it preceded life upon it; that all life exists from it, and that forms of life are in harmony with its conditions, as varied as its states and localities are dissimilar. As these have been referred to in a former mention, they need not be repeated here. What is proper, however, is that this new cosmic knowledge owes its original suggestion to spirit instruction. This may be met with a pooh-pooh, or more formal denial, but it will not alter the fact. If Spiritualists, even, prefer to discuss souls, or brood over things impossible of knowing so be it, but these things are on our book shelves, and ignorance of them is not for remedy here. Yet the statement is true, to the student who tries to know what Spiritualism really is and has accomplished.

Why, for example, are not the great prehistoric saurians now in existence, and why no record of them on the oldest monuments of man? Nineveh, Nippur, Egypt and other witnesses give us pictures of bulls, bugs, and such sacred things, but no sign of these monsters. Our science doesn't explain. Spirit science tells us they preceded man, that planetary conditions necessary for them precluded man. Or to be more scientific, that they required a higher temperature than life does now. Even our science has demonstrated that man exists within eight degrees Fahrenheit—98 being normal. These great animals by mathematical demonstration had an average of 2½ to 3 degrees above the present. And nowhere else than in spirit teaching is this explanation found. Call it as you may, a mere hypothesis or speculation, it is at least non-miraculous and based upon absolute mathematical deduction. And why not? Our science tells us that the earth was once incandescent and has cooled down to present conditions, and gradually cooling; one theory as to earthquakes, crust contraction, being based on this idea. What, then, is there improbable in this theory that life forms did once inhabit it at higher temperatures than those now can bear? Yet this is all spirit teaching is. But spirit speculation is that when the planet cools to say 96 degrees normally the power of reproduction will cease and man cease to be on the earth. And our science holds this to be the case with the moon.

Now, spirit does not teach that man was "made," but that he is as any other form of life, a product of the planet, individualized like any other. You may put one god or a god for every form of life into your theory, it doesn't alter the fact that it takes a chemical union to produce form life. To "make" a human being requires the contact and coalescence of two opposite microscopic germinal substances, the positive and negative chemical principles—polarities, science calls them—and a human individual is the result—from what? Is it from a soul or from a chemical union? Or is it a third, or new soul, from two full-orbed old souls? All the bibles ever written or creeds invented cannot change the fact.

Then why not stop here and put our mind, our education, our reasoning powers to work upon this premise of fact and evolve such philosophy or ethics as our thought may be equal to, and upon a system of principles for a civilization as even Plato never dreamed of? That, to common sense, seems to be a part, at least, of the mission of Modern Spiritualism.

SAR'GIS.

HYPNOTISM AT HOME FREE

Some people fear this mysterious power. It is because they do not understand it. In truth it is the most powerful of human influences for good. A FREE BOOK, published by the American College of Sciences, contains the opinions of thirty distinguished men, Professors in the largest Colleges and Universities in America, on this subject, and its hidden mysteries are made perfectly clear. It gives simple directions for acquiring the secret power at home and tells how to cure bad habits; how parents can control their children and make their dispositions sweet and lovely; how homes not fully in accord can be reunited by bonds of love; how diseases can be cured without drugs or medicine; how hundreds of startling, mystifying and beneficial experiments can be performed. According to the honest statements of eminent Doctors, Lawyers and Clergymen, the book is worthy of a prominent place in any home. Remember it is absolutely free. Write for it to-day. Address American College of Sciences, Dept PL 6 120 Walnut St., Philadelphia, Pa.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

STARNOS.

By Dr. Della E. Davis. A rosary of pearls, culled from the works of Andrew Jackson Davis. Intended for the light and solace of every sorrowing and stricken heart. Price 50 cents. For sale at this office.

STRIKE OF A SEX.

By George N. Miller. Dealing with the population question. Paper, 25 cents. For sale at this office.

Discovery of a Lost Trail

BY CHARLES B. NEWCOMB,

Author of "All's Right with the World." Cloth 270 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by the wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail"

is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.50. For sale at this office.

INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

WISDOM OF THE AGES.

Revelations from Zertoulem, the Prophet of Tlaskanata.

A Mine of Valuable Reflections and Suggestions.

This work was automatically transcribed by George A. Fuller, M. D., a gentleman who stands high as a lecturer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestive and inspiring. Every one of them leads to something higher, grander, nobler. Price $1.00.

CANDID OPINION.

Be Just and You Will Be Right.

He who struggles for the right, obtains the same more surely if just. Prejudice is a strong motor to govern impulsive action. Disappointment in the achievement of a pet plan or desire is apt to cause anger and discontent. Any great object worth working for is worthy of persistent effort. You cannot always immediately convince others that you are right, and you may not always be right yourself. We may be very positive of the right and yet not able to see all sides of the question. Humanity is prone to wage war from a selfish standpoint, rather than for exact justice.

As Spiritualists we should be candid and free—expressing our opinions and exerting our energies in whatever direction that best appeals to our personal judgment; and thus precluding denunciation and defamation. We should not decry all laws because of some that are unjust. To remedy an ill or a public injustice we should not turn anarchists. The reformer will not reform by wholesale destruction, but by healthful development will he re-mold and evolve.

Because we may not, as Spiritualists, have the perfected plan of organization in correct system of operation, is no reason why we should destroy what we have. Rather should we seek to develop it.

Faults may be kindly enumerated and openly discussed; and remedies suggested. If a convention fails to apply our suggestions, we should not childishly rebel and go home in anger. As Spiritualists, we should be harmoniously poised whilst we aggressively seek for resultants. To flee at the first adverse fire is to show either cowardice or panic. Neither of these should characterise a soldier, nor a parliamentarian. Equipoise under all circumstances is a blessed possibility of personal realization.

All this is suggested by the fact that every annual convention of the N. S. A. (as of all other bodies) finds some disgruntled persons whose "hobbies" did not carry, and who says: "I am done!" or "The N. S. A. will soon be a failure!"

Since our late convention in Washington, these expressions have been made, and even The Progressive Thinker has joined the disgruntled! If it were not so serious a matter, we would laugh at all such. But the same bears fruitage of prejudice and ill-will; and thus our public cause is damaged by every opponent gaining support from those who should always be its friends.

Unwittingly, perhaps, the Spiritualists often destroy themselves. A steadfast upholding of the best and truest in our teaching and in our examples is far more necessary than to only expose the errors of the depraved!

The time has come to build our public cause of Spiritualism!

I hope the editors, speakers, mediums and all Spiritualists will emphasize that. Too long we have been our worst enemies! Let us cry a halt!

If any see their duty otherwise, let them labor unto themselves—or so associate in effort. They who see a public ransom in possibility of organized co-operation, should have no barriers placed in their path of action.

The N. S. A. has a duty to perform, and every lover of the right and the truth will help it! They who assail, may hinder its progress, but it cannot be stopped. Its great duty is far superior to our personal aspirations and pet opinions.

No one has more right to feel disgruntled over defeats and oppositions at the late convention than the writer—and no one can proclaim more heartily their candid appreciation of results.

Wisdom and experience are gained by the conflict and decisions.

What we need is more clearly shown. The officials are important factors to insure good results, and should be carefully chosen, and should have cordial support when so called. If found incapable, should be summarily dismissed. And capability accompanied by zeal should be rewarded and retained. Public honors should be fully appreciated by the recipient; and public position aspired unto by any earnest adherent; but "glory" should not be the prime motive.

One who has well-served and earnestly toiled should not be turned out in dishonor. As Spiritualists we should learn to better appreciate our toilers! A meed of praise is the heart-hunger of every public worker for Spiritualism; and it is a great compensation for effort and sacrifice. For work well done let us praise Bro. Barrett, and in charity overlook defects and shortcomings. When we desire that he shall be succeeded by another, let us crown him with the flowers he has deserved, and not prick him with thorns that prejudice may create. Then he will rejoice that his works are done as your official servant, and gladly welcome his successor. You mistake if you think he finds his services for you a bed of roses.

No doubt but his mind and soul wholly longs for that day when the peaceful hearthstone shall receive his devoted homage, and the official cares shall pass to other hands and hearts. Whilst the delegates see fit to re-elect him and he consents to serve, we should be his willing helpers. When any one who has been or may be so kindly suggested for the foremost place in our Cause shall be elected, it must be when the office claims the person instead of the person seeking the office.

In the meantime let us work in unity. The Cause is superior to the man! No one—Bro. Barrett included—sought in the late convention to secure votes. At least I saw no evidence to the contrary. The secret nominating ballot gave to Bro. Barrett an overwhelming expression of good-will and said to the people he shall be retired from office only when he shall go with acclaim for good work accomplished.

It may be politic to change—but the reason must be other than for malice or to gratify any personal ambition. The great good of our organized Cause should be our supreme care! And the same applies to legislation.

Some few of us see a need for a more equable basis of representation and a more thorough system of organized co-operation. The State Associations have claims that cannot be overlooked. These are not yet ready to manifest and to obtain justice—but are worth working for.

I had no idea of carrying the measure to regulate the N. S. A. auxiliaries upon the lines proposed—but I did hope for a more fair hearing of the needs, with a sincere desire to work unto the end that must come sooner or later and insure the harmonious co-operation that will be the means to prevent much of the present injustice and lack of harmony. With a good result to work for, I am willing to work long and zealously.

Agitation must be first. Growth will come by earnest application of needs. If the State Associations cannot become superior to the local societies in usefulness and capacity, then they cannot expect other autonomy than inferiority deserves. But they will in time unfold to the plane of utility that will give them rightfully the place we are struggling to have them occupy. Hence our present defeat is a victory that creates an object to labor for.

Be courteous, friends, and labor for the good that only earnestness will bring. There is no inharmony now, and there will not be in the mind of any lover of true Spiritualism!

The N. S. A. Convention in Washington was a good one; and its results will be for good to our Cause. I am personally able to say that the will of the majority is my will. We have no more just way than to let the majority rule; hence I take off my hat to those who win, and bow in grace over any defeats I may have experienced.

It is the people's way—let their will be done! This paraphrase I gladly apply to our public cause.

New England does not rule the N. S. A. It cannot. But if the West fails to send a full quota of delegates then that section has no reason to complain.

Boston has fairly won the next convention and will give it a grand welcome. She promises to do what other cities have failed in—the local societies will provide entertainment, give helps and take a public part in providing for the welcome and enjoyment of every guest and for public exercises. I hope the West will send large delegations and have a superiority of members present on New England soil—even as the latter has invaded your territory.

Proxies next year will not be possible, and the delegates should be carefully elected and every possible vacancy provided for.

Let us lay aside all personalities and work for our Cause by upholding the N. S. A. Its missionaries will labor this year in the great West, and that section should be so awake that the sleepy East shall not outwit it nor outvote it.

Fraternally, GEO. W. KATES.

COMMENTS.

Brother Kates, a most excellent missionary for Spiritualism, does not take a very comprehensive view of our cause when he says of those who have seen fit to criticise the N. S. A.—they are "disgruntled." For nine mortal years the N. S. A. has been considered as a delicate child of Spiritualism—too delicate to be even criticised in the most tender manner, fearing fatal results therefrom. Mr. Barrett, for whom we have the highest personal esteem, has been elected for nine years in succession, while all the old workers have labored valiantly to reflect light on the Figurehead at Washington. He has been comparatively free from criticism from the simple fact that we hear exceedingly little of the N. S. A. during the intervals between the conventions, except when a meeting is held under its auspices, for the purpose of raising funds. The only criticism we have made thus far on the methods of the N. S. A., is the yearly election of the same man to stand at its head, and ignoring all the old workers who have made the history of Spiritualism. It puts on them the stamp of unworthiness; it labels them not competent, and here comes the interesting part: Whatever light is reflected on the Figurehead at Washington, and whatever prominence it is given, comes directly from those who have this stamp of inferiority. In fact, nearly all the light and prominence that this Figurehead has, comes directly from them. The placing of one man at the head of Spiritualistic national affairs nine years in succession, is demoralizing to the rank and file. It introduces discord; it breeds discontent; it is looked upon with distrust; it shatters the faith of men of good sound business sense in the ability of Spiritualism to manage successfully its own affairs; it hints at bossism; it is an indication of wire-pulling; it leads to the thought that our cause is sadly deficient in available "timber" to sustain the Figurehead; in fact any one who would suggest that Mr. X shall be considered as the President of the N. S. A. for the next nine years, would be voted a consummate dunce, yet that is what the N. S. A. delegates have done—only a little change of the phraseology!

A little criticism, a gentle reminder of some foibles and weaknesses, the pointing out of what is conceived to be serious blunders—doing this makes one "disgruntled"—does it? It is the violent storm, the rain, the lightnings, etc., that purifies the atmosphere. So will this storm that has been evolved in connection with the disgruntled and the N. S. A. result in placing it eventually on its feet, with a substantial foundation on which to rest. It has had for years the stigma of bossism, wire-pulling and worse than political intrigue resting upon it, and we do not wonder that wealthy Spiritualists hesitate in making bequests in its behalf. It is the dissatisfied who work for progress; who evolve reforms; who correct abuses; who establish the truth and banish error. Without dissatisfaction, accompanied with agitation, there can be no rapid advancement.

That the N. S. A. needs a thorough ventilation and overhauling is evident at the present time, judging from the discontent and dissatisfaction manifested on all sides. Out of this agitation it is to be hoped that a N. S. A. will emerge which will more fully meet the wants of the people. Let all the dissatisfied or disgruntled work to that end in the future, with the one main object in view to eliminate the objectionable features of the N. S. A. Extend to Mr. Barrett, who is pre-eminently a self-made man, and brilliant intellectually, your cordial support, believing that in the end a N. S. A. will be evolved that will be worthy of the confidence of Spiritualists generally. Another convention conducted along the same lines as the one last held in Washington, with a continuation of the blunders there made, will result in the extinction of the N. S. A., as an influential body.

Salt Lake City, Utah.

The regular Sunday morning meeting of the Independent Free Thought Bible Spiritualist Society was held last Sunday at the rooms of Mrs. Fontyn, a local medium and faithful worker. At the conclusion of a short lecture on Spirit Communion, by the writer, a poem entitled "Thoughts," was delivered by an aged lady member of the society, Mrs. Chamomile, which on account of its beauty I herewith enclose.

During the evening meeting, at the home of Mrs. Millner, another local medium, the spirit of a former Mormon bishop personated through the organism of Mr. Reynolds, a medium and member of the society, over 80 years of age. The peculiar walk and handshake of the bishop were so true to life, that he was readily recognized by his son and daughter and others who were present, the daughter being also a medium. He spoke only a few words, saying with evident signs of weakness, that he had found things somewhat different from what he expected, and learned that there were other truths besides those which he had taught his children. Our society has about 40 members, is free from debt and in a healthy condition.

The spirits have promised us that in the near future we should be able to build and own a temple in Salt Lake City.

HERMANN FASCHER.

THOUGHTS.

Thoughts are things, with arrows winged,
Tipped in a poison bowl;
Or born aloft on wings of light,
Sweet nectar to the soul.

Thoughts are things, they fly on wings
To bring you good or ill;
They shape your lives as best they may,
Your destiny to fill.

And when your thoughts shall fly from you
Unto some distant place,
They then return in peace and joy,
Or strike you in the face.

And when your thoughts return to you
And bring you deep despair,
They leave their trace upon your face
To show that they were there.

Then think the purest thoughts you can,
The best of all you know;
'Twill leave its trace upon your face
And on your smiling brow.

Every thought is weed or flower,
To bloom again in future hour;
It may be in early morn,
Or hightide noon when they are born,

But sure it is, thy thoughts will be
In course of time returned to thee,
And then will bring to thee again
Much peace and joy or grief and pain.

Speak no evil, think no wrong,
Let love and good abound.
For when you're thinking only good,
You're treading angel ground.

And when on angel ground you tread,
Your feet shall not grow weary;
But lightly fly to realms on high,
Far, far from earth so dreary.

Array yourself in truth's bright robes,
Put on the shining raiment;
That you may be prepared to flee
From earth at any moment.

Take love and truth into your life
And let them be your guide;
They'll be a bright and shining light,
Whatever may betide.

And when from earth you're called away,
At any hour or moment,
You will appear in shining robes—
The robes of true endowment.

A Valuable Suggestion.

To the Editor:—After carefully reading and pondering over the first paper of the Hull-Jamieson debate, I find the reasoning of Brother Hull so logical, so full of that honest confidence which carries conviction to the thinking minds, that I feel sure if a large portion of our friends could have the opportunity to read this debate, it would cause them to seek the truth through a channel of their own investigation. Therefore I wish to say to every one of your subscribers, that we the file of this great body of thinkers have not, and are not taking our share of the burthen.

Why, just think of it, the members of the orthodox churches do not lay back in their ease and call on their ministers and editors to do all the work, as we do our speakers and editors; no, they are all scratching as busy as an old hen with a new brood of chickens.

Now I wish to make this proposition to every Spiritualist, or to every reader of The Progressive Thinker: To send one dollar to the editor with the address of seven friends of our own choice, for three months' subscription, commencing with last issue. Why, just think of it, to have the circulation of The Progressive Thinker increased six fold, would it not be spreading our light abroad and giving our noble cause an impetus which will have a forceful bearing all over this broad land? Now, friends, let us be up and doing, and we will have the satisfaction of collectively working for the grandest truth known to mankind.

Here, Brother Francis, is my little dollar, and names for three months' subscription, covering that portion of the Hull-Jamieson debate.

With a long pull, a strong pull, and with all pulling together, we are bound to receive joyful results.

D. C. MONTGOMERY.

Akron, O.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Mrs. L. W. Dimock writes from Williamsport, Pa.: "We have had with us for some time Mrs. Elizabeth Demorest, of Pittsburg, Pa., whose wonderful mediumship surprises all. Under her instruction, we expect some grand results, as we will have in our midst some very good mediums when fully developed. Mrs. Demorest takes quite an interest in the development of the local mediums, and we are in union with her instructions, and fully rely on the promises given that all who seek in the right way shall receive the fullness of the spirit. Your book, 'A Wanderer in the Spirit Lands,' is grand, and will satisfy the longings that fill so many souls craving light on this subject. Long live The Progressive Thinker."

The Philadelphia Inquirer has the following from Montgomery, Pa.: "A sensation has been caused in this vicinity by the almost nightly appearance of an alleged ghost, which has followed and terrorized a number of persons on the road between here and Clintonville. The "ghost" first made its appearance near the place where the quadruple murder was committed by rag peddler Hummel, and superstitious people declare that the apparition is the ghost of Hummel's murdered wife."

G. N. Kinkead, 202 East Fourth street, Little Rock, Ark., trumpet and test medium would like to correspond with societies within a radius of one hundred miles, who need his services.

The Chicago American has the following: "Surprise has been created in local business circles at Morristown, N. J., by the sudden retirement of John D. Guerin, who for forty-seven years conducted a meat market in Washington street. Mr. Guerin says his retirement was hastened by a strange dream. Recently three well-known merchants whose places of business were in the same block as his, died suddenly. Mr. Guerin says that in the dream a white dove appeared bearing a message in his bill, the purport of which was a warning to him to retire from business. He connected the dream with the deaths of the other merchants and the next day sold out."

The Milwaukee Free Press has the following: "The first of a series of circles to be given under the auspices of the Milwaukee Unity Spiritual Society, was held last evening at the residence of Medium A. P. Roberts, 1211 Chestnut street, and was attended by over sixty followers of the cult. The evening was given over to readings and manifestations by well known mediums, among whom were Prof. Roberts, Mrs. Moulton, Mrs. Gladys Cooley, Mrs. Smead and Mr. Helgarson. This evening the second circle of the series will be held at the residence of Mrs. A. Schnurstein, 668 Tenth street, when it is expected that Mrs. Stuart, president of the state society, will be present."

B. F. Sliter is now located at No 336 Drury avenue, Kansas City, Mo. October 6, he lectured to one of the societies there.

Address G. W. Kates and wife, N. S. A. missionaries, at 600 Pennsylvania avenue, S. E., Washington, D. C. Letters will be forwarded to them until further notice.

Eliot Wyman writes: "I have read the various opinions and views on the subject of prayer, and the supposition is that each one speaks his honest belief or unbelief; no one should be blamed for an honest expression of opinion. If one cannot believe in a God or an Infinite Intelligence, then he cannot consistently pray to such a source, while one who does thus believe is consoled in praying. It would seem that all who are Spiritualists, or who believe in the presence of guardian angels of wisdom, purity and love, and kind spirit friends who know our wants and desires for knowledge and aid to direct us in discharge of duty by impressing our minds and caring for us, can feel the need of praying to them for such help as can come to us from them. But the practice of the orthodox clergy generally, of praying in public, 'to be heard of men,' by long and 'eloquent' prayers, giving God particular directions what to do on all occasions, just as though he were a servant and might not attend to it unless reminded of its necessity—such praying is not in accord with what we believe to be true and sincere desire to be made wiser and better by such good influences that may come to us by believing and asking in humble secret prayer."

Harry J. Moore writes from Rochester, Ind.: "I have just completed an engagement of six weeks' duration in Alexandria, Ind., and am now in charge of my church at Rochester. I would like to correspond with camp associations with regard to being employed for the ensuing camp season. I have from the 1st of June to the 1st of October open for camp engagements. With best wishes for the success of the best Spiritualist paper published."

H. W. Henderson writes from Lawrence, Kansas: "The Wallala Camp was a success. Many new faces and nearly all of the old campers, speakers and mediums were present. Mrs. A. L. Lull, D. W. Hull, Mr. and Laura B. Payne, Mrs. Conley and Mrs. Inez Wagner were there. The people seemed to enjoy themselves and expect to hold another camp next year about July."

Reporter writes: "A very pleasant party assembled at the residence of Mr. and Mrs. Hurlbut, 341 Englewood avenue, on Tuesday evening, the occasion being a reception to Spirit Sunshine, the bright and cheery message-bearer who, through the organism of her instrument, Mrs. G. S. Lincoln, usually follows the speaker at the meetings of the Englewood Spiritual Union. Short addresses of welcome were given by W. C. Hodge, Mr. Hurlbut and Mrs. Harrington, as well as by 'Prairie Flower' through the organism of Mrs. Geo. H. Brooks. Response was made by Mrs. Lincoln and 'Sunshine,' who fairly outdid herself on this occasion. The remainder of the evening was passed in social converse, interspersed with music and song, after which refreshments were served, the program closing with many loving messages by 'Sunshine.' There are few better mediums than Mrs. Lincoln, who enjoys to a great degree the love, confidence and esteem of people at large, and few spirit message-bearers who have so won the admiration and affection of all with whom she comes in contact as 'Sunshine.' That she and her instrument may long continue to bring hope, joy and sunshine into the lives of mortals, is the sincere prayer of every member of the Englewood Spiritual Union."

Speaking of Mr. Morris Pratt, of Whitewater, Wis., the Milwaukee Sentinel says: "Mr. Pratt is the owner of a vast amount of real estate in Whitewater and vicinity, and is supposed to be extremely wealthy. He lives a very unpretentious existence and one would scarcely suspect him of being a generous philanthropist. It is the fact, however, that he has spent many thousands of dollars in the interest of Spiritualism and seems perfectly willing to spend more. As an illustration, he recently hired a lecturer to come to the 'Temple' and paid her $100 a month for six months, simply to deliver lectures and talk to the interested. Mr. Pratt seems broad-gauged in the matter of citizenship and general public spirit. He is evidently a man of little school-house education, but has a clear mind and a logical way of presenting facts pertaining to his beliefs that are entertaining. His philanthropy commends him to consideration for the matter of a $30,000 gift for an educational purpose is worthy of more than passing comment. It may be that the foundation desired to be builded by Mr. Pratt will have a far reaching effect and one that can hardly be surmised at present. Incidentally it may be mentioned that while Mr. Pratt disclaims any control over him by any particular spirit, he has become impressed with a suspicion that the spirit of Tom Paine has occasionally intervened in his behalf and exercised a mild control over his mind and actions. However, Mr. Pratt expressly says that he does not state this to be a fact, but infers it from manifestations which have tended to create this shadow of belief."

Hattie Tiffany writes from Alliance, Ohio: "October 27 ended my engagement with Mr. and Mrs. E. E. Carpenter at the Independent Church. The meetings have been crowned with success, spiritually and financially, and it is the general expression of many conservative Spiritualists that they never felt so much like putting their shoulders to the wheel and moving the Car of Progress as at the present time. We are now seeking good talent to complete our winter's work."

Charles Carter writes from Lancaster, Ohio: "Frank Ripley came from Columbus and held a meeting in our city hall on Sunday. He gave good satisfaction. There is some talk of organizing a society here. I also understood that he said he would have the management of the Summerland Beach Camp next year. The boom is still on here, new houses going up all the time. Mediums come and go."

The Chicago American has the following from Terra Haute, Ind.: "John E. Ellabarger, one of the three men instantly killed in the Vandalia freight wreck near Judson, Ind., last night, was to have been married next Thursday to Miss Nettie Palmateer, a school teacher of this city. Three weeks ago Miss Palmateer dreamed that her intended husband was killed in a wreck. She told several friends of this vision, and also mentioned it to Ellabarger and attempted to persuade him to quit work until after the wedding. The vision of his fiancee had no terrors for Ellabarger, but the manner in which he met death last night was true to the fatal dream in every detail. In the dream Miss Palmateer was notified of the death of Ellabarger by Fred Black and Louis Cook, and it was these men who broke the news to her last night at 11 o'clock. The dream and the reality are identical in every detail, including the time of the wreck, the place and the manner in which the collision occurred. Two months ago Ellabarger insured his life for $2,200 and made the policy payable to his fiancee. He had bought a cottage in which they were to go to housekeeping immediately after their marriage, and this he also placed in her name. Ellabarger was buried this afternoon from the home of Miss Palmateer. The railroad men of the town held special services at the house and grave, and the religious services were conducted by the minister who would have officiated at the marriage ceremony next week."

If Prof. Caesar Lombroso, the eminent Italian "criminologist," knows what he is talking about, there is not a monarch in Europe nor a man prominent in politics or in literature, who ought not to be in an asylum for the insane. Professor Lombroso recently examined plaster casts of the heads of famous Europeans in the presence of a number of French surgeons and scientists. If his judgments are sound this is, indeed, a mad world. After a critical inspection of the cast of the head of the Czar of Russia, Professor Lombroso declared the ruler of Russia to be "an innocent, melancholy idiot." King Edward VII. of Great Britain has a head which indicates "general degeneracy, incapacity to comprehend abstract concepts and a mediocre mind." The heads of the Emperor of Germany and the Sultan of Turkey, according to the Italian criminologist, suggest "irresponsible, because irretrievable, criminals." In the lower walks of life "the Sultan might have been a bank sneak and the Kaiser a brawler." Joseph Chamberlain, Cecil Rhodes and Rudyard Kipling were pronounced mentally unsound.—Baltimore Sun.

J. B. Nichols writes from Toronto, Canada: "The city of Toronto, in the Dominion of Canada, is understood to be the most severely respectable, and the least tolerant of any innovation in anything unorthodox. Spiritualism, however, is making converts all along the line. This result is brought about by the able exponents of the Spiritualistic philosophy. Recently Mrs. Georgia Gladys Cooley, of Chicago, a gifted medium, has been giving to large and appreciative audiences some fine discourses and telling tests. Regret was expressed that, owing to prior engagements, her stay was necessarily brief. She will be heartily welcomed when she can visit us again. A number of her friends saw her off by the midnight train to her destination in the States. Her genial, bright and social qualities had endeared her to every one who was brought into contact with her."

Dr. H. C. Andrews writes: "I am located for the present month at 911 Madison street, Toledo, Ohio. I am serving the Independent Society of Spiritualists for November. I am now ready to make engagements with societies in Michigan, Ohio or Indiana, upon reasonable terms, and would be pleased to correspond with societies wishing a good lecturer and test medium. Our cause is growing nicely here. My address until the 25th inst. is as given above."

The Houston (Tex.) Post says: "The Spiritualist society of this city will hold its regular weekly meeting at Caledonian hall this evening. The members have determined, if possible, to make this meeting a grand rally and hope to see the hall well filled, as they expect to have some very interesting and attractive new features. These meetings are free, and the public is invited to attend them. This evening Mrs. Florence E. B. Shaffer, B. A., will deliver a lecture, taking for her subject 'The Saving Grace of Spiritualism, or Bodily Redemption.' Mrs. Shaffer has been doing a great deal of very valuable lay work in the society, and we learn there is a movement on foot to have her engaged as a regular lecturer. The views she holds are broad and liberal, and in more accord with those held by the public and the members of deep thought, and the originators of this movement to have her engaged regularly are looking to the best interests of the society of Spiritualists and its advancement and progressive spirit."

Is he a medium? As set forth by the Toledo Bee, one of the most remarkable things that ever came to light in Ottawa, Ohio, is the strange intellectual power with which Harry Harris, an 8-year-old boy of this county, seems endowed. Slight, pale and small of stature for his age, he is not a child who would attract unusual attention, yet he is possessed of powers and capabilities that are denied most men 40 years his senior. Born in poverty and left without a mother when but a few days old, the boy's life has been an up-hill struggle. For six months after his birth he was a charge upon the township poor authorities and then was adopted into the home of Eiza Harris, a kind-hearted farmer. One bitter cold night in January, 1894, he was bundled up and carried for two miles through the storm to his new home—the first and only one he ever knew. For months it seemed that the frail life would go out, but gradually he gained strength and soon began to show signs of an exceptionally bright mind. Unfortunately for him the kind people who had given him a home and shared with him the comforts they themselves possessed were unable to properly fit him for a public education and thus at the age of eight years now he has never had six months of schooling all told. But what has been withheld from him in the way of opportunities seems to have been provided in some mysterious way by an unseen power. In his short school experience he learned so rapidly that it became necessary to remove him from his classes and allow him to go on alone, as none of his schoomates could keep pace with his wonderful progress. Learning came to him as if by a miracle. He became complete master of his lessons at almost a single glance and his tasks were accomplished seemingly without an effort. He learned to read apparently at sight and no matter what the book that is given him he will open its pages and read for hours at a time, the most difficult words falling as glibly from his tongue as from that of one long trained in the art. He early developed a liking for the scriptures and they, like everything else, were easily and quickly mastered. With him to read them was to know them and he could quote passage after passage from the Bible with bewildering rapidity and accuracy. Not alone does his strange power lay in learning, but he is also wonderfully endowed with the gift of speech. He fills regular appointments in the pulpits of the various churches in his neighborhood and is commonly known as the "boy preacher." Temperance is his hobby and he will take his text from the Scriptures, mount a rostrum before an audience and deliver a temperance lecture that is wonderful for its depth of thought and forceful delivery. His great comprehension and natural ability for learning is a mystery which none can solve He is quiet and unassuming and the promptness and readiness with which he answers any question pertaining to the Scriptures startles and bewilders the questioner. The boy's mysterious powers as a propounder of the gospel and as a temperance lecturer have only recently become generally known, but already a great part of his time is taken up in filling appointments to speak over the county. The fame which he is rapidly gaining is a source of great delight to his foster parents, who have always given him the best that was in their limited power.

Dr. W. R. Bell writes from Philadelphia, Pa.: "Mrs. Mary Von Kanzler has just closed a month's engagement with the First Association of Spiritualists of this city. She assisted in the dedication of our new church, gave an address morning and evening. She has at each service given convincing tests, and our association is so well pleased with her work, it has engaged her to return to us at as an early a date as December. The Rev. Dr. Austin, of Toronto, reached here this morning, and begins a month's service with the First Association of Spiritualists."

The Chicago American says: "For two months Mrs. Emma Tallman, of Arlington, N. J., has lived as in a trance. She has been unconscious except for a few brief intervals since September 1 as the result of a fall. Physicians who have studied her remarkable case are of the opinion that she might recover. At one time her life was despaired of. Mrs. Tallman is a daughter of Samuel Munn, a wealthy retired contractor. Her husband died two years ago and she lives with her parents in a handsome residence at Ellsmemus and Grand avenues. While standing on a stepladder in the cellar of her home, Mrs. Tallman was seized with an attack of vertigo. She fell to the floor, striking her head violently against a gaspipe. Members of the family who heard her fall found her unconscious. Household remedies were first tried to revive her, but in vain. A physician was called, but his efforts were unavailing. When days passed and the state of coma continued, specialists were summoned. She did not regain consciousness, however, until a few days ago, when she revived sufficiently to recognize relatives and friends. Mrs. Tallman's condition has taken a change for the better since then, and every effort is now being made to prevent a lapse into unconsciousness. Mrs. Tallman's mother said that her daughter was paralyzed and entirely helpless. Dr. G. F. Lightfoot, the family physician is in constant attendance. The invalid has suffered intense pain since reviving."

Dr. A. A. Kimball has removed from Bangor, Me., to 104 Broadway, Somerville, Mass., where he can be addressed.

Geo. F. Perkins writes that Mrs. Perkins is not as well as formerly. She took a bad cold and a number of setbacks has been the result. They are now residing at the home of Mrs. H. F. Michener, president of the Psychical Society, and agent for the noted Vitae-Ore remedy. Their address will be 1118 Brush street, corner 13th street, Oakland, Cal. Sunday meetings at Woodmen's Hall, Tenth street.

The Chicago American has the following from Watertown, N. Y.: "One of the remarkable episodes of the life of Mrs. Julia A. Sherman-Hunt, who died last week at the age of ninety-five, was her daily visit to the tomb of her husband, where she sat for an hour conversing with him. Mrs. Hunt, who was the widow of John A. Sherman, the philanthropist, was married to Benjamin A. Hunt three years ago, when she was ninety-two and he eighty-nine. For nearly two years they lived in what each frequently expressed as complete happiness, and then the husband died. His body was placed in a compartment in the Sherman family vault. Mrs. Hunt had believed in Spiritualism for forty years, and was guided in all her worldly affairs by her spirit counsellors. After the death of the husband of her old age she went daily to the vault, and visitors there beheld her seated beside the casket, which was partly withdrawn from its resting-place, gazing upon the face of her dead and engaged in earnest conversation, her part of which was audible to those who paused to look. Mrs. Hunt's will, which has been filed for probate, leaves $23,000 of her large fortune to personal and charitable bequests, and the bulk of the property to two sons of the late Mr. Hunt. Her residence, known as the Sherman mansion, is left to the House of the Good Samaritan, a Watertown hospital."

John C. Hemmeter writes: "The first anniversary was observed by the Erster Deutscher Spiritualisenverein, von Cleveland, Ohio, at their (Warmington) hall, corner Pearl street and Franklin avenue, Sunday, Nov. 3, 1901. The hall was packed and beautifully decorated with American and German flags (the American predominating), palms, flowers and ferns. Sister G. Heinsohn, a medium and speaker by the way who will make her mark, was the 'master of ceremonies,' and it was conceded by all present that she performed her duties nobly. The president of the society, Mr. C. F. Hunger, made the opening address; the nucleus of his remarks was that Spiritualism is not a belief, but knowledge; that it is the one religion that will bind all nations in a common band, making all wars on earth to cease, and the wide world one fatherland. The speaker also dwelt upon the expectancy of Spiritualists of this city of having their own place of worship in the near future. After the demonstration of her psychic powers in a few experiments by Mrs. Effie Moss, a poem by Mrs. Uhl, a member of the society, remarks, essays, etc., by the divers members present, a luncheon was served by the ladies of the society, which was highly appreciated. Music and solos, in the German language, were interspersed between numbers by several ladies of the society, whereupon an adjournment was had and everyone left satisfied. You may truly note for this society that it is not apathetic, lazy, indifferent and stingy in sustaining its organization. And it knows Spiritualism is the best philosophy and the grandest religion ever given to mortal man."

W. R. Alger writes: "It is a grand work you are doing. What cost me 500 miles travel and $50, all can get for 25 cents now. I am inclined to think the Piper expose, so-called, is going to be a great advertizer for our philosophy. Philanthropy and gratitude never had a camping-ground on earth, and never will have so long as the intoxicating influence of the dollar dominates the minds of the people. My address will be Lake Helen, Fla., for the next six months."

The society at Neoga, Ill., would be glad to engage a good phenomenal medium for December. Address Judge C. E. Dugan, Neoga, Ill.

Clara E. Beverlin writes: "Mrs. Josephine Ropp, of Indianapolis, trumpet and test medium, also independent voice, has been holding seances at Sheridan, Ind., giving splendid satisfaction."

J. E. Dura writes: "The premium book, A Wanderer in the Spirit Lands, is splendid. It gives a clear idea of the many stages and conditions of life after death. It will be a great help to any one who may read it."

C. J. Budlong, of Ashaway, R. I., writes: "The work on mediumship, by Hudson Tuttle, is the very finest thing of the kind on earth. It deserves, and will no doubt receive an enormous circulation. Bro. Tuttle is one of the foremost mediums and speakers."

J. M. White writes: "On Sunday night, October 27, there was a successful lecture, followed by tests, at Yorkshire, Iowa, being the first Spiritualist meeting ever held there. Newton, Iowa, was my next stop, and I held two meetings there. It is impossible for Spiritualists in Newton to obtain a place for public meetings, owing to the fact that Christians run the town and control the halls. Even the Court House is closed against a Spiritualist meeting, but we had good parlor meetings there. If a good, reliable slate-writing medium will write me I can put him or her where they can have steady work at good pay indefinitely; but I have been requested not to advertise the localities as the people only wish genuine talent and have an aversion to fraud. My address is 111 South Third avenue, Marshalltown, Iowa."

Justice writes from Seattle, Wash.: "The Church of the Soul here is conducted on a liberal platform. Dr. G. Castiday is president, the right man in the right place. The pastor, Mrs. Nogle, has been in Alaska for the last eighteen months. She returned and was given a royal welcome. On Sunday, October 20, the conference was again opened at 2 p. m. It is conducted by Miss C. J. Van Aistine, of Long Beach, Cal. She is here for the winter. She is a worker, earnest and true. We were blessed by the presence of Mrs. Maud Lord Drake on the 20th, at both meetings. She is a grand soul. I cannot mention all of the earnest workers who are with us from Sunday to Sunday for want of space in your columns. I can say this much, that with the return of our dear pastor, we hope to do much good and build up the society so large and strong that a wave of harmony from it will permeate all Seattle."

Mrs. L. Holliday writes from Admire, Kan.: "I saw an article on prayer in a late Progressive Thinker, and it reminded me of a circumstance that happened in our home thirty-one years ago, in Sturgis, Mich. We lost a baby three weeks old, and as Moses Hull was in town he officiated at the funeral. There was one of our neighbors, a lady, a strong orthodox, present. She said to me the next day, in speaking of Mr. Hull's discourse, that she liked it real well, and said there was more contained in his prayer than she had ever heard in any sermon in Sturgis. There were other church members who liked his talk. I wish I could see him and hear him lecture again."

Christine Cooper writes: "Spiritualism is not dead nor on the decline at Clinton, Iowa. A number of the prominent Spiritualists here have rallied to the front and organized under the name of the Philosophical Society of Spiritualists, for the purpose of mutual helpfulness in our search for truth, and in our efforts to reach our highest ideal of life and its duties, believing that in psychic phenomena and an exalted spiritual philosophy lies the correct solution of all the problems of life here upon earth and in the world to come; and that by the dissemination of such truths as have been and may be revealed to us through earnest, reverent study and exploration along these lines, we shall add our mite to the sum total of the world's work for the upliftment of humanity. With the following officers we shall know no such word as fail: President, Emma J. Knowles; vice-president, L. M. Rose; secretary and treasurer, Christine Cooper; trustees, J. C. Blodgett, R. E. Rowantree and Altano Anthony. We feel to congratulate ourselves in having for our president one who is capable of presenting to us the higher and more exalted truths of our beautiful philosophy."

Z. F. Vallier writes "The Progressive Thinker is again paying regular visits to my home, filled as usual to the brim with 'manna' from heaven. I also received the book, 'A Wanderer in Spirit Lands,' and read with interest, and words are too feeble to express myself properly when I say it is a grand book."

The Herald, of San Diego, Cal., contains the following: "Pursuant to instructions from Prof. Streight, the world-renowned artist, we obtained a piece of prepared canvas to have him paint us a picture thereon. The instructions were to sit with hands upon the canvas daily, fifteen minutes at a time, for three successive days, to magnetize it. At each sitting we beheld beautiful visions of "the home over there," with its surrounding valleys, hills and mountains, with their celestial verdure. Without communicating what we saw to anyone, we gave the canvas to the Professor. Upon calling for the picture, to our surprise we found the essential parts of the visions upon the canvas in all their delicate colors. When the artist obtained the vision he also received the following key to its interpretation, with the hieroglyphic signature of an ancient spirit. Through the rising mists of superstition and bigotry the poetic and spiritual eye discerns "The Valley of Harmony.' Far back in the distance stands the Temple of the Muses on the Mount of Inspiration, and still nearer the three mountains symbolizing Poetry, Painting and Music. At the base of these mountains is the pure water of life. On the eminence to the left is seen the home in spirit life of the one for whom the symbol was painted. This structure, still incomplete, is crowned with three statues of colossal size representing Poetry, Painting and Music. In the surrounding clouds will appear in the future well-defined forms, if the conditions are favorable—harmonious—among them a number of ancient spirits who often come to the young poet who will feel their presence and be inspired to write of them and their work for humanity."

The Bangs Sisters have returned to their homes an Adams street, after an absence of several months in the East.

Robert J. Hewett writes: "On Sunday, Nov. 3, at Kalamazoo, Mich., Mr. and Mrs. Carpenter dedicated the hall for the Kalamazoo Spiritual Association. Although it rained the hall was crowded and much interest was felt in the cause. Mrs. Carpenter's address was well received by many who never heard such talk before. There has been no society here until this fall for some four years, but now a society has been formed and it has engaged Frank T. Ripley, and a good work is being done."

George Friend writes from Toledo, Ohio: "Members of the Independent Association of Spiritualists met Nov. 6, and elected the following officers for the ensuing year: Henry E. Dowd, president; Elizabeth Schouss, vice-president; Henry Lynch, recording secretary; Henry Hoffman, financial secretary and treasurer; Dr. W. O. Hubbell, Wm. F. Travis, William Lynch, Lizzie Dowd and Louise Hoffman, trustees. A new office, that of usher, was created and the writer elected to serve in that capacity. For the present month the association has as speaker and test medium, Dr. H. C. Andrews, of Jonesboro, Ind. Next month the association is anticipating the re-engagement of Oscar A. Edgerly, who is an efficient exponent of the cause which we represent."

W. C. Jessup, trumpet and test medium, writes from Rochester, Mo.: "I have been in this locality about six weeks, and having good success in my meetings. I have held seances here and St. Joseph, Mo. I will conclude my work here in a few weeks and join Mrs. Alice Gehring, in the work at Frankfort, Ind., until after the holidays; then we will take up our work in Chicago again for the winter. We will do some work in Grand Rapids, Mich., also."

Clara L. Stewart writes: "I am now ready to begin my regular winter work as missionary, and will be glad to hear from all parts of the state where meetings are desired. Address me at Whitewater, Wis."

F. L. Jobson writes from Richmond, Va.: "Under the auspices of the Richmond Psychical Research Society, Mr. and Mrs. E. W. Sprague, the N. S. A. missionaries, gave four public lectures, supplemented with messages, in Lee Camp Hall in this city. They were greeted with a large and intelligent audience at each lecture. The closest attention was given to what they had to say. The success of their efforts can be summed up in a few words: From a small nucleus to start with, a membership of 50 has been obtained. The society has been granted a charter by the N. S. A. Mr. and Mrs. Sprague are grand workers and any community visited by them cannot fail to be benefited, as the truth as they present it must surely grow."

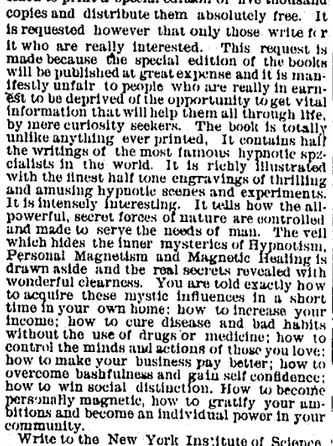
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While in a hypnotic sleep at the New York Institute of Science, a tumor was removed from the breast of Miss Ethalyn M. Depew, who lives at 71 Sherman St., Rochester, N. Y. She was put to sleep by a graduate of the Institute and the operation was performed by Dr. L. B. Hawley of the regular staff of physicians in the presence of a number of reporters and scientists. The patient lay as if under the most powerful anaesthetic while an incision three inches long and two inches deep was made and the morbid growth removed. She suffered absolutely no pain during the operation or after.



MISS ETHALYN M. DEPEW.

In an interview with a reporter at her home after the operation Miss Depew said: "I became interested in the science of Hypnotism by a book called "The Philosophy of Personal Influence," which was sent me free, by the New York Institute of Science. I read the book carefully and it gave me confidence in the marvelous power. I decided to be hypnotized for the operation. I am simply delighted with the successful result and so are all my friends. I believe hypnotism is the most powerful human agency on earth for good. I earnestly advise everyone to send for the book I have mentioned. It does not cost a single cent and tells how you can quickly acquire a mighty hypnotic power and cure yourself and the sick and the suffering around you. I would not be without the knowledge I have gained from the book for anything in the world. Anybody who desires to improve his condition in life or master a perfect method for healing the sick ought to write for it immediately."

The reporter also learned that the demand for the free book referred to by Miss Depew, has been so great that the directors have just decided to print a special edition of five thousand copies and distribute them absolutely free. It is requested however that only those write for it who are really interested. This request is made because the special edition of the books will be published at great expense and it is manifestly unfair to people who are really in earnest to be deprived of the opportunity to get vital information that will help them all through life, by mere curiosity seekers. The book is totally unlike anything ever printed. It contains half the writings of the most famous hypnotic specialists in the world. It is richly illustrated with the finest half tone engravings of thrilling and amusing hypnotic scenes and experiments. It is intensely interesting. It tells how the all-powerful, secret forces of nature are controlled and made to serve the needs of man. The veil which hides the inner mysteries of Hypnotism, Personal Magnetism and Magnetic Healing is drawn aside and the real secrets revealed with wonderful clearness. You are told exactly how to acquire these mystic influences in a short time in your own home; how to increase your income; how to cure disease and bad habits without the use of drugs or medicine; how to control the minds and actions of those you love; how to make your business pay better; how to overcome bashfulness and gain self confidence; how to win social distinction. How to become personally magnetic, how to gratify your ambitions and become an individual power in your community.

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ATTRACTIONS.

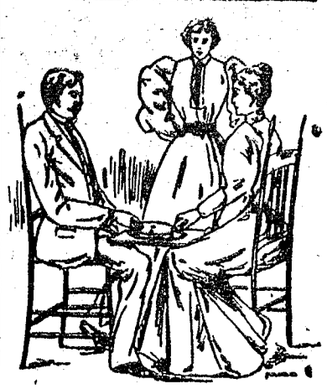
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"The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady in the land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price $1. For sale at this office.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.



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with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as a amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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QUESTIONS AND ANSWERS.

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HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Homer R. Ward: Q. What is transcendental physics?

A. Prof. Zollner, an eminent professor in a German university, investigated the phenomena of Spiritualism for the purpose of exposure. He received facts which were to him astounding, and inexplicable by any known laws. It was the apparent passage of matter through matter presented by the tying of a knot in an endless cord which forced him to abandon known laws of physics for what he was pleased to term "transcendental physics." The name is not recognized as necessary by any one who has followed him. He adopted it from Kant, and attempted to prove by the so-called "fact" an obscure conjecture of that philosopher. In other words he attempted to sustain metaphysics by physics, and this he called "transcendental physics." For this purpose he adopted what he understood Kant to believe, the fourth dimension of space, but his understanding of the philosopher was erroneous. For this he should not be blamed for probably Kant, himself, never understood his own writings.

It is to be regretted that Prof. Zollner allowed himself to be diverted from the observation of facts, to theorize, especially after the vicious metaphysical fashion. He thus transformed what should have been a plain statement of facts into a metaphysical dissertation, and vainly supposed he had transcended that form of argument. His theory of the fourth dimension of space is not understandable, because it is unthinkable.

The problem of the character of space is one of those bequeathed from immemorial time, and will be continued into the future until it will be known to be not a problem but a chimera growing out of mental limitations. Strictly speaking, so far as space having three, or four dimensions, it has none. For space simply gives a place for something to exist. That something must have the three dimensions, length, breadth and thickness, else would not be something, but nothing.

Space which contains nothing has no dimension, for if it had it would be something, or would be matter to the extent of its dimensions. Length, breadth and thickness are dimensions of matter, and we understand them because they are made known to our faculties; but applying these to space as an abstraction, makes the subject unthinkable. The mind has had no experience with more than three dimensions.

J. M. Rose, Fowler, Cal.: Q. Is there a book containing Mother Shipton's prophecies? and where can it be obtained?

A. These so-called prophecies have been going the rounds of the press for so many years that the belief is quite prevalent that they are genuine, and just what is claimed as to date and authorship. An anonymous tract was published in 1641 entitled, "The Prophesies of Mother Shipton in the Reign of King Henry VIII, foretelling the death of Cardinal Wolsey, the Lord Percy, and others, as also what should happen in ensuing times." The Dictionary of National Biography, 1897, says: "In all essentials the narrative of 1641 was doubtless a fiction."

Numerous other publications of her alleged prophecies have appeared from time to time, with additions and subtractions. It has been treated much like the Mother Goose Rhymes, additions having been made whenever a daring scribe wished to make a sensation by showing how the current events had been predicted.

In 1667 Richard Head published what purported to be a full account of the "Life and Death" of Mother Shipton. He represented her to be the daughter of the devil, and of hideous aspect. She was said to have been born in 1488, and to have died at the age of 73, near York, where a stone was placed to her memory on which was inscribed this epitaph:

"Here lies she who never ly'd;
Whose skill so often has been try'd.
Her prophecies shall still survive
And ever keep her name alive."

Nearly 200 years lies between her birth in 1488 and the writing of her life! Can it be for a moment entertained that the memory of an obscure witch could that long survive? "Mother Shipton is in all likelihood a wholly mythical personage," says the Dictionary of National Biography. A sculptured stone in Yorkshire, says the same authority, which was long supposed to mark her grave is really a mutilated effigy of a knight in armor, doubtless taken from a tomb in the neighboring St. Mary's Abbey. It is now in the museum of the Yorkshire Philosophical Society at York. This appears to be the stone on which the aforsaid epitaph was inscribed.

How the prophecies grew and adapted themselves to events, and this may be applied to all "ancient propheeies," is shown by one Charles Hindly, who in 1862 reprinted a version introducing some verses he said were written in 1448, foretelling the invention of the steam engine, electric telegraph, and the end of the world in 1881. These verses attracted wide attention, but in 1873 the author confessed to having forged them!

In one of the old and rarest editions of these "prophesies" is a rude woodcut of her with a frightful visage, a nose almost touching her lower lip. She holds a staff terminating in the head of a bird, answering to an Egyptian magic staff, and wears a strange head-gear. She is addressing Cardinal Wolsey. All the clap-book copies of the prophecies, contains the one relating to him and his vow of vengeance against the "witch." As that profound scholar, W. H. Burr, of Washington, well says: "Many an 'old witch' has answered to such a character, and some of the 'witches' have prophesied both truly and falsely." Mother Shipton may be regarded as the personification of the belief in witches and their power to foretell future events, which was rife in the centuries of theocratic rule and ignorance.

Joe Meives, Sheboygan: Q. Can an immoral person become a medium?

A. Sensitiveness, as is well known by all investigators, does not depend on the moral or intellectual character of the medium. The character of the manifestations, however, have direct dependence on that of the medium. The sordid, selfish medium attracts spirits like himself. You can not expect to dip a cup of crystal water from a corrupt fountain. Should the clearest mountain stream flow through a bog or cess-pool, it would become turbid.

William Walsh: Q. How do you account for the forty years of persistent and unsuccessful persecution of Dr. R. Greer, of Chicago, by Romish spirits, as reported in The Progressive Thinker, of August 10? Surely there ought to be, by this time, in spirit life, a large majority, or enough of the Protestant element to protect him, especially seeing that he was on the side of Protestantism, as against Catholicism.

A. It is Dr. Greer's misfortune to be by organization intensely susceptible to the influences which have dominated and controlled him. In his case his belief, education, methods of thought are not in accord with his spirit controls. They want one thing, and he another, and there is constant conflict. Were he a Catholic he would become a miracle-worker in the church. According to well known psychic laws, the "Protestant element" can have no influence on him, to expel a psychic power which his organization attracts. Every medium can, however, assert and maintain his independence, and decide what control shall come to him.

The New Liberal Organization.

A few of us organized a National Liberal League at Buffalo, N. Y., October 5, 1901, with seventeen members, composed of Materialists, Monists, Theosophists and Spiritualists—a good combination. "Our Moses" is one of us; So is Prof. A. J. Weaver.

Suppose we all do not agree in our convictions, especially about a spiritual world, is that any reason why we should not be liberal in this world? I want to see all sectarian lines thrown down. I have talked with Freethinkers and find that almost universally they are in favor of justice, fair play for all, special privileges to none. If the Spiritualists and Agnostics had been united in one compact organization the infamous medical legislation would have been nipped in the bud. Just think of Jesus Christ not being allowed to heal people unless he had a diploma! The test of a healer's power to heal is to heal. We ought to stand shoulder to shoulder in maintaining our rights; in securing a complete separation of church and state. Although Agnostics do not agree with Spiritualists concerning another world, they do agree with them about human rights in this world.

We have at the head of our National Liberal League one of the ablest Liberals in the United States, Dr. T. J. Bowles, Muncie, Ind.

Spiritualists, join us. Send in your names as charter members. The annual fee is but one dollar. Send the fee when it suits your convenience. In one month's time we have enrolled more than one hundred charter members. Send in your names to me. Remember, many a prosperous church has started with less than a dozen members. They put in lots of zeal and hard work. We can do the same.

We will hold our first annual meeting in Cincinnati, the Sunday nearest Thomas Paine's anniversary, which falls on the 26th of January, 1902, and you are invited to participate.

W. F. JAMIESON,
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Note.—By failure in 1885 to complete contract with the author, a large portion of the edition was left unbound, and so remained for a number of years, when they were rescued and bound at additional cost, hence this valuable contribution to the cause of Spiritualism was not properly presented to the Spiritualistic public, and a host of investigators have not had the opportunity of securing a copy until the present time. Do not fail to send for a copy at once. J. H. FRANCIS,
40 Loomis Street, Chicago, Ill.

A CRITIQUE.

Is There a God in Spiritualism?

It would seem so, judging from the lavish use of the word, and the language used in recognition and support of that idea, by some speakers and writers who are trying to saddle onto Spiritualism many doctrines which are no part of it. It has something to do with every department of human life, but it takes in no false doctrines or errors of any kind. It is the champion of truth, knowledge, facts in every domain of life, and this truth will overthrow error.

Is there a God in Spiritualism? We are well aware that some Spiritualists retain the God attachment to their beliefs because they have not progressed above and beyond all the erroneous doctrines rooted in their early education. But Spiritualism, per se, as taught by angels, is and always has been emphatically opposed to all gods, devils and myths of all religious systems. Theism is incompatible with Spiritualism.

It is utterly impossible to force upon us a recognition of any god by the vain repetition of the God-idea in modern literature. Yet in defiance of all opposition, there seems to be a determined purpose of some speakers and writers to force it upon public attention. As long as they keep it up there will be war.

At the Cleveland N. S. A. Convention, Dr. J. M. Peebles read an address which was made a part of the records of that body, according to the published report; and the address was published in The Progressive Thinker, October 27, 1900. As the sentiment and belief of an individual, the address is of little significance; but standing on the records of the N. S. A., it is a matter of some importance to Spiritualists generally; for in it they have an undisguised God. In view of this fact, we want to analyze it in a few points.

The address opens and closes with Bible quotations, contains the word God 18 times, and reads like a theological sermon. Dr. Peebles says: "When I speak of Christianity, I have no reference to the Jewish Jehovah." Then he should not speak of it at all, for one is the complement of the other, inseparably united. And here is his own statement in contradiction: "God did not speak his last word to Lao-Tze in China, Manu in India, Moses on Sinai, or to John on the rugged isle of Patmos. He speaks in every true soul-thought to-day." Was it not Jehovah who spoke to John and Moses? The pronouns he and his indicate a person of male gender, and, it is said, spoke to certain men of historic renown. Then, evidently, it is the mythical Jehovah that Brother Peebles says "speaks in every true soul-thought to-day." If so, we do not recognize his voice nor his thought. It may be a foreign language. If he speaks to us in the soul-thoughts" expressed by Dr. Peebles, he says some very crooked things, impossible to understand. We do not know that any god ever spoke to a man; and we cannot take Moses' word for it.

Mr. Peebles says, "God is spirit and spirit is God;" but gives no explanation. This is simply a dodge into mysticism—an attempt to say something wonderful and incomprehensible.

"Great is the mystery of godliness." We know nothing of a god-spirit nor a spirit-god.

"Men are made in the image of God." Which men? are they black, white, red or yellow? The maker would require a number of different models if he makes them true to nature. We can't understand how the several races of men are the image of one god.

This god has a "voice" and an "all-seeing eye." He ought to have two, if he is like a man. To be convinced, I want to see the God-man and hear him speak; then I shall know if he resembles an African or European or Indian. I should also want to observe him in the act of making things. He must be a queer-looking creature if he is the image of some men I have seen. Trot out your God, and let us get a square look at him.

"The Christianity of Apostolic times and true Spiritualism of our times are in perfect accord." Are they? Let us see if they are. The chief points in the former are worship of Jehovah-God—a Savior Jesus—salvation by faith and grace—pardon of sins through blood-atonement—sacraments, sacred ceremonies and church membership—an angry God and Devil, and damnation in hell for those who obey not the Gospel. Spiritualism is not in accord with these and other Christian doctrines, but is opposed to them and meets them with a square denial.

"When Emerson was asked what he thought of Christianity, he replied, 'It has never been tried.' So Spiritualism in the richness of its mentality and fullness of its spirituality has never been tried." That is discouraging, to say the least. Who can believe it? If it has never been tried, J. M. Peebles has never tried it and knows nothing about it. He should try Spiritualism "in the richness of its mentality and fullness of its spirituality" before talking so learnedly about it. His mystic ideas of it never can be tried.

He says: "If Spiritualism is not Christian it is of little avail. It is of God, aflame with Christ-spirit, the bread-of-life pabulum of popular religion."

Moreover, "There are in the land comparatively but few spiritual Spiritualists." This upsets our calculations. We should like to know who they are, and where located. We suppose the Doctor is one of the few, and that they bear the Christian prefix.

He has discovered much of genuine Spiritualism and a host of true Spiritualists in the popular churches.

We will now sum up the preceding arguments to see where we are at. Mr. Peebles has no reference to the Jewish Jehovah—the God that spoke to Moses, John and others speaks in every true soul-thought to-day—God is spirit and spirit is God—men are made in the image of God, but which men he does not say—Christianity and Spiritualism are in perfect accord—Spiritualism has never been tried—there are in the land but few spiritual Spiritualists—there is much genuine Spiritualism and many true Spiritualists in the churches.

This is the kind of logic we have to face; and considering these arguments altogether, we are compelled to reject Dr. J. M. Peebles' address as being not a fair exponent of Spiritualism.

A. H. NICHOLAS.
Summerland, Cal.

ANNOUNCEMENT.

It is with pleasure we announce that now our Fall and Winter Campaign is upon us, and the greatest feast of reason of the age is certain for our readers in the great Spiritual and Agnostic debate between "Our Moses" and W. F. Jamieson. If you can't spare a dollar, send in 25 cents for thirteen weeks. You will want something interesting to read during the long winter evenings. Subscribe now.

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MISSIONARY WORK

In New York and Elsewhere.

It is expected by the many Spiritualists in New York State that we shall make a summary of our labors in their behalf during the month of October.

We were not engaged by the state association far enough in advance to secure the necessary co-operation to achieve a great success. The Spiritualists must realize that a missionary should make engagements en route and fill all of the time. Loss of dates and doubling over railroads will exhaust all the proceeds so that no profits can be realized.

The lowest possible expense should be incurred, because every locality is yet unprepared to assume the payment of a generous compensation.

The wanting of something for nothing is prevalent, and often is manifested to the Spiritualist missionary. And localities think the state association or the N. S. A. should send missionaries free of any charges or collections. When you, my friend, and all friends of the cause, will liberally provide the means to send free workers forth into the field of labor, then that will be done. Until then, these workers must pay their way—and you will give them pennies and nickels and think you have been generous. Angels and humans in numbers pity such soulless appreciation and spiritual poverty.

A generous contribution is seldom given to the officers or speakers of a Spiritualist society. When you learn to give freely, you will freely receive. The financial results of our missionary labors are always discouraging, even when we feel they are more liberal than usual. Any other sect or cult of people would give thousands of dollars where we give tens. Local societies are poor because they lack business methods and fail to raise finance. They all cry, "We are poor!" We can fill our coffers if we will work with confidence and zeal. Millions are expended for superstition, and we can surely get some of it for truth.

I want to see money provided for our cause—and as a N. S. A. missionary I want the people to expect I shall beg hard and work hard, and feel bad if not able to raise a generous sum for the public cause.

During October we lost six days from the missionary field in order to attend the N. S. A. convention. That left twenty-five days to labor, and we held twenty meetings. We lost five days by our inability to get people or societies to provide every day for us. The total receipts of our twenty meetings were $154.80, an average of $7.74 per meeting. This will show that missionary work is poorly paid.

Rochester gave us good receipts, and thus offset the poor results in some places. Our work should have resulted in a net gain of at least $100 in twenty meetings—and $12 per meeting would have done that. This should be the basis for the compensation of a missionary, by the local societies or persons.

Our total expense for the month (including our salary) was $130.80. The surplus turned over to the State association was $15, or seventy-five cents profit on each meeting, for the association.

We obtained nineteen personal members. Two local societies are started as the result of our visit, and two or three places ready to make a start if an other visit shall be made by an appointed missionary. Two or three organized societies are discussing the feasibility of chartering with the state association. The results are good for one month, and shows what each state association will do if a continuous effort is made. We should be able to get fifty chartered societies in New York in one year and have a financial balance of $1,000 from active missionary effort. New York is a fertile state and should be well cared for. The officers of the state association should make an active campaign. We can expect only poverty and failure if we are idle; but by energy and with enthusiasm we can capture the world for Spiritualism!

There is only one need: Work. By proper effort, finance and membership will result, and our usefulness be assured. Press on, New York, and all other states, and we shall then have the grandest National Association and the most useful body on earth!

During October in New York State we held meetings in Buffalo, Rochester, Utica, Rome, Auburn, Elmira, Waverly, Freeville and Troy, with a return visit at Utica. Each place gave us earnest help and excellent hospitality. One and all, we shall always have you enshrined in our affections, and will ever hope you may be blessed.

We commenced our N. S. A. missionary work at Paterson, N. J., the evening of November 1. We wanted a good beginning and obtained it. Paterson gave us a royal reception and a good meeting. The N. S. A. has an excellent auxiliary here. And this society needs a medium, a speaker and a leader. Some earnest worker can here find a lucrative and useful field of labor.

Sunday, November 3, we had our opening meetings for the society presided over by Brother Locke. We had good meetings and a crowded hall. We hope for a prosperous month here.

Mrs. May S. Pepper preceded us here, and had such a pronounced success that it becomes a pleasure to follow, as it insures our greater opportunity to succeed. What helps one, helps all. Let us all so labor that truth shall find its way unto all people.

GEO. W. KATES AND WIFE.

Remarkable Phenomena.

To the Editor:—The stepping stone to the southeast of my house has been a phenomenon since July 16, 1901. The first that manifested was a lady, always smiling, her face highly mental and eyes black. The next picture I observed was Col. R. T. Van Horn. The last I saw of him was November 25, 1900. The next that appeared on the rock was blue eyed, his face more upturned, and of bolder temper than Col. Van Horn. The next that followed him was a man of splendid mien, dark eyed, and highly intellectual bearing. The next was written above Col. Van Horn's head a little of some letters, in a language, and a writing different from anything I ever saw. The next was a large J; and they are now constructing a large H to the left of it. They (the spirits) cut away the rock to smoothness, and then cut out the figures 1739. They cut out a vessel of ancient Greek design next, to the south center of the rock they cut out plainly the bust of a man who was successful in life. He now manifests the equality of law. He is now reduced on the rack of wretchedness. On October 28 there was formed a most perfect female. She is formed above the group of three first described.

The stone is as nature formed it; six and a half feet long, by 22 inches broad, and 7 inches thick. The hammer and chisel were never upon it. I am old and decrepit; can only use one hand; have been so for ten years and eight months since I was paralyzed. I am 79 years old; cannot get down to the rock. I write with my left hand. Fraternally,

Spring Hill, Kan. J. H. PRATT.

EXPLANATORY

Remarks from the N. S. A. Secretary.

To the Editor:—Kindly allow me to make a few explanations on certain points in the recent article by our good friend Moses Hull, which appeared in your issue of the 2d inst. In referring to the heavy representation from the East, at the last N. S. A. Convention, Brother Hull says: "The East had two very decided advantages, one was the convention was so near that it cost but little to ship in all the delegates it wanted." This is rather unfair, since it costs no more to come to this city from parts of Ohio, Illinois, Indiana, and other States that have chartered societies of the N. S. A., than it does to come here from Maine and other portions of New England. One fact, too, that our friend perhaps does not know is, that two years ago, when the convention was held in Chicago in order to give the "West a chance," very few indeed were the delegates that came from Western points, and even then proxies for Western societies were placed on the floor who were from Eastern States, or residents of Chicago. Brother Hull continues: "Another advantage was, its system of representation would allow it, if it chose to claim them, not less than four delegates to the West's one, even though the West had more Spiritualists than the East. Its State Associations were allowed representation the same as those of the West, beside that, its local societies not being connected with the State Associations were entitled to their delegates." This is equally true of the West, many Western States have no State Associations, societies from such States are chartered with the N. S. A., and have the same right of delegates as do those of the East. Mr. Hull states that a person can belong to a State Association and be represented by its delegates, he can belong to a local society and be represented by its delegates, and be a member of the Veteran Spiritualists' Union, and be represented by its delegates. The Veteran Spiritualists' Union is not chartered with the N. S. A. and has no delegates or representation at the convention of that body.

What is true of the East is true of the West, a person can belong to the Wisconsin State Association, and be represented by its delegates; he can be a member of the West Superior local society, holding charter from the N. S. A., and be represented by its delegates, he can be a member of the National Young People's Union and be represented by its delegate, and he can be a member or officer of the National Lyceum and be represented on its charter. The same may be said of Michigan, California and other States. Mr. Editor, the distinction between the East and the West is that enterprising men East work up excursions to the conventions—even as far as Chicago from remote New England, and are a year "booming" them, get people and societies interested in them, while no one in the West thinks of doing such a work. Brother Hull states it will be a saving of thousands of dollars for Western people if they stay away from next convention. I presume the thousands of dollars have been saved each year by hundreds of Western friends who might come to conventions and help to represent the struggling societies of their section that cannot send a delegate—but who do not come. In one breath he berates the East for running the convention, and in the next he advises Western people to save their money and stay away, when the facts show, that had any numbers come from the West, the East would not have had the management it is charged with having had.

As to the holding of proxies, but one vote can be cast by any one person, and we know that Western societies sent a number of proxies to their trusted friends with the instructions that they be placed in the hands of true and tried Spiritualists who would conscientiously represent the societies sending them.

It seems to me now, Mr. Editor, as it has always seemed, that if the good Spiritualists who stand aloof and condemn and criticise would enter the organization, and become working members helping to eliminate its objectionable features, a much better showing for the Cause would result. In the same light, if our Western friends would make their societies as strong as possible, and come into membership with the N. S. A., it would not be long before they could gain the balance of power and right whatever wrongs they fancy exist, or which really do exist. The N. S. A. is not perfect, we know it can be improved, and we trust our captious friends will do their very best to strengthen the Cause, and at the same time add such sound and noble timber to the N. S. A. that it will be immeasurably strengthened for good.

MARY T. LONGLEY.
Washington, D. C.

Notes From G. H. Brooks.

The work here in Newport, Ky., is going on nicely, the audiences are good, and the interest on the increase. I began an afternoon meeting the second Sunday after I arrived, which is proving interesting, and the attendance is inspiring at that service. The evening is the time when it suits the larger number, but the afternoon meetings will be kept up. The Ladies' Aid is to give a fair and supper in the Temple, Nov. 18, 19 and 20, and I hope the many friends in the near-by towns will turn out and help them. This society is small, but all are working like beavers to help in any way they possibly can. At the regular business meeting held Monday, the 4th, the society desired me to remain with them for December and January, which I have decided to do. The N. S. A. has appointed me as one of their missionaries and wished I should give them December and January, but after looking the matter all over I felt I could do no better work than to remain right here with the Newport society. I am, however, anxious to do missionary work during the week, and want to hear from places in Kentucky, Ohio and Indiana where there is any prospect at all of getting up either a public or parlor meeting. I want to secure the names of as many people and places as I possibly can. I want to go among the people and organize and help in this glorious work. I want the friends all over Kentucky to write me, as well as in the other states mentioned, and I will arrange my dates with you for week-night meetings. Come, friends, come to the front; let us all pull together and make a showing as to our strength. Let us work for the spread of our glorious philosophy. I will respond to calls for funerals. Send all mail and telegrams to 120 East Third street, Newport, Ky.

G. H. BROOKS.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

DEAFNESS CURED

By No Means Until ACTINA Was Discovered.

Ninety-five per cent of all cases of Deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of Aurists or Physicians to cure. *Ear drums* are worse than useless.

It is folly, therefore, for deaf persons to hope for a cure by the old methods of the aurists and physicians, and instead of wasting precious time and money on methods that never have cured *Deafness* or *Catarrh*, they should awake to the times and apply the scientific cure. That there is a scientific cure for Deafness and Catarrh is demonstrated every day by the use of *ACTINA*. The vapor current generated in the *ACTINA* passes through the Eustachian tubes into the middle ear, removing the Catarrhal obstructions as it passes through the tubes and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound.

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ACTINA has never failed to cure this distressing symptom. The vapor current passes quickly and freely through the Eustachian tubes removing the catarrhal substances that obstruct the easy exit of the wave sounds. We have known people troubled with this symptom for years to be completely cured in only three weeks' use of the ACTINA.

As Deafness and ringing noises are caused from Catarrh, the hearing cannot be restored and noises stopped till the Catarrh is cured, and as Catarrh cannot exist under the use of ACTINA no person need be deaf or have ringing noises in the head if they will use ACTINA properly.

ACTINA also cures Asthma, Bronchitis, Sore Throat, Weak Lungs, Colds and Headache; all of which are directly or indirectly due to catarrh.

Write us about your case. We give advice *free*, and positive *proof* of *cures*.

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It means $20.00 to 35.00 and expenses weekly for the lucky person.

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BY MOSES HULL.

Excellent as an exposition of the Higher Criticism and an analysis of the Bible from that standpoint. Of special value and interest to Spiritualists. For sale at this office. Price $1.00.

LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as o Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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Being a Normal Course of Study in the Astro-Magnetic Forces of Nature.

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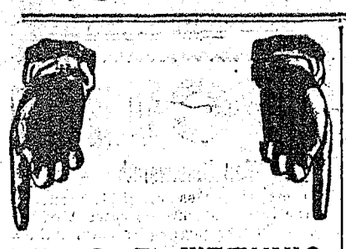
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"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

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"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.



DR. G. E. WATKINS,

The Noted Chronist,

Will on October 15, open his new Boston office, at 1087 Boylston street, where he will be pleased to meet all who may call between the hours of 10 a. m. and 2 p. m. The wonderful work in healing the sick that Dr. Watkins is accomplishing is indeed most astounding; his patients live to testify to his wonderful powers as a healer. For the last year his work has been most wonderful. He says himself that his cures this year have been more than ever before in numbers, as he confined himself to only 30 new patients a month. Dr. Watkins attends personally to each case, and therefore he can do better work than if he had a great many assistants; no staff of visible helpers are in his office to annoy and suggest this and that. He knows what is the trouble with each patient, and knows the right specific to give. He prepares and puts up all of his medicine, and has no help in his medical treatments that is visible help. Write him to-day, and by return mail you will receive the diagnose. No charge made for diagnosing your case. Send age, sex and leading sympton. C. E. BATH, M'gr.

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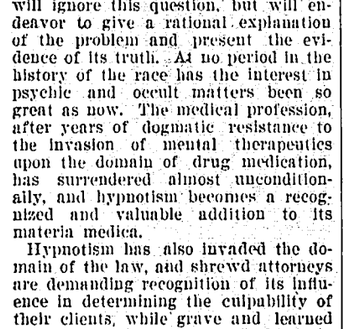
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Let him diagnose your case, and then it will help you to decide who knows best what is the matter with you. Send all letters to 1087 Boylston St., Boston, Mass.



TELEPATHY.

It Can Not Explain Spiritualism.

W. F. Peck lectured in St. Louis on the subject, "Does Telepathy Explain the Phenomena of Spiritualism?" In the course of his discourse he said:

The question most frequently asked of the advocate of Spiritualism is, "How can we know of a certainty that spirits can communicate with mortals?" People who are familiar with the latest developments in the line of psychic research no longer question the reality of psychic phenomena. Besides, the world-wide facts attested by Spiritualism, the investigations of the Society for Psychic Research, and the experiments of many well-known scientists pursued independently have removed all reasonable doubts of the substantial truth of these claims. The only question now is, What is the nature, source and purport of these phenomena?

No thoughtful and candid Spiritualist will ignore this question, but will endeavor to give a rational explanation of the problem and present the evidence of its truth. At no period in the history of the race has the interest in psychic and occult matters been so great as now. The medical profession, after years of dogmatic resistance to the invasion of mental therapeutics upon the domain of drug medication, has surrendered almost unconditionally, and hypnotism becomes a recognized and valuable addition to its materia medica.

Hypnotism has also invaded the domain of the law, and shrewd attorneys are demanding recognition of its influence in determining the culpability of their clients, while grave and learned Judges are modifying their decisions and qualifying their sentences in accordance with the extenuating circumstances of mental suggestion and hypnosis exercised upon the culprits to persuade them to crime. Instances of telepathic communion between men still on the mortal plane of being are so numerous as to scarcely excite surprise.

Clairvoyance, the ability to "see without eyes," to become cognizant of events, scenes and persons transpiring and existing at great distances, to read the contents of sealed letters and closed books, is now universally admitted to be a fact. The ability of some psychics, while in the trance state, to relate facts unknown either to the psychic or to the other persons present, has also been thoroughly demonstrated. These facts have been recognized and put forward by Spiritualists for years as evidence of the truth of the Spiritualistic theory. While admitting the reality of the phenomena many thinkers refuse to believe they indicate the truth of Spiritualism, but that all the power professed by the psychic pertain to this mundane sphere and may be explained on purely psychological grounds without reference to any other sphere of existence. They claim that man has two minds, objective and subjective. The objective or normal mind has no knowledge of the contents of the subjective mind. When the psychic is in the trance state he is under the domination of the subjective mind and is knowing to many things that the normal mind has no consciousness of.

Another theory is that "we are surrounded by, or immersed in, a sort of universal mind, which is a reservoir containing all knowledge, and that in some mysterious way the psychic unconsciously taps this reservoir, and so astonishes herself and others with facts the origin of which is untraceable and unknown." Thought is a universally diffused substance. "Thoughts are things." There is a mental atmosphere, so to speak, and every mind breathes it in as the lungs inhale the air.

The believer in the Spiritualistic hypothesis recognizes the substantial truth of much of the foregoing statement, yet unhesitatingly accepts the challenge to prove that the spirits of the disembodied can and do communicate intelligently with dwellers on the mortal plane of being.

In the first place, the admission that telepathy is a fact, and that minds in the body can communicate with each other in a supernormal way, is to admit constructively the possibility of similar intercourse between the discarnate spirit and the mortal, provided, of course, that the existence of disembodied spirits is also admitted. There is nothing favoring one proposition that does not equally support the other. Brain does not create thought any more than the thermometer governs the temperature. The brain is the instrument through which the intelligence gives expression to its thought. Thought and intelligence are not necessarily the same. Intelligence is an orderly arrangement of thought. An idiot or a lunatic may have thoughts, but they are rarely intelligent because not correlated. We think in our dreams, but in the great majority of cases there is no correlation or orderly arrangement of thought, hence dreams are usually fantastic and absurd.

Thought may exist independent of brain or organism, but there is no evidence of an intelligence existing separate from an organization, for intelligence is organized thought, and that is the crucial point, the test by which to determine the nature and source of psychic phenomena. A message containing a sustained and orderly arrangement of ideas is positive proof of an organized, individual intelligence, a personal, reasoning being. If the message says "I am John Smith," the chances against this being an accidental arrangement of words or thoughts are millions to one. And every intelligent word added to that sentence increases those chances a million fold. There can be no shadow of doubt that the above statement emanated from an organized intelligence, and the question becomes one of personal identity. How shall this identity be established? Precisely as you distinguish one thing or person from another—by its characteristics, its distinctive peculiarities, its earmarks. No two persons are exactly alike, physically or mentally. A friend or acquaintance can always identify himself to you on the earth plane, however distant, and the same has been done thousands of times by discarnate spirits.

If an intelligence writing or speaking through a psychic says to you, "I am your brother. My name is so and so. I died at such a place of such a disease, oh such a date," and details numerous circumstances known only to you, and some of which you were ignorant but verified later, all of which was unknown to the psychic in her normal state, would it not be straining credulity to the very point of breaking to attribute this communication to some hypothetical subliminal consciousness of the psychic rather than to accept the simple, plain, practical, rational solution of the question offered by the controlling intelligence itself? An overwhelming evidence of the truth of the spiritistic theory is the fact that the controlling intelligence always claims to be a disembodied spirit, and, having set aside the element of fraud, to attempt to explain such phenomena on the plea of telepathy and unconscious cerebration is to make of man's "subliminal self" a universal liar and give the psychic world over to the rule of devils.

Life of Dr. J. M. Peebles, by Prof. E. Whipple.

To the Editor:—To the spiritual student this work will make an excellent text book, covering as it does over a half century of the footprints made by one of the first pioneers ever to step on the Spiritual platform. In perusing its nearly six hundred pages, the writer meets with many old-time workers and friends, that revive reminiscences of the long ago, and we hear again the echoes of their spiritual axes as they hew a road through the wilderness of superstition to those spiritual highlands in "the divine to be," where their tired feet are now resting from their labors. To the young people in our ranks, this book is a valuable acquisition, as it makes a reliable history of the Cause, from its inception to the present time. I count it a privilege to place it in my library, and recommend the readers of The Progressive Thinker to do likewise. R. SPALDING.

Chicago, Ill.

The Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr. Bye for his Balmy Oil to cure them of cancer or other malignant diseases. Out of this number, a great many very old people whose ages range from seventy to one hundred years on account of distance and infirmities of age, they send for home treatment. A free book is sent telling what they say of the treatment. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo. (If not afflicted, cut this out and send to some suffering one.)

TO SPIRITUALISTS.

The Progressive Thinker in its issue of October 26, very kindly printed the address delivered by the undersigned at the N. S. A. annual convention in Washington. Following out a suggestion made to me, I have sent a great many copies of the address to Spiritualists who in turn have passed them out to Liberalists and members of churches. The reports thus far show that the address is going to be an excellent missionary document. Hoping this is true, I have, therefore, concluded to reproduce the address in pamphlet form, and will send to any Spiritualist, without charge, as many copies as he thinks he could use. Please address me at Lima, Ohio. JAMES B. TOWNSEND.

DO YOU NEED SPECTACLES?

Try Poole's perfected Melted Pebble lenses, a perfect assistant to the eyes for near and far vision. They induce a renewed action of the nerves, muscles and blood-vessels and a return of natural vigor to the eyes. My method of fitting is by spirit power and clairvoyance. Please write for illustrated circular showing styles and prices. I guarantee to fit your eyes and please you. Address B. F. POOLE,

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SAMPLE FREE.

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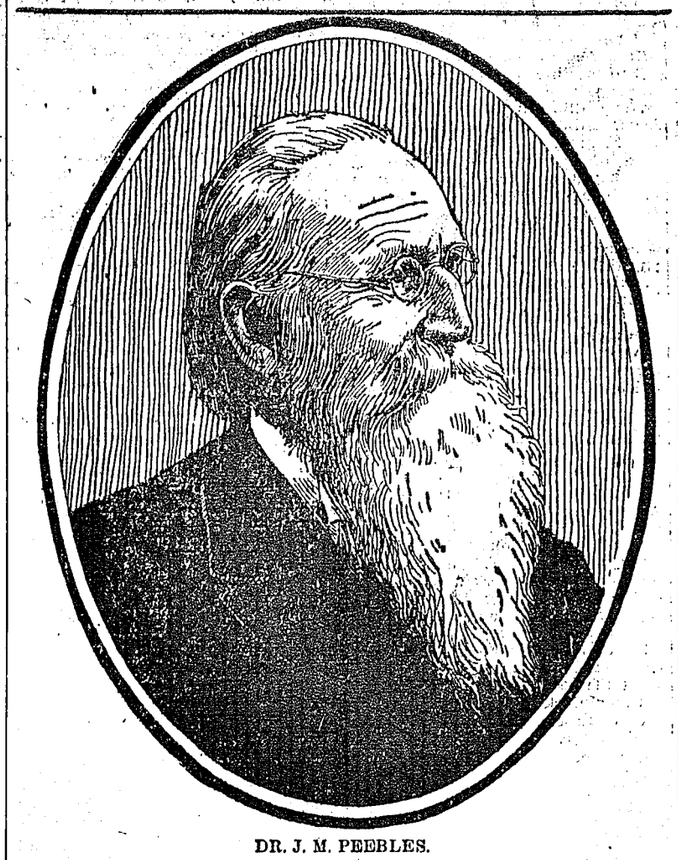
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DR. J. M. PEEBLES.

DR. PEEBLES, the Grand Old Man of Battle Creek, Michigan, so well known throughout the world as an authority on Psychic Phenomena and the application of the **Psychic Science in Curing Disease** has, with a corps of able assistants, so perfected a system of curing chronic and "incurable" cases that almost every disease known to man yields promptly and permanently when placed in their hands. **Do not despair if other physicians and methods have failed in your case for they have on file thousands of letters from patients telling of their wonderful recovery** under their care after years of unsuccessful treatment from the best physicians of the world. Geo. H. Weeks, of Cleveland, O., sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years, he says he now enjoys excellent health and restful sleep every night. Mrs J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two months' treatment writes. "I am better than in years and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic writes that as a result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept 30, after a three months' course, "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease, some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer from spinal trouble and nerve exhaustion, writes she would not go back to the state of health she was in before taking this treatment for all the world. Solmon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says, "I am well and a thousand times obliged to you." If you are in poor health, no matter if you have suffered for years and your case has been pronounced incurable, **just write the Doctor a plain, truthful letter**, and they will carefully consider the same, giving you a **complete diagnosis of your case** stating just what may be expected from a course of treatment with them. All sufferers are invited to write them for they wish to **prove to all the sick and afflicted that there are no Incurable Diseases**, for as the Doctors say: "Every symptom or condition has its cause and when the cause is discovered its removal is easy." They have proven the truth of this statement time and again by diagnosing and **curing thousands of cases not understood or cured by the regular practicing physician.** They will not only tell you your exact condition but will also give you **special advice in your case and valuable literature explaining their wonderful system of home treatment** which has cured thousands and thousands numbered among the incurable. **It matters not how far distant you live from them their methods will restore you.** In perfecting this grand system of treatment the members of this Institute spent over half a century in close study and investigation into all forms of chronic diseases in leading medical institutions of the world; also three journeys have been made around the world to gain along these lines and to add the experiences of the most noted authorities of every land until at last they discovered and perfected a system of **Psychic and Home Treatment** equal to such a degree that no matter how far away you may live from them, you may take the treatment and be **cured the same as if you were to spend hundreds of dollars in going to some sanitarium**, or to Battle Creek for the Doctor's personal treatments. It is an ideal home treatment that all may take in the privacy of their own homes without the knowledge of anyone. **Thousands have taken it and been cured and you can do likewise. The Greatest Discovery of the age is Psychic Treatment. Investigate it and be healed.** No matter where you live, for this is positively a home treatment, or what your disease may be or how many have termed it incurable write the Doctors for a complete diagnosis of your case and get their literature explaining fully the wonders of their treatment and also for Dr. Peebles' essay "The Psychic Science in the Art of Healing" explaining fully the wonders of this grand science and Psychic treatment, the greatest power known to man for the relief of suffering and cure of disease. Sit down and **WRITE TO-DAY.**

It Costs You Absolutely Nothing.

No matter what your trouble is.

There Is Hope for You

In this GRAND SCIENCE!

Address: Dr. Peebles' Institute of Health, Battle Creek, Mich.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, October 23, 1901, Mrs. Johanna Miller, from her home, 31 Bissell street, Chicago, aged 45 years. She leaves one daughter to mourn her loss, but the knowledge of spirit return brings a comfort that mother has just passed the veil into a better life. Services were conducted by Rev. H. Schmitt, of the German Lutheran Church.

LENA R. DELLINGER.

John L. Chambers, of Dillon, Montana, passed from this life, October 10, 1901. He was a firm believer in the principles and faith advocated by The Progressive Thinker. His death was the result of a fall which caused great suffering, but the end was peaceful. May the good angels help him in his pursuit for knowledge in the spirit land.

LYDIA A. HATCH.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on, Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Atheneum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

The Englewood Spiritual Union meets every Sunday at Hopkins' Hall, 528 W. 63d street, at 2:30 and 7:30 p. m. The afternoon session will be devoted to a general conference and thought exchange. Regular evening lecture by Will C. Hodge. The Ladies Auxiliary meets every Thursday at the same place, at 2.30 p. m. All are welcome.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland and Mrs. Besler.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

True Mission Church. Spiritualist meeting every Sunday afternoon at Metropolitan Hall, corner North and California avenues. First door from Metropolitan station. 2:30 p. m. Pastor, M. Summers.

Psychical Research Society, every Sunday, 2:30 and 7:30 p. m., at Lakeside Hall, corner 31st street and Indiana avenue. President, Dr. L. H. Freedman. Residence, 3036 Indiana avenue.

Lida Sholdice holds meetings every Sunday evening at 3156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1. For sale at this office.

"Who are Those Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents For sale at this office.

AN ASTONISHING OFFER

Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

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Psychometrist, reads from handwriting, date of birth or photo. Trial reading, 25 cts; full reading, $1.00. Mineral examinations accurately made, $1.00. 2576 Fulton st. Callers take Lake st. elevated to 48th, south one blk. and west one blk. Chicago, Ill.

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GET WELL WHILE YOU SLEEP AND SLEEP well same time. An absolute relief and cure for all diseases. Send 10 cents for sample. C. Hagen, Morgan Bldg., Buffalo, N. Y. 625

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Dr. R. Greer's "Pabulum of Life"—a marvel in medicine—will increase your vitality, and double your energy. Sample by mail, and enough for one week, 10c. Maywood, Ill

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25 CHICAGO, ILLINOIS, SATURDAY, NOV. 23, 1901. NO. 626

T. JAY HUDSON ON SPIRITUALISM.

A Critical Review, and Reply to the Assumptions of the Noted Author, by Leo Miller, of Chicago.

But there are other cases in the New Testament where there is no possible room for evasion of the truth. In the book of Matthew, 17th chapter, and also in Mark, is related the story of Christ's transfiguration on the mountain. Peter, James and John were with the Master. Celestial influences fell upon the little party, and Christ was transfigured in the presence of his three disciples. "And behold," says the record, "there appeared unto them Moses and Elias, talking with Jesus."

Now here is a case of two men who had been dead physically many hundreds of years, who were still in possession of their objective faculties and did reveal themselves to three men while they conversed with Jesus.

How is it possible that Doctor Hudson who seems to be a student of the Bible, should have overlooked the cases I have cited? His oversight leaves him open to the suspicion that he purposely passed them by because they would not fit into his abhorrent theory that one-half of our personality becomes extinct at death. But in his evident anxiety and zeal to destroy Modern Spiritualism, at any sacrifice, cannot he see that he strikes a fatal blow at the "book of books" which he professes to revere? I challenge him to show by science or philosophy or reason that the revelations of truth contained in the Bible are other than revelations made by the spirits of men. They certainly were made by spiritual beings in the service of God; and one of the most notable books of the collection was given, as I shall presently show, by the spirit of a man who once lived on earth.

The Bible is commonly called the "Word of God." It may properly be called such in a qualified sense, but not in the sense that God personally dictated the subject-matter to, or through, an inspired amanuensis. This was done by spiritual beings called angels, who came in the name of God to make known his will. In hundreds of passages we read of the "angel of the Lord" who did something or said something. Often the expression is used, "God spake by his angel;" on other occasions the term angel is omitted, and it says "God spake;" but we must infer as on other occasions, through intermediate agents.

Now, if there be one book in the Bible that would seem to have required the personal attention of God to make known its wonderful contents to the mind of the revelator, that book is the Apocalypse; and yet the amazing revelations contained therein were given to St. John on the Isle of Patmos, not by God, nor yet by Jesus Christ, but by the spirit of one of the old prophets whom Jesus delegated to go to John and make known through him the "things that must shortly come to pass."

"And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

"Then saith he unto me, 'See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets; worship God.'" (Rev. 22:8,9.)

Here we find an instance where the spirit of one of the old prophets, whose body had been dead hundreds of years, still in possession of a most vigorous objective mind, and with hypnotic faculties of suggestion the most wonderful ever recorded of men or spirits. Nothing reported by members of societies for Psychical Research, or by Doctor Hudson in his "Law of Psychic Phenomena," begins to compare with it in magnificence and power.

I confess I feel reluctant, as if it were an insult, to ask Doctor Hudson to rise and explain away this case. And yet his attitude on the subject constrains me to seem pitiless, and require him to perform this impossible feat, or else frankly renounce his dreadful theory that, in our transit from earth to the skies, we become poor, weak, emasculated souls, deprived of all our vigorous faculties of observation, research, analysis, reason, induction and hypnotic power. These faculties belong to the objective mind and this mind he kills off with the death of the body. All he leaves us is intuition, memory and emotion; and as knowledge and truth come to us through intuition without effort, application, investigation and study are over forever.

What will we do in the Doctor's paradise? I can imagine nothing but rest, everlasting inactivity and indolence. Knowledge and wisdom will flow into the soul through the channel of intuition without personal exertion. Will they be worth the having purchased so cheaply? Doubtful. The active, restless spirit of man protests against such a listless immortality. Dr. Dick, Elizabeth Stuart Phelps, and the Spiritualists' philosophy, offer a future existence a thousand thousand times more inviting and sensible. Eternity is altogether too long for loafing without respite or change. We should all die of ennui. Doctor Hudson, who has led an active life in the exercise of his objective faculties, and often, no doubt, became very weary from much thought, may long for a good long rest when "the day is done;" but possibly he, after being shut up in his tramp's paradise of laziness for a few million years, might feel like getting out to stretch his limbs and try his hand again at writing books.

Long as my criticism of Doctor Hudson's theories has already become, it would be notably incomplete if I fail to notice briefly two other points of importance in the discussion of this subject. The Doctor admits that mediums as a rule, are honest, and that the psychic phenomena they exhibit are real; and the reason why they ascribe the agency to spirits, he says, is due to silent suggestions made by persons present who hold such belief, and to auto-suggestion. He assumes that the power to move even ponderable bodies, produce percussive sounds (raps), and read the minds of persons present or absent, is latent in the subjective mind. This mind is ever amenable to suggestion whether the thing suggested be true or false. The latter statement, with certain qualifications, I admit as true; and I also admit that mediums are often misled by false suggestions. In his work on Hypnotism, Doctor Hudson himself confesses that he has often purposely deceived mediums by suggesting fictitious names, such as that of a sister which he never had, a brother's name still living, and even the spirit of a pig, and got a communication from it! We usually find what we seek, and I think the zealous adversary of Spiritualism fooled himself quite as much in the inference he draws therefrom as he did the impressible mind of the medium in responding to his piggish suggestion. The conditions precedent to reliable mediumship, all will admit, must be extremely delicate and easily disturbed. Human minds are not easy things to control. Persons present at a seance should be passive and hold the objective powers of the mind as much in abeyance as possible if they wish to obtain reliable impressions on the sensitive mind and brain of the medium. If Doctor Hudson were sitting for a photograph, and some wag without the fear of greatness before his eyes should thrust a pig between him and the sensitized plate in the camera, conditions would be sadly disturbed; the developed photograph would reveal much more pig than Doctor. That fact would hardly refute photography. Good pictures are taken every day under good conditions; and so when there is no active opposition, no false suggestions, and all present are in a passive, quiescent state, invisible intelligences may impress their thoughts upon the sensitized tablets of a human mind. This fact has been attested by hundreds of thousands of honest inquirers, among whom are men of eminent learning, whose scientific attainments and painstaking methods of investigating psychic phenomena, are unsurpassed by any in the world.

But if environment and preconceived notions of the medium determine the result, what will Doctor Hudson do with cases where all present believe that the invisible agency back of the phenomena is electricity, "odic force," the devil, or anything rather than spirit power? and yet invariably the same answer—"I am a spirit." Let him explain away the very first case on record. Modern spiritual phenomena appeared about fifty years ago in the family of Mr. and Mrs. Fox and their three daughters who lived in Hydesville, a small hamlet near Rochester, N. Y. Unexpectedly, and very much to their annoyance, strange noises, like muffled raps, were heard about the house, usually on the floor and walls. The dominant belief in the family was that the sounds were produced by rats under the floor and in the ceiling; but as the disturbances grew more and more persistent their fears and superstition led them to admit the possibility of a devil haunting their house. One of the daughters in a trifling, half-playful spirit undertook to interrogate the unseen power. She said, "Make one rap," and one rap was heard; "Make two raps," two raps came; "Make three," three distinct sounds. Now I want to know, she said, what you are and what you want. I will ask you direct questions, and for "no" make one rap, for "yes" make three. "Are you a mischievous rat?" One rap, "no." "Are you a wicked devil haunting our house?" One thundering rap, "no." "Then are you the ghost of a dead person?" Three distinct raps came, "yes." The poor mediumistic girl was frightened almost out of her wits to think she had raised a ghost, and ran crying to her mother and told her what she had done.

Now, this one case upsets the Doctor's hypothesis. He says himself, that a theory that does not explain every fact is false. The members of the family and all the world besides had no belief in "spirit rapping." Environment and auto-suggestion were all adverse to the theory of spiritual agency.

But this is by no means an isolated case; there are hundreds of thousands more where the conditions were substantially like it. Every day in rural districts, as well as in towns, individuals and families who believe Spiritualism to be a big humbug, or, if superstitiously inclined, the work of the devil, find themselves unexpectedly confronted by some phase of this unseen power. Clergymen and priests are often called in to exorcise the devil by prayer, and drive him away. But the "devil" persists that he is not a devil, but the harmless spirit of a departed human being, and wants them to recognize him. Gradually their fears and prejudices and preconceived beliefs give way, and they become happy converts of the new faith.

Under similar circumstances of disbelief and opposing surroundings thousands have become mediums, and millions made believers in the reality of spirit communion. In deed, the whole progress of Modern Spiritualism for fifty years has been made against a world of adverse environment and adverse auto-suggestion; but never once has the power back of the phenomena confessed itself to be other than a disembodied spirit! Will the Doctor please explain cases where the conditions he presupposes to exist do not exist, but the very opposite?

And right here arises questions touching the intelligence, veracity and gullibility of the subjective mind. Doctor Hudson says that this subjective entity is the "true Ego," and possesses "powers which "proclaim it as a part of God, as partaking of the nature and attributes of the Divine Mind"—powers which "demonstrate its kinship to Omniscience" (page 324). This semi-omniscient mind, he seriously claims, is, under suggestion, the real source of all alleged spiritual phenomena. It peers into the mind of an investigator and discovers that he wants a message, for example, from his mother-in-law, and straightway gives him one, though the dear spirit isn't within a million miles of the "circle," and knows nothing of it. It can read like a book the minds of people at the antipodes, produce percussive sounds on floors and ceilings, and float tables and pianos around the room in mid-air as if they were feathers! In one case which the Doctor relates (page 246) a pious darky dozing alone in a railway car was suddenly awakened by a cry of "wreck! wreck!" which was repeated three times. In the twinkling of an eye the ego jumped out of its dusky body and flew ahead to make an inspection. It found mountainous rocks projecting above the track, and by some system of higher mathematics unknown to the objective mind of mortals, worked out the problem to a fraction, and discovered that in just one hour, twenty-seven minutes, and four seconds (or thereabouts) the cohesive attraction of the rocky particles would give way, and the immense masses would come crashing down on a passing train and wreck it!

I confess that in my version of this remarkable case, which Doctor Hudson accepts as true, I have perpetrated an unimportant anachronism. The Ego of the colored preacher must have been out on a tour of inspection and made his discovery previously, and then returned and woke up the dozer with the cry of "wreck! wreck!" My slight chronological error does not change the marvelous character of the incident.

But who or what hypnotized the negro and freed the ego so that it could go out and perform this wonderful feat? According to the Doctor's theory the subjective mind knows nothing and does nothing till acted upon by a suggestion from an objective mind; it may be its own or that of another's. But who in all the world knew that the projecting rocks along the track would fall asunder in an hour and a half from the time the negro heard the alarm, and wreck a passing train? Of course nobody.

Now when the astute hypnotist gets hold of a hard case like this which will not fit his theory, he is very prolific in discovering loop-holes of escape. In this instance he suggests, as a probable solution of the case, independent clairvoyance, or a temporary disembodiment of the darky's Ego, trusting that the gentle reader will not notice the inconsistency of his explanation; for the stubborn fact remains that the clairvoyant and clairaudient powers of the soul can be awakened, and the Ego released from its fetters of flesh, only by hypnotization. Who or what hypnotized the negro?

Oh, to what straits of absurdity and subterfuge a person is driven when he is more anxious to support a favorite theory than to discover truth! How easy the explanation of the colored preacher's experience if we accept the simple declaration of the inspired psalmist affirming the truth of spirit guardianship over mortals, when he says (I give a free version of the text): "God giveth his angels charge over us, lest at any time we dash the foot against a stone."

I have, in conclusion, a question of serious import to ask Doctor Hudson. If, as he says, the subjective mind has intelligence and "powers which proclaim it as a part of God, as partaking of the nature and attributes of the Divine Mind, and demonstrate its kinship to Omniscience;" and which is really the author and maker of all so-called spiritual phenomena, why it should not know the simple fact, and confess it, and take the credit to itself? Or if it does know, why it should lie so about it? A semi-Omniscient being that knows next to everything knowable, ought to know a little something about itself and what it does. Is it too modest to confess its greatness, and rather tell a lie and give the credit to spirits

This point needs explanation. Millions of times during the last fifty years when seriously questioned as to the cause of the psychic phenomena, the invisible intelligence has ascribed the agency to departed human beings and never to anything else. Is that intelligence a truth-teller, a dupe, or a liar?

It will not do for the Doctor to say, as some hypnotists do, that the subjective mind is compelled to obey every suggestion whether true or false or criminal. He is on record as saying (see chapter 10, "Law of Psychic Phenomena") that any amount of influence brought to bear upon the mind of the hypnotic subject cannot make him or her violate settled convictions of right and honor and virtue; cannot induce the person to steal, commit murder, burglary, reveal secrets, or, if a virtuous woman, submit to immoral relations. Very good; but how about lying? The most harmless lies are bad; but when it comes to deceiving and misleading millions of human beings into a belief that the eminent author calls "pernicious," I think it must be set down as a thousand times worse than the theft of a pocket-book, or a little harmless tattling about the ritual and pass words of a secret order.

Doctor Thomas Jay Hudson, you drive us to the conclusion that your subjective Ego and soul divine is the most consummate liar, or pitiable dupe, in all creation! Alas!

Chicago, Ill. LEO MILLER.

A Correction.

To the Editor:—Kindly allow me to correct the erroneous impression given by one of your recent writers on the late convention, that a small local society of a very few members can have two delegates at the N. S. A. annual convention. This is not the case. Every chartered society can have one delegate for its charter, but no local society has ever had two delegates unless it pays dues on over fifty members.

MARY T. LONGLEY,
Secretary N. S. A.

Courtesy of temper, when it is used to veil churlishness of deed, is but a knight's girdle around the breast of a base clown.—Walter Scott.

"WHERE AM I AT NOW?"

In 619 of The Progressive Thinker Bro. McFarland returns to his assault on me by a misstatement, or total misapprehension of my explanation heretofore published in The Progressive Thinker. Were it not for the opportunity of presenting a few important facts, I should pay no attention to the writings of a man who confesses, as Bro. McFarland has to a friend of mine, that he doesn't believe in a personal God, and then publicly assaults me as an atheist. What is he but an atheist? Every one rejecting the idea of a Deific Personality is an atheist.

There is a vast amount of "twisting and turning" on the part of many professing Spiritualists to escape the imputation of atheism. They are atheists as much as Bro. Nicholas or myself, but not honest enough to confess their true position. So they will pray on the platform, and follow the prayer with an atheistic lecture.

But to the article. The Brother seems very much astonished at my lack of reverence for the authority of great names. Well, I not only have no reverence therefor, but I have a positive contempt for that style of argument which seeks to bolster itself up by quoting them as proof. My reason therefor is, that it is only the opinions of these parties that are appealed to. And this is especially true of all who are appealed to on this God question. They don't know anything about it. They only believe. And among the long list of distinguished names who have been God believers a large percentage have been believers in witchcraft; and a still larger number in the Devil and eternal damnation. Professing Spiritualists ought to be so far progressed as to know that Spiritualism is a Science and a Philosophy, and not a bundle of beliefs founded on other people's beliefs.

But the great appeal is to A. J. Davis, who is termed "the greatest of Spiritualists." I am glad that there is somewhere an appreciation of A. J. Davis, whom I regard as the most wonderful man of the 19th century. But I must remind Bro. McFarland that many years ago a large per cent of the Spiritualists substantially excommunicated Bro. Davis from the Spiritualist fold; and the God believers, like Henry Kiddle, of New York, wrote the most savage criticisms of the "Apostle of Nature." Since then Bro. D. has quietly pursued the calling of a physician in Boston, and nothing has come from his pen, as in the earlier period of his earthly labor.

Bro. McFarland confuses and misrepresents my allusion to the friendship between Davis and Finney, and my opinion that Davis was more or less influenced by Finney. And because I applied the phrase, "God intoxicated" to Finney, he crows as though he had won a great victory, and put me in the limbo of a flagrant inconsistency. Let us see. Spinoza was the first man termed "God intoxicated." But he was a Pantheist. So was Finney—an ultra, Idealistic Pantheist. Spirit was all—"the eternal stuff of which all things were made." Said Finney: "God is IntelliGENCE, but not IntelliGENT." God, he said, had no personality except in man. Now, if Bro. Davis was influenced by Finney it would be only in the direction of Pantheism.

Conversing with Davis at one time, he said his highest conception of Deity was that of a Central Sun. For years Bros. Davis, Finney and myself were laborers together. I have spent weeks with Davis, and had Finney in my house as a guest, and met them both in I don't know how many conventions, and we were always in accord, working together in harmony. If Atheism is such a fearful condition, I should suppose Bro. Davis would have sought to convert me to the true faith.

But the most important matter is the article in the Arabula, affirmed to be a mathematical demonstration of a Deity. This article appeared first in the Democratic Review. It was copied afterward into the Herald of Progress. But no name was signed to it. I had no idea, when I read it, and wrote a review, that Bro. Davis claimed to be the author. That claim came in the Arabula.

Bro. McFarland thinks he catches me tripping when I doubt Davis' ability to construct such a mathematical argument, and then affirm that there is not one real, original argumentation in the whole article. It seems to me that any person of good common sense could understand that position. But it seems they cannot, and therefore I must explain farther. The form of the argument was strictly mathematical and logical; but it was not real because it rested upon a false assumption. It was not original, because it was simply a repetition of Paley, with a mathematical nomenclature instead of Paley's form of statement. Paley starts out on this affirmation: Design implies a Designer, that is an intelligent personality capable of adapting means to ends so as to secure a desired result. His illustration is a watch, a purely mechanical contrivance for keeping time. His application of the proposition is to the innumerable adaptations in nature of thing to thing, and things to force, and forces to things. The stupendous fallacy of the whole argument is the unproved assumption that the vital and chemical adaptations of nature are analogous to the mechanical construction of a watch, or any kind of a machine. It is a sweeping denial of the self-evident autokratism of nature in all her vital and chemical processes. The most stupid intellect will tell you that there is no analogy between a forest of growing trees and a watch factory. But Paley's argument assumes that they are perfectly identical. This transparent fallacy has led many able theologians to reject Paley entirely; and the late President Finney, of Oberlin, declared that Paley's Natural Theology laid the foundation for Atheism in the minds of theological students.

Now let us examine the famous argument ascribed to A. J. Davis. One says design implies a designer; the other that mathematics implies a mathematician. A mathematician is an intellectual personality; so also is a designer. Both are agreed so far as the form of their argument is concerned. They differ only in their terms. They both then appeal to nature to furnish them the evidences of design or mathematics, to prove the existence of a supreme intellect which is a mathematician and a designer. "God geometrises," said Plato, which the Davis article interprets God works mathematically, and mathematical working evidences the highest form of intellect. So taught August Comte, and yet he was an Atheist.

I have already stated the monstrous fallacy of Paley in assuming the identity of vital processes with mechanical constructiveness. But the assumption of the Davis article is more absurd, if possible, than Paley's. It assumes that there is a perfect analogy between the concrete mathematics of nature and the work of the school-boy solving the problems of Euclid. Is there the slightest difference in the essence of the argument? Not the least. One starts from the watch shop, and the other from the student's study, but both start with precisely the same proposition which everybody admits because it is self-evident; that is that intellectual activity demonstrates the existence of an intellectual personality behind it. The employment of the terms design and mathematics is useless, so far as the gist of the argument is concerned, for intellect includes them both.

To test the sameness of the two forms of argument, I will take the two leaders to a beehive. Here is a splendid manifestation of mathematical working. Euclid himself could not improve upon the construction of the comb cells for the storing of honey. They are the perfection of mathematical construction. And the argument asserts that mathematical working is the highest form of intellect. Here is the working. Where is the intellect? But the design man is in ecstasy. See, he says, this wonderful plan. No mathematician has ever yet contrived a form of cell which conserves so much space for use on the same area as this arrangement of cells. But this is only part of the design, for this method of construction calls for the least possible amount of comb material, and it costs the bee much more labor to gather that than it does to collect the honey. What a wonderful evidence of design. The arguments in essence are the same, but the Paley argument is the most complete, because it includes the mathematical as a part of itself.

But we will leave the hive, and go into another place where there is before us a piece of honey-comb. We ask who made this finely and mathematically constructed material? The answer comes from a common man, "The honey bee." The respective representatives put in their arguments as stated above. The common man then remarks: "Either God or the bee made that honey-comb. If the bee made it then he possesses, according to your argument, the highest grade of intellect. He is equal to man. He has designed a structure which man may imitate, but has never yet excelled. But if God is the designing mathematician, then he has been personally employed in the construction of every honey cell for countless ages of duration. Take your choice, gentlemen."

I don't think it necessary to say that very able argument may be used to defend the extremest falsehood, and that in essence it may be simply a repetition of what has already been employed. Could any one question the wonderful power of Chalmer's arguments, and yet he was largely repeating Paley; just as our mathematician has done.

Let us now come to the authorship of the article. I said, in my explanation, that I did not believe that A. J. Davis wrote it, and gave some reasons for my lack of faith. Those reasons are still strong, but as I only briefly hinted, I will state them and others more freely.

1. In the first place, Davis does not claim to be the exclusive author, but admits he borrowed some of it. When we know what he borrowed and what he supplied we can form a better judgment of the article in its entirety.

2. I said, very mildly, that I did not believe that Davis had ever been in Texas when that article was made up. I will now say that I know, and Bro. McFarland knows, and every American, not an ignoramus, knows that A. J. Davis was never in Texas, "lying on the banks of the beautiful Colorado, reading Plato, watching the Rockies, meditating on the God question, and suddenly converted by a Texas flower and Plato's 'God Geometrises;'" for the simple reason that the Colorado River is not in Texas, but out here in California and Arizona mainly, though some of its affluents come from other States. But the story is a very pretty romance to preface the sterner mathematical work of the article, and would have more effect upon some minds than the argument itself. We will pass the geographical and botanic portions for the present.

3. The next point is the ability of Davis to write such an article. As he does not claim to be the only author, we might dismiss this part of the subject with no farther comment. But as much depends thereon, and as the future history of Spiritualism is involved, I am impressed to treat the matter at greater length. And especially from the presentation of one quotation from the article. Referring to the argument, he says: "I hold myself pledged to maintain it in fair controversy against all adversaries; though I will not debate the question with any person unacquainted with algebra, geometry, and the strict rules of logic." Now it sounds very funny to any one acquainted with the history of A. J. Davis, that he should refuse to debate with persons uninformed in those particular studies. What did he know about algebra, geometry or logic? It is doubtful if he could have explained the difference between the Binominal Theorem and the Differential Calculus, or between a regular Syllogism and an Enthymeme. A. J. Davis was not a student but a Seer. When he gave the Divine Revelations he could neither speak nor write the English language correctly. Thrown into the mesmeric trance by Dr. Lyon, he gave that work to the world. After that, he of himself passed into what he termed the Superior Condition and wrote the Great Harmonia and other works. Now, what was the claim put forth by himself and his most intimate friends? Was it that he was a literary man? A student, mastering Algebra, Chemistry, Geometry, Logic and other branches of Science? Nothing of the kind. At the opening of his career he had had but five months' schooling in the common schools, and had read a few Universalist controversial books. The claim (and it was just) was that he was not a scholar, not a reader of books, not a student in any of the sciences, but a Seer. Does any one believe that an unobtrusive, modest man, like A. J. Davis, would put forth such a condition for debating such a question? I, for one, do not. Nor do I believe that he ever denounced atheists as "the moral felons" of the universe.

The article in question, so far as its romantic Texas episode, and the root idea of mathematics is concerned, is undoubtedly from some excitable scholar, whose nervousness got the better of his soundest judgment. Just read the story of the Colorado River in Texas, of A. J. Davis throwing Plato on the ground, in a fit of anger or despair, of his picking up the three-times-five star flower, and then snatching up Plato, pressing it to his bosom, kissing it and the flower with tears of joy, being in a perfect tempest of nervous excitement, and then turn and read the Magic Staff by this same A. J. Davis, who after the gift of that Staff was never either greatly depressed or exalted in feeling. Who ever saw A. J. Davis excited? Who ever saw a man of such uninterrupted placidity of feeling and action? I never have. If the Texas story was true, then the Magic Staff is a sham and a falsehood. But I believe in the Magic Staff. I have seen its author tried, and never saw him excited in any direction.

But it may be re-urged that Bro. Davis claims the authorship of the article. I have already stated that he does not claim the exclusive authorship. He says, "the aggregate argument is my own, though many of the particular elements have been borrowed from others." This substantially tells the whole story. A. J. Davis is the editor of this article. He is the aggregator. The "aggregate argument" is made up from "particular elements," many of which were "borrowed from others." In modern phraseology it is a symposium with the names of most of the authors omitted. When we get the particulars we shall know how much to attribute to each contributor.

I don't think there was ever any call for controversy, as it fell dead from the press so far as I know. It made no impression on the thinking, intellectual world.

In conclusion, I will remind Bro. McFarland that Spiritualists have never regarded A. J. Davis as authority, nor any other person. They appeal to no man, no Bible, nor to the God of any Bible. A. J. Davis appeals to no God or Bible as authority, nor does he anywhere counsel others to do so. I esteem him, as before said, as the most wonderful man of the 19th century. Not because he ever learned "algebra, geometry or logic," but because, ignorant of these, and all other branches of science, and literature as well, he produced such works as Nature's Divine Revelations and the Great Harmonia. I recall with unalloyed pleasure the many, many seasons of pleasant and profitable intercourse spent with him in the past. I regret that he identified himself so much in the article in question, and this writing is intended to free him from the position of being regarded as an authority, as nothing could be more distasteful to him than that. But no one is above mistakes at times. However, mistakes are not crimes, and, therefore, Bro. McFarland may be pardoned for trying to ring in A. J. Davis as an authority for the existence of a personal God, in which he confesses he does not believe.

J. S. LOVELAND.

First Spiritualist Church of Columbus, Ohio.

The ladies of the First Spiritualist Church of Columbus are arranging for an entertainment and sale of useful and fancy articles, to take place in the vestry of the church on December 7 next. The object of this sale is to procure funds wherewith to furnish a suite of rooms above the vestry, which are needed for social purposes, sewing circles and the like, in connection with the church work. Dinner will be served from 5:30 to 8 p. m. This sale will be of the booth style, the various articles being in charge of competent committees in suitable booths.

In this connection an invitation is cordially extended to the friends of Spiritualism all over the country to donate articles to the church to be sold on this occasion.

Although the church building and its appurtenances are entirely free from debt, and the beautiful structure an ornate addition to the city's temples, the suite of rooms referred to require furnishing in order that methodical work can be carried on in behalf of the church.

It is hoped that the friends everywhere will join in this work of love and offer of their store of good things some article that the ladies can dispose of in their effort to raise funds.

All donations will be gratefully acknowledged and should be forwarded to Mrs. J. D. Arras, Chairman, 42 East Rich street, Columbus, Ohio.

Each one sees what he carries in his heart.—Goethe.

A wise man should have money in his head, not in his heart.—Swift.

If hours did not hang heavy what would become of scandal?—Bancroft.

In persons grafted in a serious trust negligence is a crime.—Shakspeare.

MEDICAL MURDER.

And Such Must Be Protected by Law!

The following Associated Press dispatch at the present time has special interest:

"St. Louis, Mo., Nov. 6.—The thirteenth fatal case of lockjaw, resulting from the injection of anti-toxin for the treatment of diphtheria, was reported to-day. Charles Cytron, eleven years old, was the victim. His death occurred several days ago, but was not reported at the same time to the coroner."

In plainer speech, thirteen children were pronounced, by those licensed by the Board of Health to practice medicine because well qualified by having received diplomas from medical colleges, to be suffering from diphtheria. These doctors received anti-toxin from its manufacturers as a cure for that dread disease. Because of their assumption of superior knowledge the parents of these children allowed these practitioners to inject the deadly anti-toxin into the blood of these children, and to the last one the result was not restoration to health as promised, but lockjaw, with the most terrible suffering that can be experienced; suffering to which the rack of the torture chamber has no comparison. After a few trials, it would have been inferred that the doctors would have called a halt and become doubtful. Yet they did not, any more than they do with vaccination for small-pox, to which lockjaw and blood poisoning are constant attendants.

Thirteen victims, and the fourteenth receives the deadly virus with the same unyielding trust in the treatment! No one can resist this ruthless massacre of the innocents, for the doctors are licensed by the state; are formed into the most despotic trust that exists, and support each other against all charges of malpractice. What would be the result should any other class attempt the cure of disease, and by the remedies employed bring on thirteen cases of lockjaw with its awful death scenes? It would not then be malpractice but murder, premeditated, coolly calculated and fiendish murder!

Anti-toxin! Why anti? Is not this anti-toxin filtered from the fever-corrupted and putrescent blood of the horse, made diseased and putrid by injection of toxin, and capable of fermenting any blood into which it enters, as yeast of changing the substance into it is blended? Instead of being anti-toxin; it is more deadly in its effects than the woorara with which the savage tips his arrow.

Yet such treatment is recommended by the great medical schools; laboratories erected for the production of the various anti-toxins, and fortunes made in their sale and dispensation. Can it be expected that the doctors will turn from the slaughter by their use when injection is so easy and the pay so far exceeds that of hygienic treatment? Perhaps sometime when other remedies are introduced they may, but the pages of medical history are not cheering. For many centuries mercury was the chief remedy for nearly all diseases, in various combinations, more or less virulently poisonous. The doctors gave it, and waited for their victims to pass through the slow changes their remedy induced. Salivation, dropping out of the teeth from the swollen gums; the necrosis of the bones, the formation of abscesses, through the discharge of which they believed the bad humors passed, were considered indications of returning health, and if the patient lived, it was to drag through life-long suffering.

For centuries in connection with mercury, blood-letting was inseparable. To be able to bleed made a doctor of the most ignorant. The doctor let the "bad blood" and disturbing "humors" out of the veins; he injected mercury through the stomach; "cleansed the system" with acrid cathartics, and this not being torture enough, he created "counter-irritation" with blisters, or cupping, or later with white-hot irons. It was all done by "learned doctors," that is for the time, and considered soundly orthodox.

If a patient with fever called in a doctor, and that doctor proceeded to give a purge that would prostrate a man in robust health; take a quart of bad blood away; administer an emetic to cleanse the stomach, and follow with calomel till the lips could not close over the swollen jaws; and while suffering the tortures of the damned from thirst, water was withheld until death in pitiful mercy came to stay the hand of the torturer, the wonderful skill of the practitioner was not called in question, and he was as trustingly called to the next afflicted.

Not only were the doctors trusted, but more wonderful they went on for centuries scarcely changing the treatment although they saw its dreadful consequences.

Now they have anti-toxin for mercury. They do not use the lancet to let out blood, and regard so doing as equivalent to death to the fever patient. Are they more skilled? Have they at last mastered disease? They out to be satisfied, for in their anti-toxins they have of all remedies, those which combine the most deadly; the essence and concentration of ferments which by corrupting the blood strike at the source of vital forces, and fill every cell and fibre with the debris of decaying tissures.

How long will a credulous public be made to believe that health, which is the purity and harmony of the organized body, can be gained by introduction of toxins which corrupt every cell from the grey nerve substance to the indurated bone, and make it a putrescent pest house!

If there must be medical legislation, should not such a slaughter-house practice be prohibited? Should not this torture, this murder under the guise of professional science, be called by its true name, and correspondingly punished? HUDSON TUTTLE.

He deserves small trust who is not privy counselor to himself.—Ford.

THE GREATEST DEBATE WITHIN A HALF CENTURY UPON MODERN SPIRITUALISM

DISPUTANTS:

REV. MOSES HULL,

President New York State Spiritualists' Association, Headquarters, Buffalo, N. Y.

—AND—

W. F. JAMIESON,

Secretary National Liberal League, Headquarters, Cincinnati, Ohio.

PROPOSITION:

Resolved, That the phenomena and philosophy of Modern Spiritualism prove that departed spirits can communicate with mankind.

MR. HULL'S SECOND SPEECH.

Gentlemen Moderators, Ladies and Gentlemen:—There is nothing in the really eloquent speech of my opponent demanding such immediate attention but that it can wait until I naturally come to it. I will say to Mr. Jamieson, as the man in the parable said to his creditor, "Have patience with me, and I will pay thee all."

In my opening speech I gave you two out of many personal experiences on which for my respondent to apply his inductive methods of reasoning. Whether his reasoning is legitimate and good will appear after I shall have carried the argument begun in my former speech to its legitimate conclusion. I will now give you a few cases which antedate the work of even the Fox girls.

Dr. Kerner relates the fact of Madame Hauffe going to Weinsberg, a place in the mountains where she had never been before; nor had she ever seen or heard of any person there except Dr. Kerner. She had not been there more than one hour, when a spirit came to her and told her that he had been a wine merchant, and, I believe, gave his name. He said that his wife was about being wronged out of one thousand florins. He wanted her, the madame, to tell the bailiff where the papers were that would clear the matter up. She finally wrote the woman about the matter; they searched in vain for the papers. She described the paper, told where it was, and what was in it. They searched again and found the paper, and saved the thousand florins for the widow.

William Howitt relates this matter at length in Vol. 1, pp. 72, 73 and 74 of his History of the Supernatural. A quotation of a few linees from page 73 is all I have time to use.

"The high bailiff Heyd, drew up a statement and signed it, saying, that the man whose spirit had appeared, had conducted the business of wine merchant F——, and on his death there was a deficiency of one thousand florins, and the private book of the manager was missing. That proceedings had been taken against his widow on that account, when the whole was cleared up by the discovery of this paper through the appearance of the spirit through Mrs. Hauffe. Mr. F——, the wine merchant, also gave a written attestation of the truth of these relations, saying that he previously had no belief in apparitions, nor in somnambules, but that his eyes and ears in this case had convinced him that there was no deception. That the affair, which had happened six years before, had ceased to be talked of; that he had not mentioned the subject of the paper to any one but the magistrate, and when it was now spoken of to him, he had difficulty in recalling the particular case."

What explanation is there of this case, except on the spiritual hypothesis? The matter of the wine merchant had been forgotten; he had been dead six years. More than that, Madame Hauffe had never heard of him. There was no possibility of the facts being in her sub-consciousness. Everything proved true, and was attested by the bailiff.

How strange also, that this sub-consciousness, this od force, electricity or devil, should always claim to be some one who has lived before. In this case it professed to be one of whom the Madame had never heard, and one forgotten by others. The whole circumstance had even passed out of the mind of the bailiff. What is the reasonable conclusion, if not the one arrived at in Job xxxii:7, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding"?

The following case is familiar to Mr. Jamieson. As Mr. Howitt's statement of facts has never, so far as I know, been questioned, I quote the matter as presented by him, Vol. 1, pp. 104, 105. You will find it also in White's Life of Baron Swedenborg, and in Robert Dale Owen's "Footfalls on the Boundary of Another World."

"Madame Harteville, the widow of the Dutch envoy in Stockholm, sometime after the death of her husband, received a demand from a goldsmith, Croon, for the payment for a silver service which her husband had ordered from him. The widow was confidently persuaded that her husband had been much too orderly to allow this debt to remain unpaid; but she could discover no receipt. In this trouble, and since the amount was considerable, she begged Baron Swedenborg to give her a call. After some apologies she ventured to say to him, that if he had the extraordinary gift, as all men affirmed, of conversing with departed souls, she hoped that he would have the goodness to inquire of her husband how it stood with the demand for the silver service. Swedenborg made no difficulty in meeting her wishes. Three days after this, the lady had a company of friends taking coffee with her; Baron Swedenborg entered, and in his matter of fact way informed her that he had spoken with her husband. That the debt had been discharged some months before his death, and that the receipt was in a certain cabinet which she could find in an upper room. The lady replied that this cabinet had been completely emptied, and amongst the whole of the papers this receipt could not be found. Swedenborg said that her husband had described to him, that if they drew forth a drawer on the left side, they would see a board, which, being pushed aside, they would find a concealed drawer, in which he kept his secret correspondence with Holland, and there this receipt would be found. On this representation, the lady betook herself, with all the company, to the upper room. The cabinet was opened, they found the secret drawer described, of which she had hitherto known nothing, and in it the required paper, to the great amazement of all present."

One such fact as this ought to forever settle the question as to whether the spirit of this man Harteville had returned and communicated. Can any fact be more plainly proven? Will my opponent please be kind enough to inform this audience what would prove the existence and return of spirits, if this does not? If he will give us a specimen of the kind of proof needed I will try to supply him with it.

A thousand failures, or a thousand frauds, or a thousand things explainable on any other hypothesis will not explain this case away.

It is well known that in the year 1766 Baron Swedenborg, when in the city of Gottenberg, 300 miles from Stockholm, his home, described the process and work of a fire which was at that time raging in his own city. He told the very moment and place where the fire was put out.

Now, if materialism is true, if man can only see with his material eyes, then he cannot see beyond their range. No explanation of this occult phenomenon, or of these occult phenomena, can by any possibility be made, which will not carry the matter beyond the possibility of being explained on the materialistic hypothesis.

Unless Mr. Jamieson should think me inclined to neglect his effort, I will now make a few "feeble remarks" in reply to his speech.

I endorse all he says about debates in general; it seemed a little tedious to hear it over and over, as if he was the only man in the world who believed in the freedom of speech, or who had the courage of his convictions.

Mr. Jamieson occupies a peculiar position; he has nothing to sustain. His business is to attack. He finds much fault with Spiritualists in general because they manifest a reluctance about stopping their work and coming down to amuse him. His position is on a par with that of the incendiary, who finds fault with all the builders in the world because they will not stop their work of building to watch his dexterity in pulling down. It seems a little like adding insult to injury for the incendiary to demand that builders of homes for the poor should take a recess in their work to behold his expertness in building fires under what they have builded. It took wisdom and skilled labor many years of hard toil to build Chicago, but the kick of a poor old crumple-horned cow could in three hours destroy all these years of labor. One incendiary can tear up more railroad track than a hundred skilled workmen can build. The Bible is right when it says, "one sinner destroyeth much good."

Perhaps if Mrs. Murphy's cow could speak or write, Chicago would have heard orations, and its papers would have been filled with "challenges" to all Chicago builders to give her an opportunity for a few more kicks. And when they failed to gratify her, they would have been favored with speeches on all Chicago, "actually standing back and cowering and trembling at what one little cow "not five feet tall" has to say about their building cities that she can't burn down.

All this time, Mr. Jamieson informs us that Spiritualists are challenging the clergy to meet them in discussion. Now, supposing this to be true, which it is not, does that prove that Spiritualists are moral cowards as he intimates? By no means. The clergy have a following; Mr. Jamieson may be as able a debater as the average clergyman, but he is building nothing for himself nor is he harming others because the people do not pay any attention to what he says. They do not even listen to him.

As a general thing, there have not been so many people to listen to our debates in the past, as came to hear me when I had no opponent. Why should I cut my audience down for the sake of a debate? In Buffalo I speak to from two hundred to four hundred persons every Sunday night. I tried to get twenty of them to say they wanted a discussion; the one voice was, "Yes, if you can get Rev. Mr. Stauffer, Rev. Mr. Helms, or any other leading minister to debate, we will do all we can to make it a success. But we have no interest in a debate with a man who has nothing to build."

It is true that last fall I went over three thousand miles to debate with Rev. Mr. Baer, when I would hardly have gone one hundred to meet Mr. Jamieson. Not because Mr. Jamieson is unworthy—not because he is not in every sense of the word quite as able a man as Mr. Baer, but because Mr. B. has a large following, and Mr. Jamieson has none. Mr. Baer preaches in the largest church and to the largest audience in the city where he lives. His people believe in him, and thus both he and I were furnished with an audience which neither of us could get were we delivering lectures. It does not pay to stop to debate with every individual who is traversing the country in search of a reputation. I do not want Mr. Jamieson to take this last sentence as applying to him. He has a reputation—perhaps too much of a reputation; that may be the reason why he happens to be out of a job. The world knows of his iconoclastic work in the past.

Once more, I must say, Mr. Jamieson is mistaken about Spiritualist lecturers going about the country and challenging the clergy for debate. There are not more than three or four among all our lecturers who ever debate or could be induced to do so. Please, Brother Jamieson, do not accuse our lecturers of something of which they are profoundly innocent.

Now, Mr. Jamieson, "suffer the word of exhortation," do not spend any more of our precious time in complaints about our not being willing to "face the music." Bring on your music. Prove yourself worthy by building up something worthy of defense; build some church, cult or guild—get a following somewhere in this big world, then it will be in order for you to issue your challenges. Until you do that you have not proved yourself worthy the attention of the world. With the exception of my brother, D. W. Hull, and myself, you will generally be answered by everybody in the language of Nehemiah, "We are doing a great work and cannot come down."

Friend Jamieson's little joke about not seeing my soul I will allow for the present to pass. There are many things he has not seen. The poor man has lost his own soul; until he finds that it will be useless for him to go in search for mine.

He next treats us to a homily on what he calls "dubious conditions." Some of this may be true. The communications and manifestations may not always be on tap for him; nor may they be as exact nor as full as might be wished. Frauds may reap a rich harvest in this field, as they do in others. Counterfeiters may, here as elsewhere, find those who will take their "green goods." Everything good I believe is counterfeited. I rejoice to know that there are no counterfeits on Brother Jamieson's kind of Materialism. I have heard it said that copper coin is too cheap to counterfeit.

Notwithstanding the frauds and counterfeits playing in the name of Spiritualism, all who really have a right to know acknowledge that, at least there is in the so-called phenomena, a residuum of fact which can be accounted for on no other known hypothesis than that they come from departed human spirits. In the Spiritual field we may sometimes as in other fields have to sift a great deal of chaff in order to get a little wheat; yet the wheat is there, and millions have found it. This is confessed by the best men—the most competent witnesses in every department of the thinking world—men who, to say the least, are as capable of observing and examining as my respected opponent. Let me present one case in addition to what has already been presented.

I need not tell my opponent who Dr. W. F. Barrett is. I will say to those who do not know, that he is professor of experimental physics in the Royal Academy, in Dublin. This great savant says:

"It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry in the spirit of exact and unimpassioned research, that, beneath a repellant mass of imposture and delusion there remain certain indubitable and startling facts which science can neither explain nor deny."

Here, this wise professor takes the only sensible and tenable ground. This great man acknowledges the imposture and deception in the name of Spiritualism. "Yet," said he, "there are indubitable and startling facts which science can neither explain nor deny." If Spiritualism claimed that there never had been any frauds practiced in its name, then Mr. Jamieson's arguments would be to the point, but under the circumstances they are as foreign to the point in debate as a dissertation would be on "skinning eels and shoeing horses."

Nor do we claim that communications are as minute and perfect as communications generally are in this world. We should all remember that we are at the bottom of an ocean of atmosphere; and that though we may not always be able to speak to our friends on the top side of life, face to face as we might wish, yet, when conditions are favorable, by the use of a code of signals we may be able to receive enough from them so that we can know that death has not stricken them out of existence. It is true that while the world was growing from worse than Jamiesonian ignorance of the causes of certain phenomena upward toward Spiritualism, it witnessed many strange phenomena, which before its power to reason inductively had developed it characterized as gnomes, fairies, witches, devils and satyrs. I am far from denying that the phenomena occurred; I only think the hypotheses of those who witnessed them were reached, as are those of my friend, without taking in all the facts.

It is not safe to reject the fact that the world has witnessed strange phenomena because it has not been able to give the true philosophy of the causes which produced them.

Marine deposits have been found by travelers on the tops of very high mountains. Such bishops as Horne and Watson, and such commentators as Clarke and Henry have said these marine shells afford abundant proof of the Noachian deluge. That hypothesis is now universally rejected, but that rejection does not deny the fact that these fossils were found as claimed.

I gave you the testimony of Dr. Johnson. Of that testimony, Mr. Jamieson, true to his idiosyncrasies, makes light; but facts seldom "down" even before the fun of one who finds it more easy to create a laugh than to get down to downright argument.

Mr Jamieson wants facts; when they are presented, he meets them with odium scientificum, or rather odium materialisticum, which he pours all over such great men as Dr. Samuel Johnson, a man who stood head and shoulders above any or all of his traducers. He claims that he wants a "this year's fact." Very well; this year is young yet, but it is not altogether barren of facts. Only last Saturday night, in the city of Buffalo, the impression came to me that Mr. Jamieson would demand facts of today, as though they were better than those a year old, so at our celebration of the fifty-third anniversary of the Hydesville manifestations I invited one of our modest little home mediums to occupy the rostrum for a few moments. It was Mrs. C. Lewis Chase. She occupied in all less than fifteen minutes. In that time she gave no less than eight out-and-out, clear-cut, square-toed tests. I made notes of a few of them; here they are. She said to a lady—a stranger, "Lady, Cornelia comes to you, and brings Martin and the babe. She says it looks dark for your father. He has brain trouble. Cornelia asks me to tell you that you can keep your father with you for some time yet by careful attention. Keep him as quiet as possible. Even where he is surely in the wrong do not cross him; you can control him if you do not let him know it. You must urge Walter to be more independent. He lacks the stamina one who fills his position needs." The lady recognized every part of the test.

She then called a lady to her—one whom I knew well, and gave her tests concerning her children. These tests I knew to be true.

Another spirit came and said, "I want Helen. She sits near the rear of the Temple on the right hand side of the aisle; the sixth row from the rear. My name is Susan." A lady arose and said, "I am Helen, and I know who Susan is; she was a dear friend of mine, but not a relative." "No," said the spirit, "but I want to send a message to James; he is rather too independent." "Yes," said the lady, "James is Susan's brother. He occupies a position where he has to deal with a great many unreasonable people; sometimes he does not have the patience with them he should."

The medium then said, "Here is a man whose name is Wright, and he says he was right. He wants to speak to his son, James Wright. He says, 'Jimmie, do right, and you will come out all right.' He says, 'You don't live here. You belong in the east—in Vermont. All your possessions are there.'" The man acknowledged this was all true. He said he thoroughly understood what the play upon the word Wright meant. He had never seen nor heard of the medium before. I select these as the first three out of about a dozen communications, all given in less than fifteen minutes. We had two other of our home mediums there—Mrs. Coats and Mrs. Atcheson. Each of them gave tests as definite as those described. I took notes of what they gave, to use, if need be in this discussion, but by mistake I left the notes at home.

Such things seldom, if ever occurred before the days of Modern Spiritualism. Now I ask, is it as reasonable to suppose that a trick, sub-consciousness, electricity, or some other outlandish thing should come in thousands of instances, and give the names of your friends, and tell so often just what your friends might be expected to tell, as that it should be just what it professes to be? Did these intelligences ever in the world come and claim to be sub-consciousness? Did this influence ever call itself electricity? Is there anything in the universe except stony-headed and stony-hearted Materialism that could imagine such a thing? Surely, the one who is determined not to admit the true explanation, but grasps at subterfuges, as drowning people do at straws, is in a thorny path.

"Martin Luther," says Brother Jamieson, "honestly believed in a personal Satan, hock, hoof, horns and all. How easily Mr. Hull by such argument could establish the existence of his Satanic Majesty."

Now is not that profound! Such passages as this contain the proof that Brother Jamieson is not yet entitled to occupy a chair in Logic in any of our great universities.

Luther had come out against many of the dogmas of the Romish church. Millions of monks had passed from that church to the other side of life. Millions of them had not yet out-grown their old theology. Now, what would be more natural or likely to happen, if spirits can return, as I have already proved, than for these old Catholics to come back? They would perhaps, have been fighting Luther had they remained in the form.

Luther believed in two almost Almighty powers—one of them helping him in his warfare upon Catholicism; the other using all its force against him. Now what would be more natural, than for him, when he saw certain phenomena, which were working against him, to accuse the devil of being their author? What more natural, when he saw one of those departed monks than to think he had actually caught sight of his Satanic Majesty? and, when he hurled the bottle of ink at him, what is there more natural than to think he was assailing his adversary, the devil, with the only weapon he had at hand?

Luther's experience can be brought forward as proof that he witnessed certain phenomena; they may have been materializations. His limited knowledge in spiritual matters led him to think he had actually been in company with the devil.

We, observing the matter from the high altitude of Spiritualism interpret all these things as proofs that the so-called dead are not dead. Both the good and the bad—the wise and the ignorant can return. Something came to Luther; that is one of the proofs to us that Dr. Johnson was correct. The dead can return and are seen.

To be continued.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

ETHER AND MATTER.

In a Note in Light of October 12, commenting upon the significant utterances of Lord Kelvin, with regard to the change in the opinions of scientific men that had taken place within the last fifty years, a doubt is expressed whether we ought to call the hypothetical ether "matter;" and the remark is made: "It does not behave like it. It, in fact, behaves a good deal more like a 'disembodied spirit.'"

With all deference I confess I am puzzled how a "disembodied spirit" behaves, nor have I ever come across anyone who could tell. In fact, I challenge anyone to say that he or she has ever seen, heard, or even thought of a disembodied spirit.

Please do not think that I am quibbling with words or attempting to deny that "spirits" exist on other planes than the physical, for I have seen, heard and touched them; but "disembodied spirits" never!

Of course, I know that by the term "disembodied spirit" the writer meant a spirit freed from the physical body, but I believe that the great need of to-day is to eschew all such vague terms and to adopt a precise and well-defined terminology. With this object, therefore, I ask all readers of Light to ponder over the following propositions, which I do not claim as my own at all, but merely as what should be regarded as fundamental axioms, for they have been almost universally adopted by the great occult and spiritual schools of thought:

1. Spirit is different from matter.

2. Spirit can only be manifested through matter. "No one has seen the Father," said Jesus Christ.

3. The term "matter" refers to the underlying "substance," "stuff," or "thing," the various motions of which constitute Nature, or the manifested universe.

4. Every thing or being that is manifested to the senses, and even to the finest clairvoyant sight, must be formed out of "matter," however fine. To speak of a "disembodied spirit" is tantamount to speaking of "The Absolute," which, we have it on the highest authority, no one has ever seen.

5. What is meant by a "disembodied spirit," of course, is a being clothed in a form too fine for the physical sight to see. The so-called "spirit" has always a material form or body, but not a physical form or body.

6. There is nothing at all inherently impossible in the idea of an individual dwelling in this fine body condensing more matter round his form and thus temporarily bringing it to the level of the physical plane. Materialization is constantly going on in nature. Water is nothing but a process of materialization.

7. Electricity, magnetism, nerve-force, chemical action are modes of motion of "matter," the hypothetical ether, which every day becomes less of an hypothesis, and more of a necessary postulate in science.

8. The terms "a spirit," "a disembodied spirit," etc., serve no purpose whatever, but that of confusing the mind, for they are based upon misconception; whereas by mapping out, or dividing, "matter" into varying planes or degrees of fineness and grossness, on which an individual spirit acts, the hopeless confusion which seems to exist in so-called "spiritualistic" and "materialistic" circles will be avoided, and the way paved for a more or less complete understanding of important questions with which human evolution is intimately connected.

FRAU ROTHE'S DIRECT WRITING.

In the October number of "Spiritistische Rundschau" there is—as usual—apaper by Professor Sellin dealing with the Rothe case. It is headed, "Einwandfrei"—free from reproach, or, as we should usually say, "above suspicion." The only portion of it requiring notice occurs near the end, and contains an account of an unpremeditated manifestation of direct writing, which, according to Professor Sellin, belongs to the category of those phenomena which he calls "einwandfrei." Whether this instance is quite happily selected, readers can judge for themselves. Here is a translation of the Professor's narrative:

"I now come to another phase of the Rothe mediumship, that of direct writing. For this, happily, the torture involved in undressing and dressing again is not required; all that is wanted is open eyes. A wonderful criticaster of one of my short accounts of the first writing I obtained in Chemnitz, published in "Psychische Studien," tries to make out that suspicion even there was not absent. I think the gentleman was named Kalbel, and I can only say, in reference to the above, that he must for the time being have forgotten how to read, when my narrative was before his eyes.

"At Zurich the occurrence was somewhat different. It took place at a vegetarian restaurant, at which we had just paid our bill. Frau Rothe had risen to make preparations for leaving, when at that moment the fixed expression of her features showed that she had entered the trance condition. A sheet of paper appeared in her hands; from where she produced it, I cannot say; I only know that I took it from her and found it blank, and that Herr Jentsch told me, in answer to my inquiry, that it was one of the sheets he used at the hotel. Frau Rothe then pushed the same sheet under the tablecloth and laid her hands upon it, the fingers of the right hand moving almost as if she were writing. When this ceased, Frau Rothe passed me the sheet, which was covered on the first and last pages with the well-known handwriting of the supposed Paul Flemming, while the two middle pages were blank. The writing was as follows:

Here follows a poem of twenty-two lines, commencing thus. Of course the translation does not give the rhymes:

"In life I am thy companion,
And share with thee both toil and rest,
While still a childish mind and years,
Thou stoodest at thy mother's grave,
etc."

Written Thursday, 18, 8, midday, half past one in Zurich."

Professor Sellin adds:

"I think the whole proceeding, like a dozen other similar cases of direct writing, may be considered by all persons possessed of sound judgment as 'einwandfrei.'"

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INCONSISTENCY.

Palliative Reflections Concerning Czolgosz' Crime.

Even a Spiritualist of forty years' standing will get disgusted at the shallow brains of mankind sometimes. The other morning I entered a car to ride down town about 7:30, and was greeted by the conductor with, "Well, Mr. H., I suppose the miserable fool who shot President McKinley is being put out of the way about this time; don't you think it is all right?"

"No, sir; I think it about as poor a use as a man can be put to."

"Are you an anarchist?" he asked.

"No, sir, but I have some common sense left, and have made a practice of studying such cases about three hours a day, to see if there was not something hidden beneath the surface, that we made no note of, urging men to commit such deeds."

"But you forget God's command," spoke up a woman at my side.

"What command?"

"Why, the Bible says, 'An eye for an eye, and a life for a life.'"

"Madam, does not your record speak of a sage called Jesus, who said, 'A new command give I unto you, That ye love one another'? Pray, who is your best and wisest authority, Moses or Jesus?" Silence in the car.

I am surprised and pained at the cruel and revengeful sentiments expressed, broadcast, all over our land by clergymen, teachers, statesmen, and mothers, even Spiritualists, concerning this poor dupe who has been hurried, to use the words of prison officials, "out of the way in a dignified manner." How came that soul in our locality? Who or what located him in a human form and allowed him to be used for such a purpose? Why are not all who come to our shores required to present a "certificate of character" from the ruler of the province where they resided in Europe, ere being received here? Who asked his mother if there were any prenatal conditions surrounding her child that would lead him to do such an act? Were the centuries of oppression on the part of tyrants a factor, like a slumbering volcano that burst forth when the right conditions were brought to bear? Are these not pertinent questions that we should study and seek to understand?

By removing the body of this misled man we have not crushed nor removed anarchy. The multitude do not seem to consider that we had his personality within our grasp while in prison, but that now his spirit is set free to inflict untold injury upon mankind. Question the multitude and they will admit that each body has a soul to guide it, but there they seem to drive a stake for the limit, and have no thought beyond that point.

Would I condone these murderous acts? Certainly not; but I would confine the dangerous individuals and ere sending their souls to spirit life, where no one wants them, would seek by every means that patience or wealth could command, to educate and uplift these legacies of a tyrannical government; for we shall have them upon this earth while kings and emperors are allowed to have unlimited sway over their fellow-men.

I am a strong advocate of peace, for when I gazed upon the pale faces of my comrades in '61 and later, the spirit of war departed forever, and I can see no grander field where the human soul can work than in the education and uplifting of humanity.

FRED L. HILDRETH.

Worcester, Mass.



WOMAN'S TRANCE PHENOMENA PUZZLE SCIENTISTS.

Recent declarations of Mrs. Leonora E. Piper, the trance medium, of her disbelief in the spirit authorship of the messages she has given to the world through the Society for Psychical Research has renewed a controversy that had its origin years ago, when she first attracted the attention of scientists. There is one thing, however, on which they all seemed to be agreed, and that is that she is honest in all that she does, she having successfully submitted herself to every condition they imposed to discover trickery or deceit. Volumes have been published about her in the proceedings of the society of which she is called to be a member and for which she is under contract to sit exclusively for a fee, it is said, of $20 a sitting.

The investigation of her case, which has been carried on continuously and persistently since Professor William James of Harvard university, fourteen years ago, began seriously to study the influences that possessed her, has been thorough and judicial, and there has been no attempt to prejudice the public or to advocate any pet theory. In fact, there have been attempts made to discredit her by members of the society who did not find the tests they made satisfactory.

It has been found and so reported, for instance, that the intellectual attainments of "Phinuit," Mrs. Piper's control, were notoriously limited to her knowledge. Although he professes to be a French physician who died about 1860, he has shown a lamentable ignorance of his native tongue. Concerning his inability to speak French, "Phinuit's" original explanation to Dr. Richard Hodgson, secretary for America of the society, was that he had lived in Metz the latter part of his life; there were many English there, so that he was compelled to speak English and had forgotten his French.

SPIRIT USES MUCH SLANG.

Dr. Hodgson replied that this explanation was very surprising, and a much more plausible one would be that he was obliged to use the brain of the medium, and would therefore manifest no more familiarity with French than she possessed. This suggestion appeared to "Phinuit" also more plausible, since a few days later he offered it himself to another sitter as an explanation of his inability to sustain a conversation in French. No attempt has apparently been made to have "Phinuit" explain where he acquired his extensive vocabulary of distinctly American oaths and slang of the New England variety which he uses freely and with great familiarity. Of course, this is quite alien from the manners of Mrs. Piper. He has been questioned about his life on this earth, but not one of his statements admits of verification.

Notwithstanding his claims to high rank as a physician, "Phinuit's" medical knowledge does not extend beyond what Mrs. Piper may have read in "Domestic Medicine." He always gives the common or vulgar names of the medicines he describes and never their botanical ones. Similar limitations have been shown in his references to history, literature and science. "Imperator," Mrs. Piper's latest and present control, has also shown a shocking ignorance of some of the most commonplace things. He tells the scientific men who are seekers after biological knowledge that the "interior," the "spirit," comes in "in the bird and the monkey," not in the horse or the dog; for "the brain of each is of a lower quality and has practically no mind." All birds and monkeys, he says, have "interiors," but no other animal has except man. He is equally shaky when he discusses chemistry and physics, as when he says that "the ethereal or spiritual body is composed of air, light and a large amount of hydrogen."

MEDIUM FILLED WITH ETHER.

And again, "The body of the medium becomes filled with luminiferous ether until it is so distended that it cannot contain any more." Then there is an "ether body" which "is a subtle and exquisite matter known to us as vacium, not on the same plane as hydrogen." To relieve the confusion into which the minds of the scientists who were seeking light were thrown, "Imperator" explains that "vacium is known as love." "Rector," another control, but on an equally high plane of intelligence, is authority for the statement that "the spiritual ether is not composed of oxygen and hydrogen. It is composed of the finer tissues termed luminiferous ether."

"Mentor," a third control, plunges recklessly into historical and literary matters and flounders around in this style when professing to be Ulysses, speaking of Achilles: "He was the murderer who slew Hector. His intentions were not evil; it was an insane impulse." After having relieved Achilles of criminal intent Ulysses gave way to the spirit of George Eliot, who described a meeting she had with Lord Byron, who said oracularly: "You have questioned my reality. Question it no more. I am Shakspeare." That will probably account for there having been no communication received from the man who on earth posed as Shakspeare.

Dr. Hodgson gives many experiences he has had with Mrs. Piper to show that there is no continuity of memory between Mrs. Piper and her controls. "On one occasion," he says, "not long before a sitting Mrs. Piper was startled by a very near clap of thunder and 'Phinuit,' on being afterward questioned, appeared to have no knowledge of the circumstance and apparently tried to guess at what had occurred. Similarly on questioning 'Phinuit' at one of my early sittings concerning the life of Mrs. Piper, he professed ignorance on the subject, but said that he would 'find out things, about her. At another sitting he said that he had been enjoined by Mrs. Piper's relatives not to talk about her and her family (members of which at that time occasionally resorted to 'Phinuit' for information and advice). Soon afterward, however 'Phinuit' told me of incidents in connection with Mrs. Piper which I think that Mrs. Piper herself would never have mentioned to me, but it is uncertain whether he possessed this knowledge by virtue of Mrs. Piper's possessing it, or whether he acquired it by whatever supernormal means he uses with ordinary sitters or simply by conversations with Mrs. Piper's relatives."

TEST FOR MRS. PIPER.

Professor James has given the following account of a test to which he submitted Mrs. Piper more than ten years ago: "Mrs. Blodgett, of Holyoke, Mass., and her sister devised before the latter died what would have been a good test of actual spirit return. The sister, Miss H. W., wrote upon her deathbed a letter, sealed it and gave it to Mrs. B. After her death no one knew what words it contained. Mrs. B., not then knowing Mrs. Piper, intrusted to me the sealed letter and asked me to give to Mrs. Piper some article of the deceased sister's personal apparel to help her to get at its contents. This commission I performed. Mrs. P. gave correctly the full name—which even I did not know—of the writer, and finally, after a delay and ceremony which occupied several weeks on 'Phinuit's' part, dictated what purported to be a copy of the letter. This I compared with the original—of which Mrs. B. permitted me to read the seal—but the two letters had nothing in common nor were any of the numerous domestic facts alluded to in the medium's letter acknowledged by Mrs. Blodgett to be correct. Mrs. Piper was equally unsuccessful in two later attempts which she made to reproduce the contents of this document, although both times the revelation purported to come direct from its deceased writer."

PRECAUTIONS AGAINST DECEPTION.

The precautions taken by the scientific men investigating Mrs. Piper to prevent collusion and deception have been many and apparently conclusive. In England, especially, she was subjected to a surveillance that would seem to make it impossible for her to practice fraud, and there has thus far been no suggestion from any quarter that fraud has been proved.

The methods of imposture which suggested themselves to the inquirers as preliminary possibilities to be guarded against were inquiry by paid agents, inquiry by correspondence, catechism of servants or children, research in family bibles, study of photograph albums, use of directories and biographies, prowling about the house at night with skeleton keys and bribing servants to name the sister. Mrs. Piper arrived in Liverpool, England, on Nov. 19, 1889. She was twice in Cambridge, twice in London and twice in Liverpool, at dates arranged for her by the society under whose auspices she went abroad. When in London she stayed at lodgings selected by the society; when in Liverpool, in Professor Lodge's house, and when in Cambridge, at the house of Mr. Myers or Professor Sidgwick. No one of her hosts or their wives detected any suspicious act or word. Mr. Myers said: "We took great pains to avoid giving information in talk, and a more complete security is to be found in the fact that we were ourselves ignorant of many of the facts given as to our friends' relations, etc.

* * * On the whole, I believe that all observers, both in America and England, who have seen enough of Mrs. Piper in both states to be able to form a judgment will agree in affirming that many of the facts given could not have been learned by a skilled detective; that to learn of them, although possible, would have needed an expenditure of money as well as of time which it seems impossible to suppose that Mrs. Piper could have met, and that her conduct has never given any ground whatever for supposing her capable of fraud or trickery. Few persons have been so long and so carefully observed, and she has left on all observers the impression of thorough uprightness, candor and honesty."

On the other hand, there are equally high authorities who, while not denying Mrs. Piper's good faith, regard the whole thing as the cheapest kind of charlatanism. Professor Macalister thought the "whole performance an imposture and a poor one." Professor Pierce says: "'Phinuit' seemed to me to be constantly groping after indications from me to correct and direct his intelligence, and in some cases he seemed to be so directed. The sitting is a struggle for knowledge to which the sitter contributes. Professor Shaler calls "Phinuit" a "preposterous scoundrel." Professor Charles Eliot Norton thought Mrs. Piper's condition "analogous to those of an ill person dreaming a suggested dream, in which trains of dreams to which the dreamer has been accustomed are modified by the special conditions of the moment." Dr. Weir Mitchell, a thoroughly qualified observer as a physician and a man of the world, says that had he not heard Professor James' statements he would have come to the conclusion "that the whole thing was a fraud and a very stupid one."

MRS. PIPER AS A MEDIUM.

The problem of psychic research is so intimately connected with the name of Mrs. Piper that a word regarding the phenomena of her mediumship may contribute to the elucidation of the phenomena produced through her organism. She becomes entranced; a little table is drawn up to her left side, with cushions on it on which her head is supported. In this perfectly unconscious state her right hand is stretched out where a table with writing pad and pencils are placed, and her own hand writes the messages. The theory is that her hand is used as the instrument by the unseen person present, and this theory is one supported by so authoritative an array of testimony that no attempt to repudiate it will be made here. The records of the Society for Psychical Research offer such overwhelming evidence from representative names all over the world that he who runs may read. Those who have experimented with Mrs. Piper's mediumship are not seekers—nor finders—of any psychical phenomena. Her organism is apparently a species of telephonic transmitter and the communication resolves itself into a conversation of mingled speaking and writing—oral on the part of the sitter; written through the hand of Mrs. Piper on the part of those in the unseen.—Chicago Chronicle.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

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WALK DAY AND NIGHT.

Strange Happenings Near Glenside, Pa.

Strange, indeed, are the happenings in a house not quite two miles from Glenside Station. The house of Charles S. Stout, so the tale goes, has been visited by an evil spirit, and as a result the family is much wrought up over the affair.

On Thursday of last week a brand new umbrella was found on the lawn near the house. There was nothing strange about that, but it had hardly been taken inside the building, when, according to the family, several mysterious things happened. A picture which had been hanging on the bathroom door was found suspended on the wall in the room of Stout's twelve-year-old daughter, Florence. When Florence was alone in the kitchen there was a sound as if some one was rapping upon the window. This would cease as soon as another person came into the room. The members of the family say that they noticed these things, but paid no attention to them at first.

This was not the end of the affair, however. The picture, which shows three angels watching over an infant, has continued to act in a manner never before heard of. After its first journey it was put back in its old place. But it would not stay where it was hung. A day or so ago Mrs. Stout went into her room, and, she says, to her astonishment saw the picture hanging upon the knob of the bedstead. The next time it was fastened to the wall with tacks, but this did not hold it.

On still another occasion it was found hanging upon the knob of the door leading to the cellar, having come from the third floor, where it was supposed to have been hidden from view. It was then put into a bureau drawer and clothing placed over it. Mr. and Mrs. Stout say that they were compelled to take it out owing to the loud rapping upon the windows. Mr. and Mrs. Stout said nothing about the affair at first, but they say that its constant repetition caused them to tell several of their friends in the neighborhood. Soon the news was on every tongue. Women left their homes and called on the Stout neighbors and discussed the question with them. In business places the mystery was the chief topic of conversation. On the play grounds at the schools the children gathered in groups and whispered awesome tales about "spooks at Stout's."

The teachers heard of it, and yesterday three of them called upon Mrs. Stout. She told them that everything was just as rumored; that something was wrong, and that there had been strange "goings on" at her home. A clergyman called, and, it is related, he, too, heard the window rattle. All day yesterday people in the neighborhood who were skeptical called at Stout's to ask "Is it so that there are spirits here?" They were told that there had been peculiar happenings.

Stout came to the city yesterday, and consulted a Spiritualist, who told him that his daughter was possessed of an evil spirit. The evil spirits had been brought upon them by an enemy. According to Stout the medium stated correctly the first names of those who had caused the trouble, and also told him that they lived in the neighborhood; that the knocking upon the windows was a good sign; the moving of the picture a bad sign, and that of late the picture had ceased to move.

The child Florence was playing on the front porch a day or so ago when the front door, which Stout was positive had been securely bolted, flew open. This was repeated at another time. Since the opening of the door the picture has not changed its position, says Stout, but the knocking on the window continues at brief intervals whenever the child is alone in the kitchen.

The Stouts live in a large, modern stone house, which is back from the Church road and is surrounded by green lawns. Mr. and Mrs. Stout both state that up to this time they had never believed in witchcraft, Spiritualism, or anything of the kind, but that "seeing and hearing is believing." Some of the neighbors who would not credit the story said that the rattling on the window was caused by the wind and that somebody had moved the picture. Stout thereupon offered $50 to any one who would find the person who had moved the picture. The house has been searched from cellar to garret. Every nook and corner has been entered. Stout has watched the picture for an hour at a time, but has never succeeded in seeing it move. The others of the family have been unable to sleep at night because of their excitement over the matter. The child is not left alone at any time.

All the members of the family and many neighbors are firm in their belief that the strange things have really happened and that they are due to spirits. The first thing that a person hears on entering the neighborhood is an account of the affair. Many theories are advanced regarding the cause, but all fail to solve the mystery.—Evening Bulletin, Philadelphia, Pa.

Ghost Jars Trainmen.

Trainmen on the Colorado & Southern railroad are much excited over a strange apparition which they have encountered the past week in a dark and lonely cut half a mile south of King, a small station ten miles south of Littleton. Whatever it may be, human or supernatural, they do not know; but it has been seen by so many of the trainmen who are perfectly reliable, that there is not the slightest doubt that some uncanny object stalks along the right-of-way of the Colorado & Southern railroad. When a train approaches the cut every trainman gets under cover and with bated breath and beating heart peers out to see the awful "being."

Engineer Roesch who pulled No. 3 from Pueblo to Denver, Monday evening, October 28, saw the strange thing, and for several days he has been unable to think of anything else. The train left Pueblo on time, at 5 o'clock p. m., and had an uneventful run until the deep cut south of King was reached. While peering in the gloom ahead of the engine, Mr. Roesch was horrified to see a white apparition, tall and gaunt, suddenly rear its head on the side of the track, and move to one side with a ghostly stride. With the perspiration standing in beads on his forehead, he called the attention of the fireman to the object, and asked him if he could see anything. The fireman had seen it, and said that it must have been some one killed and that swiftness of the train had probably blown it from the roadbed.

When the train reached Littleton, an extra freight was found sidetracked when he stopped, it did likewise. The engineer was informed of what had been seen, and instructions were given the freight crew to watch for the object. When the cut was reached, sure enough the apparition was there, more awful than ever in the deepening gloom. Both the engineer and fireman refused to leave the cab, but the rear brakeman started to investigate.

When he moved toward the ghostly object, it moved away from him; and who he stopped, it did likewise. The brakeman stood this for a while, but his nerve soon deserted him, and he had to give it up. The conductor, who was coming around the end of his train, suddenly encountered the awful shape, and uttering a screech, he made for his caboose, and jumping on the platform gave the signal to go ahead. When he got inside he fell to the floor, so frightened was he.

Engineer Jack Cowley when told of the occurrence this morning, said to Engineer Roesch and Conductor Lake, in charge of Passenger No. 3, on Monday evening, that he had seen the apparition several times but had been afraid of speaking about it for fear he would be the subject of too much "joshing" from his comrades.

People living in the vicinity of the lonely cut have also seen the apparition many times, and they tell in whispers of some woman who was killed near this cut several years ago. They believe that it is the shade of the unfortunate victim unable to get away from where she lost her life.

The railroad men hardly know what to think of the strange appearance. While they pooh at it being a ghost, they admit that they are badly puzzled and feel a queer feeling every time they approach the cut.

To-night Conductor Lake will make a search for the object; and he says that if he sees it he will certainly ascertain whether it is flesh or shadow. He said this afternoon that he thought it might be a somnambulist, and had reported the matter to his superintendent who had given him orders to hold his train until he could make an investigation, should he see the white "thing" to-night.

It is described as being quite tall, with a white, shadowy covering of some kind and its head running to an apex two feet above its shoulders.—Pueblo Star Journal.

A SPIRIT PORTRAIT.

Picture of a Dead Father as He Was in Vigorous Manhood.

To the Editor:—Now that the Prayer Symposium is past, and by the way everyone who took part therein, pro or con, knew that the convention would be opened with prayer, and it was, and of course it was a "soulful" petition that was offered, and the supplication was so "harmonizing" in its effect that, if reports, public and private, are to be credited, the convention at once commenced its wire-pulling and scheming methods, delegates forgot to be true to their word, etc., etc. But after all, what a mockery the whole orthodox farce business is, especially when applied to Spiritualism. But, as first stated, now that the Symposium is over and the presidency of the N. S. A. settled, if not for All Time, at least for a twelve month, may I not crave space in your crowded columns for the reproduction of an article which appeared in one of my own city papers?

Much is said in The Progressive Thinker about spirituality and a study of the philosophy of Spiritualism, and some writers are inclined to decry the phenomena thereof, but it seems to me that there are phases of phenomena that embrace a high degree of spirituality, the witnessing of which makes one feel as if standing in the presence of an exalting spiritual power, and the study of which forms a part of the philosophy of this great subject, and the phenomena recorded in the following article is of that character, and I feel will be of interest to your many readers:

The season at Lily Dale closed auspiciously Sunday evening, August 25. Reports of the same have appeared in the columns of the Journal from time to time. The intellectual work has been well and favorably reported; however, but little has been said regarding the wonderful phenomena produced there.

Spiritualism possesses much that is unique, or peculiar to itself, particularly that of a phenomenal character, and the time has gone by when intelligent minds will scoff at the same. Indeed, what is the universe but one great realm of phenomena, for the human mind to study? This is a wonderful world in which we live, and Lily Dale has been the scene of some of the most remarkable phenomena known to the world, and with your permission, Mr. Editor, I would like to place before your readers so far as human language can portray an experience in which the writer played an interesting part. I think it is known to the people of Jamestown, at least to those who know me, that I am not given to the upholding of fraud nor to the speaking of untruths, and what I am about to relate is absolute fact and can be attested to by five other reliable witnesses.

There have been at Lily Dale during the season, and many seasons before as well, two persons familiarly known as the Bangs Sisters. These ladies, for ladies they are, are mediums for one of the very highest expressions of art, that of picturing the "human face divine," and their process of "taking pictures," baffles the keenest intellect and transcends all known methods of portraiture. The work produced through these mediums or psychics is of the highest order and the time required in which to produce a perfect likeness of a person living or dead seems incredible to one not having witnessed the phenomenon, but the conditions under which it occurs utterly preclude the possibility of deception in any way.

The portrait secured, the process thereof of which I wish to speak, was that of my father, Eliphalet Mitchell, well known in Jamestown, who passed from earth conditions just three months ago. Our party, six in number, entered a well lighted apartment. The room was thoroughly examined and nothing "uncanny" was found, nor the slightest trace of traps or wires, or paraphernalia of any kind, nothing even in the line of an artist's outfit—not a brush or pencil or chalk or paint. One of our number selected at random two pure white artist's canvases, with steinback finish, from a quantity of the same, these canvasses each being stretched on a wooden frame. The two canvases were placed the face sides lightly together and then rested in an upright position upon a simple board table (the table having been previously scrutinizingly examined) in front of a window, the canvases being about a foot from the glass and held in place by the two sisters, one on either side, the light in the room was then somewhat lessened to afford better opportunity to view the development of the picture, by the transmitted light from the window through the canvas, but the room was not dark, every object therein being discernible, the form, features and hands of the mediums, the latter simply holding the frames, being visible all the time, the light being sufficient to tell the time by the watch. I had with me a photograph of my father taken three years ago, but it was not seen by the sisters, nor had they any knowledge of its appearance. We sat about 10 minutes in eager expectancy and yet during the time engaging in pertinent conversation, when the canvas began to assume a darker hue. Gradually the shading deepened and widened, but leaving a lighter shaded center; presently a pinkish coloration appeared at the top of the canvas, gradually lowering until it gathered as the coloring of the face. At this time the picture had the appearance of a hazy cloud without detail of form or feature. With all eyes intent upon the canvas soon the outline and features of my father's face appeared and was recognized by us all, but it was not perfect, and at the mental suggestion of one of the party that the hair was not quite like "grandpa," immediately the face began fading out until only the outline was visible; soon, however, to reappear with the change in the hair made, and several times the face faded and reappeared in like manner with some change in accord with the mental desire of some one of the party, no word being spoken regarding the same, and this process utterly precludes the possibility that the picture had been previously stamped in any way upon the canvas, and yet the picture was not quite perfect.

At this point in the proceedings telegraphic raps came on the slates which were understood by the sisters and they removed the canvas from the window and laid it upon the table and the hands of all present were placed upon the frames and during this process the finishing touches were put on, including the white collar and shirt front. The picture now being practically finished the canvases were separated, one completely covered with the picture and background, the other remaining perfectly white, not a trace of color it, and as the face of the two canvases were in close contact this is a remarkable feature in itself. The portrait was then placed upright on the table in full view of all present; one of the party comparing closely the picture to the photograph mentally observed or thought, that the wrinkles in the forehead and about the eyes were not sufficiently prominent. At once a deepening of the lines referred to was observed and remarked upon by others of the party and the work was now finished.

One of our party having a knowledge of photography compared the production of the detailed portrait from the hazy cloud as before outlined, to the appearance of the image of an object on the ground glass of a camera in focusing from extremely out of focus to sharp detail, the difference being that the image as we saw it was upright and did not change in size.

The portrait is a fine representation of the form and feature of my father as he was in the vigor of mature manhood, and the time occupied from the commencement of the cloudy appearance on the canvas to the completion of the splendid portrait was just 15 minutes, and bear in mind, kind reader, that no human hands touched the canvas, save only the frames; no human fingers could get between the two canvases to work, for remember the face sides of the same were placed tightly together during the process of development. The work has been examined by critics and pronounced by them to be of high merit. It has the appearance of pastel but its exact character is unknown. I should have said we were given the privilege of taking the canvas from Jamestown had we desired.

I have been a student of the great subject of Spiritualism more than a quarter of a century and this experience I consider the crowning glory along the line of investigation. The splendid work, the straight-forward manner and the simple method of the Bangs Sisters bears no resemblance to the cheap productions and clumsy and complex maneuverings of tricksters and so-called exposers. The picture we received is only one of probably 50 or 60 made in the same manner during the season; two others of which I will speak, one of Fred Nichols of Meadville, Pa., for many years the efficient leader of the Northwestern orchestra, that has so acceptably furnished the music at Lily Dale season after season. Mr. Nichols' funeral was held the very day of the opening of the camp, and I wish that every friend of his in Jamestown could see this splendid portrait of his fine, manly face. The other one was of a young lady who had friends and relatives in this city, that of Miss Lizzie Shearman of North Collins. Her funeral was held the same day of my father's. I was called to officiate, but of course could not respond. But her portrait is a fine piece of work and true to life, and is prized above all else by the sorrowing parents. The Bangs Sisters have another phase of work perhaps as marvelous as that of which I have written but of which I will not now speak; but truly this is a wondrous age and strange it seems that people are so loth to grasp the prize within their reach. However incredulous my statement may seem it is true to fact in every particular. As a party we were not deceived, we were not hypnotized, we were not hallucinated; we were all of sane mind and in our normal state, and any person who will cry "devil" and "humbug" in the presence of such marvelous, convincing and exalting phenomenon as described above is certainly "behind the times," and I hope that many people in the city another season will try this wonderful experience for themselves. This is not an advertisement for the Bangs Sisters, they need none such, as at the Dale and at their home in Chicago they have more than they can do. But I wanted the people here to know of some of the wonders being accomplished through Spiritualism, a subject or system that has been abused, ridiculed and maligned more than any other.

Adown the ages the soul cry has come: "If a man die shall he live again?" And through Spiritualism nature is demonstrating that intelligence, skill and genius go on uninterrupted by death. The picture of father that now graces our home is one of the proofs palpable of intelligent spiritual power manifest through human agency.

That those intersted may have opportunity to see the quality of the work executed in 15 minutes and under conditions as related above, the picture will be on exhibition a few days at the clothing store of A. J. Peterson & Son, 208 Main street, and I may here say that the portrait is not a copy of the photograph spoken of, nor is it just like father as he departed this life, but it is a correct likeness of him as he was in the vigor of mature manhood.

CLARA WATSON.

Jamestown, N. Y.

Why Spiritualists Are Poor in Finances.

Because they value truth in preference to catering to the money power which at present moves the world to all outward appearances. They discover that truth will never die, and money will some time have to be left behind. To those Spiritualists who have not realized truth to be ahead of money, comes more mental worries than people who do not cultivate those silent forces, for in a thousand ways does the Wiser Power keep gently pushing this truth into every act, deed and thought.

Now, any one who has studied into the ways of life and struggled for an honest living realizes there is what is called in politics a ring. If you get into that ring you are helped to a position to get money. For instance, a girl friend of mine who had just recently graduated was explaining how schools were obtained. If you can succeed in getting two of the trustees to sign a paper or throw their influence for you; all the efforts the other one might do against you would be in vain, and experience in that business or profession, talent in a natural way, or any virtues another teacher might possess, would not cause you to lose that school if those two trustees were determined to have the inexperienced in that position. And I guess you will find in any business that underlying principle exists; not to the outside world, but only to those who are seeking the money; therefore it is a silent resolution in yourself as to whether you will cater to the money power or sacrifice fame and worldly gain in entering a more slow way in life, hoping and praying true principle will eventually rule.

Again, as a general rule those who are succeeding in finances and have the opportunity to float just as high as any of the society people, and who absorb their minds in money and society, do not place a real value on thoughts of truths, but enter another walk in life that is more suitable to their taste; and those who do value the wisdom and healing forces in thoughts care less for money and influence and style and society, therefore there ought to be satisfaction even in this life; but enviousness, jealousy, thoughtlessness and prejudice bar either class from entering heaven on this plane of existence. If you do evil and think evil, you suspect evil. If you think good, you will do good and see the good. Therefore it behooves us all, cultured or common people, to not censure or blame, but think the very best thoughts of people, for good thoughts bring good deeds.

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SATURDAY, NOVEMBER 23, 1901.

TAKE NOTICE!

A three months' subscription to The Progressive Thinker will be sent out for 25 cents, only about 2 cents per week. Anyone who has the least interest of the cause at heart can pay that amount. You can send in a club of seven new names and $1, and the paper will be sent to them for three months as a starter. Be careful and not include in this list anyone who has been a subscriber.

Be Large.

Spiritualism goes marching on and on. Every thrust given by its enemies only arouses greater activity in the ranks; inspires the leaders with new eloquence; calls the attention of some hitherto obscure thinker to its philosophy, and great good is derived from the intended injury. If this is true why does it not work both ways and aid the church to continue calling public attention to it. The dog that is getting chewed up is the one that gets the world's sympathy. Let us care not for the thrusts; let us parry not with a wounded foe, there are many able ones for us to win the good will of by showing that we have the highest aim and broadest love and kindness even for those that, understanding not, hate us and libel us before the world. There is an eternal sometime when the unjust shall be made just and the broadness and supreme goodness shall shine to the universal whole regardless of petty personalities that seem to nag and prod the very soul at times. Be large and the world will know you are large; be kind and the world will return your kindness.

Ingersoll and Spiritualism.

Ingersoll tore down the walls of the narrow heaven of the past, the far away imaginary throne and set the hypnotized world to thinking, but left them without much hope for a future existence. Spiritualism holds out to those rendered homeless and hopeless the hand of the spirit; the love of the companion, the little babe, the mother and father, and says "You shall see them again." The parting words have not been forgotten by them any more than by the mortals left behind. It says "They have only gone to prepare a place for you," and tells you to prepare the way; that you begin over there just where you leave off here. In a great measure it lifts the veil or curtain that hangs between the two worlds and invites intercommunication between mortals and those they called dead. No wonder those who have long been blinded by the old teachings are ecstatic in their demonstrations of appreciation when the veil is pulled aside for the first time and they are shown the light of truth, the door of the future world, the reality of life everlasting. It is not to be wondered at. The wonder is that more minds are not unbalanced by the change, by the unburdening, and the beautiful certainty established in place of the horrible uncertainty. Ingersoll has done a good work, and left the finishing to Spiritualism.

Better Tell the Truth.

Rev. C. A. Blanchard, president of Wheaton College, is reported to have said a few Sundays ago in his sermon, that the pulpit is enslaved to Mammon; that the minister is the tool of Wealth, and is obliged to preach to suit the whims and caprice of the rich men who pay their salary. "The pulpit dares not express its honest convictions," he said. "Crooking the pregnant hinges of the knee, it meekly bows to the coterie of wealthy men who foot the bills. I have hesitated to say things I knew should be said, and I know a majority of you have had the same experience."

That is a confession in a high place, but it is said an honest one is good for the soul. In doctrinal matters if the preachers would declare their honest convictions, just as they express themselves confidentially in private conversation, and there is scarcely a creed in Christendom which would not go by the board in no time. The pulpit fears the pews, and the pews are reluctant to break with the pulpit, so each plays a false game to the ruin of each. It won't always be so. Trust our word for that.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

More Relics of Buddha.

Now news comes from the Orient telling of the unearthing in Nepal, a country of northern Hindustan, occupying the southern slope of the Himalayas, of a tope containing relics of Gautama, the Wise, usually known as Buddha. This tope was 85 feet in diameter at the base, and, like all others of its kind, was circular and arched, forming a dome-like structure. This was built of concentric layers of huge burned bricks more than a foot in length and breadth. Such a length of time had passed since its construction no one knew its age. It was entirely covered with debris, forming a large mound. After digging through eighteen feet of solid brickwork, a large slab was exposed, which proved to be the top of a coffer, box shaped, of sandstone beautifully carved, within which were found five vases. All were of soapstone save one which was carved out of rock crystal, in which, says the account, was a marvelous collection of gold stars, pearls, beryls, topazes and other jewels.

As Buddha was cremated at his death, about 400 years before our era, it is probable one of these vases contained the ashes of the great teacher.

Smaller topes have been opened, in which were vases and relics. One 39 feet in diameter, built of rough stones without mortar, probably erected during the reign of Asoka, 250 years before our era, was opened in 1822. A relic-box was found therein of white sandstone about 10 inches square. In this were four caskets containing small portions of burnt human bones. Another tope was opened in 1851, by Major Cunningham, in which relics of missionaries sent out by Asoka to doctrinize the East, were found. Eighty thousand of those missionaries were sent to all countries then known, and some of their sacred books were preserved in these wonderful monuments, one of which, and probably the oldest, is just discovered as narrated.

Rhys Davids, LL. D., who wrote the article entitled Buddhism in the Encyclopedia Britannica, Vol. 4, p. 438, and who is unquestioned authority on Buddhism, having written and published an elaborate work on the subject, in 1875, says of Lamaism, the Thibetian branch of Buddhism:

"Its shaven priests, its bells and rosaries, its images and holy water, its popes and bishops, its abbots and monks of many grades, its processions and feast-days, its confessional and purgatory, and its worship of the double Virgin, so strongly resemble Romanism, that the first Catholic missionaries thought it must be an imitation by the devil of the religion of Christ."

It is too bad that we have no relic of the accredited founder of Christianity save two old shirts, by way of distinction called coats, one of which is admitted by Catholics to be a fraud, his swaddling clothes, and a wrist-bone of his grandmother. The wars of the Crusades, with the sacrifice of six millions of lives, it is claimed, was waged to rescue the holy sepulchre from the Saracens; but, sad to relate, the dear Lord, taking the Gospels for authority, never rested in it but a part of two nights. Had it been found by the Crusaders it would have been a splendid relic.

One Case in Thousands.

"Mother, if I were you I wouldn't read that book," said a college student to his maternal ancestor the other day. The parents were rather liberal in thought, but had refrained from trying to indoctrinate their son in their own faith, and he had absorbed the bigotry of the dominant religion while at school. The book was one of Mr. Tenney's, advertised in these columns, entitled "The Earth Not Created." The young man was applying in a mild way that spirit of Catholicism which prohibits the faithful from reading certain prohibited books, because their tendency is to make heretics. The authorized English version of the Bible is one of those prohibited books.

Instead of teaching people to read, and exercise reason with good common sense in regard to what they read, rejecting the false and accepting the true, the policy of the church has been and is, to taboo knowledge, and keep churchmen in leading strings, slaves to old-time opinions, whose origin began in barbarism.

It was but little more than fifty years ago when Spiritualism began its inroads on the old faith. Its members, frequently expelled from the church for enlarging their faith, once free from its restraint, began to read and think for themselves. A few years later that bold, fearless, and eloquent Col. Ingersoll, began his iconoclastic work. His good humor, well-turned periods, fund of anecdote, terrible invective and hits at orthodoxy, very frequently copied by the secular press, set the world to thinking. The "Index Prohibiterium" lost its efficacy, and people whose lives had been governed by the idea, "Mother, I wouldn't read that book," have commenced reading anything that shows up the fallacy of prevailing creeds.

The young man referred to will complete his collegiate education, all the time restrained by preceptors and class-mates, and will not dare think outside of established lines. Susceptible to external impressions he may become psychologized and led away into the church; but as the years advance, and he mingles more and more with the world the influence wears off. Perchance he will take up some book which exposes the fallacy of his schoolday teaching. He begins for the first to reason on the subject. He learns how fear and force have been employed as proscluting agents; then, like millions of other advanced thinkers, he will break away from the church, mortified that he had not the manliness to investigate for himself, and chagrined that he was so thoughtless as to try and prevent his well-informed mother from acquainting herself with one of the best established principles in natural philosophy, that "Time had no beginning, and can have no ending; that matter itself is indestructible, and must exist, ever subject to change, while eternity endures."

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

A Plea for the Disgruntled.

A fine plea for greater toleration of thought is entered by Forest S. Green in the Chicago Record-Herald. His views are worthy the judicial consideration of Spiritualists, as well as others, when he says:

As I read the varied contributions to your "Battle Ground of Modern Thought," I am reminded that Marcus Aurelius said something to the effect that "it is all a matter of opinion." The mind with a new idea must not only bring abundant proofs, but must also club its way through a double line of bigots—the church bigots (in whatever country), whose interpretation of scripture may be disturbed by the new theory, and the "scientific" bigots, who never discover anything new themselves, who must always have a precedent, and all of whose beliefs and education are from 10 to 100 years old.

The fact is that we must answer "I don't know" to many questions. This is true of the commonest things in life as well as of religious and economic subjects, and the quicker we all recognize it the better. It ill becomes any of us to have unchangeable opinions. We should hold our minds open for the reception of new evidence on all subjects, and change our opinions when it seems necessary, even though it "hurts." This is the way to make progress. Some people eagerly welcome new ideas in architecture, transportation, etc., but show signs of apoplexy at a suggested change of mind on religion or philosophy.

I have heard many generally sensible persons say: "What was good enough for my mother is good enough for me." When I was a boy I thought my mother's church had the choicest kind of "salvation." I was often puzzled about the others, but consoled myself with the idea that their members might squeeze through somehow. Twenty or thirty years ago one might have listened to fifty-two different preachers during the year and learned that there were as many different brands of "salvation," none genuine without "our" trade mark. On the other hand, one would suppose from the fierce criticisms of churches that all the bigots are in the churches. Why, thousands and thousands of bigots—and hypocrites, too—are not church members at all.

As for myself, I long ago drifted away from "orthodox" moorings, because, for one thing, the many varieties of "orthodoxy" bewildered me; I concluded to follow what seemed to me to be truth, no matter where it should lead. It finally seemed to me that reincarnation, as so sympathetically and clearly explained by Annie Besant, offered me an avenue for progress, and I followed that. Now, one must not be an "orthodox" reincarnationist, because orthodoxy means mental ossification. This year—and for several years—it has offered me what I think is the best guess about man and God. But if I find another and better-looking guess—which I will admit now seems improbable—I shall look into it. While the Vedanta philosophy is the only consoling and consistent theory I ever found, I don't think people are foolish who don't accept it. There can be many reasons for their nonacceptance of it. I shall allow them much more time in this matter than it took for me.

So, brethren, let us not "roast" each other so hard for not believing in our guesses on many subjects. Let us not be so "dead sure" about everything. This applies to Theosophists as well as to others. Let us examine the other fellow's argument—if we can find time after earning a living and keeping the trusts going. It is sometimes tiresome to watch the reformers tearing down the pike of history and hear their frantic shouts: "We are the whole thing; we can fix it if you give us a chance." Republicans, Democrats, Populists, Anarchists, Socialists, Theosophists, Catholics, Protestants, Mohammedans, Buddhists—all are talking and gesticulating (and nearly all the talkers have some ax to grind).

Is it any wonder that folks get bewildered? When honest men and women with leisure and education differ about "truth," what are we to do who have to work most of the time for a bare living?

Brethren, let us be tolerant. It will take us all a long time to show one another the "reason why!"

Without special reference to Theosophy or any other specific cult or belief, there is an open field for application of these principles, wherein they may be exercised and cultivated to excellent advantage. One issue that may be taken as a corollary to the tenor of his views, is this: The status of the critics, the dissatisfied—the much-decried "disgruntled," if you please—as necessary factors in the initiation and advancement of reforms, whether in modes of belief, or along lines moral, political, social or religious.

In each and all these fields it is the disgruntled, the dissatisfied, the critics, who stir up the minds of the people to think, and who work the thinking till it culminates in action, in change, in progress, in reform.

It is the disgruntled who become dissatisfied with medieval theological statements and creeds, and like Theodore Parker, Minot J. Savage and others, break loose from the thraldom of venerated dogmas and stand forth in the strength of free, unshackled thought.

The disgruntled are the ones who probe old errors, and puncture new fallacies and fads of Folly's begetting.

The disgruntled prod the laggards onward, ply the lash to the backs of rascals, point the finger of just scorn at the despoilers of innocence and the trespassers against justice and right, and fear not to flay the betrayers of the people and the people's Cause, whether clothed in judicial ermine, in priestly and clerical robes, or senatorial togas. They prune the excrescences that deface the fair fame of society.

But for the disgruntled, creeds and beliefs would never change, from generation to generation, world without end. Political, religious, and social ideas would become a dead, stagnant, moveless ocean, covered with the scum of miasmic desuetude.

George Washington, Thomas Jefferson, Thomas Paine, Abraham Lincoln, were among the disgruntled of their day and time, and they helped the world onward because they were dissatisfied and desired better things.

The world's reformers, of all time, were and are classified among the disgruntled.

Yes, the disgruntled are the inciters of improvement, the pioneers of progress. But for them, the world would relapse into indifference, become inane, non-progressive, and sink into a state of petrified, if not putrefied conservatism, without thought or desire of advancement.

But for the disgruntled, the whole human race would become fixed in a condition of arrested development.

The disgruntled are the leaders—they are the men, and the women, who urgently put their shoulders to the wheels of progression, and lift and push mankind onward toward their best ideals of truth and life.

The disgruntled are not satisfied with what is; they want something better—and still better—ever better!

Even were they occupying what to others might seem a heaven, they would still reach out for something better, something desirable of additional good, above and beyond their present attainments.

This unsatisfied mental condition, conjoined with moral and humanitarian impulse, is the motor of human progress toward all high and noble ideals of enlightenment and spiritual growth.

With these thoughts in mind, let us view kindly and appreciatively the disgruntled—even the disgruntled Spiritualist writer and critic—for the world has need of such; they are veritable factors of progress, and as such we should kindly regard them. They alone will save the N. S. A. from actual death and place it in its proper relations to the great mass of Spiritualists.

The Drivelings of a Mossback.

The advanced thought in the Christian pulpit was shown in these columns last week, by extracts from a sermon in a Congregational pulpit, by Rev. Snyder. But it must not be supposed the Jaspers are all dead. If any one has grown too hopeful, we commend to his consideration extracts from an address delivered by Rev. W. R. Newell, of Chicago, to a Detroit audience, on the 13th ult. The Free Press of that city says of the sermon:

"It was one of the old-fashioned discourses which seemed to bring the lurid flames of Milton's hell curling up around the unregenerate; and a creepy feeling to run up and down the spine of many."

Rev. Newell said:

"I am convinced, after going about among Christians here and in England, that the majority of them are deluded and are trusting in something besides the blood of Christ. If you ask them whether they are saved they say 'Yes, I am a church member.' They are trusting in themselves, as the Jews trusted, because they thought themselves the chosen people of God, and their city was destroyed. I talked to an old woman the other day. She said: 'Yes, I think I am a Christian. I am doing the best I can.' The answer showed she was lost. She was trusting in her own works. When a sinner thinks he can make up for sin by good works he is trying to bribe God. There are people in this room to-night who have never given the subject of salvation fifteen minutes of consecutive thought. In a few minutes their life may be snuffed out, and their life will just begin—in heaven or—in hell.

"It is an awful thing to say, but I have not a particle of doubt that some of those before me who are professing Christians will spend eternity in hell. Christ had twelve disciples, and one of them is in Hades in the center of the earth to-night, waiting the judgment day.

"The Bible says in the last days mockers shall come. Did you never hear mockers stand in the pulpits and tell of the glorious opening of the twentieth century. They evolute beautifully; but I wish to say that there has never been an age since Noah's flood, when there has been so much high-handed sin as there is now. I am willing to meet that statement when I stand before Christ.

"Statistics show crime is increasing with fearful rapidity. Each year there are between fifteen and sixteen hundred murders in the United States. Each murder, God says, defiles the land, and the murder can only be expiated through the death of the murderer. In this State of Michigan the people have cast off the law of God."

The speaker, says the Free Press, also scored those who deny the existence of a literal hell, and used the destruction of Sodom to prove his point. The center of the earth, he thinks, is stored with material with which to consume the world and its inhabitants. The first nineteen chapters of Revelation portray the times just ahead of us.

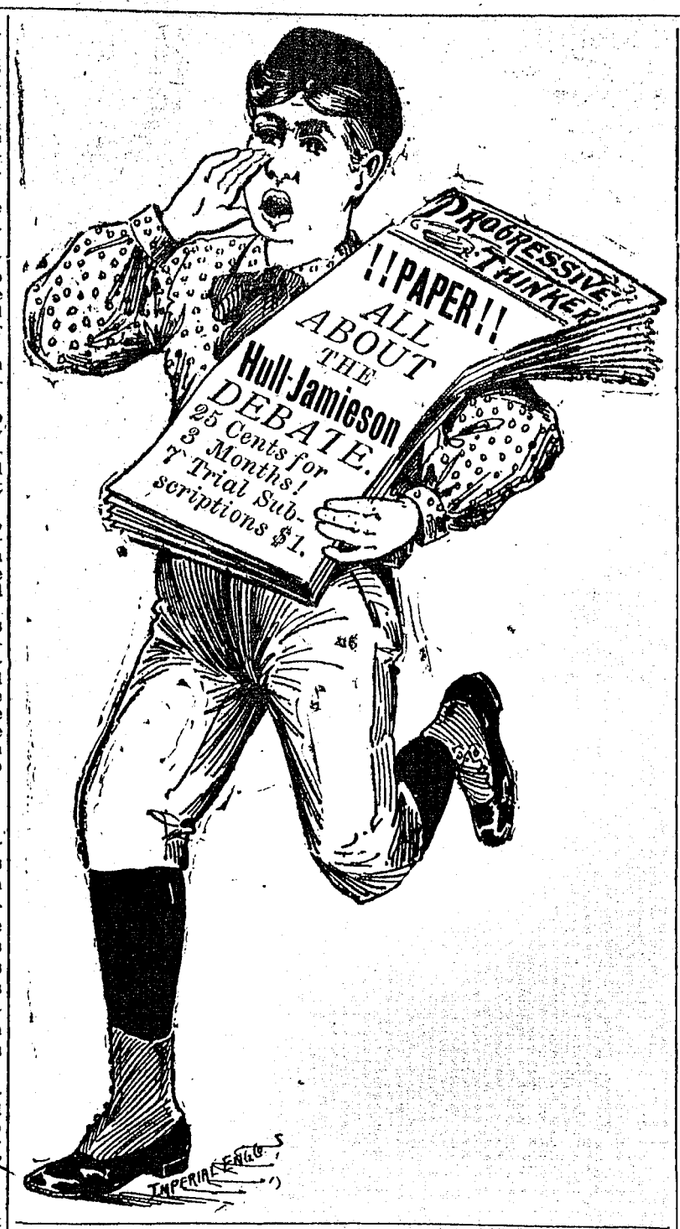
"Christ might come to-night," said Newell. "In that day gross darkness shall cover the earth. It will be the reign of the beast—the anti-Christ, who is to be a real man. The Christian Scientists are getting ready to worship the devil. Already two temples have been erected in Paris where the devil is conspicuously worshiped. I do not doubt he is worshiped in every large city in America. I know he is in Chicago. The Spiritualists also are preparing the way for it."

We apprehend Rev. Newell did not inquire into the religious faith of the great criminals of the country. Had he done so he would have found almost the last man of them hold to the orthodox faith, and generally are members of the church. They believe in the atoning blood of Jesus, and if not shot down while engaged in crime, they are sure of being forgiven, and will gain heaven and an eternal reward for believing.

Spiritualists cut no figure in our criminal courts. Their gravest offences are misdemeanors only, trivial acts such as healing the sick without license, doing good on Sunday, or may be, serving as mediums between mortals and immortals. The great crimes are left for the Christian clergy and their dupes to monopolize.

INSTRUCTIVE.

The Progressive Thinker never lags behind the times in instructive literature, and rest assured it will be at the front with an unusually instructive quality of brain food for the Fall and Winter Campaign. One Dollar a year; thirteen weeks, 25 cents, (2 cents a week) will place you on the list. Begin now.



IN IGNORANCE.

Those Who Take No Spiritualist Paper Away Behind the Times.

To the Editor:—With a prospect of doing a little good by trying to spread the light, I herewith enclose $1.00 from my own pocket, hoping that possibly some of the persons whose names I send may become permanent subscribers.

Your premium book, "Wanderer in the Spirit Lands," has been read and re-read, and is now loaned out doing missionary work. It is surely a wonder, both in actual cost and quality, as The Progressive Thinker and the book cost only $1.25, giving so much for so little in actual cost to the reader. It does seem a great pity that so many Spiritualists continue to keep themselves so much in ignorance of our beautiful philosophy by taking no Spiritualistic paper whatever, but wait! wait! wait! until they get ready for the bier, after which, having woke up in the Spiritual World, find out for the first time in their true life that their enslavement to material affairs [to the exclusion of all else] was only a millstone about their necks.

Long may The Progressive Thinker wave.

Colfax, Iowa. W. H. KISER.

To the Spiritualists of Illinois.

There was never a cause so good that it would survive neglect.

Before the Indian Summer days are past your State Association finds itself confronted by numerous calls for work, which are steadily increasing. At the threshold of winter we wish to say to you that the extent and effectiveness of our campaign rests with you and not with us. Consider the territory we are responsible for—over one hundred populous counties reaching from the Wisconsin border to Cairo and from the Indiana line to the Mississippi river. Members of our executive board can carry only a small part of the burden themselves. They are willing, alert and doing what they can without financial reward but from faith in the foundation principles of Spiritualism. We ought to have four, or six, missionaries at work in the state, not only Sundays, but every week day, all winter long. This means expense. Are there 300 or 500 Spiritualists in Illinois who will take out honorary memberships in the State Association at one dollar each? How many will give a sum amounting to less than two cents a week for fifty-two weeks to aid in spreading our gospel? Where are the able ones who are willing to send in donations of still larger sums? We need men and women to travel regular circuits along our great railroad arteries to the west, the north and the south, who shall pay regular visits to every old society, strengthen the weak, establish the new and preach the gospel of glad tidings at every opportunity.

They must be men and women who can make grammatical use of the English language, will be enterprising and tactful and absolutely untainted by deliberate trickery in their mediumship. One of the greatest curses to the cause in the interior points of Illinois is the visit from self-styled "Madames," "Professors," "Doctors" and "Reverends," who change their names and companions with every new locality, but fleece everywhere. Brethren, stop snoring—rouse from lethargy—send in your contributions—find some work to do yourselves that no one else will do. All at once—NOW.

GEO. B. WARNE, Pres't.
ELLA M. JOHNSON, Sec'y.

A Wise Proposition.

If the failure of the British arms in South Africa comes from the nation's remissness in prayer, as the Archbishop of York lately alleged, then why not adopt the Truth Seeker's proposition; let both armies retire from the field, and let the chaplains advance to the firing line, then pop away with their most stalwart words at God. When done let him render his verdict. The plan will be as much superior to human arbitration as an orthodox God is superior to finite man.

Strenuous Effort to Save a Soul.

The following is from the Chicago Journal:

"At a religious revival of negroes in Mississippi one negro killed another because the latter would not go to the mourner's bench. The murderer was what is called an 'exhorter' at the revival. While the excitement was at high pitch he used strenuous efforts to bring the unredeemed to the mourner's bench. He begged and implored one negro to go up and be saved, but the man remained obstinate, whereupon the exhorter slew him with an ax."

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

CHANGE INEVITABLE.

It Must Come by Evolution or Revolution.

"Weighed in the balance hero dust
Is vile and vulgar clay."

Long before I saw and heard Ingersoll or read any of his lectures, I had heard of him in such a way as to give the impression that he was a very bad man. And this because I had heard him not denounced by orthodox people, but because I had heard him damned with injudicious praise by those who, ignorant of his real character and the object of his efforts, supposed him to be the champion of all that is vulgar, ignoble, unamiable, hopeless in the human character. I saw the man, I heard him speak, and never was a false impression more suddenly and utterly removed.

If I had been as ignorant of McKinley's record and life it would be hard to overcome a prejudice against him aroused by the indiscriminate and injudicious praise of editors, orators and clergymen, as well as the offensive show of lamentation, insincere as it is loud, by the mammon worshipers who in the violent death of the President only see a blow aimed at their idol, the golden calf; and who are as unappreciative of what was tender, true and noble in his character, as they are deaf to the necessities and blind to the virtues of Lazarus at the gates.

For centuries our race has gone into the remotest corners of the earth, paving their path with swords, whiskey bottles, calico and beads, to tell the heathen that the gods they worshiped were not gods at all. Little they recked of the feeling of desolation that swept the simple but sincere worshiper when he found that his god and the god of his fathers was really impotent to protect his votaries or avenge insult and defiance to himself and his altars. Yet as sure as the pious missionary of our race gave that bitter cup to the weaker savage, so surely must he either in this life or another drink it himself and know this, neither are his gods really gods at all—that his own ideals are faulty—that his own conception of the Divine is untrue—that the feet of his heroes are of clay.

History and archaeological research make known that a thousand civilizations which in many points compare favorably with our own flourished long ago. In the days of their vigor, but more in the early days of their decline, great men whose greatness rested upon the stability of their institutions social, religious, financial, no doubt labored to convince the multitude that their system was eternal. In the day of Roman triumph the great Roman sang:

"When the coliseum falls Rome shall fall,
And when Rome falls, the world."

This has been the boast and threat of every preceding civilization, as it is of ours to-day. Rome and the Coliseum fell long ago, as did the institutions of other great systems. Just as surely is our doomed unless our institutions prove flexible enough to sustain purer, simpler, better ideals—to cherish and defend a more brotherly relation, more just financial conditions.

Taken comprehensively our civilization is higher than any with which history deals, but it, like the good young man of scripture, lacks at least "one thing." So change is inevitable for us, as it was for our fathers and their precious systems. We have our choice—evolution or revolution.

There is not in all the land from Dan to Beersheba a priest time-server enough in praying "thy kingdom come," to mean the perpetuation of things as they are now on earth; there is not in any Christian church from Rome to Zion a worshiper who is dull and unspiritual enough to conceive and hope for a heavenly life in any world where customs and institutions such as ours are permanent, good though they may be compared with those of preceding civilizations; and the sad thing about all this pompous, aggressive, vindictive and somewhat insincere glorification of McKinley is that he is made the scapegoat of the nation's sins, represented in conventional eulogies as the typical defender of things as they are to be permanent—the advocate and friend and champion of Dives in the case of Lazarus versus Dives.

War may be inevitable between nations partially civilized. Brutal punishment and even death sentence may be at least apologized for in present conditions, but to a man of peace who loves to contemplate the time when there shall be no more war and swords shall be made into ploughshares, the greatest sign of progress was noticed in the sudden and sweeping reaction of the American nation from the warlike spirit that convulsed the people for nine days after the return of Admiral Dewey, the spasmodic and dying effort to revive the old shout, "Saul has slain his thousands, but David his tens of thousands." (But even in that unenlightened age David thought himself unworthy to build the temple because he had been a man of blood.)

You may look for a reaction from the present excitement which gives the unscrupulous an opportunity to pervert the truth and confound anarchy with social reform. Principles will not die if Czolgosz kills McKinley, nor will they die if Czolgosz is slain. But if the departed president is cognizant of things on earth to-day he would acknowledge with humiliation and sorrow the cry of his nation for revenge against one or a few men. And if, as some Catholics think, his soul be in a purgatorial state, nothing that could be done on this side would help to release it as an abandonment of the idea that his character stands for the perpetuation without reform of the ideals and principles embodied in existing institutions. Surrounded by influences that corrupt or at least repress any but the strongest character, his life is luminous, but "Sparta hath many as noble sons as he."

The most common expression heard among the illiterate here was, "Czolgosz should be skinned alive." The wounded president said, "Don't let them hurt him." In dying he said, "It is God's way; his will be done." Point out the concurrence in "God's way and will" in the cry for revenge that went up from the millions at his death.

J. T. MACDONALD.

Seattle, Wash.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 65 cents. For sale at this office.

THE HOME CIRCLE

THE ONLY TRUE AND PERFECT WAY TO THE HIGHER SPIRITUAL ATTAINMENTS AND UNFOLDMENTS.

LEADING THROUGH THE AVENUES OF KNOWLEDGE AND THE HIGHLANDS OF GOODNESS.



I.

Every morning and evening through some of the most fashionable of the West End streets of St. Louis, Mo., as stated in the Republic, past stately houses, where the rich live in ease and affluence, forgetful of the struggles and sorrows of the "other" and greater half, a woman, clothed as a beggar, yet with the unmistakable stamp of refinement in every feature, wends her way.

There is nothing remarkable in this fact alone, yet behind this woman's beggarly attire and sad, sweet face lies a strange story of a woman's faith betrayed, love scorned, revenge and then remorse.

Years ago in Ireland two lovers pledged their troth with love as true and faith as deep as the sea which soon was to roll between them.

Mary Shiels was as rosy and blithsome a lass as one would meet in a day's journey and Michael Galligan was as strong, warm-hearted an Irishman as one would wish to grasp by the hand. It was the old, old story; the youth to seek fortune in the land of promise, to prove worthy of the bright-eyed girl by his side and then they would go to housekeeping in a little cot all their own.

Mary's parents were above the Irish peasant. She had received a good education in a Dublin convent. Her father was a merchant in a small way in Dublin. Galligan was a horny-handed son of the soil. Mary had been his teacher, and although he could read and write, he had made more progress with her heart than she had with his head. Mary's parents opposed the match, and so the parting, with tears and sobs and vows.

II.

Years passed. The lovers corresponded, but the success which Michael predicted would soon follow his advent in the new country, still delayed, and Mary waited and hoped. Then one day her father died. Her mother had gone several years before. She wrote to Michael, telling him of her trouble, and of her desire to come to him. She waited many weary weeks for an answer, but none came. Then, fearing her lover was ill, perhaps dead, but never doubting him, she disposed of her effects and, with what little money she had, came to America.

On the way over she made the acquaintance of a fellow countryman just returning to America from a visit to the old country. From him she learned her erstwhile lover's address. Michael had left New York and gone to St. Louis. That explained why he had not written. He had not received her last letter, and the day she arrived in New York found her leaving for the great West in search of her lover.

Fate was not so kind to her in St. Louis. Many days were passed in the weary search in a strange city, and then, one day she found him. It had been better, perhaps, had she not. With a heart full of love, trust and hope, she came to his door one day and was greeted by—his wife. Mary's whilom lover was the father of a large family.

There was a scene, angry words were exchanged, and poor Mary sobbed as if her heart would break. She left the house, vowing revenge on all its inmates, and cursing the lover who had proved so false.

III.

What to do in a strange city? The problem of a livelihood confronted her and must be solved. She obtained, after awhile, a position as cook and housemaid, and later on became a seamstress. Fortune at last seemed to smile on her. She was quick, neat and tasteful, and after ten years of labor had saved a little competency of $1,800.

But she never forgot. Michael's wife was taken ill, and, after a long sickness, died. Ill luck dogged his footsteps. His children fell ill one after another; he could find no work, and yet they all must live, someway, somehow. Many a time Mary Shiels passed his door, hugging to her heart the knowledge of her own snug little bank account, and knowing also that many times Michael and his children were in need of food. Then one day Michael's little girl died, and there was no money to pay for the little coffin, and Michael came to Mary for help. But there was no help for him there; her heart was hardened, and the little girl was buried by the city.

Another year passed. The cloud seemed never to lift from Michael, and one day there was a brief chronicle in the city papers of a suicide, "despondent and out of work." It was Michael Galligan.

And Mary Shiels? The money she had toiled so hard to save, the money that meant her revenge, the money whose flaunting had been her pride before Michael's eager eyes, the money that had been deposited in the little savings bank, was lost when so many institutions went under in the panic of '93.

IV.

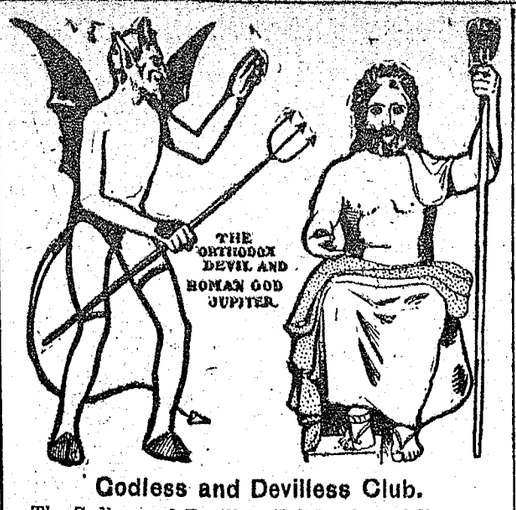
For a long time Mary Shiels' life was despaired of. When she recovered all her pride and bitterness had melted. She sought out Michael's remaining child, all that was left of the ill fated, once happy family, took it with her and started out once more bravely to make her way.

A few months after a relative in the old country died, leaving her several thousand dollars, enough to keep her, with her few wants, all her life; but she still toils on, caring for Michael's child, and devoting the income from her little fortune to the care of others less fortunate than herself. Every evening she makes a pilgrimage to a church, her basket on her arm, going from there to carry comfort and material help to those who need it, and every morning she can be seen wending her way on the same errand, a familiar and blessed messenger of peace and comfort to many a weary soul.

V.

The above incidents illustrate the beauty, grandeur and goodness that will finally come uppermost in every living soul. Suffering ofttimes brings repentance, softens the asperities of life, makes people charitable, induces them to look within and then up towards the angel world, and finally to become humanitarians. Just so long as any man, woman or child is calling for assistance in the struggle of life, just so long will humanitarianism find an ample field for its labor. Every one who can, should follow the example of Mary Shiels, and assist some one whose burdens are too great to be borne alone. The higher spiritual attainments can only become a part of one's nature when the seeker after the same travels along the Highlands of Goodness and the Planes of Knowledge, ever willing and anxious to assist some one in the struggle of life who is less fortunate than self.

J. R. F.



Godless and Devilless Club.

The Godless and Devilless Club has been fully organized, and at the present time is doing a most excellent work. It has no God to quarrel over; no Devil to fear; no hell of fire and brimstone, and no baptismal fonts. The object of the Club is to perfectly purify the whole world from the deleterious and dangerous effects of the multitudinous religious cults and sects that now inflict the earth plane. This country is not only grievously suffering from the presence of the various religious sects that have taken deep root in our soil, but the Godly cults from India, Persia and Egypt have agents here to disseminate their "truths" and attract adherents. These different religions all conflict with each other, the tendency being to formulate a religious hash that is neither palatable nor healthy; and which renders confusion more confused. The cross-firing is awful to contemplate. They do not as a rule cross swords with each other; they do not use firearms in their various hot encounters; they do not apply dynamite to the opposing ranks, nor do they use cannon in attempts to batter each other out of existence. They do, however, send forth bitter opposing thoughts, one against the other.

Our sect is right; yours is wrong.

Our sect is nearer God than yours, hence your salvation is not assured.

We worship God right; you do it wrong.

Our God is a person sitting on a throne, and all other Gods are non-entities—have no existence only in the fertile imaginations of their devotees.

Thus the conflict goes on in multifarious ways until a stifling gloom and atmosphere have settled over the world, and certain progressive minds are striving for relief therefrom, and have formed the Godless and Devilless Club with which they propose finally to redeem the world from the poisonous effects of priestcraft.

This Club is as far ahead of the various religious sects and cults as the teachings of Flammarion on Astronomy are superior to the prattling of a parrot, or the quack of a duck, or the braying of an ass. Catholicism, when placed beside it, dwindles into a sapient dwarf, and Islamism into insignificance.

The Godless and Devilless Club leads in all that is grand, beautiful, holy and sublime. It has no God to love, no Devil to hate, hence it can love humanity supremely and hate wrong-doing in all of its various departments without concentrating the same on an imaginary being.

The great advantage that will be derived from the existence and energetic action of the Godless and Devilless Club will certainly prove an inestimable boon to the world, and millions will rise up eventually and bless it.

Just think of the extreme absurdity of two chaplains in opposing armies praying for victory against each other. For instance, name the God of the Boers, Jimmy God, and the God of the English, Benny God, in order to distinguish them from each other. Then take the God of the Mohammedan and call it Allah God, and that of the Chinese, Josh God, and you have the two so named that you can distinguish them, and at the same time make the scheme appear supremely ridiculous.

The world has been almost ruined with too much God and too much Devil and too little common sense. To believe in the existence of a God is certainly a waste of intrinsic energy, while to believe in the existence of the Devil is decidedly foolish.

The world can not be fully redeemed until the love bestowed upon imaginary Gods is concentrated on suffering humanity—those suffering from hunger, destitution and sickness. A beautiful incident occurred at the last meeting of the Godless and Devilless Club. An old man, tottering on the verge of the grave, had been furnished a home by one of the members, and subsequently elected an honorary member of the club. Last Thursday evening he came to the club as usual, leaning on his staff. He had seen happy days; he had had many years of prosperity; he had a loving wife and children, but all had succumbed to the yellow fever scourge, and he was left alone—disconsolate. Soon reverses came, and he was left penniless, and after years of unfortunate struggle, he drifted to the embraces of the Godless and Devilless Club in Chicago, signing his name as Geo. B. Hastings.

Mr. Hastings, now old, decrepit, and careworn, was gradually nearing the last depot—the grave, yet he was extremely cheerful, notwithstanding the trying ordeal through which he had passed. His heart was extremely sympathetic, and his soul buoyant with those sublime emotions that rendered the Garden of his Soul an attractive place for the angels of heaven to reflect on sublunary scenes. He had prayed in the South, at his own home in Memphis, Tenn., for the recovery of his dear wife and children. His petition to the Ruler of the Universe was solemnly pathetic; every word he uttered went forth with tear-stains upon it, and as they ascended heavenward, they seemed to have impressed upon them the groans and anguish of an agonized soul, and if a God had heard them and even if he possessed a heart of stone, they would have caused a sympathetic chord in his nature to vibrate tenderly. He prayed and prayed for his wife and two children, yet his prayers only met a mocking response. It was summer time. The atmosphere was the fount into which flowers, vines and shrubbery poured their own distilled perfumes to gladden the senses and homes of mortals, yet connected therewith were the germs of yellow fever, cold, devilish, malignant, hateful, affording a strange contrast with the summer's tropical beauties, and gradually destroying the precious lives of his dear wife and children. Alas! his prayer was futile—the yellow fever germs preyed upon their victims until the deadly work was accomplished.

He gazed upon his dead wife and children, his sadness too deep for utterance, and he then resolved on a new deal. The fruits of his prayer were before him. The pestilential breath of yellow fever germs—"God's germs" he said they were—"like demon's had devastated and rendered desolate the home circle." His voice had ceased to be tremulous with those divine emotions of affection that had sent a hallowed baptismal influence on those he loved, and his eyes were as a desert—no tears there. His features seemed no longer vibrant with love, but were aglow with something akin to maniacal firmness, that, like a storm-cloud, betokened a change in his nature. There seemed to be a war of thoughts in his mind—some towards a God; others turning from him because the yellow fever germs were the objects of his creation, and as he sadly thought and thought, and philosophized, he looked upon God—he could not help doing so—as responsible for the death of his wife and children. "Yes," he said, "God killed them;" "God murdered them!" Rising from his seat, he continued: "I have walked with God, if one all my life, and here is the ruin of a once happy home! There is my darling wife! There on the cot are my two idolized children. They are full of God's yellow fever germs, still eating their bodies. Beautiful works of God, are they not? Lovely emanations from a divine source, are they? Worthy to be praised as illustrating the noble handiwork of Divine Providence, these yellow fever germs!" Then with the intensity of his emotions burning in his soul, everything became dark before him, and he fell to the floor unconscious.

In the excitement that followed, the Club adjourned, to meet in two weeks, the proceedings of which will be reported for The Progressive Thinker by the HIGH SCRIBE.

A KICK,

Administered by Another of the "Disgruntled."

In common with the many observing Spiritualists of our country, I watched with more than ordinary interest the proceedings of our recent meeting of the N. S. A., and while no important change can now be made, it is in order, perhaps, to pass an opinion upon the merits of the work accomplished, and the probable outcome thereof.

It was not to be expected, of course, that a "perfect attainment" would follow in any line of action. The interests at stake are too diversified and scattered, and the opinions we may form of the work accomplished will depend largely upon our point of observation, and knowledge of what actually occurred. Diversity of opinion is no sign of weakness, but rather evidence of life and strength.

Personally, I was inclined to favor the retention of the former officers, or most of them, another term, in order that present plans might be perfected by those familiar with the matter in hand.

Another year there should be a change—but even then it may be well to retain a portion of the present officials. But, however much we may differ upon these points, there is one upon which we will all agree, or if we do not now, we will in time to come, viz., that in selecting a point so far east for the next convention, a most serious mistake has been made, and unless corrected, so far as the National officers can do so, the results will work a permanent injury to the N. S. A., and what is of vastly more importance, a great hindrance to the cause it represents. Why so egregious a blunder could have been made by the delegates to the recent convention is beyond my comprehension. What would our eastern friends think, or how would they feel, had the western delegates, had they happened to have held a majority of the votes cast, taken the convention to Los Angeles, Cal., San Francisco, or even Seattle, thus compelling eastern delegates to cross the entire continent in order to obtain a hearing?

Washington, D. C., was too far east, and to move to the extreme northeast, looks like a desire to narrow, rather than to broaden the scope of the N. S. A. Allow me to suggest that the Bermuda Islands are not very far from our eastern coast; and then there is Halifax, Nova Scotia. Shall we all "go to Halifax" next year?

I can think of but one parallel, and that is found in our national halls of legislation, where so many of our Congressmen are to be found who have never been west of Chicago, and "govern themselves accordingly." I am in no sense prejudiced against the east. Boston was my former home, but if the N. S. A. is to become national in its character, as its name implies, and as we sincerely hope it may, it must at once recognize the fact that there are thousands of our people west of the Mississippi river. It may be true that a majority of the delegates were from New England, and that the state organizations doing the most effective work are east; and this will continue to be the case, to the end of time, as long as the present policy is in vogue.

In this portion of the vineyard we do not care to deal in proxies. We want an active, living representation and must have it. We are accustomed to long distances, and don't mind a little trip of 2,500 miles to Chicago, Milwaukee, or St. Louis; but when you insist on a trip to New England, we are of the opinion that you don't want us with you overly much. We had rather use the funds in establishing libraries.

Now the National officers may be able, the coming year, to do something towards counteracting this evidently mistaken action; and if, another year, the convention is not called to some more central point (which I sincerely hope will be done), I very sincerely hope a very "unanimous kick" will be registered by the Spiritualists west of the Mississippi. In closing, allow me to call attention to the cogent advice to the young man, needing a change, and say to the N. S. A., "Go west, young man; go west."

R. F. LITTLE.
Seattle, Wash.

Man's Aural Self.

By Charles Dawbarn, of California.

CHAPTER ELEVEN.

Human Immortality.

The writer has been spending his customary hour sitting in the evening silence in the quietude of his own chamber. Throughout his physical form all is harmony. Not an echo reaches brain from any organ demanding attention. The outer world is making no sign, and he realizes that vibrations from his inner center are proclaiming that his manhood far outreaches mortal form. At such an hour, and amid such conditions, Ego pulsates thoughts from his inner life that seek interpretation from Homo as they fall gently on his mortal brain. The training of his childhood never taught him their meaning, so this voice from the silence must find slow interpretation from repeated experiences and mutual contact.

Nothing consciously moves upon the surface, yet intelligence is in activity, pulsating from center to center, and flashing from the inner life. Much of it is, alas! but echo from an unlearned speech; yet ever and anon the rhythm is translatable into thought of earth life. Thus the writer realizes that, for the hour, he is in contact with his inner self, and realizing his own immortality. Not the immortality of mortal form, as vainly sought by beguiled children of earth, but the immortality of Ego, whose destruction would mean that Cosmos was dissolving into nothingness. So there is energy, infinitely tremulous, impressing itself at this hour upon mortal center. That silence in mortal form should permit a voice from the inner center is a revelation of deep import to humanity. It tells a tale, and asserts a truth that man has been long seeking in other channels. Homo has never believed that his passing form was the whole of him. But ignorant of his own inner center, its voice occasionally breaking upon a sensitive ear, has been called God, or at least has been attributed to divine inspiration. He has been told that he must accept human immortality because God has said so in divine revelation. And upon his faith has upgrown a complex system of theology, wielded by priestcraft, which has shaped society to its ends.

Skepticism at last undermined much of the old faith, and threatened a retreat to a mere belief in the sensuous life of mortal manhood, and a denial of a future. Ere the battle was won there appeared the cloudy and confused returns of spirit Homo, called Modern Spiritualism, with just enough of light to demonstrate that Homo was still alive; but with that ray of light came a dark mixture of contradictions, limitations, and self deceptions that for the most part destroyed its value to humanity.

Man lived; but where and how? Answers to the right; answers to the left; answers from above; answers from below; amidst terrible confusion and contradiction by one spirit of the most solemn teachings of another.

Science demands the repetition of phenomena in another laboratory, and with different instruments. Applying this universal rule we call upon the returning spirit to tell his tale through another instrument, and to a different audience. The result is, too often, a general contradiction of his previous teachings. The celebrated guides of the late Stainton Moses, after satisfactory identification through the renowned Mrs. Piper, are preaching entirely new doctrines from old texts. Once again the existence of the inner manhood pertaining to every mortal Homo must be the key to the mystery. Let us learn the lesson.

Homo the mortal represents but one center of every rounded manhood. Ego may be the presiding intelligence in Homo's brain, but away yonder, out in the aura, is a grander center, where Ego reigns with powers hitherto unknown to mortal man. Still Ego is but a single unit, whose powers must blend with those of other units ere creative energy can be developed. But Egos come, and Egos go. They gather their experience and depart, as the physiologist has long proved to the student of mortal form. That means that Homo is only a blended nation of units. All his experiences are national, or we may say personal, but never individual. His memories are all civic; and his actions are for weal or woe to the united body, and not to the individual citizen. As a nation Homo holds other nations to responsibility. He cannot do otherwise, for the Ego unit eludes him every time. It is London warring against Paris; or Berlin with New York. As centers they rise and fall; as individuals their units simply scatter. Such is mortal manhood. That of the aura must be precisely the same, but amidst very different conditions. For the aura is but a continued blending of the units that were in mortal form, each with its own independent energy, substance and intelligence. The units will come and go, precisely as with lesser Ego. It is an aural Homo, whose presiding Ego of to-day may be seeking experiences elsewhere in Cosmos to-morrow.

It is hard to realize that the only affections and experiences men can realize, at least in earth life, are those of form. It is form that we love, and with whom we hold our dearest associations. The memories of form are necessarily civic or national, and never those of Ego, whose stay was probably, at most, but a few months or years. Therefore it does not follow that, because Homo has an aural existence, the same Ego shall be director at each center at the same time. That aural manifestation of intelligence and energy is as much a complete personality as that contained in the mortal form. Its intelligence and energy working together in substance evolve mind. Whether it has a brain, or, like form in lower and higher life, knows without reason, we may not discover in earth life. But when we proceed to make closer comparison we observe that mortal form, with all its energies, disintegrates. It dissolves; disappears. As a nationality it is gone. A question then demands prompt answer. Who has its records which we call its memories?

We have discovered that Nature does not keep cumbrous folios in form that sooner or later will be deserted by fleeing units. Every sensation is itself a record of intelligence, acting upon substance by energy, which produces certain vibrations. That is the record—the only record. Repeat the vibration and you have the memory, apparently through eternity. If the nationality were limited to mortal form that would practically be the philosophy of its entire experiences. But aura must now be taken into account. Aura is receiving impressions from mortal mind at every instant. We see a stranger to whom we have never been introduced. We have never even taken him by the hand, yet his aura, coming in contact with ours, tells the tale of his form life to our form life. Brain contacts with brain through aura. We like and dislike, trust and distrust, without any personal visible contact. We all know that some mortal forms are so sensitive that their personality can reach out into facts, and even names, supposed to be hidden in the most sacred privacy of human life. We certainly need no greater proof that mortal brain is expressing Homo's daily experience out into aura, at least so far as aura can repeat and record its vibrations.

It has never occurred to science to ask the whither of the outpassing unit. That it leaves the mortal form of Homo is the tale of physiology. But where does it go? We see now that it travels inward into the invisible aura. It is real as ever, but vibrating amid conditions impossible to normal sense. And each of the arriving units will bring his own experience, and not that of his fellows. Repeat the vibrations and yonder unit may tell you of heart life. Another and another can echo experiences of various organs within the mortal form. Others, infused with greater intelligence, are bearers of despatches from mortal brain center inward. They have recorded much of national experience as well as that of their own, because such was the province of brain. At the inner center units blend once again into a brain, or its equivalent, capable of directing the energies and intelligence of the aural form.

Aura thus represents the mortal man and something more. Its present individual experiences with other aural forms are necessarily as real as those of Homo mortal with his brother man.

Now we want to mark a distinction in order that we may comprehend a difference. Ego unit is an individual, immortal and eternal in his own right. When unit blends with unit we call the resulting form a personality. This personality is a very different conception from that of individuality, which, we contend, is an attribute of the unit, and not of the form. We know that mortal form is a personality that cannot last longer than its units work harmoniously together. Exactly the same law must apply to aura. It is form, although it is not in shape of mortal Homo. It is composed of units that have experienced mortal life, and are now passing inwards to work under supervision of Ego's grander center. Somewhat of mortal memories are thus carried to and recorded in the inner life, but they are of little moment, like the records of childhood to the developed man. That aura exists after mortal form disappears has gained scientific recognition, under the name of spirit return. Homo in his mortal form disappears. In his own aura he remains as a demonstrated fact. One center disappears, the other remains. The further outreaching of Homo into new and yet more interior centers we leave for future examination. But we find ourselves asking what has become of the experiences of Homo the mortal after he has lost his form? How far is it possible for aural Homo as a nationality to make connection with nationalities still in mortal life?

We here perceive that any such intercourse will still be that of one nation with another, even though one shall be intangible to its fellow. The advanced thinker has been accustomed to realize in the light of spirit experiences that Spirit George Washington and mortal Queen Victoria might possibly make connection. But his thought has been of the immortal President and the mortal Queen as two eternal Egos living amidst different and still physical conditions. When he once realizes that Ego of to-day, in any form, may have gone to-morrow, he has a different problem facing him.

Suppose England were suddenly submerged and to disappear as a factor in mortal life. Could the United States still find means to exchange the old greetings, and recall the old memories, without awakening to life any of the old statesmen who had played the part of citizens deeply interested in their country's welfare? Herein we have a phase of spirit return exactly parallel to that of Homo spirit striving to open communication with Homo mortal. We must force ourselves to realize that spirit return is always a greeting from one nationality to another, and never from Ego to Ego. Ego will be mouthpiece in either case for a passing hour, but his tale of unit life and experience remains perforce untold. It is the experiences of form he is seeking, and therefore the experiences of form are all he brings, whether it be that of the mortal or that of the spirit. It will thus be seen that our present task demands a closer analysis of aura than we have yet attempted.

(To be Continued.)

HYPNOTISM

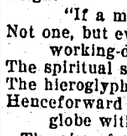
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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

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LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

STARNOS.

By Dr. Della E. Davis. A rosary of pearls, culled from the works of Andrew Jackson Davis. Intended for the light and solace of every sorrowing and stricken heart. Price 50 cents. For sale at this office.

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By George N. Miller. Dealing with the population question. Paper, 25 cents. For sale at this office.

Discovery of a Lost Trail

BY CHARLES B. NEWCOMB,

Author of "All's Right with the World." Cloth 270 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by this wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail"

is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.50. For sale at this office.

INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that, they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

The Philadelphia Inquirer has the following from Connellsville, Pa.: "Paul Zincho, a Slav, last night walked from the second-story window of his home in his sleep, and the twenty-foot fall caused his death. Before dying Zincho said he had a pleasant dream of taking a walk through a delightful park, when the thud of falling awakened him."

D. W. Hull, president of the State Spiritualist Association of Kansas, is arranging a series of appointments in the Eastern part of Kansas, including Beloit, Cawker City, Neodesha, and Kansas City, Mo., and would like to correspond with reference to lecturing and organizing local societies in other localities in Eastern Kansas. Address him at Norton, Kansas.

S. A. Wynkoop speaks favorably of the work of Josephine Ropp in and near Kirklin, Ind. She is a trumpet medium. Bright Star, a little Indian girl, speaks independent from the trumpet.

The papers condemn M. de Lanssan, the French minister of marine, Paris, France, for his order abolishing compulsory attendance at mass on men-of-war. Some time ago M. de Lanssan forbade the draping of naval flags with crepe on Good Friday. His action, however, fills the radicals, socialists, and anti-clericals with joy.

The Cleveland (Ohio) Press has the following from Marion, Ohio: "Engineer John Schindler, who runs an Erie train between Huntington, Ind., and this city, had orders, Friday night, to meet a freight train at Westminster and let it pass him there. He was hurrying to be on time, knowing that if he was a moment late a collision might occur. Just before he reached the switch he slowed down to let a brakeman go ahead and throw the switch. He was impatient, for around a turn, off in the distance, he could see the glare of the headlight on the freight train. As he was chafing at the deliberation of the brakeman, he says he suddenly heard the sound of the switch being turned, looked ahead, and saw that the track was clear for him to move upon the siding. He says no man turned it, and he thinks it was a kind-hearted spook. He ran his train onto the siding and the freight dashed past."

Mr. Bitters, in his paper, Rochester, Ind., says: "So few people seem to be familiar with the life of Joan of Arc, partly because the schools do not teach that part of the history of France and the ministry do not refer to her because of the mysterious work she accomplished. Rev. Mr. Moore, in his discourse last night, proved that had it not been for the generalship of this peasant girl, by which she commanded the entire French army and defeated the British in every battle, America could not have been assisted by the Republic of France and Gen. Lafayette, and without their assistance America could not have gained her independence."

Mrs. Lucy L. Meikel writes as follows of the death of her mother, at Shelbyville, Ind.: "She was a lover of her weekly paper, The Progressive Thinker, and also of her religion. She was a Spiritualist from start to finish. While my heart is sad in her absence, my grief is not deep like others who do not understand death as we Spiritualists do. It is only a birth into a new, better and higher life, and I know, if I give my dear parents and child a chance to return to me in spirit, they will do so."

The Chicago Chronicle says: "Rudolph Votava, 16 years old, paid a fortune teller 50 cents to reveal his future to him. Rudolph was told that he would be arrested within a few hours and sent to prison for five years. Rudolph did not believe all that was told him, but to his surprise, Detectives Alex and Walsh met him on Twenty-second street Sunday evening and Rudolph discovered that the predictions made by the clairvoyant had come true. The boy was taken to the Canalport avenue station and locked up. A month ago he escaped from the Desplaines street police station, where he was under arrest on charges of having stolen brass. The lad is now accused of having broken into the plumbing shop of George Eck, 220 Archer avenue, in company with Emil Benus and Thomas Tetik. Plumbing supplies and other goods to the value of $200 were stolen. It is said the boys admit their guilt."

The Indianapolis (Ind.) News has the following from Anderson, Ind.: "A suit directed by the estate of the late Mrs. Amelia Colby-Luther, of Muncie, against Mrs. Lydia Marks, of Muncie, has been filed in the Madison Circuit Court, on a change of venue from the Delaware Circuit Court. The suit is to recover or set aside a deed said to have been executed by the late Mrs. Luther in favor of Mrs. Marks. It is alleged in the complaint that Mrs. Marks, representing herself as a Spiritualist medium, had undue influence over Mrs. Luther, who for several years was one of the most prominent members of the Indiana Association of Spiritualists. Mrs. Luther owned considerable residence property in Muncie. It is also alleged that Mrs. Luther was living with her daughter, Mrs. Ollie Powell, of Muncie, when Mrs. Marks claimed that a spirit came and advised her to notify Mrs. Luther that she should change her place of residence, and suggested that she live with Mrs. Marks, the medium. The spirit was said to be known as 'Naomi,' and had control over Mrs. Luther, who went to the home of Mrs. Marks, gave her a deed to her property and died. Prior to her residence in Muncie, Mrs. Luther lived, for several years, at Crown Point. The suit is one that will involve the Indiana Association of Spiritualists as a witness. Mrs. Luther's cottage at the camp has been designated as the Luther Memorial, and is in the charge and keeping of the Ladies' Auxiliary of the State Association of Spiritualists."

L. Murphy writes: "A large and appreciative audience listened to a lecture by Dr. P. M. Harmon in the Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue, Sunday evening, November 10. The Doctor gave a fine talk, and many said, 'Well, that surely is true Spiritualism.' When learned men talk that way, who would not be interested? His lecture was excellent. Come and hear him. Spirit messages by H. F. Coates were well received. Conference at 3 p. m.; lectures at 8 p. m."

The Baltimore (Md.) World has the following from Ettricks, Va.: "The mysterious murder of Watchman W. T. Westmoreland, at the Pocahontas Cotton Mills here, is still being investigated, and has recently been invested with deeper interest because of the connection of supernatural incidents and the consultation of an occult science to discover the assassins. Westmoreland was foully murdered in the dark while on duty at the Pocahontas Mills a year ago the 13th of October. The friends of their victim still have hope of the apprehension of the murderers. This hope has been brightly rekindled from an unexpected source and in an unusual way. This encouragement is due to dreams, which are very remarkable to say the least. Two different persons living in that immediate neighborhood have, at various times, dreamed of seeing Mr. Westmoreland on the identical spot where he was killed and talked with him about the shooting, and to each one he said there were four persons who lived in Petersburg implicated in the murder, though only one did the fatal firing. Some of Mr. Westmoreland's relatives, it is reported, have consulted a clairvoyant, who said there were four of the murderers, and fully described each."

Wm. Munt, of 92 High street, Brookline, Mass., sends the following: "I would like you to publish a receipt for piles, and that is: White flour in a flat tin pan, and put in the oven until it is a dark brown. Use as a powder for bleeding piles and those that protrude. You will find in the course of a week they will be dried up and back in their place. It is better than all the salves in the market, and yet so simple and harmless. I hope some sufferer may be benefitted by it. I was told of it by a colored gentleman, and it beats them all."

A correspondent writes: "The Brotherhood of Light lodges forming Jehovih's kingdom on earth, appoint EsDay, (March 31, 1848) as the day when the angels of heaven were made known to mortals, and they are commanded (see Oahspe, chap. xvi, page 10), 'to remember this day and keep it holy to the end of the world, for, without books, and without argument, I have proven unto you the continued life of man.' These brotherhoods are found in Chicago, Detroit and other places, and new lodges are being formed. The 'Missing Link in Modern Spiritualism,' now offered from the office of The Progressive Thinker for one dollar per copy, is a complete history of the beginning of the converse of the living with the dead in this country. Do not fail to secure a copy while they last."

Henry H. Warner, lecturer and medium, will serve the Church of the Soul of South Bend, Ind., during November and December, and is open for week evening engagements in vicinity. His address is 515 South Michigan street, South Bend, Ind. The Church of the Soul is chartered by the N. S. A., and is doing good work. They have moved into a new hall in the Torpp block on South Main street, directly opposite the postoffice and the congregations are rapidly increasing in numbers. Mr. Warner's lectures are good and the general comment by the secular press is very favorable.

S. A. Chapman writes: "Mrs. Sarah E. Bromwell, 3310½ Rhodes avenue, president of the National Sunlight Center Club, entertained with a musical and grab bag party for the benefit of same. The president called the meeting to order, and it was requested by the executive board that action should be taken to build an Institute, and a committee was appointed to prepare specifications and drawings for same. Mrs. Bromwell headed the list with five thousand dollars, payable when twenty thousand additional is secured. Seventeen new members were added to the roll of membership. The meeting adjourned to December 12, with best wishes for the success of the Institute. Its objects are Social, Educational, Charitable, Patriotic and Religious."

Mrs. Thos. Barker writes from Bondville, Ill.: "I have been a reader of your valuable paper only six months, and I want to say that it has proved to me a wonderful educator on the subject of immortality. It has helped me in searching for and finding truths, spirit return and communion. I know not what good spirits brought Mrs. Georgia Gladys Cooley to me with The Progressive Thinker, but I wish to return their kindness by sending it to a number of friends."

Mrs. Lizzie F. Baker writes from Baker's Corners, Ind.: "We have for a week past had with us Mrs. Maggie Vestal, of Chesterfield, Ind., a medium for trumpet and independent voices, and who gives light or dark seances as preferred. She has given good satisfaction generally, converting several persons to the beautiful truths of Spiritualism. We have taken The Progressive Thinker for a number of years and think it a grand, good exponent of Spiritualism, as in perusing its columns, we are brought in touch with the various bright lights along the line of

When writing for this paper use a pen or typewriter.

work for truth and the uplifting of mortals to a higher plane of life. I have all the eight premium books, which I greatly prize."

Correspondent writes: "The Psychical Research Society held its usual meeting at Lakeside Hall, corner Indiana avenue and 31st street, Sunday. The afternoon was devoted to conference, where all interested in Spiritualism participated. Dr. Freedman, the Australian healer, made a few remarks on 'The Needs of the Hour,' and by request he sang 'Only a Thin Veil Between Us.' There is a good outlook for this society on account of the free Healing. All attending these meetings will receive a free copy of The Progressive Thinker."

D. V. Emmons writes: "Mrs. Marian Carpenter, of Detroit, Mich., and E. E. Carpenter gave us a lecture and tests at Galesburg, Mich., the 8th. She spoke nearly one hour and held the large audience spellbound. The tests were many, both by Mrs. Carpenter and husband, giving full names, dates and many other incidents connected with those from the other side of life."

Mrs. Dr. Edwards writes from Minneapolis, Minn.: "I shall remain in Minneapolis all winter. When I came here in August I only intended remaining a few weeks. I commenced holding meetings every Sunday afternoon and evening at the A. O. U. W. Hall. They were well attended. People here are much interested in Spiritualism. I now hold meetings Sunday, Tuesday and Thursday evenings and circles for phenomena Friday evenings. These are all well attended, and with readings and slate writings during the day I have been very busy. The people seem to be especially interested in slate-writing phenomena. At the Hall the slates are usually about 12 in number, and have been passed around to the audience for inspection, and then placed on top of the table, the medium not touching them, merely holding her hands above them. On several occasions when opened, on every slate was a message, with the name of the recipient; also the names in full in most instances, of the ascended loved ones. All interested in spirit communion are cordially invited to the meetings. The philosophy and phenomena of Spiritualism are demonstrated, and the continuity of life in the beyond proven. My address is No. 6 South 13th street."

Carrie F. Weatherford writes from San Antonio, Texas: "I have lectured for two Sundays for the Spiritualists of tree-embowered, quaint old San Antonio. The interest here is poor owing to previous malfeasance of workers who should have been true. As is usual a few Spiritualists stand at the wheel and many others, though their lives are lightened by the truth which Spiritualism brings, remain on the outside sharing none of the burdens. A wonderful case of development here is that of W. H. Vanriper. For sixteen years this gentleman has held positions of public trust and then in the midst of a busy life his hands began to bring health to others. Insanity and obsession, those terrors of the medical profession, yield to his treatments like magic. Another wonderful development here is of Mrs. Maggie Olive Jordan. One year ago she knew little of these truths and nothing whatever of any phase of journalism. To-day she is the author of three chaste volumes which have had no trouble in finding publishers in London and New York. Not even a college graduate, a young woman and utterly without experience, she yet has achieved, under the inspiration of her spirit guides a most remarkable success, and 'God's Smiles and a Glimpse Into His Face,' 'Ways of the World,' and 'Beautiful Thoughts' are each well worth the attention of readers. I go from here to Galveston for a few weeks."

Thos. Locke, president, writes encouragingly from Philadelphia, Pa.: "The Philadelphia Spiritualists Society commenced its meetings on the first Sunday in September, with Mrs. Minnie Brown, one of our members. She occupied the platform the entire month to the satisfaction of all who attended the services. Her spirit descriptions were so convincing and accurate that they brought joy and hope to many sorrowing souls, and were instrumental in increasing our audiences at each service. We take great pleasure in recommending her to any society that may need her. For the month of October we were especially favored in having that wonderful psychic, Mrs. May S. Pepper, of Providence, Rhode Island. I am proud to say that it was one of the most successful months that we have ever enjoyed. During her entire engagement the hall was crowded to overflowing and hundreds were turned away for want of room to accommodate them. She attracted a large number of strangers who had never attended a spiritual meeting, and gave many of them such convincing proof of immortality and a continuity of life that they have since connected themselves with our society. We have with us this month Mr. Geo. W. Kates and his good wife. They are doing a grand work for the cause and too much cannot be said in their praise. There has never been a time in the history of our society when the people have manifested so much interest in Spiritualism as at present. I am pleased to notice that our audiences are made up of some of the most intelligent people in the city who are anxious to learn more about our grand philosophy. I feel very much encouraged at the outlook of Spiritualism for the future. I know that some of our workers take a pessimistic view of the matter, but I think that the difficulty is owing largely to bad management in our local societies. I feel that in the near future we shall see the good effects of a National organization. Then let us work to bring about that result."

E. W. Sprague and wife, missionaries for the N. S. A., are now at work in Ohio and Indiana. They are meeting with splendid success. Parties wishing their services as speakers and platform test mediums and wishing to organize societies for the study and advancement of the truths of Spiritualism, should write them at once. Parties in Ohio, please address Alliance, Ohio. People from elsewhere, address Rochester, Ind. Their home address is 618 Newland avenue, Jamestown, N. Y. Mail will be forwarded to them from any of these places.

J. A. Parr writes approvingly of the good work done by Harry J. Moore at Frankfort, Ind. He says: "As Mr. Moore has no Sundays open for engagements, we shall try and arrange a series of meetings to take place the last week of November. Surely such lectures as Mr. Moore is capable of delivering will command the attention and respect of the public. Mrs. Alice Gehring is still with us and by her work and also that of Mr. Jessup we have been able to count about five hundred Spiritualists in and about Frankfort."

Hatfield Pettibone writes: "I am located for the present at 2011 Pine street, St. Louis, Mo. I am fast recovering my health, and I trust before many days to have the use of my hands. I know my friends will be glad to hear of my progress."

Correspondent writes from Indianapolis, that over 400 were out to the evening service Sunday, Nov. 10, to listen to the discourse by Rev. J. O. M. Hewitt, and tests by Miss Kopp. The house was packed and people were standing in the halls that lead to the audience room, and many went away because they could not get in.

Edwin Wilder writes as follows to Andrew B. Spinney, M. D.: "I wish to thank you for your contribution to the Prayer Symposium, your plea for the medium, although uneducated, who in the early days accomplished much for our cause and for the phenomena, without which we should have no cause and no need or demand for the pulpiteer or platform speaker. Where would astronomy be without the stars? Geology without the earth's phenomena? Our weather bureau, without wind and storm? The liberal pulpits in our country can do preaching enough. It is the evidence of the continuity of life that thinking people want; evidence of immortality and its attendant manifestations is that for which the world hungers. Why not push Mr. Francis for a symposium by the same contributors, on Phenomena, Its Place and Value? I think our talking would-be leaders need a call down and shown their place. They, in my opinion, have done more to give a quietus and bring coma into our societies than all things else. All good and true things have been, and ever will be counterfeited. No one cares to counterfeit a thing without value. Please hit again, and hit hard, in the same place."

Correspondent writes: "Dr. Louis Schlesinger is in Arkansas City, Kans., exciting a great deal of interest with his tests."

A. Markley writes from Topeka, Kansas: "I desire to say through the columns of The Progressive Thinker, that Spiritualism is not dead in Topeka, Kansas. The Church of Spiritualism is moving along with Emma Chaland as president, and Laura B. Payne as speaker. Mrs. Payne is developing as a platform speaker, and is in demand at a number of places, not only in Kansas but in Missouri, Iowa and Nebraska. She had a call by a society in or near Boston. She spoke at six or eight camp-meetings during the past season. This is the home of Mrs. L. A. Mabee, a forcible speaker. She, too, has been busily engaged in the work all summer and fall; is home now taking a needed rest. Inez Wagner, of our city, has done a grand work through her different phases of mediumship. Her trumpet seances are of a superior order and very satisfactory."

Correspondent writes: "A. A. Shelby, the well-known test and materializing medium, would like a few more engagements in Eastern and Western Pennsylvania. Terms reasonable. Address him at No. 103 East 6th street, Wilmington, Del."

A CALL

For the Annual Executive Meeting of the Illinois Equal Suffrage Association.

Believing that "Governments derive their just powers from the consent of the governed," and, that it is our sacred duty to aid in securing "the blessings of life, liberty and the pursuit of happiness" for all (which blessings inhere in the basic principles of equality of opportunity and an inclusive humanitarianism) members of the Illinois Equal Suffrage Association are hereby called to convene in executive session for the discussion of plans for effective action for the promotion of such principles.

The growing sentiment in favor of the enfranchisement of women citizens of the United States, resultant from the marked decrease of crime in the four states where equality of civil right and responsibilities have been secured by women, (notably in Wyoming) is manifest in the special suffrage departments of many organizations, and a special feature of this session will be reports from such co-workers.

Members, resident in remote parts of the state who may be unable to attend this executive session in person, are urged to send written replies to and suggestions upon the following questions:

1. Are the citizens of Illinois, resident in your district, ready to work for the election of representatives to our next Legislature who will agree to take action as to woman's constitutional right to vote for Presidential electors, or in relation to some other form of woman suffrage?

2. Are the people of your district ready to petition for a "Child and Home" department in our Government, through whose agency the constitutions of child labor, the sanitary and other interests of home, may properly be made subjects for the consideration of the Federal Cabinet, the holder of such portfolio to be a woman.

3. How can we co-operate with the teachers in our public schools, in securing the instruction of all children concerning the foundation principles of justice, mercy, truth and love. And how can we best unite with the patriotic citizens who are asking for the use of our public school buildings, when not needed for school purposes, as centers of instruction for the people?

Public sessions, to which all friends are cordially invited, will be held Friday, December 6, 1901, at 2 p. m. and 8 p. m., in the parlors of the Woman's Club, Evanston, Ill. Executive session, Saturday, December 7, at 10 a. m., 1412 Judson avenue.

Among the speakers will be Rev. and Mrs. H. W. Thomas, Rev. Olympia Brown, Mrs. Catharine Waugh McCulloch, Mr. C. O. Boring, and others.

ELIZABETH M. B. HARBERT, President.
S. GRACE NICHOLS, Sec'y.

In the World Celestial.

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times etherealized, materialized, and through trance mediums, has him put into a hypnotic trance by spirit scientists, and held in that condition for ten days, which time he spends with her in the Celestial Sphere, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., President of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful love romance of two worlds.

It is printed in elegant style, bound in cloth and gold, and has full page portrait of the angel heroine from a spirit painting, a most lovely picture. Price, $1.00. Sent postpaid on receipt of price. Address the author, Dr. T. A. Bland, 161 South Hoyne avenue, Chicago, Ill.

COR.

FREE EXPRESSION.

An Honest Opinion on the Subject of Trickery.

The subject of fraud mediumship is touched upon now and then by our press and platform, but it is usually handled carefully and with gloves on lest the party expressing himself get the name of being a "fraud hunter."

To earn for yourself this name in the ranks of Spiritualism is an awful thing, since all the mediums and mediums' friends in the world will turn against you and that would be a terrible catastrophe.

Now, just why the genuine mediums should object to having the frauds exposed is something I can't understand nor do I believe it is true that they do. It is reasonable to suppose that in this as in everything else only the guilty dodge when the missile of condemnation is hurled.

The atmosphere has been somewhat blue in this place for the past two or three weeks, because the writer discovered fraud in the work of a certain medium and told her about it.

I did not go to others and talk, but told her what I had seen and begged her to keep her work free from deception in every respect. She got angry, told her mediumistic friends about it, denounced me as a fraud hunter and a spy for the N. S. A. (by the way, the frauds hate the N. S. A.), said they would down me and that I would be sorry I ever expressed such a thought. The news seems to have been speedily telegraphed from medium to medium in and around this place as soon as danger was sensed and word has gone round to beware of a certain individual, viz., Laura B. Payne, as she is a "fraud hunter."

Of course in their attempt to shield themselves they are fast hurling epithets and accusations of envy, jealousy, etc., as if any one would be envious of ignorance and fraud.

The danger signal has been sounded and the whole camp is up in arms. So far as my being a fraud hunter is concerned, I have never looked for it, even being, I think now, too credulous as to what was given me as spiritual phenomena, and it was by accident that I discovered fraud in this case, but having seen what I was sure was the most brazen fraud, I watched subsequently to be sure I had not been mistaken. I know I am not, and have said nothing to take back.

Every excuse is made for those who practice fraud, and it is said that once in a while even the best mediums will mix in a little deception with their demonstrations. This may be true but when a medium is fraudulent a part of the time one never knows where the fraud leaves off and the genuine begins. If any one thinks, as has been told, that my motive in watching was other than good, they simply do not know me, that is all.

I am satisfied of the truth of any statements I have made in regard to the circumstances referred to, but am not trying to convince anyone else of the fact. But I have this to say: I will not shield fraud, especially fraud in the fair name of Spiritualism, though the whole world turn against me. Furthermore, if the majority of Spiritualists are going to close their eyes and refuse to see fraud, or when they do see it keep quiet and let it go on, it is only a matter of a few years until Spiritualism will be a synonym for fraud and cunning.

The holy temple of the Highest will be turned into a place of money grabbers and merchandise, while from the altar of the blessed sanctuary of spirit communion will rise not the sweet incense of purity and love, but the stench of lies and deceit.

The proven facts of Spiritualism can never be controverted, and it as a truth must ever exist, but it will be perpetuated under other names than that of Spiritualism if under this name all sorts of fraud are allowed to be carried on.

Truly may it be said they have desecrated the temple of Spiritualism and "turned it into a den of thieves." O, I loathe the thought of practicing for fame or money or for any purpose whatever, fraud in the name of our dear departed, by taking advantage of human love and credulity.

I know that to even ask that a medium sit under test conditions is in many instances sufficient to brand you as an enemy to the cause, they say (in reality only to frauds) and I know that I have already said enough in this article to condemn me, but I just place my hand in the hand Divine that always leads those to victory who are in the right and walk forth to do my duty.

I believe in the power of right to conquer wrong, and believing thus I say let come what will I shall be true to myself, true to the cause of right, and true to God (Good).

I am not afraid, and if all the frauds sailing under the fair white flag of Spiritualism, with all their attendant train of devils should assail me, I know they cannot touch me, for I stand on the mountain of right while they grovel in the dark valley of wrong.

Those who take up the subject of fraud in the ranks of Spiritualism, and stand boldly for its denunciation, may be so few that they will appear lonesome, but when to their number is added the Infinite spirit of right and the holy angels of light this feeble minority swells to a grand majority.

Spiritualism furnishes the richest field for fraud; for what will not a sorrowing mother give to hear from her child, or a husband to hear from wife, child from parent, etc? Thus the heart's deepest, purest emotions are taken advantage of for gain and notoriety.

Such mediumship is a travesty, not only on the sacred office of mediumship, but on human love and the tenderest ties that bind human hearts. It is an insult to intelligence and a malodor in the nostrils of decency and honor. It is hell vomiting its venom over humanity and turning its serpents loose to wind themselves about the unsuspecting and to madly sting those who would banish them.

I say let fraud mediumship be denounced. Let every Spiritualist press and platform proclaim against it, let the thousands of honest Spiritualists throughout the wide domain of Spiritualism raise one tremendous voice against it until it will no more dare show its fiendish face.

When Spiritualism is purged of its frauds and vampires, then will it grow strong as a cause and be enabled to maintain itself as an organization, and not until then.

I dislike to call attention to such unpleasant subjects as this, but deem it a necessity under existing conditions. I have observed fraud more times and in more places than one during my last year's work in the field, and have felt like saying what I have said here, and so have said it and await serenely my condemnation therefor.

LAURA B. PAYNE.

Topeka, Kansas.

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The Illinois State Association.

A successful meeting of enduring benefit closed here Sunday evening, the 10th inst., with a large audience present. The Illinois State Association was represented by President and Mrs. Warne, Secretary Johnson, and its resident trustee, Bro. Orrin Merritt. Friends were present from Cortland, Kirkland, Sycamore, DeKalb and Rockford. Brother Wilber Hammond of the latter place aided on the closing evening. Spirit messages by Mrs. Warne or Miss Johnson, or by both, added to the interest of each session. The first one given at the initial meeting, Saturday evening, came through Mrs. Warne to one of two gentlemenly appearing Mormon elders, who have been trying to find proselytes in this vicinity. He frankly acknowledged recognition of the personality described, and manifested genuine interest in the demonstrations. Miss Johnson made many friends by her tests, even those of us previously acquainted with her not knowing, until this meeting of her talent for public work of that kind.

The only disappointment came on Sunday morning, by the failure of two additional workers, who had been announced to arrive, but Mrs. Warne came to the rescue with a most impressive inspirational address. At its close Brother Wm. Wylde, one of our best known townsmen, allowed a Russian-speaking control to come through him. This was a revelation to some of his old friends, as only a few knew of his having such power. When he had finished, a most happy surprise awaited everyone present as Mrs. Warne, under influence, gave the English interpretation of what had just been spoken, and it was truly uplifting in character. We felt that we had, in degree, an illustration of the power of speaking in strange tongues which occurred at Pentecost, with this variation, that then the auditors heard their own languages spoken, while with us the speaker and the interpreter were total strangers to each other, and to the tongue in which the utterance came.

We were cheered by the meeting and proud of the methods of our state workers—Illinois Spiritualists of every city, town and hamlet ought to join hands with our state association, which never flinches under fire and makes so creditable a presentation of our cause Union will give us great impetus. The moral effect of general enrollment under a common banner will carry respectful attention into social, religious and legislative circles.

COR.

Genoa, Ill.

REGRETS.

You will have deep regrets for a long, long time if you miss the grand debate between Moses Hull and W. F. Jamieson, soon to begin in our columns. You may expect something rich and profound, a veritable treat to the soul in this debate. Don't depend upon borrowing from your neighbor. Subscribe for the paper yourself.

ATTRACTIONS.

One of our splendid attractions for the fall and winter in The Progressive Thinker will be the Hull-Jamieson debate. Don't miss this and live to regret it. Subscribe now.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

ASPHODEL BLOOMS.

I am now able to inform the subscribers to this long-delayed book of poems, that it will be ready by December 25. It will be beautifully bound, with six full-page, half-tone illustrations, and an elegant gift book for the holidays. The price is $1 postpaid; 75 cents to subscribers. The original announcement, that to subscribers it would be sent, with Mediumship and Its Laws, for $1 postpaid, holds good for all orders sent before December 1. I wish further to thank the numerous friends whose aid so generously given, has enabled me to publish the several works by the subscription plan, and yet more grateful am I for the fraternal words of cheer they have so freely given. It is impossible for me to write a personal response to all, but I assure them that it is not for want of desire to do so.

Student: "Studies in the Outlying Fields of Psychic Science" has been out of print for some time, but a new edition is now prepared, and those who have been disappointed in obtaining it, can now be supplied.

M. M., Doles, Ga.: Q. How was President McKinley received in the spirit world—and his condition?

A. President McKinley became by his intense concentration of thought on the great problems of state which were presented for his solution, exceedingly sensitive to the thoughts of a circle of spirits who were distinguished for their labors in earth life, and by these he was welcomed to his new life. They well knew that the catastrophe would come, and hence were prepared. Otherwise he was received as those less distinguished, by his relatives and friends. For a time he was dazed and did not comprehend; as one in a dream, so strange, so unexpected, so filled with regrets. Yet he soon awoke to a full realization, but not to go away. Heaven to him was by his wife, and will be, perhaps until she enters into his plane of life.—[A spirit message.]

Helene Johnson: Q. Is there any Christian denomination in the United States which forbids its members becoming citizens and voting? I heard this astonishing statement made, but cannot accept it.

A. It is truly astonishing, yet true. The church is the Reformed Presbyterian, an offshoot of the Presbyterian. Its members join it because of their exceeding delicacy of feeling toward God. They object to becoming citizens of this great Republic, because it does not recognize God in its Constitution. This Constitution is hence an immoral document and an insult to God Almighty, by not mentioning him as the source of authority, which it gives to the people. Hence to join this church, one must renounce allegiance to his country, and if he vote he will be at once expelled in disgrace. One of the leading churches of this kind is in Boston, but wherever located they are a blot on the fair page of the intelligence of the present. The preachers are ignorant, the members densely so. Men have a right in this free land to believe as they please; subscribe to any creed or to none, but it is an open question if they have a right to organize under a belief which, if put in practice, would as effectually destroy the government, as the most red anarchist could wish.

Marshall Dervitt: Q. Has one person the power to arouse such evil death-dealing influences against the life and property of another? If so, how is that power produced, and why, if known, can it not be averted?

A. These questions are called out by the recent story, which has been extensively published, of Dr. Fred C. Lemberger, of Louisville, Ky. He attended a child having diphtheria, and insisted in placarding the house. The mother was offended, and gave him the "black curse." He pretended not to care for this curse, yet it evidently annoyed him. He consulted a medium, and then received specifications of what the curse would be. She told him that his horse would die, his colt would die, his dogs would die, and by the ninth day he would be taken.

This all came true. The horse and colt and the dogs sickened and died, and on the evening of the ninth day, while playing cards at his club, the Doctor fell dead from heart failure.

The power of suggestion fully accounts for the death of the doctor. Naturally, superstitious, the vehemence with which the woman pronounced her curse and the apparent confirmation by the death of his animals led directly to to fulfilling of the prophecy.

There can be no "spell" or "curse" that will simply as an influence affect animals. If this be admitted, we at once go back to the reign of witchcraft and the black art, and are lost in delusive fog. We leave reason and science behind, and acknowledge that there are irresponsible forces which may at any time, directed by our enemies, blast and ruin. The history of all such cases shows that the "curse" was followed by active means to bring its accomplishment. Prophecy usually works its own fulfilling. Hence it is that courts of law look with suspicion on those who predict disaster, especially to enemies, holding that if fulfilled it is circumstantial evidence of the guilt of the predicter.

In the case under consideration the report of the newspapers is by no means clear, and the relation between the woman who pronounced the curse and the medium is not stated. At any event the prediction of the medium was widely published, and possibly suggested to the woman the means for revenge.

However, if we are to explain a mysterious occurrence we are bound by the fundamental rules of correct reasoning, to first apply the causes nearest at hand, and only call in the more remote when we find these inadequate. In other words, we must take physical means before spiritual; the known before the less demonstrable. Hence to my understanding the case of Dr. Lemberger does not require "evil influences," or "spells," cast by vindictive hate, but rather an unscrupulous, revengeful person.

E. L. A., Washington, D. C.: Q. Will, as has been advocated, fasting help a person to gain weight and in improving the health physically and mentally?

A. Fasting always reduces the weight. As the waste of the body is supplied by the food, if the food is not sufficient then the previously stored material, especially the fats, supply deficiency. No one ever increased in weight by any other process than assimilation of food. When the digestion has been impaired by too gross eating, or there is a superabundance of flesh, fasting is the best of all remedies to restore health. Then with keener appetite, and thorough digestion there may be rapid increase of weight.

It has been claimed with truth by eminent physiologists and writers on health, that the majority of people eat too much. The organs of the body become thereby sluggish in action and the brain and nervous system fail in the higher efforts. The mind suffers with the body, and the gross feeder becomes a gross thinker, or fails to think. In all such cases a spare diet will restore the normal tone to the system. Rich meats, pastry and condiments which influence the appetite should be discarded for plain bread, fruits and vegetables, with hunger as the only condiment. Then there will be no danger of eating too much.

Such a course is preferable to fasting for a time and then returning to the rich and overabundant foods which caused the trouble.

A Cruel and Heartless Perversion of the Truth.

To the Editor:—Knowing you are for truth and justice, I take the liberty of asking you through the columns of your paper, to help me right a grievous, and I might say, a criminal wrong to a lady friend whom I have known all her life.

She attended Rev. G. V. Cordingley's services, 40 Randolph street, Chicago, Sunday, Nov. 10, and in order to receive a psychometric reading, placed upon the table a gold pin; the design being cat-tail flags and a firefly. His delineation of her character was as follows:

"You are of a very positive nature. God pity the man who would ever marry you! You will cut your way through life, not with a cat-tail flag, but with a cat-o'-nine-tails.

"You are very extravagant, and would use all your husband's money in lavish display, but would never part with a cent of your own, or do a kind act.

"Your mother is in spirit life, died of dropsy," etc., etc.

To the first charges I will say I never knew a more negative person, and her amiability among her hosts of friends is proverbial. She has always been a self-sacrificing person, to make others happy her aim, herself the last consideration in all things. Had she been as thoughtful of herself regarding money matters as she has been of others, she would be in a very different financial condition at the present time.

Both she and I have been investigators for years, and I believe it a great injury to the cause that such spirits are allowed to grossly slander in a public place a timid, sensitive and defenseless woman. As my friend is prostrated by that cruel onslaught, I ask that this letter be published, in order to save other innocent parties from being similarly treated.

The lady's mother is alive and well as usual.

This lady is married to a well-known Chicago business man, and their domestic relations are harmonious.

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Note.—By failure in 1885 to complete contract with the author, a large portion of the edition was left unbound, and so remained for a number of years, when they were rescued and bound at additional cost, hence this valuable contribution to the cause of Spiritualism was not properly presented to the Spiritualistic public, and a host of investigators have not had the opportunity of securing a copy until the present time. Do not fail to send for a copy at once. J. R. FRANCIS,
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FEELING THE SOLVENT OF LIFE'S PROBLEMS.

"If you examine the minds of the people generally, you will find there is not an established that has received its origin in an established fact which is derived from a knowledge of themselves or of anything around them.

"What materials are these ideas which constitute the minds of the people? Are they philosophical facts and conceptions founded on truth? Not a bit. Their ideas consist of nothing but erroneous conceptions, absurd fables, odious lies, grand misconceptions, base prejudices and crazy hallucinations." (W. H. Reed, in Rending the Vail, p. 272.)

The above was written by an eminent thinker before I had written anything on that subject, and which I had not seen. This statement had its rise in his own observation and experience. But few writers are willing to sacrifice their reputation in order to express their convictions, even when they have reached the conclusions not in accordance with public sentiment.

If the reader will examine the first paragraph, he will be convinced of the verity of the author's statement. In the entire range of human interests that are now established, there is not a single one that has truth for its foundation. They are all based on absurdities whose foundation had its rise in erroneous conceptions. These misconceptions had their origin in desires which ignorance and superstition rendered them incapable of being rightly directed, which the intensity of feeling and impatience of ambitious men could not repress. Their feelings outstripped their knowledge, and something must be substituted for it. They could not recognize the relation between cause and effect, because facts were not regarded as factors in the solution of the problems, and mere speculation was resorted to. The interests upon which they were founded being unjust, they had only to be set forth to grow in strength and acceptance by the prestige and authority of the rulers. They were not questioned, because no grounds for questioning were even conceivable. Reverence for authority and established custom crystallized into law, and fear of disobedience, were sufficient to hold the masses in subjection and enable the rulers to profit by these interests.

In modern times attempts are being made to counteract the tendency of these interests; but not having a knowledge of human nature nor of the relations they sustain to their fellow beings and external things, those making such attempts are unable to succeed, since they accept the errors upon which these interests are founded. In speaking of the antagonistic relation of labor and capital, A. P. Stokes, a prominent writer on political economy, says: "A thorough treatise on the relations of labor and capital would require the greatest intellect many years of special and devoted study." One might devote a lifetime without success, because the true factors in the solution are not recognized. However, they are simpler than any political economist has ever conceived. Existing theories of political economy have no basis of truth. That which to right reason is unjust, is to right reason absurd. That the theory of existing land tenures is unjust no one can successfully deny; therefore it is absurd. The control of the volume of currency in circulation by private corporations is unjust, because it enables them to reap profits to which they have no just claim; therefore it is absurd. The ownership of public utilities by individuals or private corporations is unjust, because by means of such ownership they are able to charge for their service all that the traffic will bear. The control of elections by politicians in securing what are known as "the spoils of office," which is the object of all political movements, is unjust and therefore absurd. Those theories being accepted, the solution of the labor problem is impossible of solution.

The same writer continues: "Christian philosophy combined with penal laws can curb the exorbitant and dangerous power of the few." Since Christian philosophy(?) combined with penal laws has been in operation for centuries, why is it that this exorbitant and dangerous power of the few has not been curbed?

The forces (selfish feelings) that gave rise to this power are still operating; and unless the writer can show that they have been eliminated, or at least brought under control, his assertion has no force.

Again he says: "The great body of the workingmen of this country can be free from industrial oppression when they cease selling their votes to political bosses." His solution of the problem goes no further than "can curb" and "can be free"—based on absurdities. The conditions that would make "can" possible, are entirely ignored by this writer, as well as all others that I have seen. They all may struggle with the problem as long as they live, without coming any nearer to a solution than they were when they started. The factors which they ignore are free and equal access to all the bounties of Nature, a free and adequate volume of money in circulation, issued by the government in legal tender paper money, the control of the public service by the people, the election of all public servants by the free suffrages of the people. But these factors would be of no avail so long as prevailing sentiment exists. The love of justice and humanity must prevail.

It is evident to all who think on this subject that "a good government must be founded on good and just principles. These principles must be established facts, derived from a knowledge of man's true nature and the nature of things by which he is surrounded. When the mind of a people consists of principles of Nature, they are capable of constructing and establishing good government of such principles, and then the government established will be more or less perfect." (W. H. Reed, in R. V.)

Instead of Christian philosophy, which is not established even among so-called Christians, we are left to find out what that philosophy is. That it is not what Jesus taught is evident from the fact that "Christians" cannot agree as to what he did teach. That philosophy has for its basis two distinct elements, both of which "Christians" ignore. One is: "Therefore, all things whatsoever you would that men should do to you, do ye even so to them." This is the basis of ethics—the true relation of man to his fellow beings. It is founded on justice; and when this law is obeyed there will be no more ethical problems to solve. There will be no struggles for individual supremacy.

"He that exalteth himself shall be abased," said Jesus; and to emphasize this, he washed the apostles' feet as a token of Christian humility. He instituted no church nor performed any religious ceremonies; he recognized no Sabbath. He dwelt among the lowly, and despised the riches of the high-born. He demanded of his disciples good deeds, as is seen in his answer to the lawyer who asked him what he should do to inherit eternal life. He pointed to the Good Samaritan and said: "Go thou and do likewise."

The philosophy(?) of modern theology is far different from this. The most arrogant dignitaries, the most ambitious in the pursuit of wealth, power and fame, are among the so-called Christians; yet Jesus said that such could in nowise enter into the kingdom of heaven. The entire ecclesiastical plan is for the achievement of ecclesiastical power, supported by wealth and authority. The divine teaching of the humble Nazarene is entirely ignored; and yet Mr. Stokes calls this Christian philosophy!

But this is not enough; it must be combined with penal laws. Penal laws have been in operation since "the memory of man runneth not to the contrary;" and it seems certain that were there any efficacy in them, it would appear. There is no moral element in punishment. It appeals to purely selfish feelings, and only the weak and cowardly are restrained. Prisons are schools of vice. Punishment engenders the worst feelings and discourages all kindly feelings. So much for "Christian philosophy and penal laws to curb exorbitant and dangerous power."

The other element of Jesus' teaching has reference to man's religious nature. "Lay not up for yourselves treasures upon earth, where moth doth corrupt and thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth doth corrupt nor thieves break through and steal; for where your treasure is, there will be your heart also."

This richness of life is the religious element. It is clearly shown in Matt. 25:31 and sequel; "Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat," etc. This religion is founded on love and holds all selfish and sensuous desires under the control and sanction of the moral sentiments and spiritual aspirations; and a righteous concern for the well being of others. The oppression, cruelty, tyranny and hatred manifested among so-called Christians, is indubitable proof that "Christian philosophy" of modern times is no part of what Jesus taught and practiced, but the reverse of it. It will be observed that all these adverse conditions have their rise in feeling.

It is evident that the solution of life's problems is impossible so long as existing conditions remain; and it is incumbent on all who love their fellow men to seek the means by which justice may rule, by which love may abide and liberty be enjoyed by all. We must seek the means on principles that have not yet been recognized, but must be the basis upon which the solution of these problems are founded.

To deal successfully with anything, we must know the nature of it. The problems here involved are dealings with the elements of human nature. The factors which must be employed are within the individual. Since human conduct is a series of activities having their rise in feelings, they must have for their cause a force. Now what is that force? This we must recognize and comprehend. The commonly accepted theory is, that knowledge is that force. For centuries men have accepted the saying of Bacon that "knowledge is power." This acceptance is without any foundation in fact; and moreover, it is productive of great evil. It is not only misleading, but it prevents the solution of the problems sought. This accounts for the fact that while physical science has made rapid progress, ethical science has not kept pace with it. The reason is obvious: that class of feelings that prompts to the pursuit of subsistence and that other class that prompts to the pursuit of more sensuous enjoyment, determine the conduct of the individual, social and national life. These feelings hold supremacy over the moral sentiments and spiritual aspirations.

The motive power that gives rise to human conduct has never been considered as the cause of it. Instead, that consideration has been given to knowledge which is the cognition of the means and method of their application by which the feelings are to be gratified. Thus the underlying factor (the feelings) has been ignored, and the attention is given to the ways and means devised for their gratification.

It will be observed that causes are invisible. In their analysis (so far as we can go) nothing of causes can be known, only by their effects. I drop my pencil on the paper, and ask what made it fall. The boy answers, "Because you let go of it." This satisfies him, but not the man, and he answers, "The force of gravity." All further questions elicit no further answers, because the final answer is beyond human comprehension. Could we reach a higher step, there would be "Alps on Alps arise," to all eternity. But there are proximate causes that are revealed by their effects by an inductive process. These causes are or may be so well known that we can adapt our methods in utilizing them in the gratification of our feelings. But the feelings themselves, being spontaneous, and requiring no voluntary effort to bring them into activity, escape our attention, and our efforts being concentrated on the ways and means for the gratification of feeling, the latter receive no attention. The special consideration is what to do, and how to do it; we do not think of the feelings.

The means deal with the conceptions of external things; the accuracy of the conceptions and the proper application of the means are essential to success. These we call knowledge, and our whole efforts are given to the devising and application of them in securing the object of our endeavors—the satisfaction of our desires, the gratification of our feelings—enjoyment, happiness.

The germs of the feelings are innate and to some extent developed in the new-born child; but as life advances the exercise of the senses develops the feelings as well as the intellect; but the attention being all given to the conception of means and their application, the result is the acceptance of Bacon's saying, "Knowledge is power." To deal successfully with anything, we must deal with its cause. This is why we deal so successfully in matters of physical science; and so unsuccessfully in matters of mental sciences (so-called). In the latter we ignore the cause. The architect, the engineer, the chemist, knows and deals successfully with the cause of his respective undertaking. Not so with the politician, the political economist, the moralist, or the religionist. He ignores causes, and supports as best he can the dogma he accepts.

All life is feeling; it is the basic element of sentient being; all other considerations are subservient to it. Blot feeling out, we are nothing. Then how important—how essential it is to recognize and understand it! The feelings determine and control our lives—wisely if we employ the right means, which requires a right knowledge of ourselves to secure the end of our efforts; unwisely if we misconceive the cause, inevitably resulting in failure, pain, misery.

The feelings act independently of each other, or in harmony as a whole; each has its appropriate stimulus, that is, to arouse it into exercise; for it is by exercise that the feelings grow, are developed, unfolded. In this we see the reason of the great diversity of character. We inherit the germs of the feelings and their predisposition to activity, as is seen in the love of hunting and fishing, which was the dominant feeling in our ancestors. We see it in the dominance of selfish and sensuous desires which was supreme in our ancestors and still persists in us. These feelings were needful to their subsistence and enjoyment; and under proper control, also to ours. Ignorance gives rise to fear, and the manifestation of powers beyond their comprehension aroused in them a desire to placate the being to whom they ascribed these powers. Hence, the religious superstitions that have brought into requisition the vast machinery of ecclesiasticism and its attendant evils.

It is said we are the creatures of environment. This conception is only apparent. Environments are stimuli to which certain feelings respond. Thus they are exercised, grow, develop. In our early ancestors their environments and mental status demanded the method of subsistence by hunting and fishing, and the desire for game and fish was uppermost in their minds; and as a result the love of these pursuits was largely developed. War was a prominent vocation, and the war spirit persists in our day. The love of military display and heroic valor is a prominent characteristic of our people, because this feeling was strong and active in our ancestors.

Feelings that have not had their appropriate stimuli, remain in their germinal state or are but imperfectly developed, and those that have had the most exercise have become the stronger and dominate the weaker feelings. This is the reason of the imperfection of character so prevalent in the world. The characteristics of the Turk are not found in Ireland, nor the tenets of the Buddhists among the Norwegians. In each certain feelings have been persistently exercised, the germ of which found no response in the environments of the others. This exposition explains the origin of the feelings and their functions in the economy of life, and their modification by appropriate stimuli in the solution of life's problems.

One of the greatest difficulties in the advancement of mental science is the non-recognition of the fact that feeling gives rise to the sense of reality without any regard whatever to the character of the feeling. A feeling founded on a fallacy is to him who has it, as clear, vivid and real as any reality, however well founded on truth it may be.

This is a great fact that is not even suspected so far as I know. So long as it is ignored, there is but little hope of peace on earth and good will among men. What one feels to be true, is true to him; for "As a man thinketh in his heart, so he is." The phrase "in his heart," means how he feels. The scriptural meaning of "heart" is feeling. This word appears repeatedly in the scriptures with always the same meaning.

It is strange that this great fact has not been recognized. Its recognition, it seems to me, would open up to the vista of human insight much light, and serve to clear away many obstacles that are barriers to human progress. The golden truth, "Know thyself," is not yet appreciated. To him who truly appreciates it, he would discover the riches it expresses, but to all others, it passes as the idle wind which they respect not.

The two great vital forces in man are the nutritive and nervous forces. These are transferable from one locality in the body to another by the feelings. When I was a youth, I was very fond of hunting. I always noticed that when I approached game, my mouth became very dry. The salivary and other secretions were arrested, and no doubt all the nutritive functions were in like manner arrested. One sitting down to a meal with a good appetite, on receiving a telegram containing very bad news, will lose his appetite. Sudden fright sometimes induces involuntary discharges, and intense feeling often causes fainting, and sometimes even the sight of blood.

What is called "Suggestive Therapeutics" may have its rise in this transfer of feeling; and what is called "the power of thought" is the arousing of another feeling that relieves the former, and apparently gives new life. The failing and drooping spirit that pervaded Napoleon's troops in their retreat from Moscow, is a notable instance of the power of the transfer of feeling. When their decimated ranks were falling from exhaustion and starvation, news came that they were near a place where food and shelter were at hand. All at once they were inspired with new vigor and increased their pace until they reached the place of relief.

Intense feeling often gives rise to physical strength that is beyond one's normal capacity. A woman lying sick on a bed, noticed her child playing near an uncurbed well. In an instant she saw the child fall into it. She instantly sprang from her bed, jumped into the well, seized the child and climbed out of it. Although the well was only eight feet deep, she could not have reached the top in her ordinary state of feeling, even in health.

It is the keen and impressive sense of reality to which feeling gives rise; and when permanent, as in settled opinion, which is usual, such opinion appears so real as to exclude all other sense of reality; and all other conceptions are felt to be fallacies. Argument, reason, and even actual demonstration has no effect. Such feelings become a part of one's mentality, and cannot be surrendered. We have evidence of this in the martyrs who were willing to sacrifice their lives to the conviction of realities they felt.

From the above considerations we have arrived at the following conclusions:

1. In all the interests of life, there is not one founded on a principle of truth, and in consequence the true interests of life are not realized.

2. The means of the realization of these interests are defeated by the acceptance and employment of false and absurd conceptions which exclude the true.

3. The knowledge of the relation between cause and effect is essential in the solution of life's problems. This relation of feeling and conduct has not been recognized and understood.

4. Absolute causes are beyond human conception; we can deal only with proximate causes and adapt the appropriate means to the ends sought.

5. The germs of feeling are innate, subject to development by exercise.

6 All sentient life is feeling; the basic element of our being. Without feeling life is nothing.

7. Feeling is hereditary, or rather the predisposition to it.

8. Feeling gives rise to the sense of reality without any regard to the verity or fallacy that gives rise to the feeling.

9. The vital forces may be transferred from one part of the body to another by the feelings, thus giving rise to different sensations.

10. The feelings being part of the mentality, modified by means of varying environment, cannot be changed by argument, reason, nor even by demonstration. M. J. SAVAGE.

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After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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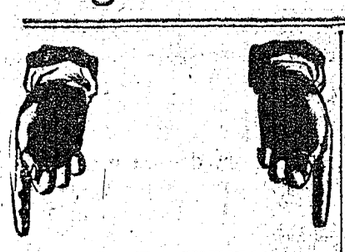
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LOST AND FOUND.

A Successful Search for a Soul.

"Lost—A Soul. The finder will be blessed compatible with the gratification it affords the owner."

Being asked whether I believed in a soul, I answered in the negative. But upon being informed that I possessed one, only that I had not yet found it, I concluded that to possess a thing and not being able to find it, the same must have got astray, had been stolen or was lost. Thus I inserted the aforenamed "ad" in my Life's Journal to await results.

My first experiences which led to reflection on this subject and a cue to the lost article was through a quarrel with another unfortunate like myself.

I was accused of an insinuation which I had never made to my recollection. Trying to think what it might have been, I was sorely puzzled.

My heart was naturally stirred up by the accusation, and my whole consciousness was centered there for the moment. I tried to deny the allegation, but could not pronounce it. Suddenly a thought shot up from my interior being, entering the brain from thence and explained the whole matter.

I had been reminded from the heart of what I had done. My friend was relatively in the right, but had been informed wrongly. Peace was restored.

Now, what puzzled me was the fact of being reminded of the truth from the heart-center instead of the brain. What power was located there that could store up thought—could memorize—could think of me?

I am sure the thought coursed upward—not downward from the brain to the heart. Then I recalled similar events. I had been variously reminded of forgotten duties in the same way.

I asked my first-named companion about it, and he told me very passively that that had been my soul speaking, and if I didn't believe now that I had a soul, I should offer him a theory by which the heart could be made to do our thinking for us, knowing that it had no brain matter.

I made a few suggestions, even employing a little sophistry in so doing, but I seemed to doubt myself.

Then it occurred to me that the feeling of doubt which came in conjunction with the suggestion was a counteracting influence arising from the heart region.

What doubted, was the next question. It certainly was an intelligent impulse that seemed to be controlling my reason—one reasoning power counteracting the other, and almost putting me to shame for my sophistry.

Shame, did I say? Why we might down-face a wrong, but as soon as it touches the heart, we feel sorry. Why is that? The heart-consciousness appears to be a moralizer as well as reminder. Perhaps there is a better man stored within it.

That reminds me of the thing called conscience—also an emotion, impulse or intelligent action of the heart; or soul, if it must be.

I was beginning to believe that I had something down there that was better or higher that I was. Term it what you please, I had found a fact worth studying—a conscious or intelligent life-principle that punished me when wrong, that put me to shame, moralized with me, and, best of all, kept a record of my doings.

That was more than my brain could do. Of course, I could earn a livelihood with the latter; and even that was difficult, considering the many deceptions that one has to circumvent. But many people do not see through these deceptions. I did. I don't know what told me so, but I know it. I suppose I had some of the so-called "woman's wit" about me. But what is that, anyhow? To know and not see is something queer, isn't it? I wonder if the soul has something to do with it? If it can tell me when I am deceiving myself, perhaps it can warn me against others' deception. I've heard people say they knew such things intuitively. I wonder if that is a soul-sense? Probably it is. If the soul can talk it must have sense.

I wondered if intuition was a sense or faculty that could see, feel or hear?

People told me they knew of such things by intuition—they knew what others were saying about them. As I had never heard of a thought being seen or felt, I supposed the soul had a sort of long-ranged hearing apparatus.

I had seen things in my mind's eye that had proved themselves correct. I had also had correct dreams. Perhaps the soul also has the power of vision. But it was strange that all this should have occurred to me after I had found my soul. Was it trying to convert me to a belief in its existence? Or was there a better harmony between us since this discovery? Is that what is called soul communion? If it is, we are always in good company, even when alone. I now say "we," for are not I and my soul one? I hope so; and hope I will never lose it again.

Hope must be another soul-sense for I feel a movement down there; and it makes me think I have found a good friend, who never lets you despair.

If hope is a sense, then fear must be, and a very beneficent one; for an unaccountable fear struck me in presence of an individual on one occasion, and I made haste to get out of his way. I afterwards found out that he was an escaped lunatic that attacked every one with violence who answered his question, "Who am I?" Of course, every one would innocently reply, "I don't know," and that made him violent. My soul feared danger of which I knew not, and, fortunately could impart it to me.

Fear is a good sense to possess under such circumstances; perhaps one of the best, when it makes us fear to do wrong. "In God we trust" might find a good companion in the sentence, "We fear to sin;" for what one fears he really avoids. Resisting temptation undoubtedly has saved more souls than simply trusting in God. The assassin may do the latter; yet it would have been far better for him had he done the former. Cowardice, therefore, is not fear in this sense. Nor is bravery or courage the antithesis of fear; for the most courageous may possess fear, and yet trust in God.

The honest man never fears God. He doesn't need to. He can trust in him. The dishonest one fears him, because he senses danger—the danger of something going wrong with him because he is in the wrong himself. He, too, has a soul, even if he denies it for convenience sake. But that does not allay the sense of conscience. His fear has degenerated into cowardice. The man who fears God must be a coward, and one who fears wrong is the courageous man; for it is that fear which makes him brave enough to trust in God blindly. He will not be led into trouble as a punishment for wrong-doing. An honest God is an honest man's creation. He can afford to trust him. The dishonest one mistrusts him; thus his cowardice.

Perhaps I am swerving from my subject, but I had to stop for a little soul communion by the way. It is such a delightful indulgence that I can't resist the temptation. But it will insist in manifesting once it has been introduced to us, and my fear now is that the soul is going to take the helm some day and run me—just reversing the order of things as they used to be. But why should I object, if it knows so much more than my other half—is so much wiser in all things? Why, it even tells me what to write, and saves me a lot of brain-work. Now, isn't that splendid, as a lady would say? Well, I love the ladies. They all have souls. Since I've known my own soul, I recognize it in other folks. Some, however, don't seem to have any, but all women have—God bless them! And what would we do for love, if it wasn't for them? Have you ever loved? Where did you feel it? In your head or heels? I know you will say in your heart; for that is the only place you could sense love. And if you hadn't a soul there, you couldn't do it, either. That alone ought to convince you. It didn't me, however, until my attention was called to it in this way; and I hope it will convince you now. I am only trying to make you as happy as I am in this conviction. There is nothing to equal it. It is just like having someone to love all the time. My soul and I are good companions—or, I should say my brain and soul are now in harmonious relationship with each other, and therefore the communion. I have found a companion worth associating with, and now advertising the following:

Found.—A Soul. No reward granted, for it was through my own exertion that I found it. I advise all to do likewise. ARTHUR F. MILTON.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, from her home in Wonewoc, Wis., October 25, 1901, Mrs. Mary Fisk, aged 65 years. She leaves a husband and three sons and many friends who will long cherish her memory for the good deeds done to those around her. She was an earnest Spiritualist for many years. Services were conducted by Mrs. Edna Ford Pierce. MRS. A. H. WHITNEY.

Passed to spirit life, from Bangor, Mich., Mrs. Lucina N. Flint, aged 87 years. Mrs. Flint was a pioneer Spiritualist. She and her husband, Elisha Flint, became acquainted with the truth of our cause at the very dawn of the movement in 1848. For forty-eight years Mrs. Flint has lived in Edwardsburgh, Mich., from which place her companion passed to the higher life, twenty years ago. She was a loving wife, a true friend and neighbor. She is survived by one brother in a family of eleven, and by an adopted daughter, Mrs. Ellen L. Noyes, of Edwardsburgh. The writer conducted the services at her home in Edwardsburgh, Sunday, Nov. 10, which were attended by a large number of friends and neighbors. HENRY H. WARNER.

Mr. James A. McMillan, of Dalton, Muskegon county, Mich., passed to the higher life, November 5, aged 81 years. Though in his early life a member of the Presbyterian church, Mr. McMillan perceived its errors in mature years, and at once became a Spiritualist, and remained such to the end, with a large grasp of its great benefident facts and principles, and a clear understanding of the phenomena which illustrate them. The funeral discourse was delivered by George B. Holmes, of Grand Rapids, Mich. H.

Passed to spirit life, at Columbus, O., Nov. 4, 1901, Asa W. Towsley, aged 9 years. Master Towsley was a lyceum member of the West Side Spiritualist Church. He was loved and respected by all who knew him. The writer was called to officiate at the funeral. The lyceum children were the pall bearers. FRANK T. RIPLEY.

Passed to spirit life, Nov. 13, 1901, Miss Josie Williamson. Funeral Friday, Nov. 15, at 10 a. m., at the residence of her sister, Mrs. Hock, 15 So. Elizabeth street. Interment at Rosehill. A joint service was conducted by Rev. Dr. Thomas and Mrs. Cora L. V. Richmond, each speaking in a most impressive and effective manner of the beautiful Christian life of the departed one, which was not broken nor blighted by the death of the mortal body; but unfolded and fitted into a brighter, higher, better, sweeter and more endearing continuity of life. Surely no words could be spoken more truthful, instructive, and comforting to the bereaved. The death of the mortal body took place soon after the midnight hour, and after the body had been laid away in the casket, just before the next midnight hour, her materialized form was plainly seen in an upper chamber, in a beautiful halo of light, and was heard to speak words of comfort to her sister and brother, asking them to be happy. DR. G. A. BISHOP.

Marguerite, the only daughter of Mr. and Mrs. Chas. Utz, passed to spirit life, from the home of her grand parents, Mr. and Mrs. G. Utz, Fulton, Ill., Nov. 10, 1901. She was less than two years old and could speak the English and German language, being unusually bright and intelligent. The parents are avowed Spiritualists. Address by Mrs. J. M. Harvey, Maquoketa, Ia. H. P. H.

TO SPIRITUALISTS.

The Progressive Thinker in its issue of October 26, very kindly printed the address delivered by the undersigned at the N. S. A. annual convention in Washington. Following out a suggestion made to me, I have sent a great many copies of the address to Spiritualists who in turn have passed them out to Liberalists and members of churches. The reports thus far show that the address is going to be an excellent missionary document. Hoping this is true, I have, therefore, concluded to reproduce the address in pamphlet form, and will send to any Spiritualist, without charge, as many copies as he thinks he could use. Please address me at Lima, Ohio. JAMES B. TOWNSEND.

"Wedding Chimes," By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Athenæum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenæum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

The Englewood Spiritual Union meets every Sunday at Hopkins' Hall, 528 W. 63d street, at 2:30 and 7:30 p. m. The afternoon session will be devoted to a general conference and thought exchange. Regular evening lecture by Will C. Hodge. The Ladies Auxiliary meets every Thursday at the same place, at 2:30 p. m. All are welcome.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

True Mission Church. Spiritualist meeting every Sunday afternoon at Metropolitan Hall, corner North and California avenues. First door from Metropolitan station. 2.30 p. m. Pastor, M. Summers.

Psychical Research Society, every Sunday, 2:30 and 7:30 p. m., at Lakeside Hall, corner 31st street and Indiana avenue. President, Dr. L. H. Freedman. Residence, 3036 Indiana avenue.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

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VOL. 25. CHICAGO, ILL., NOV. 30, 1901. NO. 627.

MRS. PIPER, THE PSYCHIC RESEARCH SOCIETY, AND SPIRIT COMMUNION.

A Discourse through Mrs. Cora L. V. Richmond, November 3, 1901.

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One in India has said: "All truth is eternal; it is only the shadow of time that makes falsehood."

Thirty-five years ago, or more, the Dialectical Society of England, by their report was adverse to psychic phenomena, hypnotism or mesmerism, and every occult manifestation. Bnt a minority report, however, was made, in which Sir William Crookes, then Professor Crookes, Dr. Alfred Russell Wallace and others emphatically asserted the existence of certain phenomena, not only in connection with psychology—mesmerism or hypnotism—but in connection with Modern Spiritualism.

After thirty-five years, Dr. Alfred Russell Wallace said, at the International Conference of Spiritualists in London, in 1898: "I have no reason to change my mind on the subject of Spiritualism. What I believed and knew to be true thirty-five years ago I also know to be true to-day."

After this report the Psychical Research Society of England was formed for the investigation of psychic phenomena. It then announced its determination not to investigate the phenomena of Spiritualism or have anything to do with mediums. But it would endeavor to find out the sources of haunted houses, and various other mysterious phenomena that have filled the world from time immemorial. The exclusion at the beginning of the Spiritualistic phenomena prevented the Psychic Research Society of England from giving the world any enlightenment on those subjects. However, a few of the members made an effort to investigate psychic phenomena. Some time afterward some members of that society considered the investigation of Spiritualism worthy, since Mr. Wallace, Mr. Crookes and others had found it was true many years before.

About a decade of years or so afterward the American Psychic Research Society was formed for the express purpose of investigating the phenomena of Spiritualism and kindred subjects. There were very few scientific men in this society. There were very many liberal clergymen, many men and women of research of well known liberal views, but there were no more than one or two avowed Spiritualists among them. The two Psychic Research Societies finally blended, and Prof. James, of Harvard, Dr. Hodgson, the English representative of the American Psychic Research Society, and Prof. Hyslop, all of whose names you well know, and perhaps half a dozen other well known men connected themselves with the Psychic Research Society. They published their investigations of the last nine years, drawing conclusions that some thought would interest and startle the world, at last accepting—with more or less mental reservation—the facts and, therefore, the conclusions concerning the intercommunion between the two states of existence; establishing the fact of the phenomena of Spiritualism: First, by taking the stand that there are mysterious occult forces and manifestations in existence not usually known in the scientific world. Next, by individually, not collectively, ascribing the phenomena witnessed by them to invisible or unseen agencies.

One of the mediums discovered by the Professors of Harvard and other colleges interested in this research was a Mrs. Piper, living in Cambridge. This "psychic" or "sensitive," as they called her, was the instrument through which their investigations were pursued. Other mediums were rejected, or investigations through their instrumentalities were pursued very slightingly. We know of several instances where Professors of Columbia College, interested in psychic research, were invited to the private house of a prominent Spiritualist of New York City, now deceased, where they witnessed Spiritualistic phenomena, not through the instrumentality of Mrs. Piper, but through another medium. The phenomena witnessed there gave the most conclusive evidence of an outside power, as announced by them.

We also know that Dr. Hodgson had the opportunity of witnessing ordinary slate writing phenomena through the mediumship of Dr. Henry Slade, which he declined, giving as his reason to this same gentleman afterwards, to whose house he was invited to witness the writing; that he had received a letter written automatically through the hand of a friend, telling him that independent slate writing was a fraud. "Well," said the gentleman above alluded to, "do you place that before me as the method in which you investigate these phenomena? Do you want me to understand that you accept automatic writing through the hand of a friend as scientific evidence that the slate writing in the presence of Dr. Henry Slade was not true?" Of course Dr. Hodgson had no answer. It was beyond any shadow of a doubt that he accepted the message written automatically through the hand of his friend as coming from an authoritative source.

Mrs. Piper has been the—medium, we say—"psychic" through whom these investigations of the Psychic Research Society have been pursued for the period of nine years. Before that time Mrs. Piper was an humble medium, giving messages to people from their departed friends. Convincing many, as she herself affirmed, that they received those messages from their departed friends, giving them much comfort and consolation. After she became engaged to give manifestations to the Psychic Research Society she ceased to give messages to other people, reserving herself and her powers exclusively for this investigation.

You know, to some considerable extent, the result by what has appeared from time to time in the various articles published in the public press: That the consensus of opinion of all was, that Mrs. Piper was honest, that her powers were outside of her own ability to control, that the manifestations were not of such a nature as she could herself create. Several of these gentlemen have arrived at the conclusion that separate indentities of individuals, having once lived upon the earth, were the source and cause of the manifestations, and have so announced. Some of them having reasonable doubts concerning the personal identity of the communicating intelligences. Others are fully convinced of, and have testified to the facts occurring in the presence of Mrs. Piper. That she, herself, was not only unconscious of what she did, but of the essential source of the manifestations.

Many people in the world of liberal thought have supposed that this investigation of the Psychic Research Society would establish beyond the shadow of a doubt whether there is any truth in the Spiritualistic or kindred phenomena; whether there were any facts to be relied upon as demonstrating spirit existence, and the intercommunication between the two states. In fact, the very enthusiastic secretary of the American Psychic Research Society said to your speaker: "Why! the whole world will be compelled to admit immortality by the evidence of the Psychic Research Society." Your speaker said to him: "Did the whole world admit it when Mr. Crookes, Mr. Wallace, Mr. Flammarion and a score of other scientific men investigated the phenomena just as carefully and announced their acceptance of the facts of spirit phenomena, and of the conclusions that they arrived at from those facts?" "Oh, no! Their investigation was not so thorough." "Why not? Mr. Crookes had a medium in his own house for three years, surrounding her with the very best of conditions, and in his own family made these investigations, and published the results to the world. And these facts have never been controverted. What other facts except added facts can the Psychic Research Society offer?"

More testimony of the same kind is valuable because it not only adds to the sum total of the evidence in the world, but it adds to the enlightenment of the gentlemen interested; and the one great thing in this psychic research investigation is, that these gentlemen have become enlightened, and because—with all due deference to the Psychic Research Society—it is not always that scientific gentlemen are capable of being enlightened in the domain of that with which they are not familiar.

A man who has made a life-long study of astronomy is not supposed to be the most capable one to determine the value of an experiment in chemistry. We have yet to learn that professors in universities are any better capable of observing ordinary facts in life than other intelligent human beings. Even expert testimony in courts of justice is often most fallacious. It is found that in matters pertaining to the welfare and intelligence of the whole human race, that the most intelligent of the human race have never followed any especial line of study, any particular branch of investigation, but, on the other hand, are open to the evidence that is general and universal.

It was admitted by Mr. Crookes, Mr. Wallace and Mr. Varley that there was no scientific value to any knowledge of chemistry that one could have in the investigation of these phenomena. It was also admitted by Mr. Varley, who was an electrician (one of the electricians connected with the laying of the Atlantic cable), that there was no electrical power employed in the manifestations of Modern Spiritualism. Mr. Crookes and Mr. Varley experimented in the presence of their medium with an electrometer, and the electromenter gave no indication that any electrical force was employed by the invisible agencies in producing the phenomena of Spiritualism. Various other things were discovered and proven, and Mr. Crookes arrived at the conclusion that no other than the source claimed for the phenomena could possibly be that source. Mr. Wallace had just as conclusive evidence in similar incidents. If Dr. Hodgson has arrived at the conclusion that the phenomena are the result of invisible intelligences communicating, that is precisely what occurred in connection with Mr. Crookes, Mr. Wallace and others.

Now if the Psychic Research Society were to demonstrate beyond the possibility of a doubt that which millions of human beings already know, it would only be valuable to those who did not know it before. Certainly it could not make any more valuable the facts and the knowledge that these millions of people had before.

Spiritualism as a movement, did not depend upon the Psychic Research Society. Mrs. Piper's mediumship, or occult powers, did not depend upon the Psychic Research Society. They came to her previously to her engagement by that society. They found her, as a society, in the possession of these gifts; the gifts were not regulated by them; the gifts were not the result of their investigations, but came, a priori, from a source which the Psychic Research Society did not know, and manifested in the presence of these gentlemen, who condescendingly vouchsafed to investigate what had been a comfort to the mourner. To establish the existence of spirit life beyond the change called death, to bind up the broken hearted was nothing to those scientific men. They wanted to begin at the other end; they wanted to begin with the facts, the external facts and work their way to the cause if they could.

Mrs. Piper for nine years, therefore, was held by them for the purpose of this investigation, with the results already stated at the end of that time. Other mediums, the general phenomena of Spiritualism, and the great movement of Spiritualism that is in the world had been entirely ignored by them. They arrived at conclusions, and published those conclusions with more or less certainty accepting the facts as established.

Now the interesting part of this is, that if they had taken the trouble to speak about those mourners having been comforted, and the evidence they had of personal identity they could have arrived at the same conclusion in the beginning that they arrived at after witnessing so many facts: The conclusion that an outside influence produced the manifestations given in the presence of Mrs. Piper. Mrs. Piper is said to have made a "confession." She does not say that she is a fraud; she does not say that she, herself, was aware of making the manifestations. She merely says she was tired of being dominated by a power outside of herself, and at being dominated by the Psychic Research Society. Perhaps they were tired of her before she was of them. That does not matter. Then Mrs. Piper proceeds to give her own opinion concerning the causes of the manifestations given through her. Which scientific graduate led her into an opinion of her own? Was the thought borrowed from Dr. Hodgson or was some other idea dominating her when she was in an unconscious state and gave the manifestations? Those gentlemen ought to know what influence was dominating her. That is all there is of it. If the members of the Psychic Research Society predicate their testimony, not upon what Mrs. Piper said or did, but upon what came through her, they are just as sure of the facts as they were before; and undoubtedly they will say so, if there is any value in their investigation. But the curious psychological study is, that Mrs. Piper gives as the source of the manifestations that which must require more proof to establish its existence than the fact of spirit communion.

This "subliminal" consciousness that people who love new words are so fond of glibly quoting, has yet to be established. The intercommunion between mind and mind has long been known. That which is called telepathy (psychological sympathy) has been known for years as have Mesmerism and Psychology, now called hypnotism, and was established by Mesmer more than a century ago. But the psychological statement is: If Mrs. Piper was honest; if Mrs. Piper did not make these manifestations, why should her "subliminal self" tell a falsehood? From whence did her "subliminal self" inherit falsehood? Why an intelligence, purporting to have lived upon the earth, and revealing a personal identity, should communicate through her as the result of her "subliminal self," she herself being truthful! This is a terrible revealment. If people's "subliminal selves" are to tell falsehoods, are to claim to be departed spirits, are to give evidence of the identity of departed spirits, and they themselves are honest, then undoubtedly the "subliminal self" is a thing to be avoided. Just think of what might become of an ordinary individual, honest, upright, sincere, if way down deep there is this "subliminal self," that will lie, cheat, assume to be departed friends and able to establish their identity! Lucifer, himself, is nothing to what a human being might be capable of.

All this weak statement is called a "confession," and is expected to startle, or jar, or affect in some way the great psychical facts that are going on in the world to-day. Perhaps Mrs. Piper is human, like some other people, and is aware that the Psychic Research Society may be investigating through some other "sensitive," and she wishes, for the time being, to throw a cloud of doubt on all these investigations.

She does not say whether it is herself as Mrs. Piper or whether it is her "subliminal self" that has made this statement which appears in the public press. It does not seem to have come from an illiterate, uneducated woman. Perhaps the reporter might have supplied some of the ideas or words. We know that newspaper articles are not always reliable, or even sworn statements. We understand very well, however, that Mrs. Piper is either driven to the statement that this "subliminal self" is capable of impersonating departed spirits, giving evidence of personal identity and making a statement of falsehood for other reasons than to advance the theory of "subliminal self," or that what she has been reported as saying is not true. In either case her testimony is invalidated. She has thrown doubt on herself as a witness.

All the conclusion we can arrive at is, that Mrs. Piper, having been a good medium, was employed too long by the Psychic Research Society; that the psychological conditions were worn out, and evidently, we will say. We do not wonder; when a gift comes unsummoned, manifesting a certain power for a certain purpose, and that gift is utilized for some other purpose not intended primarily, and when that other purpose is not the binding up of broken hearts, not consolation to those seeking consolation, not a comfort to the mourner, but the satisfaction of professors of colleges and scientific men, we do not wonder that the "psychic" becomes weary and that the conditions of the manifestations cease to be satisfactory to one or both.

Perhaps the value of this movement is in the fact, that it came unsummoned, that its manifestations are among the lowly as well as the exalted, that while scientific men may investigate it, it does not conform to their conditions or their terms, it makes them conform to its terms, just as astronomy, chemistry and every other pursuit does. Does any man bring the stars down to investigate them, excepting by that which enables sight to also confirm his mathematics? No man expects the laboratory to do other than respond to the laws of chemistry in nature. Spiritual subjects must be governed by spiritual laws, and that investigator who would be true and sincere must place himself in harmony with those laws; and while every test, as far as tests can be applied, of the honesty of the medium is concerned—(that subject of honesty should be beyond the question and the distrust of it), there should simply be the fact emanating from this source, and the scientific man should endeavor to adapt himself to the methods of the facts. We presume the Psychic Research Society did so, as far as it was in their power, not knowing and not understanding spiritual laws.

But the ethical problem connected with this is, that there can be no purely scientific investigation of spiritual manifestations. Mr. Wallace, Mr. Crookes, Mr. Varley, Prof. Mapes, Prof. Hare all agreed that these manifestations were in a realm that science has not penetrated, are in conformance to laws or intentions with which science is unfamiliar. And after applying all scientific tests Mr. Crookes said that he was totally unable to explain in any domain of science the results of his investigations, and he was constrained to accept the one fact of spirit communion.

If the Psychic Research Society was wiped out of existence, if Mrs. Piper had never been, the manifestations in the world are adequate to satisfy the most obdurate and caviling minds. The spiritual power because of spiritual intuition, premonition and vision, all that belongs to that realm invisible, is now impinging upon the thinking human life, and more and more the human mind is becoming quickened and entering into the inheritance of this spiritual and intuitive realm. Therefore science must make haste or she will be too late to record that which is already known.

As said before most of the human family has a creed. Spiritualists are not governed by "belief." As a class Spiritualists are not in the realm or region of believers; theirs is not the religion of "faith," unless you take the revised edition of the New Testament with Paul's definition of faith. Theirs is knowledge; it is a knowledge that is twofold; knowledge that appeals to the external judgment and knowledge, also, that comes from within, if you choose the a priori argument, knowledge by intuition, Spiritualists have this. If you choose that of manifestation and demonstration, proving the intuitions true Spiritualists have this and both. In the great realm of phenomena there may be those who assume that all the manifestations may be produced by prestidigitators and tricksters. The facts of Spiritualism preclude the possibility of any such explanation. There are no imitations of that which does not exist; there is no coin counterfeited that is not in existence. It would be folly for a counterfeiter to place upon any money market the imitation of a bank note when no such bank existed. Therefore, that which is known in this realm has been known for the last fifty years and constitutes a sum total a thousand times greater than the evidence upon which the Psychic Research Society, in its isolated case of Mrs. Piper, has based the conclusions that it has arrived at.

Spirit communion bears its own testimony. Messages proving the identity of those who have passed from the earth have been given in millions of cases. If you are across the ocean and receive a message by cable, it is the nature of the message that determines its authorship. If it be by certain signs, signals or characters which can come only from the source it claims, you know it. If you are in your business office and receive a telegram there are certain ways by which you know the identity of the one giving you the telegraphic message. The whole world is not busy sending false telegrams or cablegrams. In the spirit realms the laws of entity and identity are the same, your spirit friends, making due allowance for interrupted and disturbed psychological conditions, can give proof of their identity as well as your friends in foreign lands, and they do this; each message forms a portion of the great evidences of Spiritualism that roll themselves up into the grand testimony concerning spirit life.

The one little weak piping of this Mrs. Piper will make no difference in this great wave of testimony. What it will do, will be to probably enlarge the research of those professors who have been so narrow as to confine themselves to one "psychic" instrument and make them realize that there are "more things in heaven and earth than are dreamed of" in their present philosophy, and that this movement is creeping into and through all departments of life.

Spiritual truth being admitted, spirit life being admitted, all that the spirit realm can do, availing itself of the difficult conditions of human life, is to impress upon human minds, and stamp upon the human intellect, and as far as possible control physical substance, to make you know that fact. We do not wonder that there was weariness and almost stultification in Mrs. Piper. Everything responds to the demand, the demand for comfort, for consolation, for evidence is from hearts that are hungry, that are lonely, that require the evidence that their dead still live and can come and talk to them. So when any medium, developed by the unseen world to give such evidence to human life, is taken possession of by any set of men or society in order that the facts may be investigated, not from the standpoint of the great human need, but as a butterfly, as a bug or any other thing would be investigated, it ceases to fulfill the object for which it was intended.

If there is that which is beyond science, and there is the great realm of super-consciousness in human existence, that realm can take possession of science, can make science its hand-maiden. But the realm of the spirit is not to be ignored; intuition, perception of the spirit, spiritual gifts, all belong to that domain, and can no more be classified and postulated than can the wellsprings of human life. Science must go to the foundations of spiritual truth.

The manifestations and spiritual communion will go on enlivening hearts, chasing away the shadows, giving comfort to the mourner, upbuilding in human existence the great superstructure of immortality, even without Mrs. Piper and the Psychic Research Society. They may come into this temple already in existence, where the great, and the wise, and the good, where prophets, seers and sages have stood forever. Of which Tennyson wrote:

"How pure in heart and sound in head,
With what divine affections bold
Must be the man whose thoughts would hold
An hour's communion with the dead!"

Did they go with such thoughts? were they inspired by such aspirations? Or as Longfellow pictured in that beautiful hymn that you sing:

"Then the forms of the departed
Enter at the open door,
The beloved, the true hearted
Come to visit me once more."

Be sure that it is the realm by the too often "unfrequented door" where, perhaps, the briars and thorns of material life have overgrown it, where, perhaps, the dull, uninspired intellects have cast a cloud. That unfrequented door is the gateway to the immortal realm, and Spiritualism has thrown it wide open, has given to you the message, has revealed to you the knowledge, that if you are not coming in by this open door, then you may seek it by such devious ways and paths as are offered by the Psychic Research Society. But even then you will stand by the gateway and behold that all those whom you have denied have been waiting for you in that unseen yet palpable realm.

Here and now the voices of the spirits plead to you from out that inner realm which you have so long neglected, and ask you to seek and you shall surely find this knowledge of life immortal.

The Resurrection Bone.

Throughout the middle ages it was believed that there exists in man a bone imponderable; incorruptible, incombustible, the necessary nucleus of the resurrection body. Belief in a resurrection of the physical body, despite St. Paul's Epistle to the Corinthians, had been incorporated into the formula made many centuries after his time and called the Apostles' Creed, and was held throughout Christendom, "always, everywhere, and by all." This hypothetical bone was therefore held in great veneration, and many anatomists sought to discover it; but Vesalius, revealing so much else, did not find it, and was therefore suspected of a want of proper faith. He contented himself with saying that he left the question regarding the existence of such a bone to the theologians. He could not lie, he did not wish to fight the Inquisition, and thus he fell under suspicion. The strength of this theological point may be judged from the fact that no less eminent a surgeon than Riolan consulted the executioner to find out whether, when he burned a criminal, all the parts were consumed; and only then was the answer received which fatally undermined this superstition. Still, in 1689 we find it still lingering in France, creating an energetic opposition in the church to dissection. Even as late as the eighteenth century, Bernouilli having shown that the living human body constantly undergoes a series of changes, so that all its particles are renewed in a given number of years, so much ill feeling was drawn upon him, especially from the theologians, who saw in this statement danger to the doctrine of the resurrection of the body, that for the sake of peace he struck out his argument on this subject from his works.—Popular Science Monthly.

FRIENDLY ADVICE.

With an Account of Personal Experience.

To the Editor:—At this progressive age the progressive people of the progressive countries of the world are becoming more enlightened each year on the subject of life here and hereafter, and the angel world is determined, it seems, to lift from creedal bondage myriads of the inhabitants of earth, their loved ones, who still persist in holding to orthodox teachings, or obeying priestly dictates throughout the civilized countries of the world.

Since the advent of the rappings at Hydesville, the Fox sisters being the chosen instruments, mediumship has developed all over the country and the cause of truth rapidly spread from America to European countries. From the tiny rap came audible voices, independent letter and slate writing, materialization in full form; clairvoyance, clairaudience, the controlling of a mortal's brain, through whose instrumentality lectures that were grand, enlightening and inspiring have time and again been delivered. Portrait painting and many other phases of mediumship too numerous to mention have developed since the first tiny raps at Hydesville.

Yet with all of these phenomena and inspirations having been witnessed or listened to by level-headed people, men and women of sound and well-balanced minds, and the facts heralded to the world through both the Spiritualist and secular press, many intelligent people, as a result of early and erroneous teaching, still refuse to devote a little of their time to investigate the truth of these wonderful phenomena and the source from which they come, and which, as well, the spirit world brought about for the purpose of enlightening the inhabitants of earth, putting them on the right road, to teach them how to live while here, and to prepare them for the future or higher life.

While some of the manifestations the writer has witnessed in the seance-room were, to his mind, not genuine spirit manifestations, he has seen enough of the genuine, under strict test conditions as well, that demonstrated to him that while there is a counterfeit there is also a genuine, and with your permission, Mr. Editor, I will mention a few of my experiences in my investigations of spirit presence, control and manifestations. But before doing so it might be well for me to mention something of my early training. My mother, father and large circle of relations were, with one exception, members of some one of the various orthodox churches, therefore I of course had to go to Sunday-school and attend church, but young as I was, to me, there was something lacking in the Christian religion, something that did not fill the bill for me. As time rolled on I had an opportunity to attend a seance while in the city of Louisville, Ky. At this seance, which was a trumpet seance, I received undeniable evidence of spirit presence and communion, and as a result new thoughts, new ideas, in fact, a new world was opened up to me. This transpired back in the year 1874 between Christmas and New Year.

Since that winter and wintry night, for I remember distinctly that it was quite cold, I have witnessed manifestations in the seance-room that were so strong and convincing that no reasonable and reasoning mind could for a moment doubt the truth of spirit return and manifestation, manifestation in not one way alone but in many ways, such as our spirit friends talking and being distinctly heard through the use of a trumpet to magnify sound, also independently, without the use of a trumpet; materialization of hands, also in full form; automatic and independent slate and letter writing, portraits of departed loved ones being drawn or painted between closed slates while I held the slates in my own hands, never letting them get away from me, in broad daylight and under conditions that precluded any possibility of fraud. Each message was personal and characteristic of the spirit friend or relation who gave it. The slate-writing proof was had through the mediumship of Mr. P. L. O. Keeler. Through automatic writing, F. Corden White being the medium, I have received page after page of loving messages directed to myself and other loved ones. Through sitting with D. A. Herrick, also with Charles J. Barnes and other good trumpet mediums, I have talked many a time with my father, mother and other members of our family. As a result of attending seances held by Mrs. M. Kemp, Mrs. Effie Moss and others, I have met face to face and conversed with a number of my arisen dear ones, five of whom came to me at one and the same time at a seance held by Mrs. Kemp, of Cleveland, Ohio, and three out of the five came out of the cabinet into the middle of the room with me under a good light, and were plainly seen by the ladies and gentlemen present. What more could or should a sane mind ask for to prove continuity of life and spirit presence and communion with loved ones of earth?

That which Spiritualism has done for me, can likewise be done for you, reader. First, if you are not a Spiritualist, subscribe for some one of the papers published in the interests of Spiritualism, and there is none better than The Progressive Thinker, then read it since you will find much good information and many grand truths and elevating thoughts contained therein. Attend lectures and seances and as a result your spirit friends will be with you and the door to eternal wisdom will open unto you, bringing with it light, joy and knowledge to be found in no other religion. "Seek and ye shall find." "Knock and the door will open unto you." E. R. KIDD.

Canton, Ohio.

Every man is a volume if you know how to read him.—Channing.

There can be no civility without a deep morality.—Emerson.

THE GREATEST DEBATE WITHIN A HALF CENTURY UPON MODERN SPIRITUALISM

DISPUTANTS:

REV. MOSES HULL,

President New York State Spiritualists' Association, Headquarters, Buffalo, N. Y.

—AND—

W. F. JAMIESON,

Secretary National Liberal League, Headquarters, Cincinnati, Ohio.

PROPOSITION:

Resolved, That the phenomena and philosophy of Modern Spiritualism prove that departed spirits can communicate with mankind.

MR. JAMIESON'S SECOND SPEECH.

According to my friend's argument, devils, witches, satyrs, mermaids, vampires, are all reasonable beliefs and are proofs of Spiritualism! Talk about logic after that.

Spiritualism, it is said, came to the world to give direct proof that spirits exist and communicate. It appears, from the account given of Madame Hauffe, that spirits are greatly interested in furnishing information about property. Cannot human beings attend to property matters without let or hindrance from the "other side"? If they exist, and have the power represented, however, they ought to be impartial. If the theory were true, there would not be a single sorrowing heart, not one poverty-stricken mortal; but the bruised, crushed, broken-hearted would all obtain help from a spirit world. Think of the millions of treasure sunk in the sea. Why do not the spirits make themselves useful? Stop looking for lost papers for the Madame Hauffes; stop passing solid bodies through solid walls long enough to fish up trillions of treasure from the bottom of the ocean, with which to build homes for the destitute, and a spiritual temple for yourselves.

Too bad that this wonderful spirit power through a Swedenborg and a Madame Hauffe should be so rare that we have to take the stories whole, like Gulliver's Travels. Spirits could give information about a "silver service;" but on the great questions of the living present not a ray of light comes from the spirit world. Let us have present-day revelations—if you have them.

How easy it is for my friend to believe all those stories—there is no end to credulity when we begin to do that. A thousand frauds or failures, he says, will not explain them away—but Spiritualism is saturated with fraud. Spiritualists confess it, my friend admits it. A thousand frauds, he says, do not destroy one genuine; but where is the genuine? If a man lies to you a thousand times you are suspicious of him when he tells the truth once. Worse: If you discover that a man lies once you doubt him though he tells you the truth a hundred times.

One can hardly tell whether Brother Hull is in favor of debate or not. He is, and he isn't. He is willing to take the time of Christian builders, but I should not take his time; yet he has challenged me to four debates. "Barkis is willin.'"

My brother used to be such a valiant advocate of free discussion. Now it is a "little tedious" to hear "liberty" defended. He spends his life talking Spiritualism. I prefer the gospel of liberty, the best gospel on earth. Could we have true liberty, peace would follow, despotism vanish, and we could afford to let a spirit world alone until it would gain sense enough to converse intelligently.

I have "nothing to sustain," he says. I have the simple truth to sustain. It has come to pass in these days that if a man does not wear somebody's sectarian collar, or nurse a sickly superstition he has nothing to sustain!

Spiritualists cannot stop their "great work" to amuse me. Their great work consists in sitting in circles, singing "Sweet Bye and Bye," imagining they receive messages from supernal spheres.

What have they "built?" Where are their libraries? Charitable institutions? Their universities? The Materialists make a better showing. They have a university in Oregon in which $2,000 of my money—all I had in the world—not voluntarily, but through over-confidence in a friend, was all swept into that Liberal University.

Moses Hull:—"I have seen that university. The whole thing is not worth two thousand dollars."

Mr. Jamieson:—Away goes my investment. I need money more than universities. My wife says that institution will never prosper. It ought to be just.

You now boast that Spiritualists will not listen to me, yet you have always condemned the bigotry of Christians for not listening to you. Nevertheless, in spite of the unwillingness of Spiritualists to hear the other side, I have had crowded audiences in scores of villages and cities.

But I thought my friend Hull cared more for truth than a large following. Go to any cathedral if you want to see a multitude. Usually, truth is not found where millions bow. How much "following" did Galileo have? And even John Milton, the grandest poet the world ever knew. It is the priests who get "followers." Does Brother Hull yearn for the priesthood?

I was glad to hear my friend admit, and the professor he quoted, that Spiritualism is a "mass of imposture and delusion." But Mr. Hull comforts himself with the thought that beneath this mass there are a few grains of facts. "Hunt for a needle in a haystack." Never in the world's history has there been a movement so overwhelmingly submerged by imposture as Modern Spiritualism, and continually it is a rising flood of fraud.

Are Spiritualists able to fish out a fact in such a "seething, simmering stew" of illusion, deception, trickery? Again and again it has been proved that they cannot detect the difference between what they call the genuine and the counterfeit. Medium after medium, who had been highly endorsed, has been detected in trickery.

For twenty-five years I was a Spiritualist, clung to it with the desperation of despair, and during all those years Spiritualists were proud of my work. The ladies would gather around me and say, "Heaven bless you, Brother Jamieson, the angels are with you." Well, they were, the best materializations I ever saw. They were visible. In all those years Spiritualists never lisped one word against my honor, my integrity. They knew, and said, that however unpopular any doctrine might be I never hesitated to advocate it, if I thought it was the truth. I discovered in 1865 that Spiritualist dark circles were frauds, and boldly denounced them as no part of Spiritualism, after the famous Michigan medium, John McQueen, revealed his imposition.

I will tell you about it to-morrow night.

Moses Hull came to see me at Albion. I had gone to work at day labor, for I always said that if I cannot have a free platform on which to utter my honest sentiments, I will earn my bread by physical toil. At last Sylvester Hoyt, a lawyer, of DeWitt, Michigan, and a convert of mine, wrote me, "Come here, Brother Jamieson, our platform is free." Any platform which is not devoted to mental freedom is doomed.

The first article I ever wrote for the press was "Duty versus Policy." In my striving to practice it, I have lost three little fortunes. It is the most rugged road a human being ever traveled, and at the end of that road you may be almost sure that no one will give you the least credit for it. You are alone with duty done.

The only class of people that ever called my honesty in question is the Spiritualists. The Methodists, when I left them for Spiritualism, said I was misguided. How earnestly my employer, good William Phelps, a local Methodist preacher, of Detroit, Michigan, labored to save me from what he called the delusion of Spiritualism. When Spiritualists were winning converts from the churches and the skeptics, they said, "It is glorious! a freeman's right to change his mind."

After Moses Hull became a Spiritualist lecturer he was asked at the close of a discourse, "You say you were once a Methodist, then an Adventist, and now a Spiritualist; what will you be next? If you were wrong then, how do we know you are right now, seeing you change your mind so often?"

Hull's quick answer was, "A wise man changeth often, a fool never!"

We are both wise men. When he makes one more change, gets where I am, he will be wiser than he is now. I really think the Spiritualists are afraid that I may convert their champion, which is one reason they do not invite me to debate with him at their camp-meetings and societies It looks to me as if they have no confidence in their own philosophy and phenomena. Like Belshazzar, "Their knees smote one against another," notwithstanding a Daniel and a Moses stand ready to fight for their faith.

In the Spiritual mass-meetings Spiritualists advocated great mental freedom and liberality, and said they could tell what they believe to-day; but could not tell what they would believe to-morrow. They insisted that it is the duty of every human being to keep the mind open to truth; to change a conviction every day in the week, if necessary, to grow; to progress, according to the revelations of truth. Then is when I was in love with Spiritualism. The practice now seems to be, "Change your mind to Spiritualism, never from it." That is my unpardonable crime, for which Spiritualists will never forgive me in this world nor the world to come—if I get there!

Mr. Hull asks me to "please account for that mediumship" with which I "startled the world." His inference is that if I cannot account for it, Spiritualism is true. Is that his logic? The philosophy of Spiritualism is that a medium is the instrument of communication, and is not expected to account for anything.

He asks "in all candor" was I "honest in that seance, or was I not?" Brother Hull is blessed with a short memory. Since I gave up Spiritualism I have been frequently denounced by Spiritualists for changing my views. One woman speaker berated me at a Spiritualist convention which Hull attended, declaring that Jamieson is not honest. Moses Hull, then and there, so I am told, arose, and with flashing eye, exclaimed, "Jamieson is as honest as I am, and I am as honest as God!"

When I became a Spiritualist and a medium I was an innocent, beardless boy. I have triumphed over the beardless. As to the innocency—well, I have associated with Moses Hull too much to be downright sure. I think it is an "hypothesis."

At seventeen years of age I gradually drifted from my mother's religion, Methodism, into Spiritualism. I liked the Methodists, their earnestness and warm-heartedness. My father and mother taught me Scotch-Irish honesty. Unless Spiritualism spoiled it, I still have it; for I am Scotch-Irish, like President McKinley and William Jennings Bryan. It is a peculiarity of this race that they will never yield as long as they think they are right. Slow in making up the mind; but when it is made up nothing can change them unless they are shown that the conviction is false. I never heard of a Scotch-Irish-American who was guilty of a dishonest deed.

When I began to investigate Spiritualism, I got down on my knees,—for, whether you believe it or not, I was a very good boy, and have often wondered I didn't die young—and as I was on my knees, I said, "Oh, God! if this new religion of Spiritualism is true, show me the truth." I mingled with the Spiritualists; they were such a happy people, and they proved to me that John Wesley was a Spiritualist; that Methodism is Spiritualism. For ten years I was ineffably happy. God, I thought, had guided my steps, as I asked him to do, into the new religion, which was to become the religion of the world. I sat in circles, like my unsophisticated friend here, and got the spiritual jerks,—had them bad—I thought that the spirits of the departed dead did all that. My Methodist friends said they knew I was possessed of the devil, but I said I knew it was spirits, and we were both mistaken! Sometimes the worst fooled people are those who think they know. I was "influenced," as Hull words it, by eighty-five different spirits and in those days I had not a single doubt that they were the spirits of the departed. That is why I am so charitable to the Spiritualists. They are honest, but deluded, just as I was. This does not include the tricksters that infest their ranks.

When the spirits began to sing, as we supposed, and play, and materialize in the dark, I believed it all. In those days I could swallow spiritual camels, and pass my plate for more. I was then as Hull is now. Mediums said darkness was a "condition" necessary for the spirits to manifest. I said, "Yes, the Bible shows it." But I never could get to be that kind of a medium. My mediumship was inspirational speaking, mental tests, prophetic dreams, healing power and character representation, "such stuff as dreams are made of." I converted thousands, I presume, to Spiritualism. The first rude shock to my blissful dream was a physical and clairvoyant medium who came to Grand Rapids, Michigan, in 1863. His name was George W. Cusser—and he was a cusser. No three men that I ever saw could tie him so securely that he could not untie himself. As I look back to those days I am surprised that I ever accepted the preposterous theory that spirits could tie and untie ropes and knots of all descriptions. I saw sailors bind him hand and foot; yet I began to grow skeptical and proposed to subject him to rigid tests. He refused every one of them, and said the spirits made his conditions, not mortals.

Go where you will to-day among the best mediums in America, and they refuse to be investigated by your method. It must be by their own, or not at all; you must observe the "conditions," which they say they receive from their spirit guides. With a great deal of plausibility they will show that the photographer, the electrician, the chemist must have "conditions," and you are expected to acquiesce in all the requirements of the medium, on the gratuitous assumption that he has, at some time, received a series of rules from spirits whose existence it is the object of the seance to prove. Is Spiritualism based upon a petitio principii? The pretense that because nature requires darkness to grow a potato, therefore angels need it to make themselves known, is a huge twentieth century leap in logic.

By the confessions of Spiritualists themselves they are unable to detect the difference between their counterfeits and genuine; nor have they any means of discovering what is spirit and what is medium, even in the case of their so-called genuine mediums. Dr. Babbitt, a prolific writer on spiritual philosophy, in the Religio-Philosophical Journal, July 9, 1881, says: "A communication may be three-fourths medium and one-fourth spirit." This, by no means, impeaches the veracity of the medium. He, or she, may honestly think it is all spirit; but how can the medium know it is spirit?

I do not take the words of their enemies, but their own.

When I come to speak of the character of the communications upon which Spiritualists rely for proof of identity, I will show that nearly all are frivolous, although I cheerfully admit that some of the most beautiful poetry and eloquent discourses I ever heard came from mediums. But it is human to make poetry and produce eloquence.

One of the greatest proofs I ever knew in favor of Spiritualism was a grand poem through the mediumship of Miss Lizzie Doten, by the spirit, as claimed, of the author of Poe's "Raven." But who has measured the capacity of the human mind? When what purported to be the spirit of Edgar Allen Poe controlled the vocal organs of Miss Doten, the poem was certainly like Poe's Raven; but is it impossible for a human being to imitate even a sublime poem? I carry it in memory; but, as my time is nearly expired, I can give you but a portion of it:

From the throne of life eternal,
From the home of love supernal,
Where the angel feet make music
Over all the starry floor,
Mortals, I have come to meet you,
Come with words of peace to greet you,
And to tell you of the glory
That is mine forevermore.

Once before I found a mortal,
Waiting at the heavenly portal,
Waiting, but to catch some echo
From that ever-opening door.
Then I seized his quickening being,
And through all his inward seeing,
Caused my burning inspiration
In a fiery flood to pour.

Now I come more meekly human,
And the weak lips of a woman
Touch with fire from off the altar—
Not with burnings as of yore,
But in holy love descending,
With her chastened being blending,
I would fill your souls with music
From the bright celestial shore.

As one heart yearns for another,
As a child turns to its mother,
From the golden gates of glory
Turn I to the earth once more,
Where I drained the cup of sadness,
Where my soul was stung to madness,
And life's bitter, burning billows
Swept my burdened being o'er.

Here the harpies and the ravens,
Human vampires, sordid cravens,
Preyed upon my soul and substance,
Till I writhed in anguish sore.
Life and I then seemed mismated,
For I felt accursed and fated,
Like a restless, wrathful spirit
Wandering on the Stygian shore.

But while living, striving, dying,
Never did my soul cease crying,
"Ye who guide the Fates and Furies,
Give, oh give me, I implore!
From the myriad hosts of nations,
From the countless constellations,
One pure spirit that can love me,
One that I, too, can adore!"

Through this fervent aspiration
Found my fainting soul salvation,
And from out the blackened fire crypts
Did my quickened spirit soar,
And my beautiful ideal,
Not too saintly to be real,
Burst more brightly on my vision
Than the loved and lost Lenore.

'Mid the surging seas she found me,
With the billows breaking round me
And my chained and chafing spirit
In her arms of love upbore.
Like the breath of blossoms blending,
Like the prayers of saints ascending,
Like the rainbow's seven-hued glory
Blend our souls forevermore.

Earthly love and lust enslaved me,
But divinest love hath saved me,
And I know now, first and only,
How to love and to adore.

[There was considerable laughter and applause throughout this speech. Judge Koons, one of the moderators, declared that the rendition by Mr. Jamieson of Miss Doten's poem was worthy of Edwin Booth.]

(To be continued.)

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGLAND.

ROMANISM AND SPIRITUALISM.

To my mind Romanism is a power and principle with which Spiritualism will have to deal. The Roman Catholic very naturally is inclined to resent anything tending to bring his principles into contempt, hence the necessity whereby they ought to foster a principle of charity when differing or expressing their differences from others. One great tenet of Rome is that "We belong to a church out of which no one can be saved." This is an extract from the "creed of Pope Pius the Fourth." Herein lies a fundamental difference. The Spiritualist, on the other hand, believes in a principle that it cannot be a law emanating from the giver of all good and infinite wisdom that anyone should be lost. An untruth will never become a truth with age. The Spiritualist will never make use of the secular power in order to bolster up or disseminate its principles.

The Romanist and Protestant in their day have both outraged the principles of justice, and even now, with our advanced knowledge, they will almost cut each other's throats for the love of God! The Roman Catholic of to-day feels it to be a sort of sin to enter a Protestant church or place of worship whilst it is the same Jesus Christ which they both profess to love and worship. The great unseen Ruler of the Universe ripens the corn and fruits in the fields and gardens of both, whilst puny man would try and have us believe that this same source of love and power has become a "respecter of persons."

The Roman Catholics claim that their church and its teachings are the same to-day as they were a thousand years ago. Is it not true that that Galileo was forced to recant, whilst Galileo's theories are to-day acknowledged? In secular knowledge the church may have advanced, whilst in spiritual knowledge it has become stereotyped. According to the teaching of the Roman church the Spiritualist—not the ignorant, but the enlightened one—will be damned, his soul will be forever lost, and subjected to an endless torture, and this, mind you, from an all-wise, all-merciful, infinite Father of Love.

Now, sir, I am not all-wise; I am not all-merciful; I have not an infinite love; yet my wisdom is so far above and beyond these teachings, my love to them is of such a degree that I would not send the soul of any one of them, from the Pope to the most ignorant peasant, to suffer the purgatories of a literal fire for a single hour. "Purgatory," may, according to this teaching, be "a part of hell called limbo." I do not blame them for believing it, neither would I for anything persecute them for so doing; the fault of living and believing in such a principle, which to me has no terror, would be sufficient punishment in anticipation.

On the other hand, I say to them, do not persecute me because my life's principles have carried me beyond the mediocre character of somebody else's beliefs. The Spiritualist need not throw stones at others; only allow him a free platform and fair play, when and whereby he may more fully demonstrate and promulgate the principles of a universal brotherhood in man, and an eternal spirit of love and good will from the spirits of an all-wise Father.

CONSTITUTIONAL CASES OF APPARENT DEATH.

In the letter you kindly printed in the Two Worlds, containing a quotation from an instructive article on premature burial by Dr. Edward P. Vollum, it was stated that there were other forms of apparent death "that may defy the highest medical skill and all known tests and signs." These abnormal conditions of the human system, Dr. Vollum points out, "are the constitutional cases, due to some warp of temperament, as seen in trance, catalepsy, cholera, auto-hypnotism, somnambulism, etc., which, like hibernation, are inexplicable to any principles taught by science. We know but little of these idiosyncrasies, except that they are usually hereditary, and that their victims usually fall into death-like lethargy from over-work, worry, and foul air, and that during their attacks efforts at resuscitation should be kept up until putrefaction appears, lest they be mistaken for dead, and disposed of accordingly. Quain's 'Dictionary of Medicine' says: 'The duration of trance has varied from a few hours or days to several weeks or months.' The British medical press during the last fifty years has furnished numerous cases which revived from the consciousness of the preparations for closing the coffin. Many notables have been subject to this disorder such as the great anatomist, Winslow, the French cardinal and senator, Donnet, and Benjamin Disraeli. The last-named personage lay in this state for a week. All such cases are in peril because of their uncertainty. Of course, old cases of heart disease and apoplexy may be recognized by the patient's physician, but, as a rule, the diagnosis cannot be sure without an autopsy. All signs of death are deceptive, and all these cases should be held as not past resuscitation until decomposition sets in. Hufeland observes: 'Death does not come suddenly; it is a gradual process from actual life to apparent death, and from that to actual death.' The revivals sometimes reported during epidemics of cholera, small-pox, and yellow fever depend, as in so-called sudden death, upon the fact that the patients are usually taken down in their ordinary health, with a reserve of strength which bridges them over after the force of the disease is spent. The estimates of such disasters are based upon the discoveries made when the dead are removed from cemeteries, as is done in some cities every five years. A number of the skeletons are always found turned to one side or on the face, twisted, or with the hands up to the head. These are counted as living burials."

SPIRITUALISTS AND CHRIST.

Your correspondents on the above subject have apparently not yet freed themselves from the superstitious reverence and worship of Christ, and therefore they invest him with a halo of sacredness which does not belong to him.

In studying the character of Christ we must remember that we have nothing historical as a guide, but only four contradictory gospels, and those were written long after the alleged death of Jesus Christ by some unknown persons.

But perhaps your correspondents will not object to me examining those gospels, to see whether we ought to accept Christ as "our guide, philosopher and friend." He who is so egotistical as to say that "He that loveth father or mother more than me is not worthy of me," (Matt. x:37), cannot be our guide. He that says, "If any man come to me, and hate not his father and mother, and his wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple," (Luke xiv:26) cannot be our guide, philosopher and friend, for such teachings destroy the foundation of home life, of social life, and national life, and I say a malison on such teachings, whether they come from God or man.

Christ was the first to cast upon the shadowy shore of death the lurid glare of hell. He it was that first mentioned the "never-dying worm." It is a wonder that his admirers have never claimed him to be the greatest naturalist, seeing that he is the only person that has ever discovered that remarkable worm. He also discovered seven devils in his friend, Mary Magdalene. He also turfited some other devils out of certain men into some swine, thereby causing the swine to go and commit suicide. That would prove to the twelve ignoramuses, yclept "his disciples," that he was gifted beyond ordinary man. He was also gifted with choice language when discussing with opponents. To call your opponents "a generation of vipers" is quite in accordance with a man of holy and heavenly character. The "master teacher" would certainly have made his way selling fresh Galilee fish on a stall in Billingsgate, for he not only could call his opponents vipers, etc., but he could so curse a fig tree for not bearing fruit out of season that the poor tree withered up. I think that would be a master curse from the master teacher. There is a great distinction between precept and practice with Christ. He taught us to forgive our enemies, and promised to eternally damn his. Your correspondent, John Horton, is surprised and staggered when he finds that your South African correspondent is in the army. Now I cannot see why he should be so surprised. He who wields the sword walks in his steps. Christ said, "Think not that I am come to send peace on earth. I came not to send peace, but a sword," (Matt. x:34.) Such being the case, and as Christ came to set at variance and to destroy family relationship, I think the soldier is a true follower of the Prince of Peace, who came not to bring peace, but a sword.

In conclusion, if the Spiritualists have no higher ideal than this mythical Christ, then I am sorry for them, for they are at least nineteen centuries behind the times. If there has been no grater man since Christ, then let us never again speak of progress. There has been and are many men that far excel this mythical Galilean, men whose shoes the Christ is not worthy to unloose. Then why hang to the coat tails of Christ, or rather the tails without a coat?

A RUSSIAN "MIRACLE."

The Novoe Vremya of September 14 has the following account of a miracle performed by the famous Father John, of Cronstadt:

On the 12th Father John arrived at the village of Sopino, conducted service, and spent the night with Father Lvov. Next day he journeyed to Konchanskols and consecrated the new stone church there in the presence of fully 10,000 people. After this service a breakfast was given in the school, and many speeches were delivered. In the midst of the breakfast two men and two old women were seen approaching the school-house, bearing the seemingly lifeless body of a woman. For seven years this woman had been paralytic, unable to move arms or legs or open her eyes—was a living corpse. On their bringing her to him Father John arose, stood before her, and, asking her name, gazed fixedly at her. Then in a loud voice he bid her open her eyes. After several attempts Audotya (the paralytic) did so. "Look me straight in the face," said Father John, "and cross yourself." Slowly and with great effort the woman succeeded in making the sign of the cross. "Do it again," said Father John, "and again." With ever-increasing faith the woman repeated the movement. "Stand up," said Father John, and the woman arose. Then he moved from his place, bidding her follow. "Now walk round me," said Father John, and the lately seemingly dead woman slowly approached and fell on his shoulder. "Go and pray," said he, blessing the woman. On this she moved away without any help. All this took place in the presence of thousands, who were unable to restrain their tears.

If Christian priests cultivated the gift of healing along the line indicated in the foregoing, there is no doubt their efforts would meet with greater success than at present. Father John is evidently a true disciple, for he is working the works of his master. He is also apparently a strong healing psychic, and should be responsible for many acts as that here recorded.

ROMANISM.

Your correspondent "Scrutor" allows his pen to outrun his discretion. I wonder what defense or explanation he can put forward for the following notice, posted up in a church in Mexico:

"Raffle For Souls.—At the last raffle for souls the following members obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of purgatory. Ticket 841: The soul of Lawyer James Vasquey is released from purgatory and ushered into heavenly joys. Ticket 41: The soul of Madam Calderson is made happy forever. Another raffle for souls will be held at this same blessed Church of the Redeemer, on January 1, at which four bleeding and tortured souls will be released from purgatory according to the four highest tickets of this most holy lottery. Tickets one dollar. To be had of the father in charge. Will you for the poor sum of one dollar leave your loved ones to burn in purgatory for ages?"

INSTRUCT THE CHILDREN.

Spiritualism is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of children. Therefore Spiritualists should instruct the children. This can best be done by forming lyceums in connection with every society. A society that has no lyceum, it is as incomplete as a church or chapel without its Sunday-school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday-schools are taught that which their parents do not believe. This is a defect and injustice to the children which Spiritualists should not longer tolerate. The remedy is in forming lyceums.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1 For sale at this office.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

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"Mind and Body; Suggestions and Hypnotism Applied in Medicine and Education." By A. O. Halphide. President Chicago Society of Anthropology. For sale at this office. Price $1.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents. For sale at this office.



PROFESSOR HYSLOP CONTRADICTS MRS. PIPER.

He Says the Boston Medium's Utterances Were Probably Spiritistic, and Not Telepathic, as She Asserts--Relates His Experiences with Her.

There has just been received in this country a stout octave volume—being number XLVI, of the Proceedings of the Psychical Society, whose headquarters are in London—which contains the first comprehensive account of Professor James H. Hyslop's official relations with the famous Boston medium, Mrs. Eleanor E. Piper.

Mrs. Piper's self-revelations, which apeared in a recent number of the Herald, threw a bombshell into the Spiritualistic camp, yet they did not feaze the members of the Psychical Society, which had held her under its tutelage for many years. The article was wrongly called a confession by the public. It might be more rightly characterized by the Greek word "apologia," which does not hold the more or less humiliating implication of the English derivative, "apology," but means rather an explanation.

Now, Mrs. Piper's explanation of her own undoubted powers was that they were due to telepathy. She refused to believe that in her trance state she had any dealings with disembodied spirits.

Nevertheless, Dr. Richard Hodgson, who is the head of the American branch of the Psychical Society, and Professor Hyslop, who has always been the stoutest champion of the spiritistic theory as the best explanation yet offered (though not necessarily the final one) have refused to take her at her word.

THE MOST COMPETENT JUDGES.

They believe that the scientific gentlemen who in their waking senses watched her were better fitted to decide upon the nature of the phenomena than the comatose subject. Beyond this Professor Hyslop refused to say anything. He stood upon his report and was content to wait for that to justify him. Consequently the report constitutes his final answer to his critics.

It should be premised that James Hervey Hyslop, professor of logic and ethics at Columbia University, is a scientist, hard-headed, clear-headed, dispassionate; or if he has a passion it is precisely for the unmasking of all spiritistic fraud.

He spent many years of his life in investigating such alleged facts as apparitions, clairvoyance, table-turning, spirit rapping and mediumship. He found little honesty among the professors of these dark arts, and he ruthlessly denounced their dishonesty. As to the small residuum of honest folk among them he always saw reason to believe that they were self-deluded and ignorant of the fact that in telepathy and in hypnotism lay the real secret of their apparent success.

It was he who, in 1894, climbed upon the stage in Koster and Bial's and exposed the fraudulent pretences of Annie Abbott, the so-called Georgia magnetic girl, and drove her back into the obscurity from which she had emerged. It was he who brought dismay into seance after seance through his extensive knowledge of the tricks of pretended mediums. He has studied sleight-of-hand. He solved the secret of all the conjuring tricks of Keller and Hermann. He can perform many of them himself.

CONQUERED BY MRS. PIPER.

Yet it was this man, so equipped with insight and with knowledge, who was conquered by Mrs. Piper. Conquered is the right word.

He began his investigations as a skeptic. He came, if not to scoff, at least to expose. He found himself convinced almost against his will. He was convinced, first, that Mrs. Piper was perfectly honest and sincere; second, that the manifestations of her trance condition could not be explained by telepathy; third, that the spiritistic theory was at the present moment the best working hypothesis for the solution of the phenomena.

By admitting that it is a working hypothesis only he acknowledges that it is not perfect and does not explain everything, and likewise that he stands with a mind open to receive any more rational explanation.

Professor Hyslop's first sittings with Mrs. Piper were in 1892. Nothing important occurred save the conviction left in the professsor's mind of the perfect honesty of the medium. Six years later he held a series of sittings with her which resulted in convincing him that she had mysterious and occult powers that could not be explained on any known theory of telepathy or thought transference.

PRECAUTIONS AGAINST IMPOSTURE.

All possible precautions were taken to prevent fraud, collusion or imposition.

The arrangements for the sittings were made only through Dr. Hodgson, and with special care regarding secrecy. The following statements by Professor Hyslop will make the whole case clear:

"First—No one except Dr. Hodgson and my wife was to know that I was to have sittings, and only Dr. Hodgson was to know of the arrangements. This plan was carried out in entire secrecy.

"Second—The arrangements for the sittings were not made with Mrs. Piper in her normal state, but with the trance personalities in her trance state.

"Third—The arrangements for my sittings were not made in my name, but in the pseudonym of 'Four Times Friend,' so that neither the supraliminal nor the subliminal of Mrs. Piper could have any clew to my identity.

"Fourth—When I went to conduct the experiments and before reaching the house of Mrs. Piper, about two hundred feet from the house and while in a closed coach, I put on a mask covering the whole of my face, and entered the house wearing the mask, met Mrs. Piper, and went on with the sitting in this condition.

"Fifth—When introduced to Mrs. Piper it was under the name of Mr. Smith, which is the usual way by which Dr. Hodgson introduced strangers. I bowed to her without uttering a sound, the object being to conceal my voice equally as well as my face.

"Sixth—In the whole series of my sittings Mrs. Piper never heard my voice in her normal state, except twice when I changed it into an unnatural tone to utter a sentence, in one case only four words, as explained in my notes.

"Seventh—In the whole course of the sittings I was careful not to touch Mrs. Piper, and I never came into any contact with her to render any muscular suggestion possible, except, perhaps, half a dozen times when I seized the hand while writing to place it on the writing pad which it was escaping. Once I held her head while she was straightened in the chair in which she was sitting. But at all other times I avoided every form of contact that could even make muscular suggestion conceivable.

"Eighth—The record shows that the facts obtained were either without any questions at all, or without questions calculated to suggest the answers given. I was extremely careful to avoid verbal suggestion. I have tried to draw attention to any special exceptions.

"Ninth—During the writing I stood behind and to the right of Mrs. Piper, in a position which concealed any view of me and my movements absolutely from any visual knowledge of Mrs. Piper, whether supraliminal or subliminal, even had her eyes been open instead of closed in the trance. It was necessary to take this position in order to be able to read the writing as it went on."

The fourth, fifth and sixth precautions were taken because in 1892, although the Professor had been introduced to her under a false name while she was in the trance, he was subsequently, on her recovery, introduced under his right one. Hence these were measures against any possible identification.

He is quite sure that Mrs. Piper, in her normal state, never obtained any knowledge of his identity until after the newspapers had published what he had been doing, and this was after the close of his sittings.

The other precautions were assumed to test the influence of suggestion by the sitters; in other words, to prove or disprove the possibility of unconscious telepathic communications.

HOW SHE WENT INTO A TRANCE.

Mrs. Piper, as Professor Hyslop explains, went into a trance in the following manner: She would seat herself in a chair in front of a table, upon which were placed two pillows for a head rest when the trance came on.

Then her head fell upon the pillows and was so arranged by Dr. Hodgson or other sitters that the right side of the head lay on the palm of the right hand, looking off and away from the table upon which the writing was done.

This second table was on the right hand. On it was placed a writing pad. In a few minutes after the trance occurred the right hand showed signs of animation, and slowly moved toward this table, when a pencil was placed between the two forefingers and the writing began.

When a question was to be asked or a statement made to the "communicator," Mrs. Piper's hand was spontaneously raised toward the mouth of the sitter, who addressed the hand, and it then immediately proceeded either to present the message to the "communicator," often extending itself out toward some "invisible presence," or to write out a reply.

Professor Hyslop significantly adds, as if to anticipate the so-called "confession" of Mrs. Piper, that Mrs. Piper's normal consciousness knew nothing of what she had done or communicated in the trance.

"Hence we do not have to reckon with any views of Mrs. Piper in estimating the nature and value of the results, so that the facts have to be studied from the standpoint of the sitter or investigator."

In Professor Hyslop's various sittings Mrs. Piper apparently summoned up for him the spirits of a large number of his relatives, whom she could not have known, and some of whom were not even known to himself. Thus Professor Hyslop thinks that the theory of telepathy through the medium of his own subconscious self is untenable. How could her subconscious self discover in his what had never existed there, even in the shape of memory?

MOST SUCCESSFUL OF EXPERIMENTS.

The most successful of the experiments were with a "communicator," who professed to be Professor Hyslop's father, and with other "communicators." who helped the father out.

These were not faultless, but they contained a residuum of facts which could not be known to anybody save the departed.

Professor Hyslop holds that even the confusions and errors are accompanied by so many true statements and have such associations with the course of thought on the part of the communicator that they continually indicate groups of memories pertaining to his father's mind.

"It is of course," he confesses, "difficult to estimate the value of all this material. It is, so to speak, like a fitful and incoherent dream, or series of dreams, or better still, like the wandering mental condition of a hypnotic patient with the ordinary inhibitions cut off and yet aware of a definite purpose to be executed with interludes of close approximation to the ordinary waking consciousness."

In short, he believes the communicator was either actually his father (with his mind at times somewhat confused and laboring under difficulties in expressing himself), or a very extraordinary personation of him that had acquired a knowledge of his experience ranging from an early period to his death, and including not only a proper appreciation of the matters in which he was most interested, but specific recollections of little possessions and peculiarities, some of which were entirely unknown to the professor himself.

His own name and the professor's were correctly given, and it was he who first mentioned Robert and eventually Frank and Hettie as among his children. Other communicators mentioned the rest of the children, Margaret, Sarah, Annie, Charles, William and Lida before the father did so. The distinction was correctly indicated in all of these names between the living and the dead. The names Ellen and Helen occurred in the father's communications without any statements that showed what relevance was intended, though in the case of Helen the connection suggests that it might be a mistake for Henrietta, the name of a half-sister of the professor. They were not the names of any members of the father's immediate family.

Whatever detailed references the father made to the members of his family concerning his personal relations with them and his appreciation of the points in their character were pertinent throughout, except in the one instance in which the language he used fitted Robert and was not applicable to Frank, to whom it was applied. The most important instances of these were connected with the professor himself and the estimation in which he was held by the father, all which were points subsequently corroborated by the surviving widow, the professor's stepmother.

RECORD'S REVELATIONS.

The father's habits of thought came out very clearly in various parts of the mediumistic record. His references to the moral and religious solicitude he had felt for James and to the talks he had with him on the whole question of psychical research and a future life were substantially correct.

He also clearly remembered the facts associated with his last illness, its main symptoms and such incidents as that James' voice was the last he had heard as he passed away. His remembrances about the medicines he took were less clear, as he specified some that he had only thought of taking, such as maltine, and at least one—morphine—of which there is no evidence that he had taken any. On the other hand he correctly named a preparation of oil of which the Professor was ignorant, and another, strychnine, which the Professor had casually heard of in a letter and forgotten.

"His chief success was in specifying correctly in reply to my question the medicine which I had obtained for him," declared the Professor.

Various incidents in the early life, given in response to the Professor's demand for something that had happened before he was born, were verified by the Professor on a journey he subsequently took in the West, visiting his father's old acquaintances.

Professor Hyslop adds: "Another series of references which I may here group together concern my father's personal experiences, appearances and little personal habits and articles that he possessed. Curiously enough, his recollections about these were the most confused, possibly in some cases positively erroneous, where my own memory was most clear, and, in fact, nearly all his most specific references concerned articles the very existence of which was not known to me at all.

"That he was a little, elderly gentleman; that he could only whisper; that he had no teeth, and that he could not sing were correct statements made about him as Mrs. Piper returned to consciousness. The reference to his books, pictures, etc., had some pertinence, but they were confused and of no evidential value, though I was familiar with the circumstances connected with them.

"But the references to the trouble with the left eye, the mark near the ear, the thin coat or dressing gown he wore mornings, the black skull cap, the tokens, the stool, the writing pad, the rests, and the round and square bottles on his desk, the paper cutter, his diary, the brown handled knife and the pall paring, and the horse Tom in connection with George were mentioned with almost precise correctness, and were all but the tokens, the diary, and the last incident wholly unknown to me.

"The visit of George and Will before moving West was also probably unknown to me. The references to the place in which he said he kept his tin spectacle case and the paper knife were not true, and the box of minerals was either a false or an indeterminate incident.

"The most important instances of error in my father's communications, and which will be regarded by any persons as telling against his identity, although I myself explain them, as the reader understands, on the assumption of temporary confusion in the act of communicating, or possibly as due to an error of memory, are as follows:

"That he sent me books, a box with two books; that Will had his foot injured apparently on the railroad; that there was trouble with Frank's fishing on 'Sunday' (instead of Saturday); that it was Frank (instead of Robert) who was exposed to social temptations; that Will played the flute or fiddle (instead of George and the guitar); Ferdinand (for Anderson, pneumonia for accident, the misapplication of 'cousin' to his nephew, apparently a visit to Frank, apparently also the intimation that Jennie was the name of a relative of my stepmother."

Professor Hyslop's conclusion, then, is not that spiritism is the only hypothesis to be entertained, but that it is rational to suppose it as one of the possible explanations. He sums up as follows:

"To me it is, at present at least, decidedly the preferable one. At any rate, if it has relevant facts representative of personal identity to depend upon and suggesting an appeal to the infinite to escape spiritism, it becomes a legitimate alternative and working hypothesis among all that may be proposed.

"On this ground we shall be able to retort upon those who make their personal conviction or conversion a criterion of the explanatory power of spiritism, or who advance alternative suppositions for explaining the phenomena, that they furnish experimental evidence involving, not the fact of telepathy as we know or suppose it between the living, but the kind of telepathy that will reproduce the unity of consciousness and personal identity in conjunction with the proper dramatic play of personality found in these records, but which would not permit in any case a resort to discarnate spirits to account for it.

"Until this evidence is forthcoming they can have no standing in a scientific court. In the meantime I am content to have suggested with Dr. Hodgson the nature and extent of the considerations which must be experimentally proved in order to refute the hypothesis which is here defended. When this result is effected it will be time to reconsider the position here taken."—New York Herald.

ANNOUNCEMENT.

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OUR PEDIGREE.

Man, Thou Hast an Humble Ancestry.

Without special reference to the continuity of the numerical or intellectual potency of any race, tribe or individual, I wish to suggest frankly and truthfully some general ideas on the continuity of subordinate types of life, subject to the same abridgments of interests and warfare of environments that the human race is, and that, if I judge aright, will induce in the minds of recipients some serious considerations respective to our true relationship, and relative standing in the almost boundless ranks of vital creation.

When we critically examine the great fields of animate nature, we are forcibly reminded of the diversity of values, as to function, in each organic complement, so far as their utility responds to the wants of the creature; no two of which are equal in strength, grace, beauty, vitality, or any other factor of its organization, either structurally or functionally; either as to its mechanical arrangements, or to the adaptability to the work this mechanism is prepared to perform for the welfare and enjoyment of the creature.

The relations of each of these types of vital organization to each other and to the rest of the universe has made them just what they are; and had this relationship been less perfect; less conducive to the welfare of their respective organizations, or to the harmonious relationships between each other, there would have been created within their organic complements, resultant imperfections indicing the facts and also heralding an internal warfare for their rearrangement for the welfare of the creature, and the harmony of its environs. On the other hand, had the relationship between them, these organic representatives of nature and their environs been more perfect and conducive to their organic welfare, or their harmonious interrelationship; their phenomenal display to the eye of man the critic, or man the philosopher, or of man the naturalist, would have indiced an organic world, by virtue of its visible representatives, of more beauty, more grandeur, more utility than that which is now being presented to his subtle, broad and comprehensive vision.

Every crook in the branch of a tree, every insect in the beak of a bird, every pang in the associated organism of a vital consciousness positively declares the fact that environs are still supreme, as creative factors, in the arbitrary control of vital organization. Not only the war is still on, vigorously on, between the organic and the inorganic kingdoms; but that such decrees with emphasis that the war is still on, with life and a possible happiness as the stake; and that, too, between all cotemporaneous living forms. It is extermination's relentless struggle, and is waged as between plants and animals; as between vertebrae and invertebrae; as between biped and quadruped; as between beast and human; yea, as between man and man. The fittest survive only until superseded by another fitter still, each in its turn driven to the darkened shades of a final oblivion.

The renowned author of "Thanotopsis" says, "All that tread the globe are but a handful of the tribes that slumber in its bosom."

Not only is this true, but it is true to a vastly greater extent than that author, at that time, could have ever dreamed. Not only the soils, but the very rocks themselves are literally teeming with uncounted, unestimated, undiscovered millions of organic remains; types of a once Now; of a primitive and a strange creation. Types of the absolute parental forms and functions of this great, modern, cotemporaneous, universal brotherhood.

In our intellectual demonstrations of respect to our ancestral lineage, our racial importance, let us not forget the fact that we of this century are called upon by the demands of the noble results and endowments of scientific research and educational developments, to consider that, while we are a fragment of a great division of natural creation, there are also many, very many other kindred types of life, consciousness, and even mentality, upon whom nature spends and has spent vastly more time, and has taken just as much pains, and which in truth, are equally a branch of the great tree of life, vivified by a universal organic law; they and us all one in nature's great, organic infinitude.

I refer not only to the lower modern types, but also, and with emphasis, to those types, strange admixtures of homogeneity and heterogeneity; those types of living, moving, breathing, thinking organisms that have passed forever from the terrestrial bowers and barrens of the home-lands of life's fitful uncertainties, never more to pay the high non-protective tariff of a bare existence, in a continuous and losing struggle for life, its doubtful consequences, with a positive inheritance of death's finality.

Geology tells us of the birth, growth to a magnificent physical supremacy, and final ignoble death, of vast numbers of generic and specific groups; endowed with homogeneous, though strange and to us unfamiliar forms, implying strange habits, forced by peculiar environments to endure or yield to terrible adversities, continuing on through vast periods of time; not months or years; but ages, aeons and incomprehensible epochs, representing time so vast as to exceed the generous imagination of the boldest speculators. Tells of the modification through the evolving changes perpetually working through esthetic, climatic, catastrophic and other causes, until all lines of organic types, either have been strangely modified, or finally exterminated by the potency of this designingless warfare; never more to love or hate, never again to enjoy or sorrow, but finally to bleed and die, leaving us no biographic heritage but fossilized remains to tell the tale of a misunderstood, uncomprehended, unenvied, objectless career.

I will give a brief synopsis of the manner in which natural law has been at work in its distribution of nationalities, tribes and families, genuses, species and varieties. We learn from the paleontologist that, many early types, in their temporal succession and organic evolution displayed what is called "anticipation of future specific types." That is, they were possessed of certain characteristics that later became divided in the different branches of their descendants; some retaining certain organic characteristics, as of feet, limbs or teeth; and another branch taking and retaining other organic peculiarities, as of ribs, vertebra or cranium. For instance, the ancient fossil Ganoid, classed among the early fishes, were not true fishes as compared to the modern fish, but comparable forms of marine vertebrae, having peculiar organs with peculiar and adapted functions, some of which later predominated in the modern fish, and certain others which predominated in and assisted in making up certain reptilian forms.

And again, these old reptiles, not the reptiles of to-day, became divided in their organic structures, as represented in the diversified forms of their descendants, and indiced by their preserved remains. Some of these anticipated the organism of the future bird, having developed a diversity of intermediate forms, such as flying reptiles, birds with teeth, bird-like reptiles with wings, teeth and vertebrate tails in an evolving succession that need not bear mistakes as the fruits of reason. These finally resulted in giving a new type, a primitive bird; other diverse forms going to make the reptile of a later period, and continuing on, constantly diverging in organ and function as time evolved them cotemporaneously upward and apart, eventually changing variety into specie, specie into genus, genus into order, until the grim tentacles of discord finally marks them as typical forms, uniformly and constantly preyed upon by adverse environs, for the last swift and downward slide to extermination's grand finale.

Such represents the philosophic translation of the history of the organic remains of our ancestral originators, as found fossilized in the different geological horizons of our planet; and which have been faithfully traced, step by step, age by age, always onward and upward, embracing all the mighty space of time and events, from the dim panoramas of the palaeozoic times, bearing its data of the genesis of life, to the medievalism of geology, the final NOW; finding the same warfare of interests, the same diversity of organisms, the same probabilities of a final extinction now as then, then as now.

Such is a lesson from which as investigators we should, and as philosophers must create concepts, build premises and formulate conclusions as to nature's great scheme enacted in the dim background of our ancestral origin, development and probable destiny, picturing the long and tedious, bloody and doubtful struggle, up, onto, across and beyond the lower planes of a continuous organic succession. First a soft mollusk, then a fixed-shelled crustacean, then a cartilaginous skeleton, later a vertebrae column, interior bony skeleton, and improved brain organs; then mammalian in reproductive functions, and organs, and higher brain development; later still, a higher intellect, evidences of design functions, anatomy bipedal, nearly upright walking, primitive reason, feeble language; not finally but now bipedal, strictly upright walking, larger brain cavity, much stronger reason, wonderful use of language, functions of design highly developed, the front rank of development, the modern man, the Caucasian of to-day.

A creature having advanced, in spite of adverse environs, all the way up the sluggish pathway of animal life, to the forest homes of simianism; thence to the rocky dens of savagery; onward to and through the dark valleys of barbarism; still upward into higher and more cultivated grounds, and across the threshold of a bare civilization; still onward and upward into the halls of a fuller civilization, with clothes and laws and homes; then again upward and finally to date, to the elevated chambers of the modern dress and homes and laws and schools; noble indices of a higher enlightenment, when and where we first became endowed with mental perceptions fitted for an initial observation from the highest chambered pinnacle, from which a first brave, courageous and free glance is flashed backwards down the dim though glorious landscape of time's fading events, and its magnificent panoramic display of nature's moving, rushing crush of mind's warfare with matter; records of the ups and downs, the pros and cons, the happiness and miseries of this great railway of life o'er which we are, toward an infinity and continuity of events, ever and ever flying.

Not the least of the lessons that we read from this magnificent line of phenomena and events is the startling information: Man, thou wert lowly bred and humbly born. Thou hast passed through and along all the rougher plains of physical and mental crudeness, up to the dignity of first among the still crude forms of nature's great mass of vital organisms; and also art thou still struggling, with no less energy, no less antagonisms, and no nearer than ever before, to the end of a line of creation, that is continually circling in the great vortex of organization, disorganization and reorganization; stamping in strange but unversatile hieroglyphics, the reliable information that though the particular is destructible the general is indestructible; though the organ is mutable, organization is immutable; though the individual is temporal, the universe is eternal.

We are the barbarians to whom some 40th century man, still with more egoism than altruism, more bigotry than brains, more sanctity than sense, may turn with a sneer and say, "There is no blood between us and those barbarians of the 20th century; the creator made them as they were, crude savages, and for no purpose of interest to us. He made us a complete and final type of physical and spiritual perfection. The universe is all for us." At least such has been our cry to the past; and can we expect less than that such will be the cry of the future man to us. While we may dwell stupidly in doubt as to the primal ancestry of the special type, man we can tarry nowise in doubt as to the ancestry of the general types of life, stamped with and directed by that universal, indispensable insignia of all sensoral beings; all universal brotherhood; vital consciousness as the throned monarch of physical organization.

As a final charge on the pages of man's allotment of duties in the premises, let me inscribe the more than probability, that the finger of evolution points with unswerving and constant faithfulness to a positive interrelationship between all types of living, moving, thinking beings; either as between their physical or spiritual organizations; and indicing by legible symbols the establishment of one great and uniform system of creating, developing and destroying; grasping and sweeping onward in irrespective potency all life, all consciousness, all death; alternately swaying on the seat of power the synthetic harmony of life, and the analytical discord of death; subjugating at one fell swoop, all terrestrial nature, from molecule to mountain, from animalcule to man.

E. V. MORSE.

Lorain, Ohio.

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The School Teachers' Victory.

A signal triumph has just been won by two Chicago school teachers over the most powerful corporations of that city; and the more fully the details of the struggle become known, the more remarkable their victory appears.

The appropriations for schools in Chicago have long been inadequate, and whenever the Board of Education needed $1,000,000 or $2,000,000 for any purpose it has been in the habit of deducting it from the teachers salaries. A few years ago, about 4,000 of the 6,000 teachers in Chicago organized a Teachers' Federation. Having reason to believe that the shortage of money was due to the fact that most of the large corporations were evading their legal taxes, they appointed two young teachers, Miss Margaret Haley and Miss Catherine Goggin, a committee to investigate. Then, as the Boston Journal of Education says, "the battle royal began between two little schoolmarms and all the most powerful corporations and trusts in the State combined."

The women's inquiries revealed a most extraordinary state of things. Up to 1875 the railroads of Illinois had been assessed an annual tax on their franchises. In 1874 the assessment was $31,000,000; in 1875 only $22,000,000; and from 1875 to the present time they have not been assessed at all. In 1874 the franchises of the two little horsecar lines which Chicago then had were taxed at $1,000,000; but in 1899 the franchises of the 700 miles of electric and cable lines in Chicago were not taxed a cent. About 1875 the railroads apparently found out that it was cheaper to bribe the officials whose duty it was to apportion their taxes than it was to pay the tax. Other corporations found out the same thing. Of 23 large corporations that the teachers investigated, the majority were not assessed at all, and the others were assessed on only a small fraction of their actual property. These 23 corporations were the gas and coke company, the telephone company, an electric company, and 20 street railway companies.

The women tried to induce the officials whose duty it was to tax these corporations to tax them. Finding that they were in league with the tax-dodgers and were determined not to comply with the law, the women engaged an able lawyer and took legal action to compel the officials to do their duty. The corporations fought hard; they exhausted every resource of evasion and delay, they appealed the case up from court to court; but the law was clear and the evidence of fraud overwhelming, and the Supreme Court of Illinois has ruled that they must pay. The decision will add millions every year to the revenues of Chicago. Hereafter there will be money enough to keep the schools open the full term and to pay the teachers their salaries. All the other municipalities in Illinois will also profit by the decision.

Are not those two plucky young women worthy of a vote?

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The attractions of The Progressive Thinker are not confined to one thing, but many. It is the largest Spiritualist paper published on this earth to-day, and combines CHEAPNESS and EXCELLENCE. It contains a vast amount of miscellaneous reading matter of especial interest to everyone. It is a veritable Encyclopedia of Facts in reference to our Cause. The Hull-Jamieson Debate will prove of great interest to everybody; but there will be many other attractions. In a short time we will publish Col. H. S. Olcott's lecture while here on "The Uses and Perils of Psychism." It is in many respects a masterly production, and should be read by everyone. Next week we will publish an exceptionally interesting lecture, full of beautiful impressive thoughts, on "The Prophecy of Spiritualism for the Twentieth Century." It was delivered before the N. S. A., at Washington, D. C., by Mrs. Helen P. Russegue, of Hartford, Ct., and was heard by an audience of 500. It will be read in The Progressive Thinker by at least 40,000.

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SATURDAY, NOVEMBER 30, 1901.

A Science and a Religion.

As a science Spiritualism at the present time goes deeper into the hidden mysteries than mortal man with all his knowledge of chemistry, astrology or any of the mathematical or physical sciences can delve. It gets its information from the thought side of life; it deducts from the great ocean of intelligence, from the depths of the great deep, the most important knowledge to man—the fact that he is immortal and shall never die, but move on and on into the shoreless stream of progress, learning ever, ever changing, striving, plunging, rising. Moving about in the form he comes in contact with many opposing forces, and yet they are but aids to his eternal progress. To overcome opposition he brings into use all the active energy and draws upon a latent force, a part of him that has previously lain dormant within. All these things are among the teachings of Spiritualism as a science.

As a religion Spiritualism begins with man's moral nature; the aspiring, inspiring, desiring part of him; it begins in his spirit and tells him he has always been and will always be; though change after change may come, as spirit he has always existed and will so remain.

Unlike all or nearly all religions Spiritualism is founded upon cold facts the same as all other sciences, and as a science perfection is no nearer reached as to our knowledge and understanding, as philosophers, than by any other science. We are constantly learning something new, something more of the facts. We learned long ago that as man quits the earth he begins in the new sphere. If he was a beast when he left this plane he began as a beast over there and must remain a beast until an inspiring vibration starts out from his own consciousness, from his spirit brain, then he is aided if he needs aid in his upward progress.

True, if one listens to all that purports to come from the spirit side of life and obeys not his own spirit he will lead all kinds of a life, because, as the door is left open to all comers, some of those "beasts" of which we have been speaking, being earth-bound, can glide up and influence the sensitive or medium, or his own self, and advise according to their ideas. Hence, looking upon the religious or moral side, if we act upon the suggestions of our own highest sense of right, we need no outside advice, but if the good friends see fit to inspire us toward the higher thoughts and deeds we certainly should not be so selfish or egotistical as to thrust them aside.

Spiritualism assumes no authority to force a code of morals upon the people; it says to no man "Thou shalt not lay aside enough of wealth to tide thee through an age of helplessness to the grave; thou shalt not accumulate more coin than will suffice to feed and clothe thee and thy family and lay none away."

But it does teach that in so accumulating it is unfair and wrong to crush others who, like you are struggling to provide against the wolf of poverty and disease which is liable to appear at any time. It teaches that others have rights to "life, liberty and the pursuit of happiness," and as you crush others so will you be crushed in due time. It looks to no God to "give us this day our daily bread," but says, "pitch in and win it, earn it and then get it, for of right it is yours." This is a part of the moral or religious side of Spiritualism. Is it not right?

Spiritualism sanctions human law if it is just, and fights it if unjust. It asks no odds of its enemies. It only asks a hearing and investigation by unbiased minds, and will prove itself the peer of all religions if examined justly, impartially.

ATTRACTIONS.

One of our splendid attractions for the fall and winter in The Progressive Thinker will be the Hull-Jamieson debate. Don't miss this and live to regret it. Subscribe now.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a textbook of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

The Pictured Story of Beni-Hassan.

An inquirer wants to know what are the facts about the mural pictures at Beni-Hassan, Egypt, which churchmen are constantly citing as evidence that the Jews were in that country, as told in Exodus.

The grotto tombs of Beni-Hassan, are situated about a mile from the east bank of the Nile, and some 200 miles south of Cairo. The mountains at this point are low and sloping, and the artificial grottoes near their summits were cut in the solid rock, the roofs of which are sustained by columns, seemingly the prototypes of the Doric order of architecture. The walls are covered with paintings in colors, representing events in the life of kings, and historical events. The period of their execution is fixed by Egyptologists as about 2,500 years before our era.

The Christians are anxious to force into their service these pictures as corroborative proof of the Bible story, Gen. 42, that Jacob and his sons and their families had entered Egypt to escape a famine in Canaan. Wilkinson, in his Ancient Egyptians, Vol. 1, p. 480, New York edition, says:

"The first figure [in these Beni-Hassan pictures] is an Egyptian scribe, who presents an account of their arrival to a person seated, the owner of the tomb, and one of the principal officers of the reigning Pharaoh. The next, also an Egyptian, ushers them into his presence; and two advance, bringing presents, the wild goat or ibex and the gazelle, the productions of their country. Four men, carrying bows and clubs, follow, leading an ass on which two children are placed in panniers, accompanied by a boy and four women; and, last of all, another ass laden, and two men, one holding a bow and club, the other a lyre, which he plays with the plectrum. All the men have beards, contrary to the custom of the Egyptians, but very general in the East at that period, and noticed as a peculiarity of foreign uncivilized nations throughout their sculptures. The men have sandals, the women a sort of boot reaching to the ankle, and differs a little in form from those worn in Egypt."

The inscription over the illustration Anglicized reads: "The arrival to offer an eye-water to the Pharaoh, which the thirty-seven Aamu bring to him, in the year six of the reign of his majesty the King of Upper and Lower Egypt, Rakhakheper."

The period of the Bible story is given as B. C. 1715, a discrepancy of about 800 years between the two events.

De Lanoye, the French author of "Egypt 3,300 Years Ago," suggests that the picture is "the forlorn hope of the vanguard of those nomadic hordes who, at a later period, were to inundate the valley of the Nile."

Thus the fact about Beni-Hassan. He who reads the Bible story carefully, discovers these Aamu visitors brought a very different kind of presents than that carried by the sons of Jacob. See Gen. 43:11, 12.

In No. 5 of the series of articles lately published in these editorial columns, of date Aug. 3, entitled "Parallel Bible and Heathen Myths," it was maintained the compilers of the Old Testament picked up any facts coming in their way, and after adapting them to their needs they wove them into a history of the Jews. We showed the monumental inscription by Sargon, on the Euphrates was used to build up the character Moses.

Now are not the probabilities very great that this picture-story in the grotto of Beni-Hassan was made to do service in writing up an account of the advent of Jacob's sons into Egypt? It is simply impossible for it to have been a picture record of that event, because of the many centuries lying between; but it was a "good enough Morgan" to weave into a legendary history of a people that required two books from the versatile pen of the real or fictitious Josephus—we don't care which—to prove there was such a nation, a fact, if a fact, which is still controverted.

Those of our readers, if any, who are insistant that Moses was a real character, and wrote the Pentateuch, will turn to page 51 of Renouf's Hibbert Lectures for 1879, on the "Religion of Ancient Egypt." Scribner's Sons edition, and read:

"The opinion which used to be universally received, that Moses is the author of the Pentateuch, must assuredly be abandoned."

Moses aside, and the pretended translation of the Hebrew Scriptures into Greek, conceded to be a fraud by Christian authors, and yet the evidence is most positive that the fictitious Septuagint was drawn upon as authority by the New Testament writers, then where the inerrant "Holy Scriptures?"

Light is dawning on a dark subject.

Nine Thousand Years of History.

Prof. Matthew Flinders Petrie, the famous antiquarian of London, thus sums up the latest evidence of the antiquity of the human race:

"Antiquarians now have to deal with Egypt alone. There is an unbroken chain of historic record from 5000 B. C., besides actual objects which carry history back 2,000 years further, thus giving 9,000 years to human history; but this is yet far from the beginning. Other lands might show the age of man to be more remote by physical evidences, but nowhere could we feel more plainly the certainty of the antiquity of man than where 9,000 years' continuous remains did not yet bring us into the vast periods of those climatic and geological changes through which man had kept up the chain of life to the present day."

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"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price $1.

Is His Soul Saved?

One of our enterprising daily papers, The News, in speaking of the passing of the noted Chinaman, Li Hung Chang, asks the question: Where is the soul of Li Hung Chang? and goes on to say that the death of the great pagan statesman has brought prominently before the Christian world the query whether the illustrious follower of Confucius can be thought, under the provisions of Christianity, to have entered into the happiness of the ransomed or to have been condemned to eternal darkness for his failure, as it is believed, to have embraced the religion of Christ. Orthodox ministers generally are adverse to judging of his fate.

The Rev. Johnston Myers of the Immanuel Baptist church says that if the distinguished Chinaman had none of the salvation of Christ he is lost. In contrast with this view is that of the Rev. W. B. Thorp of the South Congregational church. "It depends on character," said the latter pastor.

Jenkin Lloyd Jones said that the great Asian stands wholly on his merits as a man. The Rev. J. K. Mason of St. Paul's Universalist church expressed his belief that the soul of the dead statesman "is reposing on the bosom of infinite love."

It was said by an authority on the trend of religious views to-day that the reticence of the majority of Christian ministers to believe that Li Hung Chang would be condemned for his neglect to enter into a profession of the Christian religion indicates a marked change from the attitude of the Christian ministry of twenty years ago.

Among the ministers who were seen by a reporter for the Daily News, these expressed themselves:

The Rev. J. K. Mason, St. Paul's Universalist church: "I believe men all are naturally immortal, and made in the image of God. When the body dies the spirit returns to God who gave it. All men are children of God by nature and He treats them in this world or any other world as a wise and loving father treats the members of his human family. The disposition of the soul of Li Hung Chang would depend on what he is in himself, not on his outward religion as professed. A good man, whatever his creed or nationality may be, in my opinion need fear no evil in this world or in the world to come. I have no doubt that this great statesman rests to-day on the bosom of infinite love."

The Rev. W. B. Thorp, pastor of the South Congregational church: "The question of the salvation of Li Hung Chang or any other Chinese is simply the question of how far he possessed those qualities of character which are illustrated in Jesus Christ and which constitute the only ground of hope which any man has of eternal life."

The Rev. Johnston Myers of the Immanuel Baptist church: "If Li Hung Chang had in any way a part in Christ's salvation he is saved. If he had not he is lost. Only those who belong to Christ are saved. Whether a man belonged to Christ no one can decide or judge after he is dead."

The Rev. Jenkin Lloyd Jones, All Souls' church: "Li Hung Chang stands on his merits to-day, as he did last week. He is estimated by the law of specific gravity which holds in the spiritual world. He is estimated by his works and by the light that was given him. Immortality is not a thing that hangs upon the whims of the individual creed. We go up or down together. There as here what is good endures, what is bad must pass away."

The Rev. R. A. Torrey of the Moody church: "I do not wish to pose as the judge of Li Hung Chang, but if I express an opinion I must say that I believe there is only one way to salvation and that is by a personal acceptance of Jesus Christ. If he accepted the Savior he is saved. If he did not he is lost. Of course, if he really accepted Him he would make an outward profession, but whether he did or not, I cannot tell. We have only fragmentary and unreliable information concerning him, in so far as I know. Good works could only save the perfect man and there are no perfect men."

Outlining the doctrine of the Roman Catholic church on the abode of souls of non-Catholics after death, the Rev. George D. Heldmann, pastor of St. Paul's German Roman Catholic church, West 22d place and Hoyne avenue, said: "As Roman Catholics we believe in hell, purgatory and heaven, and that souls after death are relegated to one of these. Believing in the supreme truth of the Catholic religion, those outside of our faith are not excluded from eternal happiness if they, by invincible ignorance, are not aware of the true doctrines of our church in so far that they have had no opportunity of becoming acquainted with them, or that, they believing earnestly in their own religion, live up to its doctrines and precepts, convinced that they are in the right. While the Catholic church is unchangeable in its faith and asks strict adherence to its tenets from its members, it condemns not the person outside of the church, but their false doctrines, and knows full well that there is not only a God of justice, but also of mercy."

There is a degree of interest attached to these views of Chicago ministers, whose general attitude ranges from old-fashioned orthodoxy to a pronounced modern liberalism. It is worthy of notice that orthodox ministers are far more chary of passing their judgment upon the status of departed "souls" that never professed to believe according to the orthodox standard of a "saving faith." Under the influence of an advancing tide of humanitarian liberalism, they are apparently more hopeful concerning the future fate and destiny of the "wicked."

A principal factor in effecting this humane change—this evolution toward a higher and better belief—has been Spiritualism, with its beautiful philosophy, its glorious facts, and its silent sweet pervasive influence.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

INFINITE INTELLIGENCE.

Some Things That Demand Explanation.

This subject seems to fill the minds of a good many people, and its discussion, which was once thought to have been exhausted, continues to break out with more or less frequency. Down in Texas the Spiritualists have constructed a creed that seems to fill a long felt want, and as they have placed it before the reading public it becomes material for criticism. There are three articles in it that move me to touch the pen.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitutes the true religion.

In expressing a belief in Infinite Intelligence they omit a very essential thing; they do not attempt to explain what they mean by the term, and I doubt if they could very clearly should they try.

It is a very easy matter to define finite intelligence, for an object of illustration is always at hand; but when any one grapples with the infinite kind they are getting where they can only play upon words and talk. The finite view which we are all necessarily compelled to take, is a very limited one, and one person of ordinary gumption can see about as far into the matter as another. Because Nature has, as far as we know, immutable laws or modes of motion, many people jump to the conclusion that they have found evidence of God whom they now call for convenience, Infinite Intelligence; and lots of them feel an immediate desire to pray.

If there could be seen any purpose in the endless mutations that Nature is forever engaged in, there might be some cause for thinking that intelligence played a dominant part in her movements; but reason has thus far sought in vain to discover the least sign of any plan or purpose in all the countless phenomena that greets the human vision. Life and death are forever alternating in all things, and no sooner has maturity been reached by anything, than decay and death are sure to follow. Over and over again this process is repeated, and from present indications will be, until the end of time and a while afterwards.

Why this building up and tearing to pieces; why this eternal feeding of one form of life upon another with such methods of cruelty and heartlessness that every sensitive human being is shocked? Has Infinite Intelligence no heart, or is Nature simply a huge machine that runs on and on without self-consciousness or feeling? The phenomena which we behold leads me to accept the automatic machine explanation, for I cannot believe in heartless intelligence that delights in or seemingly approves of pain and suffering.

We believe, says this creed, that the phenomena of Nature are the expression of Infinite Intelligence. Let us look at some of them. I have seen a snake swallow a toad alive, and it is one of the ways devised by this new God for snakes to live. To me it seems horrible that one form of life should be endowed with such instincts, and when I consider the gopher snake in this State, which lives principally by swallowing live gophers, that bright, pretty but destructive pest to vegetation, I am lost in wonder that Infinite Intelligence should select such a way to keep life in the disgusting form of a reptile. The big fish in the sea eat up the little ones, though I have no doubt life to them is just as dear and desirable as to those of a larger growth; but Infinite Intelligence has willed—if we accept a belief in him—that might shall make right in all this never-ending struggle of life forms to continue existence. The survival of the fittest is nothing but success to the strong or the cunning, and as one form of life cannot live without some other form to sustain it, this carnage goes on forever.

I refuse to believe in intelligence that would not be shocked at the sight and knowledge of the physical suffering and misery that pervades this world, and it will require more than one Texas creed to harmonize my ideas of goodness and mercy with the works of Infinite Intelligence.

If we rise above the brute creation, we find such fiendish acts going on between man and man that the soul is sick with horror. We find that cannibals are still killing and eating their fellow-men on the face of this old earth; and furthermore we know that if the history of wars and military murders was omitted from the record of the human race, it would hardly make reading matter enough to fill an ordinary newspaper. Blood, blood, blood! is the history of life on this globe, being shed in some form or other.

Ask yourselves, you who give the subject any thought, why does Infinite Intelligence permit or insure such things? If there is a fixed purpose in all these horrors that attend life on this globe, I admit my inability to see it, and call upon those who have the "light" to let it shine for general enlightenment.

Excavations made and being made in the bosom our universal Mother, show that so called high states of civilization preceded ages of barbarism, through which the world afterwards passed; and more and more is prehistorical evidence being found to sustain the claim of Voltaire, that alternation from barbarism to civilization, same as day and night alternate, is the fixed fate of humanity on this old earth. For what purpose all this? Ask the believer in Infinite Intelligence. Why must nations ever rise and fall; why must progress go so far and regression then set in; why must wars ever be a feature of human life, and an eternal conflict rage between every sentient form of life in the effort to exist? These are questions that require time and thought, and yet I presume there are many ready to answer them offhand, so familiar are they with Infinite Intelligence and his plans.

We affirm, says the Texas creed, that a correct understanding of the phenomena of Nature—otherwise the expression of Infinite Intelligence—and living in accordance therewith, constitutes the true religion. This Intelligence is manifested in so many ways we will always be kept busy trying to live in "accordance therewith," but how "true religion" is found to be composed of our endless efforts to fight and propitiate the forces of Nature, is beyond my power to conceive. The remark if properly labeled would come under the head of twaddle, for it means nothing.

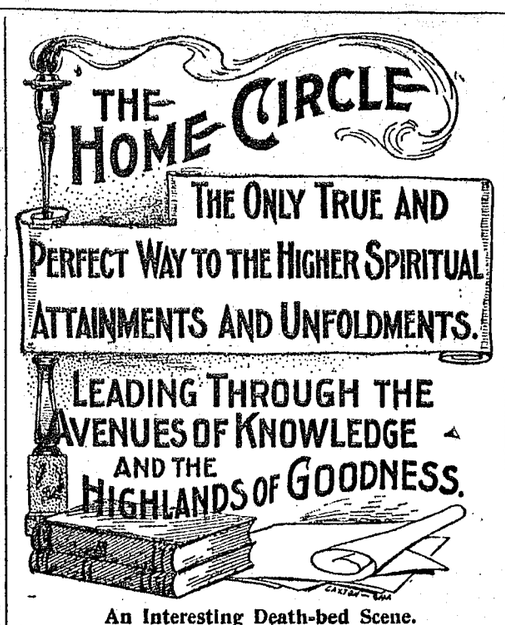
The bite of a rattlesnake is just as much the expression of Infinite Intelligence as any act performed by mortal man; for the same force that acts through one manifests in the other. All through the works of Nature death and disease lurk in the footsteps of man, and if Infinite Intelligence is the responsible source of these things, let us not while inclined to pray or talk about divine love, forget them.

We know that the divinely appointed home of the tape-worm is in mortal man's stomach, and that numerous worms and parasites live within his "earth form;" and yet some of us—Brother Hull, for instance—are so dissatisfied with the works of Infinite Intelligence that we take medicine to remove them! If Infinite Intelligence designed the tape-worm to live there in peace and harmony, also in the midst of plenty, I would rise as a rational being to inquire if a wrong act is not committed when Mr. Worm is expelled?

In conclusion I will refer to the recent death of a neighbor and the uncommon manner in which Infinite Intelligence brought it about. While lying on a sick-bed it is thought a blowfly laid eggs in one of his nostrils; anyway that cavity soon filled with such products as the blow-fly makes, and death resulted when they reached his brain. The M. Ds. consider it a most remarkable case; but let us not forget that with Infinite Intelligence all things are possible, though some lead us to wonder where "Infinite love," of which we hear so much, has any connection. Still an unbeliever, I am yours, for more light,

CHANNING SEVERANCE.

Los Angeles, Cal.



An Interesting Death-bed Scene.

I.

The various planes of life in which the human family move are wonderfully diversified—so much so that those moving in the higher range, if they will only look down, they will find some one who needs their kind ministrations and assistance. The great trouble to-day in connection with the ordinary mortal, his vision is too much concentrated on the planes of life above him, and too little on those struggling on the planes beneath.

Humanity are all interlinked, a magnificent chain evolved through the instrumentality of those laws inherent in the Universe of matter and spirit. The one below you belongs to the grand brotherhood of man, and you can not, in the economy of creation, separate yourself entirely from him. He is on a different plane, it is true, and on you in a measure depends his advancement.

The one who hoards his gold is called a miser.

The one who has the power to assist others, and does not do it, hoarding his possibilities for good for his own selfish ends, is equally a miser.

The chief end of existence should not be centered altogether in seeking happiness. The one who makes that his principal aim must be supremely selfish.

The one who, with supreme satisfaction, can satiate his appetite at a fashionable dinner and guzzle down wine of a vintage of twenty years ago, without thinking of those who go to bed hungry and suffering from cold, does not possess a particle of spirituality; he is as destitute of divine qualities as the desert is of verdure and flowers.

The one who lives for self alone, constantly seeking self-aggrandisement, is a pauper spiritually.

The flower glistening with rainbow-tinted hues, and sending forth its exhilarating aroma owes something to the stem or twig on which it rests so queenly; the twig owes something to the roots which repose so placidly in the soil; the roots are under a deep and lasting obligation to the soil from which they extract nourishment; the soil could not send forth its life-giving and flower-making properties without the co-operation of the rays of the sun; and the rays of the sun could not accomplish a beneficent purpose without the efficient co-operation of the genial rain; the rain could not exist had it not been for the elements that compose water.

The fact is, the material and spiritual worlds are interlinked, and one could go on indefinitely illustrating that sublime fact. You destroy or annihilate one link, and the forces of the universe would cease to act properly. If nature's forces—material and spiritual—are so interlinked, so is the whole human family. The miser, who never for a moment considers the welfare of others, who lives exclusively for self, is a distorted link in the economy of creation, just as much as the idiot is. Where would the beautiful flower be without the stem on which it rests? Where would the stem be without the root? The root without the soil? The soil without rain and sunshine? and so on throughout infinity. However low, debased, licentious and ignorant a person may be you can not destroy his identity, materially and spiritually, without disrupting the entire human family, leading to chaos.

II.

As we have remarked before the one who hoards his possibilities for good is a miser in the most comprehensive meaning of that word, for he lives exclusively for self, forgetting that he is only a little link in the vast brotherhood of man; but much worse is he who not only hoards his possibilities for good, but actually uses them for the debasement of others. The daily papers contained a typical case, when they chronicled the death by suicide of a servant girl, Sarah O'Brine, who had been seduced by a wealthy young society man; whose name was carefully suppressed on account of the death of the principal witness against him. Miss O'Brine was a young woman of remarkable beauty, retired in her ways and manners, and in a measure uncultured, yet she seemed to be the central magnet that attracted the attention of Mr. X. Her winsome ways, her modesty, her cheerfulness, her face at times illuminated with a sweetness that would adorn the features of an angel, would naturally attract one who had no other thought than his own selfish, sensual gratification, while one of such unsullied innocence would fall an easy victim to the wiles of such a villain. Mr. X. clandestinely sought her company, and under the promise of a future marriage, effected her ruin. Then followed her discharge as a servant, her complete abandonment by one who had led her astray, and her final death by suicide.

III.

Thus one can see the evil that can be wrought by a person who hoards his possibilities for good, and turns them into a channel for actual evil. Such a person is a menace to society, an enemy to purity, an unclean wretch—worse than a gold-miser, for his hoarded possibilities are used to debase others.

IV.

While there are many sad and brutal scenes on this earth where fast young men ruin unsuspecting young girls, thereby weaving a net-work of darkness around themselves, there are also sad and beautiful scenes—scenes intermingled with extreme sorrow and with joys that transcend the loftiest imagination to describe. The angels seem to be there with a smile of transcendent loveliness beaming on their features. The very windows of heaven appear to open through which are reflected the glories of the spirit realms. One can then hear the whispers of exalted spirits and feel the vibrations that come from loving hearts. Such a scene was lately portrayed by the Chicago Chronicle, in the death of Charles Wedge, of North Chicago. It sets forth that after three days of unconsciousness he suddenly rallied one Friday night at his home, sat up in bed, like an Angel of Light, sang a verse of "Nearer, My God, to Thee," and fell back upon the pillow dead.

He had been ill with typhoid fever for several weeks. He became weaker and weaker, until he could not lift his hand. Finally he lapsed into unconsciousness and for three days his life was despaired of.

On the night of his death the members of his family had gathered about his bedside, expecting the end at any minute. The sick man's breathing became fainter and fainter, and the watchers had just about decided that breath had left the body when the patient sat bolt upright in bed and began to sing most divinely beautiful, as if controlled by an exalted messenger of love from the spirit world.

Though he had never been known to sing before, the touching, plaintive words of the old hymn poured from his lips in a volume and melody that startled the watchers as something supernatural. They could not believe that a man who but a moment before had been unable to move could sing with such angelic sweetness, as if the very fires of heaven's poets were pulsating within his soul. On through the first verse of the hymn the singer went, while the watchers sat in awe. Then, turning to his wife, the sick man grasped her hand and appeared as if about to speak. He said nothing, however, but in a moment began to sing again. The tune was still the same—that of the old hymn which has been the last consolation of President McKinley and many others who were about to pass into the great unknown—but the words were different. From some unknown, to them, spring of inspiration there came poetry, fitting into the cadence of the tune.

V.

The dying scene was not only sad, but joyous; there was a blending of the human and the divine; there, at this dying scene, was the midway station between heaven and earth where mortals and immortals could meet and hold sweet converse.

The dying man, in tones of ineffable sweetness, was addressing his mother, who had passed away years before to the realms of soul. The burden of the song was that he saw the angels and heard them calling him on and that he would meet her across the river—a beautiful picture indeed—one of sadness to mortals, but one of great joy to the immortals.

When the song was ended the dying man held out his hands as if reaching for something and then sank back on his pillow dead. He had seen his mother; he had seen ministering spirits, and fully realized the wonderful change taking place.

Mrs. Wedge was very much affected by the touching deathbed scene. She became hysterical and had to be comforted by other members of the family until a physician was called to attend her.

Mrs. Otis Harvey, a sister-in-law of the dead man, was present at his death.

"We had never known Charles to sing before," she said. "It had always been understood that he had no voice. On the last night of his life, however, he sang as I have never heard a person sing before. The voice was not his. I am sure that there was some divine influence speaking through him, giving a message to those he left behind."

VI.

If you wish to die like Charles Wedge, don't hoard your possibilities for doing good, like a miser, but let those possibilities be used for making others happy, in cheering the despondent, in giving a helping hand in the hour of distress. Mohammed said:

"Every good act is charity: Your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty, is charity; exhortation to another to do right is charity. A man's true wealth hereafter is the good he has done in this world to his fellowmen. When he dies people will ask, What property has he left behind? But the angels will ask, What good deeds has he sent before him?

Remember, then, that the poor and unfortunate you always have with you. They belong to the great human family, and he who can, but will not kindly assist them in the struggles of life, is hoarding his possibilities for good like a miser his gold, and can only enter the very lowest strata of spirit life when death finally ends his earthly career. Heed the lesson this Home Circle Sermon imparts.

J. R. F.

The Longest Pocket-book and the N. S. A.

To the Editor:—As the matter of representation in the N. S. A. seems to be under discussion yet, I should like to say a few words more on the subject. I do not think the full payment of per capita tax for fifty or more members by the small societies, that really have a much smaller membership, has ever been questioned, that is where they had two delegates.

I now have in my possession a letter from one who is within the inner circle of the N. S. A., urging us to raise all the per capita tax we can for next year, and send in a large number of delegates from our state. Nothing is said in the letter about actual membership. I understood while at convention that societies with a very small membership, by paying large per capita tax, had two delegates. Possibly I was misinformed, but I thought my information was good.

All of the above has caused me to think that it is not the society with the largest number of members who has the most delegates on the floor of the N. S. A. conventions, but the society with the longest pocket-book.

In these expressions I do not aim to attack any individual, but the system.

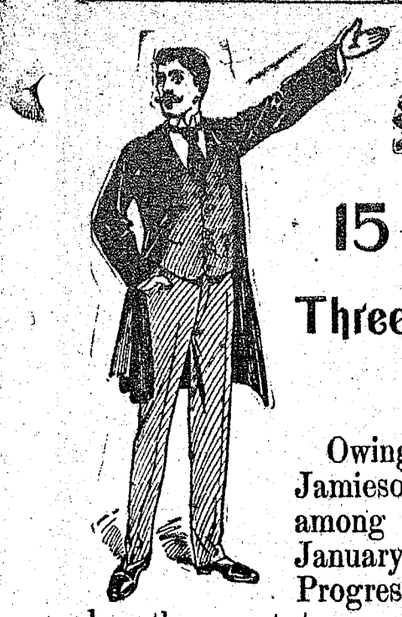
STELLA A. FISK.

Keokuk, Iowa.

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BULLETIN

THE PROGRESSIVE THINKER

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SOME REFLECTIONS.

On Sir Robert Ball and the Moon.

Sir Robert Ball is an Irish astronomer. He is not an orator. I heard him Nov. 5, on "Time and Tide." There was nothing essentially new in his lecture, but it was an interesting survey of familiar truths. Some of them may not be familiar to all your readers. But if they are truth is always interesting to thinkers; for though always old as nature, they are yet always new in the turn of events, which always present new relations. But Sir Robert presented some new theories that may, or may not, be the correct interpretation of nature—past and future. That the moon causes the tides is a familiar conclusion from the coincidence of phenomena. Yet it may be questioned. Does any man know that the tides are caused by the moon? I believe they are, and I see no good reason for doubting it, but I cannot say I know it. But there is another statement made by Sir Robert Ball, that may be less certain, and unprovable. Since the world revolves on its axis in 23 hours and 56 minutes now, what reason is there for thinking it was ever any less or more, or that it will ever be more or less? By Newton's first law, a body once set in motion will continue it without variation forever, if there be no resistance. As the earth rolls in a frictionless ether or an absolute void, and has no bearings at the poles, to retard its action, it should revolve with uniform velocity always. But Sir Robert says it does not. He holds that the real day is constantly growing longer. That there was a time when the earth revolved in one-fourth the time it now requires for one revolution.

Just how he found that out he did not inform us. Perhaps he has a remarkable memory and is able to recall the events of that far-off time and spike them to his mathematics. But after the moon was born, and partly weaned, and set up business on her own account, she kept close to her mother for several million years, slowly receding as she gained strength and character to go it alone, but always holding a sort of filial interest in her mother (father she had none!) and giving back some of her childish affection, as they spun around the sun together, keeping up a constant interchange through that mysterious natural affection called, for convenience, gravitation. But this evolution of the lunar babe made a slight variation in the order of the mother's toilet duties, and as the infant pulled at her breast, she answered with the flow of her liquid supplies, and the tides were born. They were the result of the affectional squeezes that Luna made upon her mother's breast. The granite beds and mountain chains were too stubborn to answer by any visible sign.

But the liquid was yielding and spontaneous, and as Luna flung her silvery hair over the face of the sea, the waters answered with a "liquid hymn," that rolled from shore to shore and throbbed against the rocks that bounded the opposite coast. As her nightly journeys and daily woolngs were tolerably regular, she established a corresponding ebb and and flow, to meet her morning smiles and her twilight kisses, and has kept up this affectional intimacy for all these millions of years. This is not the way Sir Robert told it, but I report the ideas in my own way. Now this tidal action is, so says Sir Robert, a cause for the variations of time in the earth's revolutions. It causes a slight retardation of the motion of the earth on her axis, and a steadily increasing length of the day.

This change was much more rapid millions of years ago than now; for the moon was nearer, and hence her expressions of affection stronger, and the tides were therefore lifted to greater heights, and with more energy. Every sob of the sea across its bed, reacts upon the earth's rotation, and adds a little to the length of the day. At present it has extended the day to 23 hours, 56 minutes. In a thousand years from now it will have extended the time to 23 hours, 56 minutes and one second! That is the day gains a second in a thousand years. In 60,000 years, then, it will have gained a minute; and in a million years it will have gained over 16 minutes!

Now we may ask if the earth's diurnal-motion diminishes at the rate of 16 minutes in a million years, how long will it be before it will stop? Will the slowing process continue forever—or until the earth ceases to revolve? If the same cause continue operative, without variation, this must be the ultimate result. Now according to Sir Robert Ball, the Irish astronomer, this is just what has happened to the moon! Once the Lunar child behaved like other children and turned over in her bed every night, and gave her old mother a chance to inspect her qualities and proportions, and see if she kept her face clean and her shoulders and spine in vigorous regularity, and behaved well all around the circle. But as she meddled with her mother's affairs and kept the ocean uneasy by her winsome woolngs, the mother reciprocated, and when Luna developed her "expanse of waters" she, too, was touched by the mysterious wand, and her seas began to ebb and flow as the earth pulled upon them by her much greater strength of gravity. As the moon was many times smaller than the earth the effect on her behavior must have been many times greater. Consequently the diminution of the moon's revolutions on her axis were much more marked and rapid. Her days grew longer and longer, and longer, as her revolutions were slower. She lingered with her face toward her mother longer each day. The shades of night put off their appearance until a later hour in the evening every day. This process continuing it is plain that in time she would forget to move at all, and slowly stop her revolutions, and thus hold her smiling face in a fixed and perpetual position, as she rolled on her way in the heavens. Supposing her poles to be horizontal to the plane of the earth's orbit, when she stopped revolving, the side that happened to be our way would stay there continually. And is this the way it has happened that we never see but one side of the moon? I cannot vouch for it, for I was not, so far as my memory serves me, present where I could watch all these changes in the moon's history. But I know of no better reason, or explanation of that singular fact. Perhaps if we had lived on earth twenty-five millions of years ago, we might have had a glimpse of the other side of the moon.

But there are millions of suns and worlds that we have not seen even on one side. And there is still a vast territory on this our own world, that we have never seen, or ever will see, until we put off our blinders and look with the eyes of the soul. When a boy I used to stagger under the thought expressed in the hymn of which four lines ran thus:

"When we've been there ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

If we were to spend the years of eternity in perpetual song, no matter how sweet the song, we would pray for annihilation. LYMAN C. HOWE.

WHAT'S IN A NAME?

Some Thoughts in Answer to D. W. Hull.

Sometimes there is a good deal in a name. In No. 619 of The Progressive Thinker, Brother D. W. Hull has an article on "The Religion of Spiritualism." There is one word in it that I would change; would change the word religion to morality.

It is not true that "a rose by any other name would smell as sweet." A lady was enjoying a supposed delicious sirloin beefsteak; on being told it was woodchuck, she fainted. The fainting was not rancifu nor hypochondriacal, it was scientific. The avenues of the senses of taste, smell, seeing and hearing all lead to the one sense of feeling in the mind. Either sense affects the others. We eat with our eyes in part. How a dish looks affects the flavor. The fruit and butter put up the daintiest brings the highest price in the market.

The Progressive Thinker launched its ship flying the colors of "Science, supplemented by an exalted morality, the bible of the future." Some thought it either exceedingly rash or consummately wise. Time, study and investigation have proved that it was wisdom. It is now known that science comprehends more metaphysics, imagination, faith and reason than any other system of knowledge.

The brother is candid where he says, "if I am wrong I wish someone would enlighten me." Also where he says, "the revelations of the past are too distant for the satisfaction of our wants," proves him to be traveling in the right direction. Again his quotation of Jesus "that each age must have its own revelations," is evidence of a very progressive disposition.

Science teaches a morality that will be a panacea for all wars. Religion fosters wars. Men have lost their reason trying to harmonize religion and science. The brother is not so bigoted as to lose his reason. He will, however find it impossible to permanently unite religion and Spiritualism as to harmonize religion and science. A genuine scientist has come to know that morality is so far above religion as not to be mentioned in the same breath. There are self-styled scientists that claim to see a blending of Christianity and science. Such have received their knowledge at second hand, and often from a prejudiced second hand.

The good Brother Hull may continue to label his rose-scented Spiritualism with the blood-stained name of religion. It will please many of the Christian Spiritualists. It will provoke antagonism from many of the infidel Spiritualists. Not from all, as all have not yet had time and opportunity to weigh religion and morality on the same scales. Infidelity has far more than the church pushed the world's institutions upward.

Religion is man's relation to God. Morality is man's relation to man. The brother's article breathes a spirit of his still being more or less related to the long-time supernatural God, which accounts for his continuing to lug along the burden of religion. With no more supernatural god there cannot possibly be any more religion. Spiritualism is an exalted morality pure and simple. It is man's relation to man, just that and nothing more.

Christianity has so long taught that "though one has the whole of morality, and has not religion, he is lost," that it is difficult for many to become released from the thraldom. To exalt morality to its true position is an herculean task. Centuries hence there will still be many living in the religio-valley of the supernatural. There is nothing in Spiritualism that demands any form of worship. The great incomprehensible is Nature. The scientific knowledge of her working and how she works, and a beautiful confidence in her wisdom, is the profoundest food for the soul. To call Spiritualism an exalted morality is infinitely superior to calling it a religion.

Verona, Wis. E. W. BALDWIN.

THE TURKEY'S LAST HOPE.

Oh, I know I'll be beheaded for some
hungry Christian man,
As the act for many ages has defined
the Christian plan,
Hence I know I cannot stop it with a
sleek and rounded form,
But out yonder in the future I will try
to make it warm.

They have murdered my companion
and my children one and all,
And have kept me in confinement in a
close and filthy stall,
But I'll watch for them up yonder and
get even with them there;
I shall feast upon the vision of the
murderers at prayer.

It is human, it is Christian to be holding up to God
Their own goodness on Thanksgiving
with their sanctifying nod,
But 'tis turkey to be murdered to assist
this cruel fad,
It is turkey to be slaughtered just to
make the Christians glad.

I shall call upon St. Peter, for I think
he must be nice
And will give me such a welcome that
I'll want to meet him twice.
I shall roost there very near him on
that holy golden gate
And for deacons and the preachers I
will patiently await.

Yes, I want to meet St. Peter, and for
ages sit close by,
And when Christians ask admission I
will signal with one eye;
I shall tell him how they feasted on
each glad Thanksgiving day,
How they killed and ate nice turkeys
in a soulless kind of way.

I shall warn him 'gainst all Christians
that have blood upon their hands,
And he'll point them to the furnace
heated white with fiery brands.
Then I'll gobble over heaven, and I'll
strut the golden street
In my most artistic fashion with a satisfaction sweet.

DR. T. WILKINS.

DEPARTING DAY.

When the day floats down like a thistle-down,
And lights up the golden West,
On my sight there beams a city of
dreams
And the dear ones God has blest.
Oh soft and low
They come and go,
And my heart a-thrill can see them
still
The dear ones now at rest.

I hear them sing as my heart takes
wing,
And I wander the old path o'er,
And there comes in sight, like the stars
at night,
The loved ones I adore.
Ah! how long ago
Came this bitter woe,
When the North wind's gale with the
boatman pale,
Left for the other shore.

Oh, wondrous and grand is the soul's
dream-land,
That recalls life's spring-time days,
With the roses fair, and the dew-scent
air,
And the aisles of sunset rays.
I can see them yet,
Though my eyes are wet,
As I softly glide down the solemn tide,
Through Time's grievous ways.

I shall see at last the mile-stone past,
My bark will touch the shore,
And the dreams of peace, with the
years increase,
Will fade from my sight no more.
And my bark will stop,
As my eyelids drop,
In the scenes of light beyond mortal
sight,
In the land of richest store.

BISHOP A. BEALS.

Summerland, Cal.

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PEN TRACKS OVER CROOKED PATHS.

It is only by taking an occasional retrospective view that we realize how fast we are moving. It may be well that the actors in the hurly-burly of life cannot always see how they are acting, nor realize how far along they are on life's journey. Our little church, that is the First Spiritual Church of the city of Buffalo, keeps moving. I must confess that I never enjoyed preaching to them as I now do. It does both church and preacher good to have been separated for a few months.

During my absence they had Lyman C. Howe one month, and attempted to have Carrie E. S. Twing to administer spiritual food one month. Mrs. Twing was sick, so that I think she was able to speak only two Sundays. I have heard no words except those of just praise for the work of either Mrs. Twing or Mr. Howe.

The church was kept open every Sunday all summer, and such talent as could be obtained was utilized. On the whole this was not altogether satisfactory; for while they occasionally had very fine meetings, the people did not know what to expect; and sometimes they were disappointed.

There is talent enough in our church, and in other societies in this city so that, if it was used, there would never need be any disappointments. Instead of using the talent we had, and that we knew, we sometimes invited strangers to our platform; and not always with the best of results. Our own Mrs. Atcheson is one of the best mediums in the city; but she always crowds herself to the rear. No better tests have ever been given on our platform than some which have come through her lips. She could have filled several Sundays in our temple, to good acceptance. The world it is hoped will, ere long know her better.

Miss Coats is developing a grand mediumship. We seldom get her out before the public, but when we do she always makes us wish for more. There are many mediums before the world as public exponents of the philosophy and phenomena of Spiritualism who are not half so well prepared to appear in public audiences as Miss Coats.

Mr. W. V. Nicum, of 154 Normal avenue, has in him the elements of a great inspirational speaker. Were he to devote his time to the work he would soon develop as one of our most able workers.

I wish the Spiritualists around Buffalo would keep Mr. Nicum and these ladies busy every Sunday. It would help Spiritualism in the vicinity of Buffalo. Then there is a Mrs. Chase, belonging, in fact, pastor of the First Spiritualist Church Society, who is wonderful in giving tests. While her platform is—shall I say it?—usurped by another, she ought to be kept constantly busy somewhere. Her work is too important for her to be idle.

The lyceum and Bible class in connection with the First Spiritual Church have both opened, with good prospects. The lyceum has not yet grown to its former proportions, but the interest among those who attend was never so good.

THANKSGIVING.

We are all great believers in trying to assist those who have not obtained as good seats in the theatre of life as ourselves. We have tried different methods of assisting the poor to have at least one happy day in the year. Possibly no plan will work altogether as we could desire; still we all feel that we want to do all we can to help the poor.

This year we are going to be more exclusive in our work than we ever have been before. We will try to assist our own poor, not particularly to turkey and mince pies, but to what they may need more. So our trustees have decided to extend our help generally to poor people whom we know. We will generally help them to money, to be used for food, clothing, rent, fuel, or what they may need the most. This, we are firmly convinced will be far better than to get a great turkey dinner, and advertise for the poor generally to come in and stuff themselves at our expense. We are now, Nov. 20, raising money to send out next week, directly to the worthy poor whom we know, and some of whom belong to our church.

NATIONAL CONVENTION.

I see my little article on the annual meeting of the N. S. A. has borne fruit. It has stirred our good sister Longley so that she takes up the cudgel to defend those of whom I spoke. I am glad she has done it. They sadly needed a defender; and I am sure they could not have found a better one. Now it is all over; I prefer to say very little more about it. I could not say all I would like to say without betraying some particular confidences. That I never do. I do again say the convention was like most other religious conventions; it was full of political trickery—such trickery as causes some of the western people to say: "There, you see what National Organization does; I told you so." But, no matter what was done, nor how many outsiders were shipped in to manipulate matters to make them go a certain way, nor at whose expense; it succeeded, and I hope the results will be good.

My word seems to be doubted about proxy voting. Well, I may be wrong; I have no more to say about it than that one mistook me for a fife upon which a certain tune could be played; and asked me in the greatest confidence how a number of proxies, in the hands of certain designated persons should be used? I knew that was said to pump me; but I was dry; I did not pump.

Even the National Secretary convinced me of one thing while making an effort to convince some of us of another. The thing she wanted to convince us was that New England practically paid in about all the money and therefore owned the convention. The thing which some of us were convinced of was, that that old tradition that "figures won't lie," is only a tradition. Figures can be manipulated. It was proved by those "statistics," that, really, Wisconsin had no right to say much as she had not yet sent in her dues—of course Massachusetts had. But some of us happened to know that while technically Wisconsin owes for her dues, she had twice within seven months sent in handsome presents to the N. S. A., once a little more than $15, and once over $14. Why should the youngest state in the organization be thus insulted, and her gifts thus ignored in the reading of those figures? Wisconsin had explained, that she had just closed a costly camp-meeting, and her treasury was now empty, but that the money would surely come.

I assure everybody that the Wisconsin representative felt that thrust too keenly to attempt to reply.

Now, let us allow all these matters to pass. All the guns which, in that convention were turned against each other, I am sure will, at least, until the next convention be turned against the foes of Spiritualism.

I never had the least feeling in this matter except such as I always had in such cases. My sympathies are ever with the under dog in any fight. I am built that way; I cannot help it. The fact is, I am so generally a part and parcel of that under dog, that, possibly I have a selfish interest in him.

Next year the convention will be held in Boston, and the question is, will it pay the West to go? or could the amount of money it would cost them to go there to be voted down on every proposition, be used in the cause to more advantage in other directions? When I say the West, I do not simply mean Ohio, as Mrs. Longley does. My West extends as far as Illinois, Wisconsin, Minnesota. Yes, it crosses both the Mississippi and Missouri rivers, and goes into Nebraska, Colorado and California. The money that it would cost to send delegates from all these and other Western states, to Boston, if sent in as a donation to the N. S. A., even though it should be forgotten, when telling how little certain states have done, would help the N. S. A. to keep its missionaries at work. When I spoke of the West staying away, I did it in the interest of the cause. I honestly meant that their money would be of more use to the cause than their presence would be as delegates.

There! I think I have said my last word on this matter. "Let the dead bury their dead."

THE MORRIS PRATT INSTITUTE.

Well, we have a college building. The venerable Morris Pratt, out of the greatness of his heart, offered a little more than forty thousand dollars worth of property and money to the N. S. A., provided it would raise ten thousand dollars more as an endowment fund. It seemed to me that that was altogether the greatest offer ever made to Spiritualists. I could not see how anybody could look at it in any other light. But they did; I embraced the very first opportunity, on the first day of the convention to present the magnanimous offer of this grand old man. It seemed to me that right there and then the ten thousand dollars could have been raised within fifteen minutes. As poor as I was, without a cent on earth, I was going to volunteer to raise five hundred dollars of it.

Well, the convention voted to accept this magnificent gift. They even appointed a committee of able and honorable men to go, examine the property, and close with this liberal octogenarian. There, the thing stopped; not a penny was raised, nor a minute spent in any effort in that direction.

This was worse than a "wet blanket" to the feelings of the one who had put in years of time and thirty-seven thousand dollars of hard-earned money in this work. The old gentleman was anxious to know what could be depended upon.

Brother Alonzo Thompson, alone of the committee called to see the property. He admired it; he thought it one of the grandest gifts that could be made; but when he told Mr. Pratt that if the N. S. A. accepted his offer it must come "without any strings to it," the fat was in the fire. Bro. Thompson was in a hurry to get home. He spoke most positively in favor of the movement, and gave us to understand that individually he would help the thing along all he could.

Mrs. Clara L. Stewart had been at work like the heroine she is, in the matter—she had done all in her power. Now the jig was up; the time had come when the whole matter must be settled; so she telegraphed me again, and again. Finally I went; we got Hon. William H. Rogers, one of Wisconsin's most able attorneys, and an out-and-out Spiritualist to come from Madison and advise us. We had the utmost confidence in his judgment, his knowledge of law, and his integrity. He even consented to become one of the seven trustees to whom the deed was made.

We now own a grand college building made of Milwaukee brick—one that will last through the millennium, even though that millennium does not begin within a few hundred years of the time our good Adventist friends suppose. We put two members of the board of trustees of the N. S. A. on the board of trustees of the Morris Pratt Institute. Of course we wanted the college deeded directly to the N. S. A., and as president of the M. P. I., I would gladly transfer the property to the N. S. A. tomorrow, if it will carry out Mr. Pratt's design in the matter.

A truer statement was never made than one made by Mr. Townsend in his great speech when he said, "We must unite or perish." I will put a prediction by the side of Mr. Townsend's statement; and will risk my reputation as a prophet on its fulfillment. Here, Mr. Printer, put this in capital letters,

WE MUST EDUCATE OR PERISH!

The curiosity phase of Spiritualism has had its day. People will not longer go to our meetings as they would to a circus. Already the question is being asked on every hand, "Where are your institutions of learning?" We have had over a half century in which to build up schools; and some of us are ashamed to longer make the humiliating confession that we have none. The time has come when we must present a ministry equal in intelligence to those whom the churches invite the world to hear. If we do not we must accept the consequences, the first of which is desertion by the people.

Thirty years ago my boast was, we have the young people. Our audiences at that time were made up mostly of people from fifteen to forty years old. How is it now? Go to any audience of Spiritualists for your answer.

When a young man or young woman wishes to go into the ministry now, they want to go onto the platform as well prepared as those who enter the ministry in the other churches, and they will.

The theological partition walls are rapidly decaying and falling. Very liberal sentiments can now be uttered in the most of the churches. Those wishing to enter the ministry do not care to be ostracised on account of having entered the ministry in a society where they are either opposed to education, or are too indolent, or too stingy to educate those who are to represent them before the world.

I know more than a dozen cities where Spiritualists—good Spiritualists—seldom, if ever, go to a Spiritualist meeting simply because they are ashamed of the ignorant platitudes which are handed out in the name of Spiritualism. Once more, I say, we must educate our workers; if we do not we must perish, as we ought. "The kingdom will be taken from us and given to a nation bringing forth the fruits thereof."

BOOKS, BOOKS, BOOKS.

The first large book I wrote after becoming a Spiritualist was entitled "Question Settled," and the second, which was really the second part of the first, bore the title, "The Contrast." This was a comparison of the Theology called Evangelicalism, with Modern Spiritualism. These books, I have no doubt have made more converts to Spiritualism than any other one book in the world. After they went through several editions I re-arranged them and allowed Brother Francis to bring out a volume of them under the general title, "Twe in One." The two volumes in one were sold for the same price that we had before sold each of the separate volumes. That edition has been exhausted, and now I have allowed Brother Francis to bring out one more edition, under the title, "Two Volumes in One." It is more beautiful than ever, and has about five hundred pages. It can be had of either Mr. Francis or myself for one dollar. It is one of the best holiday presents that can be made to a friend who has begun studying Spiritualism. It contains the substance of eighteen of the best lectures I ever delivered.

Several years since Mrs. Hull and I brought out a very nice volume of her poems, under the title of "Wayside Jottings." That book has had a good sale, and has carried consolation to thousands of weary hearts. Mrs. Hull now has in press another volume of her very latest and finest poems, entitled "Spirit Echoes." No more handsome or acceptable holiday present could be made than a copy of that book. It can be had, either of us in Buffalo, or at The Progressive Thinker office, for one dollar. We have the promise of having it ready for delivery on the tenth of December.

MOSES HULL.

THE N. S. A.

Facts Are More Important than Fancies.

Boston was not chosen as the place for holding the 1902 convention of the N. S. A. without much deliberation. That question received more consideration than was awarded other very vital matters by the late assembly at Washington. Every city wishing to submit an invitation and special inducements for its acceptance was given a hearing before a select committee. Nothing was heard from any Pacific Coast cities. The question was then made a special order for a fixed hour on a succeeding day. The committee having the matter in charge recommended Boston. The choice practically rested between Milwaukee and Boston. Very unexpectedly to many friends of the former city, Mrs. Stewart, president of the Wisconsin State Association, for reasons not clearly understood by most of the delegates, arose when the hour for action arrived and withdrew the Milwaukee invitation, so the recommendation of the committee was adopted without opposition.

It should be borne in mind that the annual conventions of the N. S. A. have never been held in Boston, that her delegations have been large and useful factors in all the sessions at Washington, Chicago and Cleveland, and that the Beaneaters promise such wealth of attractions that no one who enjoys them will regret their victory. The historical old city is believed to hold a good many Spiritualists besides its dominating element of Catholicism.

Further, the choice for 1902 means that the meeting must come West in 1903. St. Louis was practically chosen for the latter year, in so far as informal unanimity could make the selection. The reduced railroad rates certain for that season ought to make the convention in the Mississippi Valley notable for is large attendance form all parts of the country. This may be still more increased by holding in connection with the N. S. A., an International Convention of Spiritualists from all parts of the world, drawn by the formal celebration of the Louisiana Purchase.

I do not believe that, on second thought, Bro. R. F. Little, of Seattle, will feel that this season's delegates made "so egregious a blunder" in selecting Boston for next year. The Western delegates so voting certainly had the future in view.

It was not in evidence at Washington "that the state organizations doing the most effective work are East." On the contrary the East is working largely through local societies which refuse to surrender the charters they hold direct from the N. S. A. and accept new ones from their own state associations. This has given them excessive representation in the past. The Western state associations may yet have to send missionaries East in order to get Brothers Locke and Stevens, of Pennsylvania, and Brother Hatch of New England, together with their cohorts, into orderly and equitable array.

The corpse that was so ill-mannered as to sit up in the coffin before its own funeral rites were finished, was in evidence at the Washington meeting. The echoes of President Barrett's stirring utterances on the demise of local societies had not died away, and the rest of us were still standing around mopping our eyes with the zeal that befits chief mourners, when it was suddenly discovered in Washington that local societies were distressingly alive. An extra hat was necessary to hold the ballots those of the Northeast gave President Barrett, while Bro. Sprague's pockets were not capacious enough to conceal the proxies of the Indiana locals. Hereafter let us be certain we have a veritable corpse before we hold funeral services.

The Western workers are loyal to the local, State and National Associations. Eastern Spiritualists seem devoted to the local and National, but lukewarm towards State Associations, as the West understands the latter's scope. These good folks of Sun-rise Land are gradually developing up to a point where they will realize that the real interests of our cause are broader than the circumference of a twenty-five-cent piece. We are just now undergoing the crucial strain for our method of organization. We began at the top to build down to the local society, instead of at the foundation and on up to the roof. There is undoubtedly a greater strain under the plan chosen, but the end in view is nearing attainment. Either method ultimates in representation for the local in the State and through the latter in the National.

Let us cultivate tolerance and patience. Compromise of differences will result from mutual concessions inspired by genuine fairness. We seek a common end. Justice must and will be done. GEO. B. WARNE.

Chicago, Ill.

A LARGE ENTERPRISE.

Mr. Willard J. Hull, the editor of the Light of Truth, is desirous of saying to our readers that Mr. Townsend, the proprietor of the paper he edits, is conducting a large enterprise that Mr. Hull is confident is destined to meet with eminent success. In conducting the affairs of this company, he says Mr. Townsend is soliciting capital and employing a great many people as agents, and asks any of our readers who may feel inclined, to correspond with Mr. James B. Townsend, Lima, Ohio, for full particulars.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

The TRUTH about HYPNOTISM

The real secrets of this mysterious power are laid bare in a 100 page book sent free by the New York Institute of Science. These secrets have been jealously guarded by the masters of the occult sciences for ages. The inside truths are now revealed for the first time by the greatest living hypnotist in the world. He tells you how to acquire the power and use it to better your condition in life; how to secretly influence and control the minds and actions of those around you; how to gain wealth and renown; how to cure bad habits; how to develop Personal Magnetism; how to become a powerful magnetic healer and cure diseases without the aid of drugs or medicines; how to perform hundreds of mystifying and startling experiments. The book mentioned is elegantly illustrated and gotten up at great expense. It is requested that only those especially interested write for it. Address New York Institute of Science, Dept. , Rochester, N. Y.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

Self Contradictions of the Bible.

One hundred and forty-four propositions, theological, moral, historical and speculative; each proved affirmatively and negatively by quotations from Scripture, without comment. Price, 15 cents.

The Devil and the Adventists.

An Adventist attack on Spiritualism repudiated. By Moses Hull. Price 10 cents.

The Development of the Spirit

After Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Price, 10 cents.

THE VOICES By Warren Sumner Barlow. The Voices contain poems of remarkable beauty and force. They are most excellent. Price $1.00.

The Koran Commonly called the "Alkoran of Mohammed." The standard Arabian or Mohammedan Bible. Cloth, $1.00

THUMBSCREW AND RACK.

Torture implements employed in the 15th and 16th centuries for the promulgation of Christianity, with pictorial illustrations. By George E. Macdonald. Price, 10 cents.

LIFE OF THOMAS PAINE.

By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

Discovery of a Lost Trail

BY CHARLES B. NEWCOMB,

Author of "All's Right with the World." Cloth 320 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by the wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail"

is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.50. For sale at this office.

INVISIBLE HELPERS

A Very Excellent and Comprehensive Work.

One from the Theosophical Standpoint.

This work, "Invisible Helpers," written by C. W. Leadbeater, the remarkable English psychic (whose lectures have graced the columns of The Progressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Belief in the Invisible Helpers," the "Angel Story," "Work Among the Dead," "What Lies Beyond." The work is neatly bound in cloth, and the price is 55 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

The executive board of the Indiana Spiritualists' State organization has ordered architects to prepare plans for a new auditorium for Camp Chesterfield that will have a seating capacity of three thousand people, and to submit their drawings December 3. The association will sell hotel and other privileges hereafter, instead of operating the places themselves.

Frank T. Ripley has the Sundays of January, February and March open for engagements. Address all letters to him at No. 828 South Burdick street, Kalamazoo, Mich.

The Philadelphia Ledger has the following from Reading, Pa.: "Warned in a dream that he had but four days to five, James K. Phillips, a young farmer, told two of his friends of the strange message. Last week, within the time fixed in his dream for his death, he was killed by a tree, which he had chopped down, falling on him."

John C. Hemmeter writes from Cleveland, O.: "The Spiritual cause has acquired a new developing medium in Mrs. Lena Wolff, of this city, who made her debut within the past month before several societies here. Her phase of mediumship is clairvoyance and clairaudience. The ladies of the several societies mentioned assembled at her residence, No. 172 Auburn street, on her forty-second anniversary. A luncheon was served, whereupon the sister demonstrated her psychic powers in a number of experiments, all of which were successful and well received; in addition, commending her control, Morning Glory."

Subjects of lectures given by Helen P. Russegue in Springfield, Mass., Sunday, Nov. 3: Afternoon lecture—"What Is the Law that Governs Life and Leads to the Broader Spirituality of Man?" Evening lecture—"What Has Contributed Most to the Religious and Intellectual Development of the Age?" Subjects of lectures given at the same place, Nov. 10: Afternoon lecture—"The Spiritualism of Forty Years, and What It Promises for Forty Years to come." Evening lecture—"What Is Our Symbolism and What Constitutes the forms of Our Worship?"

The Wheeling (W. Va.) Register has the following: "The Wheeling Society of Spiritualists, of which Mr. Henry Brunhaus is the head, have decided to establish a monthly paper in this city. Medium J. G. Hinderer, now here, where he intends to locate permanently, is to be the editor. He says the new paper will be 'non-controversial,' and will be backed by the National Association of Spiritualists which has its headquarters at Columbus." We don't think the N. S. A. is backing this enterprise. It has enough to do in other lines without dabbling in the newspaper business.

Mrs. Ella Dare writes: "Better and stronger the paper grows with every issue. Surely it has set for itself an herculean task—the cleavage of rock-set prejudice, and the planting of truth seeds in the interstices. May it conquer and lead legions of hungry souls out into fruitful fields."

The Chicago Chronicle has the following from New York: "The baptism of nine converts to the Holy Ghost and Us society, a ceremony which was performed in the icy waters of the harbor, has attracted some attention to the belief of this society and to its leader, Rev. Frank W. Sanford, who claims to be a special agent of the Lord to warn the people that the second advent is at hand and who regards himself as a greater prophet than Elijah. He has of late led a strenuous life. During the summer he endeavored to hold his meetings at Stony Brook, L. I., but was run out of town. Since that time he has sought to obtain converts in various portions of the state, but with so little success that at a meeting held tonight and which had been widely advertised, ten people were present, three women members of the society, three newspaper men, one man, two small children and the pastor."

Attendant writes: "Sunday afternoon, Nov. 17, we had an unusually interesting service at the German Truth Seekers' Society, corner of Halsted and 59th streets, Chicago. The meeting was opened with a short talk by President Warne, of the Illinois State Association. Mrs. Warne followed with a fine address and spirit messages; next came an Inspirational speech in German, by Robert Grabe, the society's regular speaker. Then Miss Johnson, of the State Association gave some more good messages. Mrs. D. Besler spoke briefly, promising her assistance at future meetings. Wm. Lynn, regularly engaged by the society for test work, gave messages in a very unique manner, wholly different from others in its mode of external demonstration. Master Harry Paulz, a twelve-year-old member of Brother Grabe's developing class, spoke briefly under Indian control. The help of such talent together with the presence of a number of visitors from as far away as the North Side, gave us courage to put forth more hearty efforts to spread truth. We belong to the Illinois State Spiritualists' Association."

The St. Paul Dispatch has the following from Boone, Iowa: Actress Sadie Claffin, the soubrette of "The Village Parson' company, which showed in Boone last week, was taken to the Kime sanitarium at Fort Dodge. The girl's mind suddenly failed the day after leaving Boone. Her madness was due to an over-indulgence in Spiritualism, one medium telling her her husband, from whom she is separted, would die January 8."

Mrs. Georgia Gladys Cooley has been re-engaged by Unity Society, of Milwaukee, Wis., to serve for the month of December. She is open for week night engagements outside of the city, also for camp-meetings for season of 1902. Address her at 526 Milwaukee street, Milwaukee, Wis.

The Chicago Record-Herald has the following from Kokomo, Ind.: "Cecil Champ, a 10-year-old orphan, told her classmates at school Friday of a dream in which her mother came down from heaven and requested her to accompany her back to the celestial shore. Cecil, in the dream, consented to do so. An hour after telling of the vision she was taken violently ill and died in a few hours. She had been in excellent health. Cecil was a student of St. Francis' Catholic Academy and lived with her aunt, Mrs. A. B. Coonfare."

E. W. and C. A. Sprague, missionaries for the N. S. A. write: "Wanted—The address of every Spiritualist in the states of Ohio and Indiana. Any one can do a great favor for our cause by sending us a list of all the people they may know who are interested in Spiritualism. Be sure to give postoffice, and street and number so far as possible. Address us at No. 745 High street, Alliance, Ohio. Parties wishing our services to organize societies may address us as above."

The Muncie (Ind.) Star has the following from Anderson, Ind.: "The Herald says: 'A scheme to purchase the entire town of Chesterfield has been started by local Spiritualists. Letters have been sent to all leading Spiritualists in the country seeking financial aid. A reporter learned yesterday that local Spiritualists are planning to purchase the town, where, if the scheme carries, a Spiritualist colony will be formed. It is said Dr. Hilligoss and Henry Bronnenberg are the promoters, and they are meeting with encouragement from Spiritualists throughout the United States. If the town can be purchased, one of the largest Spiritualist temples in the world will be the result. Spiritualists will be encouraged to take up their residence there."

A. M. G. Wheeler writes: "I am open for engagements to lecture and give platform tests before societies. Those desiring my services can address me at No. 74 Seventh street S., Minneapolis, Minn."

The Chicago Chronicle has the following from Binghamton, N. Y.: "Driven insane by a dream is the fate of Henry Hasbrouck, an artist from Chicago, who has been stopping at Coldbrook, the summer cottage of R. W. Hull in Stamford. The artist spent the largest part of the summer making sketches of the scenery and the fatal dream came only a short time ago. One day Hasbrouck told a friend that he had a dream of peculiar magnificence and he was going to try to reproduce it on canvas. In vain he worked to recall the details and his mind gave way under the strain. After becoming violent Hasbrouck was removed with difficulty to the state hospital in this city. It is believed that he will recover."

"At the Gates, a Dramatic Vision," is the title of a little pamphlet of blank verse, by Homo Sapiens. It purports to relate the experience of Queen Victoria at the gates of heaven. It is for sale at 124 Dearborn street, suite 4 and 5, Chicago.

"I see my coffin coming!" exclaimed James Savery, a veteran employe of the city of Bloomington, Ill. "They are carrying it into the house, and I am afraid that I am going to die." The Bulletin of that city then goes on to say that the remarkable supernatural warning thus received proved only too true. Before midnight he was a corpse. The aged wife of the old man was greatly alarmed over the exclamation, but hoped it would not prove true and that it was simply the imagination of a half-awakened husband. She gave him every attention, however, but while summoning help shortly after 11 o'clock, he breathed his last."

The papers give the following items in reference to the work of the State Association at Genoa, Ill.: "The State Association of Spiritualists held their state convention in Genoa at Odd Fellows' Hall on Saturday and Sunday evenings of last week. Four sessions were in charge of Dr. and Mrs. Warne of Chicago, during this date. The spacious hall was crowded to the utmost and those interested will be glad to know that meetings of this kind will be held here at least every month. Orrin Merritt of this place is a member of the Board of Trustees of the association and reports the date of regular annual meeting in Chicago during the month of February next." "Drs. Warne and Warne (husband and wife) who gave several addresses on the subject of Spiritualism at Odd Fellow's Hall Sunday, was conceded by all who heard them, to be splendid talkers and having their subjects well in hand." "Last Saturday evening, and three times on Sunday did the Spiritualistic belief hold meetings in Odd Fellows' hall. Dr. Geo. B. Warne, state president, and his wife, Mrs. Warne, and Miss Johnson, state secretary of the Spiritualist Association, were present and were well received. A goodly number of adherents were here from Kingston, Belvidere, Rockford and other places."

A. A. Averill writes: "The Lynn (Mass.) Spiritualists Association, Alex Caird, M. D., president, holding meetings in Cadet Hall, have had a very prosperous season so far. We have had with us Miss Lizzie Harlow, H. D. Barrett, Dr. G. A. Fuller, Mrs. Dr. Caird and Hattie C. Webber. We serve a supper in the hall the first and third Sundays in each month. We have Thomas' full orchestra quite frequently, and singing by Unity Quartette every Sunday. Mrs. May S. Pepper will be with us during the month of December. We are expecting large audiences as Mrs. Pepper is a great favorite in Lynn. Thomas' orchestra will be present and Mrs. Georgia Merchant, the celebrated soloist, is engaged for at least one Sunday; so the public will have a feast of good things next month."

When writing for this paper use a pen or typewriter.

G. H. Kelley writes: "The many friends of Mrs. Celia Hughes will be pleased to learn that she has so far recovered from her late serious sickness that she feels able to commence her winter's work at her residence, 2517 Michigan avenue. Starting the first Monday in December she will open her developing classes, and her regular circles will commence the first Friday thereafter. Mrs. Hughes has passed through a severe ordeal which incapacitated her to such an extent that she was compelled to give up her work entirely for many months. It is hoped that all her friends, as well as other lovers of good, clean mediumship will remember Mrs. Hughes in a substantial manner by responding to this notice."

H. E. Pomeroy writes: "When I see a good thing, I instinctively know it. In No. 626, on the eighth page, is an article by Arthur F. Milton, called Lost and Found. That article is the keynote of true Spiritualism, and I want to endorse it. I am 80 years of age. When a man's brain is governed by a good heart, good spirits and angels are his companions."

J. Jay Watson writes from New York: "I am still here and shall play at the the Spiritual Society gatherings next Sunday, the 24th inst. Mrs. May Pepper's work is grand, and her audiences very large and appreciative. She gives her last wonderful work in Brooklyn on Sunday next, and the dear old Cremona violin of Ole Bull will take part in some Norwegian music."

The Elmira (N. Y.) Evening Star says: "Mrs. Mary C. VonKanzler, the inspirational speaker, had a large audience last evening at I. O. O. F. hall. In fact, many were turned away, there not being standing room. The gifted lady held her hearers spellbound with her eloquence, and many a hungry heart went away satisfied. The text was the old question of Job, 'If a man die shall he live again?' She demonstrated the fact that 'there is no death; what seems so is transition.'"

Lucy S. Carroll writes from Wheeling, W. Va.: "Our society was organized September 28, 1901, by our noble workers, Mr. and Mrs. E. W. Sprague. We now have 100 members enrolled, and the good work is going on. Our hall was crowded Sunday evening. G. W. Way gave a fine lecture and tests. Samuel Hartman followed with a short but very interesting lecture. We are going to push this grand and glorious work right to the front."

W. H. Walz writes from Joplin, Mo.: "Spiritualists seem to be rallying here of late to their duty. We have two societies here; one in East Joplin and one in West Joplin. The East Side society has a State and National charter, but the West Side society has not taken out either as yet. There is quite a number of private and public circles being held and a number of mediums being developed. The East Side society expect to have a Thanksgiving jubilee dinner for mediums and Spiritualists. We also have quite a strong society building up in our vicinity four and one-half miles east, at Dinnweg. They have two juvenile mediums at that place; one is ten years old, Nelson Killebrew; the other is a little miss, fourteen years old, Cora L. Thomas. They both talk under control and give very scientific treatments. Both children are living with their parents. Parents would do well to follow this example, and rear their children to communicate with those that have passed on, thereby comprehending the beautiful philosophy of eternal life and the conditions and surroundings of our loved ones gone on before. I trust every one who has attained this knowledge will let their light shine forth that the world that is so much in darkness may come into the light."

B. Frank Schmid writes from Indianapolis, Ind.: "The First Spiritualist Church of Indianapolis is having crowded houses during the month of November, a great interest being shown by the inquiring mind in the philosophy and phenomena of Spiritualism. We have with us as speaker, Dr. J. O. M. Hewitt, of Chicago who is giving us a better understanding of the Bible, and is opening the eyes of the church-goer with a keener and newer understanding of the old, old book, teaching a better, truer and more spiritual life, by demanding that we know what we worship, emancipating ourselves from the dominion of the past of ignorance and superstition. The daily intercourse of the life unseen brings us greater knowledge, a kindlier feeling towards our fellow-man and a better understanding of God. At the close of each lecture, that is full of thought for reflection, Mrs. Josephine Ropp gives tests. Her work is most satisfactory and her phase of mediumship really remarkable. She gives names and relationship in full and such positive proof of identity that none escape."

W. F. Ruffle writes: "We are pleased to report great success in our work. We were ably assisted yesterday in the afternoon by Mrs. Wagner, and in the evening by our old and esteemed friend, Mrs. Longstaff, and Brother Riggs, and had a full house. We desire to announce that Prof. W. H. Chaney will lecture on Sunday, December 1, at our rooms on the third floor, rear, Athenaeum Building, on the Astrological Explanations of Some of the Most Noted Bible Mysteries, followed by astrological delineations, and closing with spirit messages and clairvoyant readings through myself."

L. de Forrest, corresponding secretary, writes: "The Band of Harmony, Auxiliary to the Church of the Soul, will hold a bazaar in LeMoyne Building, corner Randolph street and Wabash avenue, ground floor, the room formerly occupied by Thompson's restaurant. Lunches will be served all day in the best style. Come one and all and buy your Christmas presents. Thursday, December 5. Donations of food and useful articles will be thankfully received at 40 Randolph street."

W. H. Tucker writes from Elyria O.: "Alice Baker, of 261 Pearl street, Cleveland, Ohio, gave the Progressive Spiritual Society of Elyria, on the 10th of this month, two lectures. Our rooms were filled in the forenoon and in the evening there were many more than could be seated. The best of attention was given by all. She speaks and sings under control, giving psychometric readings and tests. Several of our people called at her rooms for such readings, and were completely satisfied. In my estimation we never have had a lecturer and test medium with us that has awakened as much of an interest in the cause as she. Our rooms were well filled to-day, Mrs. Bacon on the platform. She is now past 77 years old but full of zeal."

Charles T. Ellis writes: "The regular services of the Church of the Psychic Forces were held on last Sunday at Mackinaw Hall, 200 E. 43d street. The conference at 3 p. m., was very interesting, Mrs. Cleveland giving some very good tests at the close. In the evening a lecture was delivered by Dr. Geo. Warne on "Spiritualism," being an answer to a sermon delivered the previous Sunday at the South Side Methodist Church, by Rev. Henry Irvin Rasmus against Spiritualism, who had chosen his text from I. Samuel, 28th verse, in which is given the account of Saul's visit to the woman of Endor. As is customary with all who attempt to denounce Spiritualism, he misquoted the Bible by saying that 'the witch of Endor was an abandoned woman.' The Doctor, who is an eloquent and forceful speaker held the audience in rapt attention to the close of the meeting and left no ground for the reverend gentleman to stand on. It is a pleasure to those who visit this church to say a good word for it, as it is conducted in such manner as to reflect great credit upon the leader, Mrs. Cleveland. All mediums who are recognized in the audience—and not a few come to this church—are welcomed by her and invited to participate, and a feeling of harmony prevails that is seldom met with in any church, and good results are experienced as a natural consequence. Mrs. Cleveland intends to devote every Wednesday evening, at the hall beginning with next week, at 8 o'clock sharp, to test circles. This is an innovation which we believe will be largely appreciated. All who are interested in the cause are cordially asked to come and give their assistance."

H. Tay, S. A. Davis and G. R. Becknell write from Decatur Ill.: "Mrs. India Hill, of this city, and Mrs. Mary Garrett, of Cincinnati, Ohio, have been holding public services on Sundays in the Sons of Veterans' Hall, to large and appreciative audiences, made up of members from all the different churches (the Catholic included), Mrs. Hill, as a speaker, giving our philosophy, wins for her and our cause many friends. Mrs. Garrett, as a psychic test medium, cannot be excelled. Her tests are to the point and always recognized. She is also a fine trumpet medium. In her seances there are wonderful demonstrations of spirit power; also a very marked degree of correctness in all communications given by her guides."

J. S. Geiger writes from Springport, Mich.: "Brother and Sister Carpenter, of Detroit, were with us the 10th and 17th, and organized an association here with 24 charter members Mrs. Marian Carpenter gave us three lectures—one on Saturday evening and two on Sunday. On Sunday afternoon she followed her lecture with tests or messages to the audience. No one can realize the depth and breadth of the uplifting, soul-inspiring words of love and eloquence that bursts forth in torrents from her lips, nor the pathos and rich melody of her heavenly music, but those who have been so favored as to have listened to her. Our town had never been invaded by a live Spiritualist speaker before, and I think this will wake them from their lethargy and set them to thinking."

F. O. Matthews has been called to take charge of the Buffalo Spiritual Church, where he seems to meet with a very favorable reception.

Mrs. L. E. Zimmerman writes from Elmira, N. Y.: "We are pleased to notify you of the organization of the First Spiritualists Unity Society in this city, with a membership of forty, and fair prospects for doubling very soon. Our officers are as follows: Mrs. Louis Duhl, president; E. F. Evans, vice-president; Mrs. Louise E. Zimmerman, secretary; Benj. Rhodes, treasurer; trustees, Dana Blodgett, Ira Smith, H. H. Goodwin, Mrs. Mary E. Stroman and Mrs. Chas MacNeil. Sister Von Kanzler has been with us this month giving us one continual feast for the uplifting of the soul. Brother and Sister Kates gave us a flying visit of one Sunday last month."

Several during the past few days have been sending in a large number of subscribers, for which they have our thanks. D. E. Young, of Union City, Mich., leads, sending in $13.50.

The Times-Star's special from Decatur, Ala., says: "James Wynn, an Oxford blacksmith, came very near burial alive to-day. After the funeral services the casket was opened at the grave, when the body was seen to move. The muscular motion of the face horrified the crowd. The casket was hurried back to the home of Wynn, where he is now under treatment. Wynn had been pronounced dead by the physicians."

Dr. T. H. White writes from Baltimore, Md.: "A few weeks ago I sent for The Progressive Thinker and the eight premium books I must say they are beautiful, and every believer in Spiritualism should have them. When I read that grand book, A Wanderer in the Spirit Lands, it causes me to feel so happy. It is a grand developer within itself. I have been a public medium for the past twelve years and I want to say to all Spiritualists, that if they fail to read your grand paper, they are really behind the spiritual times."

Dr. Emma N. Warne has been lecturing at Rockford, Ill. That place contains a large number of Spiritualists, and should have a regular meeting.

Josephine Norris writes: "The Hull-Jamieson debate alone is worth to me the price of one year's subscription."

Mrs. Carrie Firth Curran, missionary for the O. S. A., would like to hear at once from all Spiritualists who are desirous of her services. She also desires names and addresses sent to her of Spiritualists in any place. She has had a number of communications throughout Ohio, and will be in Geneva, for Sunday, Dec. 1. She would like to hear from all in that locality, so as to save expenses. Direct all communications to her at No. 123 Indiana avenue, Toledo, Ohio.

Mrs. L. A. Beam writes from Lawton, Mich.: "Mrs. Marian Carpenter, of Detroit, Mich., and E. E. Carpenter gave us a lecture and tests at Lawton, Nov. 6. Her lecture was one such as the whole world should hear."

W. H. Leidigh writes: "I have received your last premium book, A Wanderer in the Spirit Lands. I want to say to you that I think it is very valuable, and should be in every family. No person, especially young people, can read it without being benefited both spiritually and materially. We now have the whole list of your premium books in our family, and we consider that they are worth vastly many times more than they cost the recipients. The Progressive Thinker has surely grown to be a giant for good."

J. W. Ring writes: "I lectured twice in Beaumont, Tex., (the great oil district) the 19th and 20th. I had very good attendance, and arrangements are being made for my return each month. Mrs. Carrie Fuller Weatherford is here doing very satisfactory work. She will give psychic readings Thanksgiving night."

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

Hon. Luther R. Marsh.

I left Boston on Thursday, Nov. 14, en route to Middletown, N. Y., in order to be present and take part in the grand banquet to Hon. Luther R. Marsh, on Saturday evening, Nov. 16, in honor of his 90th birthday.

The hall of the Russell house was packed with the friends of the distinguished guest, and the occasion was indeed a "feast of reason and a flow of soul." The "Old Man Beautiful" was at his best, and his marvelous oratory was as telling as in days of yore.

He said: "My advent here was stormy. The press assaulted, and the people ridiculed. I had no friend in all the town. But the clouds have rolled away, and the sun shines clear and balmy. This banquet, representing the intellect and charm of Middletown, tokens the present condition."

Men great and famous in the nation gathered to do him homage and these intellectual giants vied with each other in praise of Mr. Marsh. These things show in an eminent degree the changes of public opinion in relation to the unseen forces. Clark Bell, Dr. R. Ogden Doremus, Geo. Francis Train, Daniel Finn, Esq., and many others contributed their eloquence to the occasion. The famous Ole Bull Cremona violin which that great master presented me, cheerfully contributed its sweet tones to the occasion.

On Sunday, Nov. 10, I played for the poor unfortunates at the Middletown Insane Asylum, and their happiness was complete. Then at the Universalist church in the evening, then at two receptions in Mr. Marsh's parlors.

Sunday, the 17th, I play at Brooklyn Spiritual Society—Judge Dailey, I believe, president—and Mrs. May Pepper will give a lecture and some of her wonderful tests. Next week at the New York Press Club, and then home again to Boston.

J. JAY WATSON.

"Compulsory Vaccination."

Vaccination a Curse and a Menace to Personal Liberty, with Statistics Showing Its Dangers and Criminality, by J. M. Peebles, A. M., M. D., Ph. D., Battle Creek, Mich. Temple of Health Publishing Co., 1900.

For a number of years a battle royal has been waged, by an ever-increasing band of sturdy workers, against the practice of vaccination, especially compulsory vaccination. The above-named work of our genial Brother Peebles is a red-hot presentation of what are regarded as the evils of vaccination, coupled with a fiery denunciation of the compulsory enforcement of vaccination, especially in the cases of school children, with special reference, in the latter case, to instances where those children whose parents refused to allow them to be vaccinated, have been debarred from attendance on school.

In this volume Dr. Peebles has presented in extenso practically all the points that can be made against vaccination, having collected from every available source evidence of the injurious effects of the practice against which his book is directed, including the dangers incident to the use of the vaccine virus. A mass of historical and statistical information is contained in the volume, and it is a veritable encyclopedia of facts and arguments for the anti-vaccinators.

Without attempting myself to decide for or against the respective claims of the advocates and opponents of vaccination, I will venture to say that I think that Dr. Peebles, in the fervor of his zeal against what he deems a great curse, is rather too severe upon the physicians who advocate the utility of vaccination, and desire its practice be compulsory in times of danger from small-pox infection. These physicians are denounced in his book several times by Dr. P., in very strong language, as being governed by mercenary motives—they are said to urge compulsory vaccination in order that they may make money by receipt of the fees the public have to pay them for their vaccination services. Now, to my mind, there is no doubt that, almost or wholly without exception, the doctors who advocate vaccination are just as firmly convinced that vaccination is right as is Dr. Peebles that it is wrong, and that they are as conscientious on one side of this matter as Brother Peebles is on the other, and this independently of any mercenary considerations; though it may be sometimes these considerations may give additional impetus to the efforts of some doctors to secure compulsory vaccination. I hardly think that any reputable physician would desire to have enforced a practice that he did not consider advantageous to the community, simply to put a little more money in his pockets.

WM. EMMETTE COLEMAN.
San Francisco, Cal.

This book is for sale at this office. Price, $1. 25.

HEROES AND HEROES.

We give unstinted praise to the man
Who is brave enough to die;
But the man who struggles unflinchingly
Against the currents of destiny
And bears the storm of adversity,
We pass unnoticed by.

We've plaudits and tears for him who falls,
Borne down in the shock of strife;
But a word of cheer we neglect to say
To him who plods on his dreary way
And fights in silence from day to day
The unseen battles of life.

There's courage, I grant, required to face
Grim death on the gory field.
There's also courage required to meet
Life's burden and sorrow; to brave defeat;
To strive with evil and not retreat;
To suffer and not to yield.

Some moments are there in every life
When the spirit longs for rest;
When the heart is filled with a bleak despair
When the weight of trouble, remorse and care
Seems really greater than we can bear,
And death were a welcome guest.

But we crush it down and we go our way
To the duties that lie in wait,
From day to day we renew the fight,
To resist the wrong and to seek the right,
To climb at last to the suncrowned height
And to climb o'er time and fate.

And thus—for my heart goes out to them—
My meed of praise I would give
To those who struggle life's path along,
The host of toil, who are patient, strong,
The unrewarded unnumbered throng,
Who are brave enough to live.
—Rocky Mountain News.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

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EVER EXAMINE THE WATER YOU DRINK, or do you close your eyes and swallow it down regardless of what it contains? Think of drinking a wriggling, writhing mess of insects—not once but every day—insects that make our blood creep when we see them enlarged many times. Yet, with all that has been said and done to prevent it, with all the facts laid bare, and positive proof offered that seven-tenths of men's, women's, and children's diseases are caused by bad water and that Death comes from this cause, still thousands are making their system a dumping ground for the scum of the earth, a graveyard for these millions of deadly bugs. A powerful microscope proves all that we say. There is only one way to have pure safe water. Distilling it removes every impurity. The



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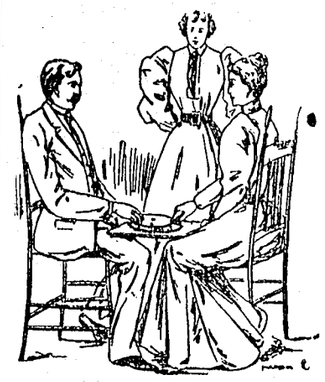
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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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This department is under the management of

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

ASPHODEL BLOOMS.

I am now able to inform the subscribers to this long-delayed book of poems, that it will be ready by December 25. It will be beautifully bound, with six full-page, half-tone illustrations, and an elegant gift book for the holidays. The price is $1 postpaid; 75 cents to subscribers. The original announcement, that to subscribers it would be sent, with Mediumship and Its Laws, for $1 postpaid, holds good for all orders sent before December 1. I wish further to thank the numerous friends whose aid so generously given, has enabled me to publish the several works by the subscription plan, and yet more grateful am I for the fraternal words of cheer they have so freely given. It is impossible for me to write a personal response to all, but I assure them that it is not for want of desire to do so.

D. J. S. Reed: Some years ago I heard a voice distinctly, and a year after, at the fulfillment of the words, I heard the same voice sigh. Since that time, though ardently desiring to become a medium, I have received nothing, and yet I have the privilege of almost weekly sitting in a circle. Why, now that I understand better, do I not? Can you tell me anything of Louis Schlesinger?

A. Occasions may arise in the life of everyone, of great need of assistance, and the tension of the mind may give that susceptibility essential to spirit influence. This may happen only once in a life time. It was on such an occasion that this correspondent heard the voice.

Dr. Schlesinger is highly spoken of by those who know him. He has been long in the field, and mainly in the West. He has been severely criticised, perhaps unjustly, for the failures of a sensitive or healer do not destroy the value of the seances when they have been successful under the same conditions. In fact mediums who are always successful in receiving a set form of manifestations, are more open to doubt. Failure at times should be expected, and goes far to prove the genuineness of successful seances.

P. L. S., Pontiac. Q. What of the MS. of the "Teachings of the Twelve Apostles?"

A. That erudite scholar of ancient literature, W. H. Burr, of Washington, gives the following answer to this question:

"The Andover Review for April, 1884, contained a translation of a Greek manuscript entitled 'Teaching of the Twelve Apostles,' found in 1875 by Bishop Bryennios in a 'Most Holy Sepulchre in Constantinople, and dated A. D. 1056. It is claimed that the original book was composed between A. D. 120 and 150. When I read the translation in 1884, I was constrained to assign the date of the original book to even an earlier period than A. D. 120, because Clement of Alexandria, who flourished about A. D. 200, quotes a passage from it as Scripture (Nisc. i, 20; Teach. iii). Assuming therefore that Clement wrote as late as A. D. 200, must not the 'Teaching of the Apostles' have existed longer than fifty to seventy years in order to be regarded as Holy Scripture? My conclusion therefrom in 1884 was that the book was written as early as A. D. 1. I had ascertained that the Jesus of Paul was stoned and hanged about 75 B. C., and could therefore easily conceive of Apostolic literature in the seventy-five years before the beginning of the Christian era.

"But I no longer credit the existence of any apostolic or post-apostolic writing before the revival of learning in the 14th century. The self-styled Apostle Paul is, in my judgment, a myth. There may have been a Ieshu, or perhaps more correctly an Isa or an Issa, the illegitimate son of Mariam, as recorded in the Arabian Chronicles, who was stoned and hanged for alleged sorcery in Judea, about 1900 years ago, more or less. The Arabian story distinctly says that Isa escaped death by magic and that the mob killed their own leader Isoua, who had been transformed into the likeness of Isa; but the sequel of the story is, that for seven days, while the victim of the mob remained affixed to the stakes, Mariam came every night to mourn the death of her son, until he came down from heaven to comfort her, and that after a single meeting with his disciples at her house Isa returned to heaven. If the Arabian story, which is repeatedly referred to in the Koran, is historical, we may reasonably doubt that part of it which says the Isa escaped death by magically transforming Isoua, the leader of the mob into his own likeness."

It may be truthfully added that what is true of this MS. is true of all those wonderful "finds" which have successively been brought to light. They have been examined by those prejudiced in favor of the claims of the church, and hence utterly untrustworthy. Scholars may come to this task at some future time who will care only for the truth and not with the determination to support preconceived beliefs. Then the vast rubbish heap of writings dating from the first century to the revival of learning, will be sifted, and if there remains anything true and real it will be retained. At present when the honest student enters this field of "sacred history," he feels like the navigator suddenly enveloped in a fog-bank. The coast-line assumes fantastic form, and what at one moment appears as real mountain-headlands or sketches of extended plains, the next melts into clouds. Fraud, cunning deception, and the ever "lying for Christ's sake" baffles every attempt to resolve the mystery.

Dr. D. C. R., Columbus, Pa. Q. What connection has the key to the Bastille with American History?

A. The Key to the Bastille was presented to Washington by Lafayette, and may be seen at Mount Vernon among the relics there preserved.

A Subscriber: Q. If it be granted, as is taught by Modern Science, that the mother has influence over the mental and physical traits of the child before birth, why are twins not more alike?

A. As the apparent conditions of twins, on both paternal and maternal sides are the same, it would be expected that influenced as they must be in precisely the same manner, they would be exactly alike in phyical form and psychic character. They often bear a strong resemblance and yet diverge to even greater disparity than ordinary brothers or sisters. In fact they may be of opposite sex. Even when like the Siamese twins the union has been yet more complete, the character has been notably different.

How are we to explain this strange fact? Not by rushing to reincarnation with its fanciful sophistry, involving ourselves in still more perplexing doubts. The conditions which surround the two germs may be identical, but they are different. One may bear greater influence of father or mother, and the proportion in which these are blended may make immeasurable difference of character. And as it is this mental constitution, we so call, which gives form to the physical body, that will equally show the difference.

If objection be urged, it must be borne in mind that the most potential factor entering into the formation of a living being is this germ force. The cell which bears it is invisible to the unassisted eye, yet it brings the cumulated physical and psychic acquirements of all its ancestral line from the remotest beginning. And such is its strength and persistency that the most adverse conditions at times appears to bring out its most wonderful features. Obviously in the union of two lines of ancestral growth, there may be attraction and repulsion in varying degrees, and the result uncertain.

THE POOR MILLIONAIRE.

He is cunning and shrewd—far-seeing, 'tis called,
One-pointed his gaze, and steady, intent;
He is blind to all things, completely enthralled—
On dime, and on dollar, his life-force is bent.
From morning till night, and often till late,
He studies and plans, just how to create
Some scheme or device, by which to beguile
More dollars from pockets, to add to his pile.
For the graces of life,
For his children and wife,
Not a moment to spare
Has this poor millionaire!

He is climbing a ladder, round upon round—
Of silver and gold, this ladder is made,
And about are strong chains, by which he is bound—
The fetters and rivets of traffic and trade.
He labors, and toils, and cudgels his brain,
And threshes his thoughts, to give him more gain,
Till nerves are all tense, and conscience awry,
And men are but toys, that money may buy,
But each link of the chain,
Grows to trouble and pain,
Turns to canker and care,
For the poor millionaire!

And his nature grows sideways, and withered and dry—
The juices of life refresh not, nor bless,
From the money he loves must come the supply,
To furnish him now with life's happiness.
He buys, and he buys, from morning till night,
He uses his gold with all of his might,
For travel, and art, and pictures and books,
And tires of them all, as soon as he looks.
For his soul has not guessed,
What it is to be blessed,
Nor that riches though rare,
Make the poor millionaire!

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"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2. For sale at this office.

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The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation."

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HUMANITARIAN WORK.

Salvation Army's Work in Saving Women.

A beautiful example of delicate and excellent humanitarian work is that of the Salvation Army, in New York City, as related in the Chicago Inter Ocean's special correspondence, which sets out with the statement that, a few weeks ago Magistrate Deuel, the Jefferson Market police judge, made his court officers laugh. The magistrate was not trying to be funny. Therefore the officers did not laugh outright. But in the seclusion of the corridor they had a beautiful time, chuckling in chorus over what seemed to them to be an uncommonly good joke. This was the joke.

After appointing Staff Captain Caroline Welsh of the Salvation Army to be a probation officer, the magistrate actually paroled several women of the class officially known as disorderly, instead of sending them to the island for ten days. They were instructed to report to Captain Welsh three times at intervals of three days. If they did so and behaved themselves in the meantime they would escape the island trip.

"Report to the Salvation Army lassie!" chuckled an incredulous one. "Shure an' them bright eyes o' hern will go blind lookin' for them women to report!"

But Captain Welsh's eyes are as bright as ever. Possibly they are a little brighter when she gives the statistics of the new experiment. During the first two weeks after her appointment eleven women were paroled to her care. Only one of the number failed to report to her. It is hardly necessary to state that the magistrate and the captain are doing the chuckling now. The court officers are busy wondering who said that the day of miracles is over. They would like to inform him of his mistake.

HAS POWER OF BELIEVING.

Captain Caroline Welsh is about as tall—that is to say, she is about as short—as Queen Victoria was. Her heart is somewhat out of proportion to her body, being large enough to embrace the whole of Manhattan island as well as the surrounding country. She distinctly resembles another royal person besides Queen Victoria. This is the White Queen in "Through the Looking Glass." It isn't that she looks like the White Queen, but that, just like that amusing character, she has such a power of believing.

"Why," said the White Queen, "sometimes I've believed as many as six impossible things before breakfast."

That is the way with Captain Welsh. She's a believer of the calibre that moves mountains. For eight years she has been working among the fallen women of New York City. She has prayed and she has struggled, but, most of all, she has believed. When the wise ones at the police court laughed at the notion of paroling disorderly women, and said that it was absurd to expect them to report on their good behavior, the captain simply believed what was declared to be the impossible. And the impossible promptly came to pass.

The captain lives at one of the Salvation Army rescue homes for women who want a chance to leave the life of the streets. This one is at 316 East Fifteenth street. There are about thirty-five girls in it now. Last winter, with only thirty-five beds in the house, there were more than forty accupants. At night beds were made on the floor. This winter Captain Welsh is believing—but that doesn't belong here.

"Five girls are due to report to me this afternoon, between 3 o'clock and 6," said the captain the other day, as she sat in the parlor of the home and listened for the door bell to ring. "It is only a little after 2," she went on, "so I need not expect any of them yet. But last week one of the girls came early and I want to be ready for them."

"You say they report to you. What do they tell you?"

WHAT THE CAPTAIN ASKS.

"I ask them what they have been doing, and whether they are following the Judge's instructions about keeping off the streets."

"What is to prevent their lying to you"

"Nothing. They can lie to me with a pretty good chance of not being found out."

"Then what good does the arrangement do?"

"I hope—I believe" (correcting herself) "it is going to do a great deal of good, in time. I——"

The bell rang, and a cheerful little adjutant came in.

"It's Miss ——," she said.

"Ah!" the captain exclaimed. "I was expecting her. I believed she would come early. She was the first one last time."

The reporter offered to interrupt the interview while the girl came in to make her report, and, the offer being accepted, took a seat at the other end of the long room.

"Well," the captain's genial voice exclaimed as the girl entered, "how are you to-day?"

"Pretty well." And they shook hands.

"And what have you been doing since I saw you?"

"Been staying in the house. This afternoon I wanted to see you, so I took a car and came up here early."

Then the voices sank to a low tone, and for half an hour the two women sat close and talked earnestly. Finally they arose and shook hands again.

"Then you'll be in to-morrow?" said the captain.

"Yes, I'll come."

The door closed after the caller and the captain turned around, looking as pleased as if she had found a hundred dollars.

"She doesn't have to report again to-morrow, does she?" asked the visitor.

"Oh, no! She's coming up to-morrow to—I guess I won't tell you."

The captain hesitated.

"Oh, well, you wouldn't recognize her if you ever saw her, and you don't know her name, so I will tell you. She doesn't know how to read or write, and we're going to teach her. We'll manage it. She told me about it just now. She said that she couldn't get work because she was too ignorant. So she's coming up and we're going to teach her."

CONSIDERATE OF THE UNFORTUNATES.

"You are unusually considerate of her feelings when you hesitate to tell this lest it may betray her ignorance to some one."

"Why shouldn't I be? I can't expect to rouse self-respect in a person by treating her with contempt. You asked what good this paroling is going to do. As a matter of fact, the chief hope of good lies in the fact that the girls are by this means brought into some sort of relations with honest, decent people, and if they really want a chance to live a different life they can have that chance."

"How are you going to give it to them?"

"In one of several ways. We have just this week opened a laundry here in the basement of this house. I've worked for it so long, and it has come so hard! But I never stopped believing we should get it soon or later, and now we really have it. We have put in $1,200 worth of machinery and we can employ fifteen or sixteen women. They will live here in the home, and the beginners will have only their board and clothes. To the more proficient ones we will pay something."

"But you can't keep the same girls always, even if they want to stay."

"No, when a girl has been with us long enough for us to understand her, we get her a place in domestic service."

"But who will employ her?"

"I might almost say, who won't? We could get places for a great many more girls if we had them."

"How do you happen to have so many in the home then?"

"Because I won't send a girl out until I have reason to believe that she can be depended upon. When a girl has stayed with us six months I know what she can do and to what extent she can be relied upon. This morning we had an application for a servant at $12 a month and another application for a cook at $25 a month. Our girls go into excellent families. In fact, we would not send them anywhere else.

"As I said, at last we have our laundry. We also have a bookbindery where we employ about fifteen girls. That is in our Industrial home in West Thirteenth street, where the girls board. We pay them by the piece at the regular rates paid in other bookbinderies and they are at liberty to find a better position when they can. Other girls are taught sewing. They make the uniforms we wear. Other girls are taught stenography. A young woman stenographer gives us her services two evenings every week. That is her way of doing good in the world. I think it's a pretty good way."

GIRLS ARE TAUGHT HOUSEWORK

"Of course all the girls in the home here are taught housework if they don't already understand it. They take care of the house and learn the proper way of doing everything.

"While most of our girls have been of the class known as disorderly, we have some whose trouble is drinking. It is a little easier to find places for them than for the others, but we can always get employment for any of them. What we need most and what I am believing hard that we shall get is another house where we can take girls to board.

"Do you know what pay many girls get for their work? We have one tall, beautiful creature who received the princely salary of $3.25 for working in a store. Now, if anybody will explain to me how a girl is going to live on that I would be very grateful. This girl has no home. She, therefore, has to hire a room somewhere, and for that she must pay at least $2 a week. That leaves her $1.25 a week to buy her meals, her clothes, her pleasures. I'd like to know how she's going to do it. I know of plenty of cases like that; plenty of them.

"I want to start a boarding-house for those girls. I want to give them a clean room, plain but wholesome food, a parlor where they can receive their friends and have some innocent amusement. I want to be able to do it for $2 a week. The good Lord knows that they will have hard work making their extra $1.25 a week pay for their clothes and other expenses, but the problem won't be so hopeless as it is now. I want that boarding-house. I'm believing hard that I shall get it. But I need it right now.

"Of course that would not be a home like this one. Here we take girls and women who have no alternative to the life of the streets. If they really want to escape from it, they can come here and stay with us until we can give them a chance outside with a reasonable assurance that they will not go back to their old ways."

"But do they want to reform?"

"Oh, there are so many of them that do. We need twice as large a home as this is, but we are so cramped for money. We get an allowance of the army funds, but it doesn't begin to meet our needs, and the rest comes only by voluntary gifts. We ought to have much more in order to carry on our work."

MOST OF GIRLS REFORM.

"But do the girls really reform? Do they stay reformed?"

"Yes."

"What proportion of them?"

"I don't often talk about that, but I believe—my experience proves to me that 75 per cent of them can be reformed."

"That is a remarkable statement."

"I know it is, but I do not make it rashly. You must admit that eight years of experience gives me the right to speak with some assurance. I only can judge a wider range of cases from my experience with those we have had, but I think I am justified in doing that."

As the second paroled girl had come to make her report, the visitor took leave of the captain and went around to the Isaac Hopper home, in Second avenue. This is an institution especially for women who have been sent to the island for drunkenness. It has been in existence for years. When the matron was asked if she could find employment for the women who came to the home she had the same report to make.

"Without any difficulty," she said. "The same families have been coming to us for servants for the past twenty years. Why do they come? For several reasons. One is that they know the worst of a girl, instead of having to find it out for themselves. Another thing is that when they take a girl from here they know that she comes to them clean and well. If they get a servant from some intelligence office they do not know from what dirty, unwholesome surroundings they may be taking her, nor what contagious disease she may have.

"Most of our girls go out of town into the suburbs for their places, but we send some of them to families living in the city. We have only servant who has been engaged whenever she was sober by one family for the past five years. She gets excellent wages and is a splendid cook. Her one fault is drinking, but during those five years there were two straight years when she kept perfectly sober. She got off on one of her 'spells' a while ago, and, after serving her sentence at the island, came to us.

MUST DO PENANCE FOR FAILURE

"She stayed here until she was quite herself again, and then, as this same family wanted her again, we sent her up there. But she deceived me. Rather, she disappointed me. She meant to go, but she met some of her friends, and the first thing I knew she had been sent to the island again. We shall keep her here now longer than we would ordinarily, because of her failure to do as she would have done. They earn no money here, have little liberty, and in her case, of course, it is penance to keep her. So we shall do it by way of punishment."

"Do you lose faith in these women?"

"No. Few of them can completely reform. They do want to. They tell me when they are sober, that if they could choose between death and keeping on in this life of periodical 'drunks,' they would rather die. Some of them do reform, but most of them seem to have an appetite which once in a while they are absolutely powerless to resist."

"Do you ever have women who have been arrested for other offenses than drunkenness?"

"Sometimes they have been arrested for theft, and sometimes we have disorderly women."

"And can you find people willing to employ them?"

"Yes, always. We could place more women than we have. I know these girls well, and I can say that if I should go to housekeeping myself I should immediately come here or go to some similar home to get my servants."

Surely such work is worthy of emulation and deserving of all praise. How fully in accord it is with the philosophy of Spiritualism—far more so than with any system of dogmas or beliefs that relegate any portion of the human family to endless perdition and hopeless misery. Their beliefs aside—though their general work is tinged by that influence—this work is along the lines indicated by the Spiritual philosophy when the same is not merely held as an ideal, but is actualized in earnest effort to help humanity to the attainment of better life here and now in this present world. JAS. C. UNDERHILL.

Chicago, Ill.

INCOMPATIBLE.

Socialism and Christianity Are So Declared.

My neighbor handed me a copy of The People's Paper, in which I became much interested, and read it all carefully, and it met my approval generally, until I came to "Socialism Defined," which contains many definitions and the party platform. Here I met with serious obstacles in the sentiment of certain definitions expressed as follows:

"The ethics of Socialism are identical with the ethics of Christianity. Socialism is simply applied Christianity."

To make this idea still plainer one of them says: "I believe the things that Christian Socialism stands for. It is God's way out of the wilderness and into the promised land. It is Christianity applied." Now add to this the direful consequences expressed by Zola, "Whosoever is content to scoff at the new gospel—Socialism—is a fool. Whosoever treacherously stifles it is a criminal." We perceive a remarkable similarity to Christianity which says: "Preach the gospel to all the world. He that believes it shall be saved. He that believes not shall be damned."

It proposes to force its acceptance by the people under threat of an angry God and Devil and damnation in Hell for disobedience. In the Dark Ages Christians made it a crime to oppose their religion, and millions suffered death. It is a fair supposition that the Socialist party approves and adopts the above quoted statements; otherwise they would have no place in Socialism Defined. We understand they are baits to catch Christians.

Among the definitions we observe statements from dictionaries and from eminent writers—Morris, Ruskin, Creelman, Wilcox, Clark, and others, which are all sound and sensible ideas. They have no reference to Christianity. The platform of the Socialist party is very good, and it contains not the slightest allusion to Christianity.

We observe another averment which says: "Socialism has nothing to do with a man's religion." It has so much to do with a man's religion that it must be Christian, simply.

If Socialism is "Applied Christianity" it interferes very materially with a Mohammedan's or Buddhist's religion, for Christians regard those people as heathens; therefore they cannot be Socialists and hold to their religion. It also interferes with the Spiritualist's religion, which is incompatible with Christianity.

We (millions of us) want nothing to do with Christianity with its mythical God and formulas of worship. It is a fraud; a sham; badly mixed and confused; represented by hundreds of independent selfish sects, as much unlike each other as an equal number of people of different nations. It makes men competitors and antagonists—a burden to human progress. It is a disgrace and dishonor to humanity.

"Christian Socialism" will not win. If the Socialist party carries Christianity in its future campaign, they have got a heavy burden that will eventually defeat and crush it. Socialists had better cut loose from it, let it alone and attend to their own business, as expressed in their platform of excellent principles and purposes. Then we will be with them. But we don't want to follow any "God's way out of the wilderness;" for we have no faith in Jehovah nor any other God.

Socialism Defined opens and closes with two clauses that fit each other admirably. "The ethics of Socialism are identical with the ethics of Christianity." It closes with a remark from Mark Twain: "I bring you the stately matron Christendom, returning bedraggled, besmirched and dishonored from pirate raids in Kiachow, Manchuria, South, Africa, Etc., with her soul full of meanness, her pocket full of boodle and her mouth full of pious hypocrisies. Give her soap and towel, but hide the looking-glass."

Mark Twain expresses a great truth—a scandalous fact. Christendom is liable to blight or curse anything which it may control.

Socialism professes to be allied to Christianity (admitting it into the list of definitions), then dismisses it with a slap in the face.

A. H. NICHOLAS.

Summerland, Cal.

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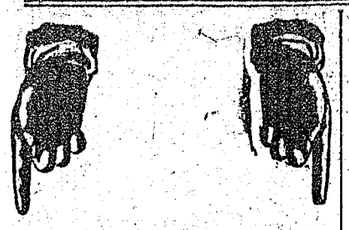
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As we sail upon the illimitable sea of human knowledge in our puerile craft of investigation, in most parts supposition, we find that we will never reach the great ultimatum of all life's energies; and yet we see in life the beauty of a most perfect three: cause, effect, end; spirit, nature, life; life, death, transformation. The ultimate is produced by the union of the will of life with the intellect of thought; in other words, life is the offspring of the affectional in the form of a woman mated with the rational faculty in the shape of a man.

Every thought which contains within it the seeds of life, by which is meant every idea, which falling into the fruitful soil of receptivity, grows and blossoms into the maturity of strength and power, reveals to us the spiritual essence and law of prayer.

But in the consideration of this subject we want to cast out of our mind the conservative, conventional, orthodox idea of prayer, and look at it in a rational, radical, spiritual way. For there is prayer and prayer—prayer that is always answered, and prayer that is never answered.

What is prayer? Prayer is the conatus of effort, the persistent, energetic influence of man's life to obtain that which he seeks. That upon which man sets his heart is the god of his life, and though he may pray in public places, in revival meetings or elsewhere to a so-called Jehovah, if every energy is given to the acquirement of wealth he is a worshiper of Mammon, and his real, true heart-prayer is to his god, the Almighty Dollar.

When we consider the question of hypocrisy in all its essential bearings of life we see that man becomes either a conscious or unconscious hypocrite. The first should be despised; the last should be pitied. The first is a knave and a rogue; the last is simply a deceiver, but while he deceives others he deceives himself the most of all. He is the slave of his own hypocrisy. In the world of religious thought we see different kinds of people to-day: First, the tyrant, of which material the priesthood is made, and of the same substance is every man who is desirous of placing upon the neck of his brother man the collar of creed and dogma; second, the hypocrite, who professes to be what he is not; and thirdly, the freethinker.

Now, taking our position on prayer and seeking for an illustration, we will look for a few minutes at Mr. George Gould. This gentleman is a Presbyterian, with which we have no fault to find. But if that gentleman prays, and uses his Lord's prayer as given in the Bible, he becomes in the first two words, guilty of telling the Lord a falsehood. For in the spirit of the prayer we see in the words "Our Father" a recognition of the universal brotherhood of man. Grover Cleveland is also a Presbyterian, and although personally we have nothing against the man, we should think from the exalted position of the presidency which he has held he would believe more fully in the doctrine of election than in any ideal state of brotherhood.

Again in the words "Give us this day our daily bread," Mr. Gould and all of whom he is a type pray in sound and words, for the sustenance of both body and soul, and yet would deprive his fellow-man of both these inestimable blessings in order to secure more benefit to himself.

As I said before, prayer is effort. A man may mumble words to the winds of heaven, expressing most earnest desire for the possession of some favored good, and yet if that prayer is words becomes no effort in his life his prayer is vain. On the other hand, there are men who never uttered a verbal prayer in their lives, yet whose entire lives are successful prayers.

Take a common illustration of prayer in act. When the farmer ploughs the ground and casts seed into the furrow he obeys the commandments of Nature as they are written in the seed and in the earth, in the sun and in the rain; and his prayer is effectual according as the conditions are favorable or unfavorable to the answer of such prayer. For remember this, no prayer is ever answered unless the conditions are favorable for such answer. In this case the conditions would be according to the state of the ground, the seed put into it, the skill in husbandry, the protection afforded to the growing plant, and the culture bestowed upon it.

The fruit-grower plants a tree; the act is a prayer for fruit, and in the growing of the tree, in the swelling of the buds, in the unfolding of the leaves, the man sees the daily answer to his prayer.

If a man's prayer is naturally and spiritually in harmony with that which is necessary for his best development, his prayer is answered and his life is made more beautiful and happy. If his thought harmoniously blends, in praying the prayer as taught by Christ, with Christ's thought he enters into heaven here and now through the gate of life. Any man or woman, I care not how unfamiliar with the words of that wonderful prayer he or she may be, who is in any way, shape or form trying to better the condition of humanity by educating the people into the recognition of the universal brotherhood of man is praying that prayer of Jesus the Christ in spirit and in life.

It is with hesitancy that I speak of Christ the man, for so much of his history is wrapped in the swaddling-clothes of myth and fable, and it is hard to separate the wheat of truth from the chaff of falshood and of humbug, yet no doubt in my mind exists that Christ was a good man. His life was a perpetual prayer for righteousness. In his martyrdom on the cross, according to the Bible story, he breathed forth a prayer of forgiveness.

Thus it is! Every good man's life is a prayer for the good. Every bad man's life is a prayer for the bad and vile. The first is a union of the divinity of the higher powers of being with the humanity of man. The latter is the mating of infernal devilry with the depravity of animalism.

Every man and woman prays. The object to which a person devotes his life is the god to whom he prays, and his devotion to such object is his life's prayer. It may be the acquirement of wealth; it may be the attainment of knowledge; it may be the acquisition of fame. No matter what the object, if it takes his life's attention and devotion, it is the god to whom he pays homage and adoration.

Every Utopian dream of genius is in reality a prayer—a prayer for the betterment of a world. Sneer not, kind friends, at idealism, for what are ideals to one generation become the active, palpitating heart, life and soul of the next.

In "Uncle Tom's Cabin" Mrs. Stowe sent forth her prayer and earnest plea for the recognition of the African race to life, liberty and the pursuit of happiness; and Edward Bellamy's prayer is like unto it in his grand and glorious volumes of "Looking Backward" and "Equality." Plato's prayer is embodied in his "Republic;" Sir Thomas More's in the "Utopia;" Campanella's in "The City of the Sun;" Lord Bacon's in the "New Atlantis;" and Cabel in his "Voyage to Icaria." Tom Paine's most effective prayer is embodied in that little volume of "The Age of Reason," which has brought down upon his devoted head the wrath of the churches for the last century.

Lincoln's Emancipation Proclamation was a prayer for liberty, as was also the Declaration of Independence in 1776. All the martyred hosts of earth are those whose beautiful lives ended in a prayer for liberty on the cross, at the stake, on the gallows or at the foot of the guillotine.

All works of genius, art, beauty, invention, are prayers of the devotees at the shrines of their respective objects of worship. This is true in all and everything. By a man's character and walk in life you can obtain a fairly accurate idea of the kind of god he worships. As Ingersoll says: "An honest god is the noblest work of man."

With this new view of prayer before us, we believe the Spiritualists should most certainly be a praying people. Those who have been honored by the gift of mediumship should most certainly get into conditions, enrapport, as it were, with the visitant spirits of that other sphere, thus conducing to and effectuating better and more truthful communications. All prayer lies in effort and study, and if we study how to bring about the best conditions that the best effects may be produced, the science of spirit phenomena will be greatly accelerated and increased; its influenced quickened, made richer and better, and its life become a more potent factor for good. Such I should hope would be the Spiritualists' prayer.

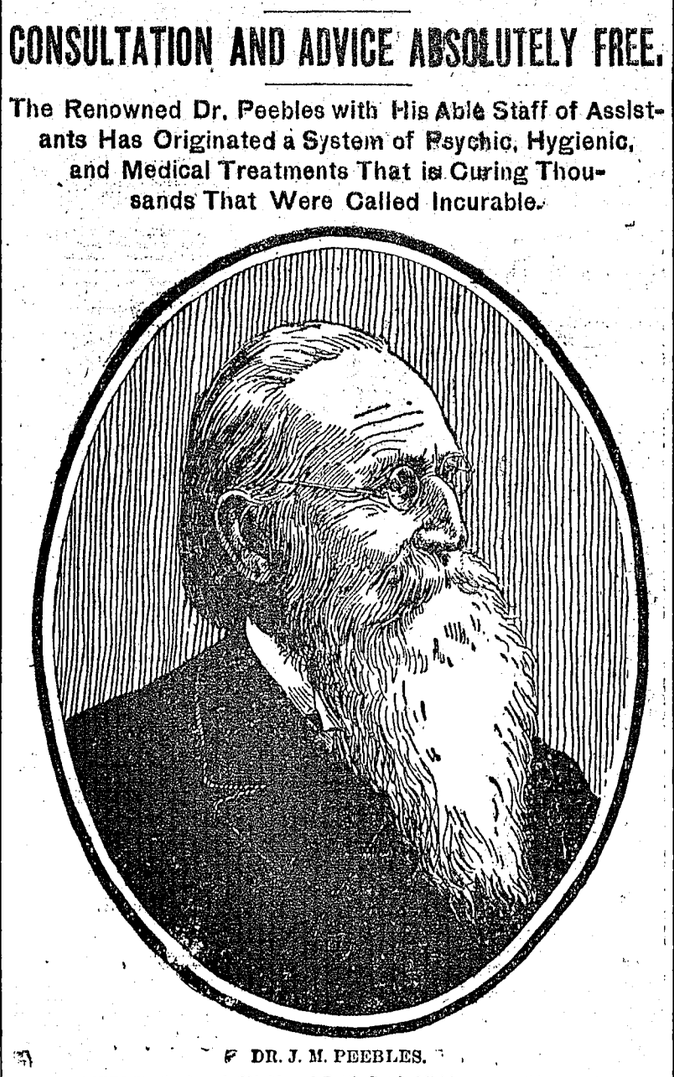
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were beautiful, and many friends turned out to pay the last tribute of respect to his remains.

THOS. J. HAYNES.

Mrs. Isaac Shinneman passed to spirit life, from her home in Farmer City, Ill., Nov. 2, 1901, aged 56 years. Mrs. Shinneman had for many years been an earnest Spiritualist, and with her husband had been promoters of, and contributors to, the Free Progressive Church of that city, which was dedicated last March, hers being the first funeral held in the new church. Services were conducted by Mrs. A. E. Kibby, of Cincinnati, O., assisted by Mrs. India Hill, of Decatur, Ill. Interment at Weldon, Ill.

COR.

Hattie E. Bailey, daughter of Mr. and Mrs. George Bailey, of 34 Wilmington street, Rochester, N. Y., passed to the higher life, Nov. 10. Hattie was a medium, loved by all who knew her. She was nineteen years of age. Services were conducted by the writer.

MRS. R. W. BARTON.

Mrs. Emeline E. Wood passed to spirit life, October 30, 1901. She was 81 years old. She had been a Spiritualist since the Rochester knockings were first heard. She was a medium (not a public one), and did many good deeds for the cause.

MRS. GEO. F. BROOKS.

Pittsfield, N. H.

Mrs. Harriet Skinner wife of R. D. Skinner, passed to spirit life from Marcellus township, Mich., October 28, 1901, aged 66 years. Through her as a medium for many years, that light which is to illumine the world has been shining, without price or compensation, in the form of communications of instruction and consolation from spirit friends. It was through her mediumship that "Farmer" Riley first became interested in Spiritualism, and began his developing circles, and of whose wonderful manifestations the world has heard. Funeral services at her home, October 30, conducted by H. L. Chapman, of Marcellus, Mich.

COR.

Passed to spirit life, from her late residence in St. Paul, on Nov. 15, Mrs. Emma Rebecca Hall, aged 66 years. She was a highly educated lady of superior and refined mind, a loving and devoted wife and mother. In her early years was trained in the strictest New England orthodoxy, yet her aspirations were for a higher spirituality, and in search of truth she investigated the facts and philosophy of Spiritualism, in which she became a devoted laborer. Her disposition was of the gentlest and sweetest; to know her was to love her. Surviving her is an aged, devoted husband (a veteran Spiritualist).

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TO SPIRITUALISTS.

The Progressive Thinker in its issue of October 26, very kindly printed the address delivered by the undersigned at the N. S. A. annual convention in Washington. Following out a suggestion made to me, I have sent a great many copies of the address to Spiritualists who in turn have passed them out to Liberalists and members of churches. The reports thus far show that the address is going to be an excellent missionary document. Hoping this is true, I have, therefore, concluded to reproduce the address in pamphlet form, and will send to any Spiritualist, without charge, as many copies as he thinks he could use. Please address me at Lima, Ohio. JAMES B. TOWNSEND.

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Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Stoelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 8243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5850 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

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The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

True Mission Church. Spiritualist meeting every Sunday afternoon at Metropolitan Hall, corner North and California avenues. First door from Metropolitan station. 2.30 p. m. Pastor, M. Summers.

Psychical Research Society, every Sunday, 2:30 and 7:30 p. m., at Lakeside Hall, corner 31st street and Indiana avenue. President, Dr. L. H. Freedman. Residence, 3036 Indiana avenue.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Rev. Chas. L. Ainsworth will lecture Sundays at 7:45 p. m., Ericson Hall, Wentworth avenue, near 62d street. Music and messages.

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THE PROGRESSIVE THINKER.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25. CHICAGO, ILL., DEC. 7, 1901. NO. 628.

THE N. S. A.,

And Its Disgruntled Friends.

In reply to The Progressive Thinker's comments upon my letter in the issue of November 16, I will tax you with a few words.

From a positive comprehensive view of our public cause I can positively say there are numerous Spiritualists who, from prejudice and misunderstanding, are trying to tear down the usefulness of the N. S. A. These are the disgruntled people of whom I spoke—and also said The Progressive Thinker had joined. And this is true indirectly—because your severe comments give them aid and comfort; and you are encouraging opposition and lack of support by saying the continuation of "blunders will result in the extinction of the N. S. A." If you prophesy death for the N. S. A., you encourage it and make it possible.

By rising above bad results and gathering our forces to fight for the right, we encourage and create life. The late convention was a very competent one and a large one. Its results were good in many ways—and bad (strictly bad) in no way whatever. Some things might have been better done, and some good things were not done, that should have resulted. But the errors should point the way to future action. As I see it, we need a National Association of State Associations and then there will result a better personnel in the convention because of more careful delegate selection. The good results are worth working for, instead of making impossible by destroying the basis of such achievement.

No one ever has asked that the N. S. A. shall not be criticised. Instead of being too delicate to be criticised, it has been so robust that it has stood an avalanche of opposition and has made headway. If criticism will kill it, then let it die! But do not abuse it from prejudice. Let justice be done. I have severely criticised the N. S. A., but I sought to do it in its conventions where I could correct its errors. That is where an enemy of wrongs being perpetrated will become a true friend.

The N. S. A. is the great body of Spiritualists—and its errors are their errors. Let us discuss ways and means and correct errors.

Your journal and others are the mouthpieces of Spiritualists. Tell what you want—but do so in a supreme effort to correct whatever is wrong and to achieve the best. Let us build on what we have, and not tear down ruthlessly what has cost so much to build.

We need organization. Let us develop it. Let all go to Boston next year and bring the best wisdom to secure what our cause most needs. No duly accredited delegate will be muzzled, nor be unduly influenced—if they have a mind of their own and know what they want and our cause requires.

Agitate all the year—and get the much needed legislation properly before the people. You should thus mold the delegates for needed results.

If another president or any officer is desired, work to obtain such. President Barrett has been re-elected each year as much because no one has sought the place, as by the personal desire he may have entertained. If he seeks it, then let any one desiring the position seek it and work for it. I have not so far seen a candidate for the presidency develop a campaign.

Your suggestions covered several available persons—but no rally was made to any one. Brother Sprague declined in the convention to allow his name to be used even for a nomination. With no avowed nor proposed candidate, what could the delegates do, but vote for the man who has well served, and was willing to continue? I do not deplore the idea of working for the president, nor any official. But the person should not do that—the people should call the person.

When Mrs. Longley was first elected as secretary, it was by a popular call, made in advance through the spiritual press. That did not drag our convention into politics; to the contrary it resulted in a harmonious and wise election of a competent official. Do the same all this year for a president, and the people will welcome and the delegates will obey their will. Brother Barrett will also be glad to see a popular choice.

But whoever is elected, should have the undivided support of all Spiritualists. The president of the N. S. A. cannot be a Figure-head. The position demands activity. It may have been a mistake to elect the same person nine consecutive years, but that does not make him either a boss or a Figure-head. It will be well to dignify this office and to respect its occupant. The position is a proud one, and no one suggested for it should be insensible to the honor. If improper effort shall be made by anyone to secure or hold the position then that person should be turned out. But, when elected by fair means, or re-elected repeatedly, no unwarranted attack should result in a disgraceful defeat.

I plead for the occupant to be honored when honor is due. And whatever is necessary for our cause, we should labor for. We look to our spiritual papers for protection from wrongs and the espousal of the right. These should be done in the altruistic spirit, with a sincere desire for justice, and without malice. I am sure The Progressive Thinker will seek the right, as it ever has so strenuously, and that it will uphold the N. S. A. in all good work, and with charity for errors so criticise and advise that the future may witness success and utility built upon past failures. I am sure The Progressive Thinker desires success and not the failure of the N. S. A. Fraternally,

GEORGE. W. KATES.

Just as we expected. Those who have been calmly criticising the N. S. A. are still regarded in the light of being badly disgruntled, while those who are really the genuine disgruntled, are led by our good brother, Mr. Kates. He has worked himself up to a feeling of peculiar nervous excitement because a spirit of kindly criticism has arisen in regard to the N. S. A. Nearly every delegate who went to Washington from the West, returned home with a feeling in many respects akin to disgust, but with no intention whatever of dealing death-blows to the N. S. A. Spiritualism had an unparallelled growth before the N. S. A. was inaugurated. Its mediums were as good then as now; its speakers were equally as eloquent then, and its meetings were more largely attended then than now. No one then thought of any decline in Spiritualism, but since the inauguration of the N. S. A. that thought has been unwisely spread broadcast throughout the country.

A convention like the one held at Washington has a distinct personnel, and that personnel makes either a favorable or an unfavorable impression, depending on the officers and the delegates, and their methods of action. The fact that its leading official published without any comment a proposition to return to Mr. Mayer his splendid gift of $15,000 because he expressed his candid opinion prior to the convention, has done more to make an unfavorable impression of the personnel of the N. S. A. than anything else. Spiritualism without a single medium's home, without a single charitable institution, and with no place for the superannuated workers, the gift of Mr. Mayer came like a great light from a cloudy sky, and notwithstanding that fact the leading officer of the N. S. A. published a proposition without comment to return the price of his gift to him. While the N. S. A. took no action in that direction, to the outsider—to the one who calmly reflects, and uses a little common sense, it was a damaging blow to that body, for no one in the future will make such a generous gift to it as Mr. Mayer did, providing he intends to use his influence to elevate the N. S. A., for the very gift would actually destroy the giver's influence among a certain class, and whenever he tries to work a reform, this will be thrown in his face, that he "needn't think he can buy the N. S. A. because he made it a princely gift," and a proposition is likely to be made to return the same, as in the case of Mr. Mayer.

The real work of elevating Spiritualism can not be done successfully by the N. S. A. There are more laws now on the statute books of the different states inimical to mediums than when the N. S. A. was first inaugurated, and even in the District of Columbia, the headquarters of our cause, an unjust discrimination is made, and so far the N. S. A. has been powerless to remove it. The State Associations are the principal ones to renovate, elevate, and promote our cause; they are the ones to prevent hostile legislation; in fact they are the ones to promote as far as possible our cause, while the N. S. A. can not well be regarded otherwise than a mere figure-head—a necessary one, perhaps—a figure-head without any absolute authority in law only to receive bequests. Now that Spiritualists have a home, permanent headquarters in Washington, bequests should be made direct to the various state associations whose legal status is equally as well defined as that of the N. S. A. We call upon wealthy Spiritualists everywhere, in making donations to kindly consider their respective state organizations, for if they make it to the N. S. A., and thereafter try to influence that body for good, a proposition is likely to be made to return it to them.

By all means, let the N. S. A. live. We want it to be an instrument for good, but at most, as we have said before, it can only be a mere figure-head to shine by reflected light; it is simply a figure-head to-day, and that is about all it was ever intended for.

The State Associations will be the leading factors in all reformatory work in the future, and to them Spiritualists must look for real progress.—Editor.

RAPID TRANSIT.

The first train leaves at 6 p. m.
For the land where the poppy blows,
The mother dear is the engineer,
And the passenger laughs and crows.

The palace car is the mother's arms;
The whistle a low, sweet strain;
The passenger winks and nods and blinks,
And goes to sleep on the train.

At 8 p. m. the next train starts
For the poppy land afar.
The summons clear falls on the ear,
"All aboard for the sleeping car!"

But what is the fare to poppy land?
I hope it is not too dear;
The fare is this—a hug and a kiss—
And it's paid to the engineer.

So I ask of Him who children took
On His knee in kindness great,
"Take charge, I pray, of the trains each day
That leave at 6 and 8."

"Keep watch on the passengers," thus I pray,
"For to me they are very dear;
And special ward, O gracious Lord,
O'er the gentle engineer.

St. Louis Star-Sayings.

Till thou hast conquered thyself thou art but a slave; for it is almost as well to be subjected to another's appetite as to thine own.—Burton.

If we cannot live so as to be happy, let us at least live so as to deserve happiness.—Fichte.

THE FUNERAL

I was walking in Savannah, past a church decayed and dim,
When there slowly through the windows came a plaintive funeral hymn;
And a sympathy awakened, and a wonder quickly grew,
Till I found myself environed in a little negro pew.

Out at front a colored couple sat in sorrow nearly wild;
On the altar was a coffin, in the coffin was a child.
I could picture him when living—curling hair, protruding lip—
And had seen perhaps a thousand in my hurried Southern trip.

But no baby ever rested in the soothing arms of Death
That had fanned more flames of sorrow with his little fluttering breath;
And no funeral ever glistened with more sympathy profound
Than was in the chain of tear-drops that enclasped these mourners round.

Rose a sad old colored preacher at the little wooden desk—
With a manner grandly awkward, with a countenance grotesque;
With simplicity and shrewdness on his Ethiopian face;
With the ignorance and wisdom of a crushed, undying race.

And he said: "Now, don't be weepin' for dis pretty bit o' clay—
For de little boy who lived dere, he done gone an' run away!
He was doin' very finely, an' he 'preciate your love;
But his sure 'nuff Father want him in de large house up above.

"Now, He didn' give you dat baby, by a hundred thousan' mile!
He just think you need some sunshine, an' He lend it for awhile!
An' He let you keep an' love it, till your hearts was bigger grown;
An' dese silver tears you're shedding's jest de interest on de loan.

"Jere yer oder pretty chillun!—don't be makin' it appear
Dat your love got sort o' 'nop'lized by dis little fellow here;
Don' pile up too much your sorrow on deir little mental shelves,
So's to kind o' set 'em wonderin' if dey're no account demselves!

"Just you think, you pooah deah mounahs, creepin' 'long o'er Sorrow's way,
What a blessed little picnic dis yere baby's got to-day!
Your good faders and good moders crowd de little fellow round
In de angel-tended garden of de Big Plantation Ground.

"An' dey ask him, 'Was your feet sore?' an' take off his little shoes,
An' dey wash him, an' dey kiss him, an' dey say, 'Now what's de news?'
An' de Lord done cut his tongue loose; den the little fel- say,
'All our folks down in de valley tries to keep de hebbenly way.'

"An' his eyes dey brightly sparkle at de pretty things he view;
Den a tear come, an' he whisper, 'But I want my parents, too!'
But de Angel Chief Musician teach dat boy a little song,
Says, 'If only dey be fait'ful dey will soon be comin' 'long.'

"An' he'll get an education dat will proberly be worth
Seberal times as much as any you could buy for him on earth;
He'll be in de Lawd's big school-house widout no contempt or fear;
While dere's no end to de bad tings might have happened to him here.

"So, my pooah, dejected mounahs, let your hearts wid Jesus rest,
An' don't go to critercisin' dat ar One w'at knows de best!
He have sent us many comforts—He have right to take away—
To de Lawd be praise an' glory now and ever!—Let us pray!"

—Will Carleton.

HERMETIC BROTHERHOOD.

Temple Talks—Atomic Potency.

It is often asked, "What is the purpose of the Brotherhood work? Why is it, for years and years, the Invisibles have tried to bring about a certain consummation? Why is it, that the wise in the visible have gladly forwarded the labor on the plane of manifestation?" We reply: Because we held, in trust for the world, under obligation, matters of the utmost importance. That they are needed, is demonstrated by the fact, without reorganization, or a new permeation of potency, mankind as a whole, stands in imminent danger of falling into a chaotic condition. This is acknowledged by those who think deeply; it is confessed by those whose thoughts go beyond the present. They ask, "What next? What lies beyond, even in the near future?"

The Masters of Potency say: "We can help the world come back to such condition as shall put aside this feeling of unrest; of fear; of dissolution." But the mighty, who know only physical dominance, reply, "But you are few."

"Yes, but the few may become many."

"But," they still protest, "you have little influence, even as you are; the hours are passing swiftly to the time and necessity for the use of the forces you claim you can put forth."

Very true, but in our Record of Adept Truth, there is a declaration, the result of experience, in the wisdom of the Wise, which says: "God hath chosen the weak things of the world to confound the strong." This is the point which we desire to use as our starting place.

A single breath of wind will send the avalanche crashing into the valley. The slightest change on the electric plane may hurl into the atmosphere, through the action of changing polarity, a cyclone. The destruction which this cyclone can produce will be unmeasurable by any known value.

It is not necessary under any circumstances whatever, that a movement to be irresistible and overpowering, shall so commence. Suppose there is an embankment, beyond which lies a mighty body of imprisoned waters. A single drop, percolating through this embankment, may lead the way for another and another. Finally, a little stream trickles through, and beyond that a mightier. Soon, with the rush of an overpowering torrent, the whole weight of the waters behind sweeps out, carrying everything before it.

A single word, on the proper key, may so change the polarity of the whole environment as to create an entirely different condition of thought for miles about the individual uttering it.

A breath, a potent thought put forth into the atmosphere at the proper time, may upset the harmony of a whole city.

It was well said by Him, whom you regard as one of the greatest of teachers, "Let your yea be yea; and your nay, nay, for beyond lieth evil." No words are put out into the atmosphere; no thoughts go forth into the ether, without producing their effect. If these thoughts are intensified by the thoughts, actions and powers of several unified individuals, there is accumulated on the unseen planes, something that may go back to torment and plague those who have been active in sending out unjust or disastrous forces. But in all movements of this kind, for good or evil, (for the force used in each is the same, as the explosive of opposing armies may be of exactly the same composition), the first appearance is simply the change of polarity in a single atom. That accomplished, the next atom is affected, and so along the line, until every atom has changed its polarity. If the potency is increased or continued, then another line is affected and another. Then all at once, the intensified force of those changing polarities moves divergently from the straight lines—the organism is fully transmuted. The changing is the beginning, perhaps, of wide-spread evil to the sons of men.

That which may be good can also be evil. That is to say, the One Cause is behind all effect. In the majority of cases, the going forth is evil or obstructive to man, because he puts it forth carelessly and this produces inharmony. It is because the whole world is inharmonious that we feel so disturbed, so much overcome; so much obstructed in all we desire to do. But whatever happens, however great the force, however overwhelming the potency, the beginning is at the single atom. Just as it is in our wide-spread public enterprises. Here, too, the atom takes its part in thought, because the polarity at a certain point, brings into the brain of some thinker a new thought-combination. The single individual thinks the thought. He voices it. Another man approves and sustains it, and suddenly the thought becomes the property of several. Thus urged on, the single thought becomes the prevailing thought of a nation—of the world.

Is it not well for us to keep in mind these two important points: We are never to despair if our force seems small, for one is the most potent of all numbers. We are to make the most of our environment, under all circumstances and at all times.

W. P. PHELON, M. D.

Mrs. Tingley Is Defended.

The Los Angeles Times of yesterday contained a sensational story purporting to be an interview with Mrs. M. Leavitt, formerly a resident of this city, in which serious allegations were made concerning the treatment of inmates of the Point Loma Homestead. These statements are refuted in detail in the following communication and affidavits:

Editor Union:—On the last two Sundays, at the Fisher opera house, Mrs. Katherine Tingley has been compelled to somewhat forcibly draw attention to attacks which have been made upon her and upon her organization. So widespread have been these slanderous attacks that I imagine there were but few among the audience who were previously acquainted with them. While necessarily holding back for a future occasion very much of the information which is now within her hands, she endeavored, and I believe successfully, to show that these attacks emanate in the first instance from the so-called Theosophical society, sometimes known as the Besant party, who have made use, as their tools, of certain foolish and spiteful ministers in this city and elsewhere. I believe that what Mrs. Tingley said carried with it a large measure of conviction, but whatever further evidence is needed is supplied with a curious promptness by yesterday's issue of the Los Angeles Daily Times. The farrago of mendacious folly which appears in that paper respecting Mrs. Tingley and her work is too lengthy and too silly for extensive quotation here. The headlines are, however, almost a sufficient index to the quality of the letter press. They read as follows:

"Outrages at Point Loma," "Exposed by an 'Escape' from Tingley," "Startling Tales told in this City," "Women and Children Starved and Treated Like Convicts; Thrilling Rescue."

The "exposures" mainly consist of the supposed revelations of Mrs. Holbrook and Mrs. Neresheimer. They are all sufficiently disposed of by the affidavits of which copies are attached hereto. These and the remainder of the charges are so fatuous that they are their own reply. There may possibly be weak-minded people in Los Angeles who will believe anything, but here in San Diego where Mrs. Tingley's work is better known by personal observation, each falsehood will carry its own refutation to the mind of the reader. My object, however, at the moment, is not to answer what needs no answer, but rather to point out that this long scream of abuse which embraces well-nigh all the charges to which public attention was drawn at the opera house emanates from a Mrs. M. Leavitt who was greatly occupied with the slanders inaugurated by Col. Olcott during his recent visit to this city and who left with similar precipitancy when Mrs. Tingley began to publicly handle the matter. No more striking and no more immediate confirmation of that lady's contention could be desired and I believe that your readers will share this opinion. Yours truly,

SIDNEY G. P. CORYN.

AFFIDAVIT OF MRS. E. A. NERESHEIMER.

State of California, County of San Diego. ss.

The statements contained in the Los Angeles Times of October 28, 1901, about myself: that I have been forcibly separated from my husband, that I am not allowed to speak to him, that I am forced to live alone in a little tent on the grounds that surround the institution, are one and all malicious and false from beginning to end. The fact is that I am married twenty-eight years, that I have never lived separated from my husband, that I am living most happily with him in luxurious apartments at the beautiful homestead at Point Loma, and, furthermore, I emphatically state, being qualified to do so after a residence of ten months at Point Loma Homestead, that one other statement contained in the article of the Los Angeles Times about the general conditions at Point Loma and the treatment of children by Katherine Tingley and the Universal Brotherhood, is totally false and I am of the opinion that the statements about myself and against Katherine Tingley and the Universal Brotherhood organization have been purposely invented and circulated with the malicious intent to injure Katherine Tingley and the Universal Brotherhood, and that my name has been used on account of my being the wife of a trusted cabinet officer of the institution in order to serve the ends of these malicious falsifiers

I am glad of this opportunity to be able to state that the rosy and happy children of this institution are a living testimony of the most gentle, kind and proper treatment which they receive.

MRS. E. A. NERESHEIMER.

Subscribed and sworn to before me this 28th day of October, 1901.

MINNIE SCHAFFNETT,
Notary Public in and for San Diego County, California.

—San Diego Union, Oct. 29, 1901.

Life has no blessing like a prudent friend.—Euripides.

Love looks not with the eyes, but with the mind.—Shakspeare.

Who gives a trifle meanly is meaner than the trifle.—Lavater.

Hanging and wiving go by destiny.—Shakspeare.

We should quietly hear both sides.—Goethe.

Frugality is founded on the principle that all riches have limits.—Burke.

When the state is most corrupt, then the laws are most multiplied.—Tacitus.

He who has health has hope; and he who has hope has everything.—Arabian.

COGENT COMMENTS.

The Spirituality of Spiritualists.

Being perfectly willing of running the gauntlet of all manner and mode of criticism as a "carping crank," and having all sorts of dire anathema maranatha flung at my poor head from several directions of the compass in payment for some of my former remarks, I at the same time desire to thank those kind old mothers and fathers in "Israel" who have so heartily thanked me for what others found naught but sharp and sarcastic rhetoric; and therefore, after these preliminary words beg to offer a few thoughts from my correspondent in Cuba, Mr. J. H. Bickford, who, by the way, is a brother of Mrs. Addie C. Littlefield, who, I believe, is favorably known as a medium in the East, particularly in Boston:

"As to the decline of Spiritualism, I think it is as generally understood, but really, NO. In my researches the last five years, I have found more real Spiritualists who did not attend so-called Spiritualist meetings or belong to a society, than I have met in the societies. This may seem a broad statement, but I believe it true. You ask them why they do not belong to a society, and the answer is, 'I do not care to associate with people of such moral character as some who are the foremost in the societies here, for they are too well known as anything but spotless. Here, at home, we enjoy our religion.' And one old couple told me: 'Could we expect our daughter in spirit life to manifest in a crowd like there is in —— hall? We would not insult her by thinking of it.' So for years, this old couple have kept a cabinet, and although not rich, have had a medium in their own home, and they have been well repaid, for their parlor is hung with large paintings of 'their dear ones gone on;' and when a sensitive enters the room, he can perceive the force. It is a temple kept sacred to the spirit friends. They are readers of at least two Spiritualist papers, and both are well wishers for the cause, but although they do a great deal of work for it, are not known in either of the two (or three) societies in that city, Lynn, Mass.

"This is only one case; there is another in the same city—one of the best mediums in the city is not known in public at all, but she has all the work she can do giving sittings. So you may see that the real Spiritualists are being slowly driven from the ranks of the Spiritists, for there is only one in a hundred, and the mass rules. So in time, I think, the so-called Spiritualists of today will become extinct, and true spiritual Spiritualism be elevated to its proper place—the head of all religions of the new if not the whole world.

"At present it does nothing to put it by the side of other religions of the world. The others send their workers abroad here in Cuba—a nation of sensitives—one of the best fields in the world for Spiritualism, and workers for it if it has any, there are none; no organized effort at all. But is that the way with other religions? Oh, no! There are plenty of them preaching ignorance to the poor people and doing a great deal of good in the way of looking after poor children, and a good deal of bad in preaching hell-fire and brimstone to them.

"If Spiritualism is what our great speakers and writers say it is, where are they? Why are they not here teaching these people the light of their great truth, and caring for the little ones, who, could they be brought up under the teachings of Spiritualism, would produce some of the best sensitives the world has ever seen? Why not a Spiritualist lyceum as well as a Baptist Sunday-school or a W. C. T. U. or a Y. M. C. A., or any of the many other societies already started? Not a little whisper from the Spiritualists! Not a move, not even a comment in their papers!

"Are they all gone to the beautiful Summerland of which they tell so much, or are they so busy getting messages and chasing after phenomena from the beautiful life beyond the grave, that they have not the time to think of the thousands here in this beautiful land, that have been bound down in the utter darkness of a religion of ignarance, governed by a body of crafty and corrupt and bloodthirsty priests. Have I a right to say this? History answers a most emphatic Yes! They can not deny that in all history none can compare in savagery that of the Spanish Inquisition. That the burning of a few negroes in the United States is a disgrace to the Americanos no one of intelligence can gainsay. Although their crimes deserve heavy punishment, let the law deal with them.

If this is a disgrace to the United States, what was the burning of over 31,000 people by that institution of the 'Mother Church'—the Inquisition? One ruler in the fifteenth century burnt at the stake 10,220; burnt in effigy, the persons having died in prison or fled the country, 6,860; punished with infamy, perpetual banishment, etc., 97,321, making a grand total of 114,401. Another, a Holy Father, Ximines, a cardinal, burnt 3,564; otherwise punished, 49,291, making a total of 52,855. But, don't hug yourselves, Baptists or Presbyterians, or other Protestant churches! You have burned! You have hanged! You have tortured! You, who are descended from Puritan blood, don't be too proud of it! They came to America to worship God! But how long were they here before they were hanging men and women, and whipping them from town to town, and nailing their ears to door-jambs, and boring their tongues with red-hot irons? Because they were Quakers and worshiped differently! But so far as I can find, no such black and red damnable stains in the path of Spiritualism. I am more than proud to say that.

"As to Spiritualism being a religion, is it, or is it not? One can very easily believe in table-tipping, trumpet-speaking, hand-writing on the wall, materialization, etc., (the most of the so-called Christians are—have to be, if they believe the Bible, which is hardly anything but a record of such phenomena) and yet be a great way from being a Spiritualist. I know very well I am not. Why? Because I am not spiritual enough. To be a Real Spiritualist one must be pure in Soul and mind, free from all impure things and desires; pure as the holiest and cleanest person who dares to call himself a Christian or anything else on this green earth, and who does no wrong thing because he never thinks of such things, and habitually breathes pure air.

"And all this, my friends, must be lived and done without any hope of reward (as commonly understood from the cast-iron orthodox standpoint of rewards and punishments). No reward of merit for a true Spiritualist? Only the love of Right because it is Right, with the knowledge that when the little life on this earth is ended, and the next one entered, there is to be met Justice, no more, no less! No orthodox Savior to save, no ungodly God to destroy! But your own soul to face and to wash till it is whiter than snow—the great question is, What is the best kind of washing powder?

"The Christians think they have a laundryman, and ought to know what every true Spiritualist knows, that love for their fellow-beings, carried out in good works and kind words, honest lives and noble aspirations, make the only course that will insure a happy home on high, where they may still continue it in helping their fellow-beings who have been blinded by the false teachings of a materialistic church, for the most part of the churches are materialistic, have a literal city of gold, and other priceless things to excite their love of display and greed, to become a shareholder in the Holy Trust, or be scared into it by the lake of fire, where another inquisition is going on with fire for its chief instrument of torture.

"How absurd to think of the Overruling Power of the universe as one with all the passions of a human, jealousy being the most prominent. Why is it so? Because one human race has not been capable of realizing the vastness of it, comprehending it no more than an infant could understand the working of the most intricate machine. Therefore, it has been made to the capacity of the mind of man.

Not long since an American, who calls himself a Spiritualist, came into my tent, and I spoke of Spiritualism as a religion, and he at once said, 'I don't like to hear anyone call it that. It is not!' We had quite a little discussion on the subject, I taking the stand that it was; that in fact to be a true Spiritualist one must necessarily live as good, aye, a better life than a Christian, and it must be done with no hope of reward, as generally understood, therefore was a harder life to live according to a human standpoint than the Christian's, and that if there is such a thing as religion, Spiritualism is it.

"If you go by the generally understood meaning of the term, it is not. But we must not give the same definition to such cognate terms as do the orthodox! Remember that, brothers and sisters. I am not sufficiently educated to write independently my ideas on the good of the cause, being obliged at the death of a brother, to leave school at the age of fourteen, and have been hustling for a living ever since, so pass my crude thoughts on to you to dress up in more presentable language and form. Yet I find that Webster says Spiritualism is not a religion, but as commonly used it is.

"Concerning this country, I have a thirty-five acre tobacco plantation, all plowed and planted by myself, and am thus a very busy, hard-working Yankee in Cuba. It is a nation of Sensitives, and there are some believers in Spiritualism here, but they are very quiet. Why shouldn't they be, here in Pinar del Rio, but a few years ago, a young girl had her eyes torn out because she was a clairvoyant, so I was told by a native; and many of them call me the devil, because I can tell them some few things they knew I could never learn in, to them, a natural way. But I hope the itinerant peddler of Spiritualism, the traveling fortune-teller, will never come here (although they would reap a harvest of pesos), because they are an injury to the true cause. But I should like to see a corps of workers, teachers, lecturers and phenomena mediums come here. The other religious denominations have sent to help the poor, teach the ignorant. Come and give them the light of what ought to be the greatest boon to mankind—the knowledge that they can learn from good ones gone on before how to live here on earth, and how to prepare for that higher and better, let us hope, life to come after."

I do not feel that I could say more than Brother Bickford has said on the present subject. Spiritualists do not act one whit better than the so-called, self-styled Christian denominations, who wrangle with each other on points of doctrine and piously curse all who differ from them. We do the same. Upon only one thing are they at all united, and that is, abusing the Spiritualists. Well, if I were a hide-bound orthodox, I am afraid I would throw pretty strong Bible language at those who attempted to take away my religious prop, and actually proved it to be unsound. I really am afraid I should not like it. But, although we are a lot of intellectual bushwhackers, let us not crucify each other, brothers and sisters; how can the cause progress in decency when there is so much bickering, fault-finding and jealousy in the ranks? Will those who abuse the missionary spirit please shut off on what they would do if they were missionaries, and go down to Cuba, as Brother Bickford suggests, and show themselves "martyrs for the cause" as they have howled so lustily for years back, or else "forever after hold their peace." I am not talking to the one who is doing and has done all he or she in reason can do or did do, but to the ones of ample means and opportunity who desire to attract attention from themselves by vociferous squalling at others. And may the blessings of the spirit world intelligently shadow over us all, now and forevermore. Amen. U. G. FIGLEY.

Bryan, Ohio.

He scatters enjoyment who enjoys much.—Lavater.

THE GREATEST DEBATE WITHIN A HALF CENTURY UPON MODERN SPIRITUALISM

DISPUTANTS:

REV. MOSES HULL,

President New York State Spiritualists' Association, Headquarters, Buffalo, N. Y.

—AND—

W. F. JAMIESON,

Secretary National Liberal League, Headquarters, Cincinnati, Ohio.

PROPOSITION:

Resolved, That the phenomena and philosophy of Modern Spiritualism prove that departed spirits can communicate with mankind.

MR. HULL'S THIRD SPEECH.

(Fifth Address of the Debate.)

Gentlemen Moderators, Ladies and Gentlemen:—Mr. Jamieson has said many things to which I am aching to reply, but I must adhere to my determination to open each of my affirmative speeches with one or two astounding facts—facts which can neither be doubted nor dodged. It may be "unlucky for the facts" to be dragged into a debate like this, but I have become so used to using them that it will not do for me to forsake them now.

I need not tell my opponent who Charles Partridge was. He knew him before I did. A more honest, or a more intelligent man would be very hard to find. In 1850 he, very much against his will, was converted to Spiritualism. He afterward spent a fortune in promulgating it to the world. Undoubtedly Mr. Jamieson has enjoyed reading Mr. Partridge's "Spiritual Telegraph." The philosophy and the phenomena of Spiritualism were both meat and drink to Mr. Partridge.

As presiding officer over a debate between my worthy opponent and myself, he sent many waves of pity to Mr. Jamieson, who was suffering under the fire of a red-hot stream of facts fired from my batteries.

Mr. Partridge published the history of his conversion to Spiritualism. Like my opponent, he at first was willing to accept any other than the correct explanation of Spiritual manifestations.

Like the ancient maiden lady, who retired to a tree under the branches of which to devoutly pray for a sharer in the woes and miseries of her life, when an owl in the tree above her said, "Who, who," she responded, "Anybody, Lord," these anti-Spiritualists are ready to accept any theory, no matter how absurd, if it will only confirm them in their faith that man is only an animal made up wholly of flesh and bones and animated by breath.

Like a great majority of other wise men, Mr. Partridge was finally compelled to surrender. He attended a seance with the Fox sisters, in Rochester, N. Y., in September, 1850, which he reports as follows:

"The mediums, the Misses Fox, did not know me, neither did they know that I ever had a brother, or know his age, time of death, etc.; but through the raps and the use of the alphabet his whole history was given to me. The day of the week, the day of the month, the hour of the day of his death was given me; his business and property were disclosed and every test question I was capable of putting was correctly answered. My ability to test him became exhausted, and yet I told him I did not believe he was communicating, but that by some means, my own knowledge of the facts was reproduced through the raps. He then said, I will communicate to you a matter of business, of which you can have no knowledge, but which will be confirmed by next mail. He then said, 'Messrs. Finley, Johnson & Co., of San Francisco, who had your goods for sale, have failed, and, will probably not pay one cent on the dollar they owe.' I answered, 'It cannot be true; the house is reputed to be very wealthy; and instead of this last communication confirming that the spirit of my brother is present it makes me, if possible, still more skeptical, because I feel sure this last communication is not true.' The spirit added further that he did not think that I should even get an account of the sale of the goods.

"The next mail brought letters confirming the failure. I subsequently wrote to the parties several times, requesting account of sales, which they did not send. I then sent my account to a house there, to intercede for me and get an account of sales. They tried to obtain such an account, and finally wrote me they could not, and advised me to trouble myself no further about the matter; for if I succeeded in getting an account of sales the house would not pay one cent on the dollar. And these things I never had the means of knowing were disclosed to me, and things I did not believe at the time have been confirmed."

Now any explanation of this that leaves the spirit of Mr. Partridge's brother out of the case, would enable Mr. Jamieson to play Hamlet with Hamlet left out. Let Mr. Jamieson say what he may, I ask if the Spiritual hypothesis is not the natural one—the one which would suggest itself to any rational mind as the true explanation. Are not all other explanations rather far-fetched? Do not all other explanations look more like an invention to try to dodge the weight of the evidence, than like a straightforward effort to find the truth?

I will next present a case from memory. I clipped it out of The Progressive Thinker and laid it aside so carefully that I have not as yet been able to find it.

A lady, a Mrs. Parkhurst, who was not a Spiritualist until her recent experiments made her so, relates the matter about as follows: Her father was a very peculiar man; he kept all of his business to himself. Some years ago he suddenly went to the other world. The family knew he had money which he had hidden somewhere, but did not know where it was, nor could they find it.

After the death of this man the house seemed to be haunted, in so much that no one could be induced to live in it more than a few days at a time. These disturbances continued for years.

Bye and bye this lady, who lives in Nebraska, received a letter from a medium of whom she had never even heard. I believe it was a Mr. Cole. The letter informed her that her father had something of importance to communicate to her. She complied with the conditions, whatever they may have been. The result was, she got a communication from her father telling her exactly where to go and get that money.

She did as her father told her, and found the gold—several hundred dollars, exactly as her spirit father had said. This money she divided among the heirs. After this she received a communication from her father thanking her for what she had done; and stating that, as he had now done justice to his family he thought he could rest.

Now, of this communicotion I know nothing except what I saw in The Progressive Thinker, where I presume Mr. Jamieson read it; for it was not more than six or eight months since that it was published. I never heard of Mrs. Parkhurst before nor since. I did not even write to her postoffice to find out whether she was a reliable woman. I see no reason why a person should, of her own accord, write such statements except because they are true.

Mr. Jamieson has not touched one of my leading arguments; he finds it necessary to go out in search of floating straws to which to cling and thus keep up a half-appearance of attempting to review me. I wish, for his sake, not mine, he could be induced to grapple with my real arguments, but from past experience I fear I shall wish in vain.

I think it will be my duty, in as much as he does not follow me, to follow him. I will before I begin a new argument examine a few points in his last speech.

I introduced the most positive historical statements concerning the seeress of Prevorst—statements which, if true, place the evidences of Spiritualism beyond a peradventure; no one can admit the facts quoted from William Howitt, Dr. Kerner, and others, without admitting Spiritualism. This Mr. Jamieson meets with the statement that "Madame Hauffe was before the days of Modern Spiritualism."

Yes, she was. What of it? Did I assert that there had been no evidences of Modern Spiritualism before the Fox Sisters? or, as there were evidences of Spiritualism before the Fox girls does it follow that there can be none since?

Did I not prove by Dr. Samuel Johnson, that in every age and every nation men had witnessed the same phenomena and conversed with those whom we call dead?

The next assertion in Mr. Jamieson's speech worthy of notice was, that he "discovered that dark circles were frauds." I beg Mr. Jamieson's pardon; he made no such discovery. He may have discovered that frauds were sometimes practiced in some of the dark seances. Before he takes that chair in Logic he must learn that there can be no more in the conclusion of a proposition than there is in its premise.

Mr. Jamieson has attended a few dark seances and found that in some of them there were fraudulent manifestations; he concludes that therefore all dark seances are frauds. Now when Spiritualists assume that there never was a fraud committed in a dark seance, his wonderful discovery will have some point; not before.

Next my worthy respondent asserts that Spiritualists blame him for changing his mind. I never saw a man in my life who was as anxious to be persecuted as he is. I wish he would be kind enough to show me the Spiritualist who blames him for changing his mind. If he will I'll have him churched. I never heard one of them blame him for his change of opinion. I have seen a few who thought his judgment very weak; I am not sure but that I am somewhat of that opinion myself, but I have the first one to hear blame him for it. They all feel like saying, "Poor fellow! he doesn't know any better."

Mr. Jamieson is very sore because I asked him if he was honest when he played medium in that Paw Paw seance. Like Cæsar's wife he was above suspicion, and it was but little above an insult for me to imply that it was possible for him to do a dishonest act. I do not look at it in that light; on the contrary I fully believed him to be honest; if he was not at that time, I believe he is now, and that he would come out a la Samuel Phelps Leland, Von Vleck, Hagaman, et al, and would confess that, in order to fool the Spiritualists he had played a little game on them. The renegades from Spiritualism nearly all confess, from McQueen down, that they played medium; why might I not have reason to believe that he would confess to the same? But the fact is, I never had a thought but that he was honest in that seance; but I wanted to apply the inductive methods of reasoning to it. There are several hypotheses of that seance, inductive logic never tries but one at a time. The audience might say Mr. Jamieson played medium to fool Hull. I thought a direct answer from him on that question would set them to looking for another hypothesis.

If Brother Jamieson should be poisoned by eating his breakfast to-morrow morning, and if the coroner determined to find out which particular dish contained the poison, he would first try one, then another, and would keep on until he found which one it was that contained the poison.

Now Mr. Jamieson did do something which made his friends believe he was controlled by the parties I mentioned; it seems that he thought so at the time. Now he thinks differently, I want his hypothesis; he has not given it as yet. He says he was not dishonest. Very well, then there is one hypothesis out of the way. He, of all people in the world knows whether he was honest or not, and so I asked him. I did not know who else to ask. Mr. Jamieson says that man can be dishonest and play such games. Now he says that was not the case with him, so that hypothesis gives way to something else. Now let me say, I believed him perfectly honest when I asked that question, but I am not a good witness; I did not absolutely know whether he was or not, and if I did know, the world could not be as sure I knew as it is that he knows. Thus I am glad to have it from his own mouth. If I was prepared to give evidence, my evidence would be ex parte. I am interested to prove my case. Mr. Jamieson is not. When he says he was honest, he testifies that there were phenomena which cannot be accounted for on the ground of the dishonesty of the medium; perhaps it is the only absolutely honest case of mediumship in the world, I must make much of it, it is to help me prove my hypothesis.

Now that Mr. Jamieson has been forced to admit that he honestly supposed himself to be under the influence of that old philosopher, and others, his admission sets the hypothesis of cheating aside. That brings us to where we can try other hypotheses. My hypothesis is that Mr. Jamieson was under the influence of departed spirits. He says I am wrong; he is going to account for it without admitting the agency of departed spirits. He has also been compelled to reluctantly admit that he was honest. Now what was it that performed these extra-Jamiesonian wonders? Was it electricity? Was it Jamieson's subself? If so I would advise him to make arrangements with his sub-conscious self to come to the front and stay there. This he can do without conditions; for this audience will remember that he came down like a thousand of brick on conditions.

Mr. Jamieson says he was controlled by eighty-five different spirits. Isn't that wonderful, controlled by eighty-five nonentities? or were these eighty-five things lightning? He was honest, mark that, no place for a question there. You will offend his dignity if you ask one. Who or what was these eighty-five what-you-call-'ems? They every last one of them claimed to be spirits. Were they all liars? Well, whatever they may have been, they have been cast out, into the swine, and Mr. Jamieson does not associate with them now.

We are next treated to a dissertation on rope-tying, in the dark; on conditions, etc. It is true that ropes have been tied and untied in the dark; it is also true that mediums, like other people, require conditions. In connection with this he mentions certain mediums who renounced Spiritualism. Let me say, there have been very few renouncers.

Samuel Phelps Leland never renounced it; neither Dr. Von Vleck nor Hagaman renounced Spiritualism. Each of these persons told me they never renounced it, because they never believed it.

Leland, in his debate with me at Battle Creek, said he was young and wicked; he wanted to train in bad company; the Spiritualists were the worst company he could find, so he claimed to be a Spiritualist. Von Vleck said he pretended to be a Spiritualist, because he was "fishing for suckers," and he found plenty of them among the Spiritualists. In other words, he took advantage of their confidence in the mediums and spirits. Hagaman says he was a fraud all the time—never anything else than a fraud. Brother Jamieson is a good man, but when he gets in the company of so-called renouncers—well you have all heard the story of that poor, righteous dog Tray! that's the outcome of it.

Now, let me tell you a story about Dr. Von Vleck. The story was originally told me by George Winslow, of Kalamazoo, Mich. I did not believe the story; that is, I thought somebody had imposed on Mr. Winslow. But two weeks since, Mr. Wortman, in Buffalo, told me the same story. When he told it he said he was one of the parties, then I immediately became interested in it. Dr. Von Vleck gave an exposé of Spiritualism in Buffalo. Mr. Wortman was there. He says he never witnessed better manifestations in the dark, in his life. Dr. Von Vleck went home with Mr. Wortman, so did many others. When they got there Von Vleck boasted there again that he could do anything that any medium could do. They invited him to be tied. To this he readily consented. After he was tied he asked all to leave the room and take the light and he would show them how quickly he could untie himself. They left the room, but left the light burning on the piano. He was fastened to where he could not get to it without untying himself. All left the room but told him that perhaps he would need the light. They refused to take it; in about thirty minutes as they saw no signs of his coming out they went in to see how the Doctor was getting along. As he had as yet made no progress on account of bad conditions they gave him another, and a third trial. They let him work until between one and two o'clock, then they took the light out, and he soon came out of the room untied. He then and there confessed that it was a foreign power that tied and untied him. He begged of them not to give him away; they told him they would not if he would leave on the first train, and never return. He promised, and so far as Mr. Wortman knows, he kept his word.

Mr. Jamieson mentioned several mediums who had renounced Spiritualism, among them Mattie Hulet. Let me inform him that Mattie Hulet-Parry-Krekle never renounced Spiritualism. She told me so herself, in San Francisco and in Portland, Oregon.

Her story told to me twice was that she was a widow. Judge Krekle wanted to marry her, and as he was a lovely, a wealthy and a popular man, she wanted to marry him. While the judge was a liberal man he was not a Spiritualist. In fact, he hated Spiritualism. He would not be hitched up to a Spiritualist lecturer, so he demanded of her to cease advocating Spiritualism, which her love for him caused her to do. On his dying bed he again extorted the promise from her that she would never again take the Spiritualist rostrum.

With tears in her eyes she told me she felt the influence while talking with me, and while listening to me speak. Said she, "I dare not hear you; if I do I shall surely break my vow made to my dying husband."

The same thing can be said of Cephas B. Lynn and Nettie Pease Fox. Neither of them ever renounced Spiritualism. Mrs. Fox, for the sake of peace in the family, joined the Unitarian church, but she carried her Spiritualism with her into the church, just as thousands of others have done.

Cephas B. Lynn talked for twelve years of going into the Universalist church; not because Spiritualism was not, in his estimation, true, but because he was tired of itinerating at starvation prices. He wanted to settle down and be a pastor.

The quotations Mr. Jamieson made from Dr. Babbitt and Andrew Jackson Davis, I endorse. I have said the same things myself. I wish I had time to talk of and explain them.

Mr. Jamieson says, "No spirit has proved that a single word or thought ever came from the spirit world." How easy to make perfectly groundless assertions. Let me ask him:

1. Did I not show that Madame Hauffe saw and described the wine merchant's clerk. Did he not tell her the very place to find the missing papers?

2. Did not I prove that Baron Swedenborg saw the spirit of Mr. Harteman; inquired of him about the silver service, and Mr. Harteman told him right where to go and find the receipt in proof that he had paid the debt? Did not he go and find a drawer not known to be in existence by anybody on earth? and did he not there and then find the receipt?

3. Did not little Eva tell Mr. Johnson about the turkey pea blossoms?

Did not Charles Partridge's brother come to him and give him news that there was no earthly way of finding out?

These cases can be multiplied by thousands, but this will not stop this reckless young man from making foolish assertions.

Next, we are asked: "Why should spirits return? Jesus did that." I am glad to hear that, especially in the next sentence after asserting that "not a thought or a word ever came from the spirit world." Well, the Bible says, "We shall be like him, for we shall see him as he is." If he returned, why not allow those who are like him to do the same?

"Jesus," says Mr. Jamieson, "said, 'handle me.' Why should spirits be so sensitive about being touched?" Yes, Jesus once said, "handle me." Spirits have said the same. This same Jesus once said, "Touch me not, for I have not yet ascended to my God and to your God."

He next says, "Mr. Hull is not after truth, but a large following."

Did anybody beside Mr. Jamieson hear me say that? I was talking of public debates. When I debate I like to debate before the people. I would not debate with Mr. Jamieson under any other circumstances; he has not an argument but that I know as well as he does; why should I debate with him? I answer, for no other purpose than to have the people hear it. If he cannot call out a few more people than I can call out myself there is no use of further increasing his already overgrown combative lumps by joining him in debate. When I debate with other men and before large audiences I try to tell about the same amount of truth that I would going into a corner and debating with Mr. Jamieson.

The last thing Mr. Jamieson did was decidedly the best. Let me advise him to cease from debating and go to reciting Miss Doten's poems. While they prove nothing in this case, when he is repeating them he is talking good sense and good poetry. Dear brother, use Miss Doten's poems often, they will make your speeches sound and read better.

To be continued.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

SOME NOTABLE WARNINGS.

I send you particulars of the following warnings, selected from many other mediumistic incidents that have happened to me during the last few years.

I have carefully omitted all extraneous matter and truthfully narrated the circumstances, which I noted down at the time of each occurrence:

Whilst conversing with my mother one afternoon, I saw (apparently objectively) a large brilliant white butterfly rise seemingly from out the ground at her feet. It fluttered towards the ceiling and disappeared, as if it were wending its way heavenwards. I mentioned this circumstance at the time and took note of the hour. My mother received news the next morning that her brother had passed to the higher life at that very hour.

I was visiting Conishead Priory one summer for several weeks. One Sunday I attended the evening service which was held in the large entrance hall. During the singing of the anthem, I distinctly saw, about the length of a yard before me, suspended as it were in the air (the fatal sign), a deep-edged mourning envelope, a sure warning of the death of a relation or friend. I wrote to my mother asking if all were well at home. As no news came to hand during the next few days of any deaths among my relations or friends, I dismissed the matter from my mind, supposing the vision to have been fancy, or an optical illusion. When, however, the Indian mail arrived, some little time afterwards, I received a letter from my brother, announcing to me the sudden death of one of my nephews in India. He had passed to the higher life on the very day I had seen the warning, and allowing for the difference of time between England and India, almost, if not quite, at the very minute.

I dreamt I was standing in the hall at home, and I saw very distinctly a female figure approaching me holding a small salver in her hand, whereon was lying a letter which had a very deep-edged border (the fatal sign). I took the letter but failed to recognize the bearer, although I seemed to know she was a servant. I mentioned the dream to my sister and we wondered for whom the warning was meant. A day or two afterwards my sister heard of the very sudden death of a servant who had recently left me and who had been in my service some time.

I was wintering abroad during the year 1900, and whilst in Egypt felt an overpowering impression that some evil had befallen a nephew of mine in England. So strong was this conviction in my mind that, not having my nephew's address, I wrote to a near relation for news about him. The reply was, that the last accounts were satisfactory. Again I felt the urgent impression of evil connected with my nephew. I wrote pressingly once more to my relative, begging her to inquire personally if all were well with my nephew. The reply came, "Your impression was correct; his young wife, after an acute and painful illness, passed to the higher life."

Before retiring to rest on a certain Saturday night, I saw objectively above me (the fatal sign) an envelope with a black-edged border. I considered it strange as I knew of no relation who was ill. On the Monday following, my brother-in-law received a telegram from the Straits Settlement stating that his brother over there had passed to the higher life very suddenly, early in the morning of that day. I had seen the sign.

Here comes a warning to me, before even any illness was apparent to anybody:

I I had arranged to leave Cairo on the Easter Tuesday of 1901. I had previously booked my passage by steamer to Piraeus (Greece), and from thence on by train and steamer to Venice via Athens. One night, a few days before my departure, I was awakened by a voice saying most distinctly, "Illness, trouble, beware!" Of course I felt rather uncomfortable, for I knew it to be a warning. I fancied it related to my sister, who was in a delicate state of health, and I wrote to her at once, begging her to be very careful of chills, etc. I started on the Easter Tuesday for Alexandria, sleeping at one of the hotels in that town for the night, to be ready and fresh for the morrow, when the steamer was leaving for Greece. On the Wednesday morning I was told that a case of death by plague had occurred the day before, and that the consuls were awaiting orders what quarantine was to be declared at the respective ports in Europe. The steamer's route had been changed that morning, and she was to proceed direct to Smyrna, leaving out Greece on her way. Taking Cook and Son's advice in the matter, I went on to Smyrna, having only two days' quarantine in the Bay of Voula. The trouble, the expense, the annoyance I had to encounter through this change of route and the quarantine regulations that had to be followed were very great, and only those who have had the misfortune to undergo them can understand this. In this case I was most distinctly warned of illness and trouble, long before it was known at Cairo that plague had broken out in Alexandria.

I had promised to meet a friend on a private matter. I felt sure he was to be trusted. An hour or two before the appointment I was sitting in my study and fell asleep. I dreamt I went to keep the appointment but could not see any signs of my friend, but instead saw some evil-looking men, who seemed waiting for me. An intuition told me they wished to do me an injury out of spite and malice. I awoke, and the dream being so vivid, I determined to be careful. I kept the appointment, but unseen to others. I waited, but my friend never appeared, but I saw the men I had viewed in my dream evidently waiting for me. Thus avoided them. Afterwards I discovered that my letter had fallen into bad hands, and had I not had this warning given me in time, I might have fared badly.

I wished much to speak to a friend who had left town, and whom I had not seen for some considerable time. He had been staying in the country, attending to his professional duties. I determined at the first opportunity to run down by train and visit him. I decided to do this on the following Saturday, so as to have a quiet day on the Sunday I wished to surprise him and did not write. A day or two before the date on which I had fixed to start, I received a letter from a lady friend, saying she had had a warning dream about me, begging me to be very careful where I went or what I was going to do. She felt convinced I was on the point of running into some great danger. The night before I started I dreamt I saw a male human form; on the breast was a large scarlet blot clearly marked, not as if there was a wound, but as if the skin was discolored. I awoke, but could not decipher the meaning and the matter passed from my thoughts. I started by the train on the day fixed upon, and, having arrived at my destination, called at the house where my friend was staying. I then heard that he had been very ill and had been removed to some hospital, but I could get no clue as to the illness. I went to the hospital outside the town, which was isolated from other houses. It did not even then occur to me that there was anything contagious in the illness. On arriving at the house or hospital, I inquired if I could see my friend. "See him!" replied the official, "certainly not; he is stricken with scarlet fever, and has it very badly." I need hardly say I walked away more quickly than I had come. The meaning of my dream and my friend's warning was thus clearly revealed to me.

THE TWO WORLDS, MANCHESTER, ENGLAND.

MUSICAL PHENOMENA.

Mr. Thos. Cooper writes: It will be remembered that some remarkable musical phenomena that occurred in my experience last February were reported in the Two Worlds. I have recently had a recurrence of similar phenomena, which I think your readers will like to have a brief account of. I have heard nothing of the kind until Sunday, the 27th ult., when just before rising I heard, apparently outside my bed-room window, a simple melody being sung, accompanied on an instrument of the harmonium kind, but of much sweeter tone than I ever heard before; and, as the day advanced, a variety of music was performed, accompanied on a very fine-toned organ, the bass notes being particularly round and full, and skillfully played. The voices were of good quality, and evinced great culture and good training, and everything was executed with the greatest facility. The music may be described as melodious, sweet, flowing, and, at times, grand. About noon a piece of more pretentious character was commenced, in which the tenor sustained the leading part, and vocalization of an extraordinary character formed the chief feature. It lasted a considerable time, and must have taxed the singer far beyond human endurance. The performances continued until midnight, and were listened to by the hour by self and friend, affording us infinite delight. It was a great musical treat. The following morning was ushered in at daybreak by the merry sound of handbells playing vigorously, apparently overhead, which was followed by similar vocal performances as on the previous day, when all of a sudden the air became resonant with the sound of multitudinous handbells, playing the well-known air, 'Rousseau's Dream,' and after a time the organ and voices joined in, producing a novel effect, which was very fine. The singing of sweet melodies, with but little intermission, continued till midnight. The sound of handbells was heard in the night, but in the morning the music was listened for in vain, which was somewhat disappointing, as on the previous occasion the phenomena extended over five days. I consider the phenomena on the present occasion more remarkable in some respects than on the former. They are certainly very inexplicable and wonderful, and transcend anything of the kind I have ever heard or read of.

A LARGE ENTERPRISE.

Mr. Willard J. Hull, the editor of the Light of Truth, is desirous of saying to our readers that Mr. Townsend, the proprietor of the paper he edits, is conducting a large enterprise that Mr. Hull is confident is destined to meet with eminent success. In conducting the affairs of this company, he says Mr. Townsend is soliciting capital and employing a great many people as agents, and asks any of our readers who may feel inclined, to correspond with Mr. James B. Townsend, Lima, Ohio, for full particulars.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

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OUR ECLECTIC MAGAZINE

ANOTHER LEAF IN THE PIPER MYSTERY

MRS. PIPER'S TRANCE REVELATIONS ATTRIBUTED BY PROF. HYSLOP TO SPIRIT INFLUENCE—THE MEDIUM HERSELF INCLINES TO TELEPATHY.

James H. Hyslop, professor of logic and ethics in Columbia University, does not accept the "confession" of Mrs. Piper, the celebrated Boston medium of the Society for Psychical Research, which was published in full in the Sunday Record-Herald a few weeks ago.

Mrs. Piper asserted that spirits had nothing to do with the communications she has been giving to scientists and others while in a trance condition at various times during the last fifteen years. She inclined to telepathy as the explanation, and reasoned that she had never heard of anything being said by herself in a trance state which might not have been latent in her own mind; in the mind of the person in charge of the sitting; in the mind of the person trying to get communication with some one in another state of existence, or some companion present with such person; or in the mind of some absent person alive somewhere else in the world.

Professor Hyslop takes the view that Spiritualism or telepathy must be the cause, and as between the two he holds unqualifiedly that Spiritualism offers the more reasonable explanation. This is the summing up of the results of seventeen sittings with Mrs. Piper, as the paid agent of the Society for Psychical Research, which the professor has related in detail in a publication just issued as part of the records of that society.

HYSLOP'S FIRST SITTING.

The first of Professor Hyslop's sittings was held December 23, 1898. Of this he says in his book just issued:

"Dr. Hodgson and myself arrived at Mrs. Piper's about 10 o'clock a. m. I had provided myself with a cloth mask covering my face, such as is used at mask balls. This I put on before leaving the coach in which we rode from the station. Under the concealment I went to the door and into the house, upstairs, where we met Mrs. Piper in her room. I was introduced to her as Mr. Smith. I merely bowed without uttering a word, and did not speak until after she had gone into the trance.

"These precautions were taken owing to my having met Mrs. Piper casually in 1892. At that time I had no beard, while I now wear one. But the mask effectually concealed my face, so that no recognition was possible under any ordinary circumstances. As I was introduced Mrs. Piper caught sight of the mask, and, seeing its meaning, broke out into a laugh at Dr. Hodgson and remarked that only once before had such concealment been used.

"Presently, after dusting some articles in the room, Mrs. Piper sat down upon her chair for the trance. Pillows had been placed in front of her for her head to lie upon while entranced. I sat some three or four feet away, where I could closely watch the trance coming on. She sat quiet, and no indications of the trance occurred for some time, say three or five minutes. Then I noticed a few slight jerks of the head and some twitching of the right eyebrow. Mrs. Piper picking the while at her finger nails. Both stopped in a few moments and no trace of the trance was to be remarked.

MRS. PIPER IN A TRANCE.

"Mrs. Piper then leaned forward upon the pillows, closed her eyes, rubbed them, with her face somewhat flushed for a few moments, then opened her eyes, slightly straightened up, used her handkerchief, returned to picking her finger nails and assumed a slightly fixed gaze. I then noted a gradually changing expression in her face. It had lost its flush, and there was something of a pallor in it, though very slight and only noticeable, perhaps, in contrast with the previous flush. But the most notable change in the expression was one that is hard to describe. The whole muscular appearance of it was less drawn than when I was introduced to her, and seemed fuller and more flabby, if that word can be used. Her mouth also was a little drawn on one side, and the gaze became more fixed. Her mouth soon opened and she passed easily, without a struggle, into the trance, with something of the appearance of a faint.

"I then changed my position behind and to the right of her, so that I could watch and read the writing, not a word being said by myself in the meanwhile. Nor was I at this or at any time during the trance either in contact with her or where she could see me, her whole face being turned away from me and buried in the pillows.

THE SPIRIT MOVES HER.

"Sitting there behind and to the right of her, I soon noticed the muscles on the hand at the third finger begin to twitch. Soon the whole hand began to shake and then reached out and down to write. A pencil was placed in her hand and the twitching continued for a few moments, and the hand again raised itself in the air, but immediately lowered itself to write.

"Dr. Hodgson sat near the table on my right, where he could see the writing as it proceeded. This he copied, reading it in a low voice as an indication to the trance personality that it was intelligible.

"When a question was to be asked or a statement made to the 'communicator,' Mrs. Piper's hand was spontaneously raised toward the mouth of the sitter who addressed the hand, and then it immediately proceeded either to present the message to the 'communicator,' often extending itself out toward some invisible presence, or to write out a reply.

"With Mrs. Piper there is no mechanical apparatus whatever in the experiments excepting the writing pad and the pencil which you furnish yourself. Hence there is no excuse for comparing the case to slate writing and cabinet performances generally. Experiments are conducted in open daylight, in a room without any special arrangements for them, except the tables as indicated, and this room, in so far as living persons are concerned, might be any one that the skeptical inquirer might wish to choose in any locality whatever and not confined to Mrs. Piper's home.

MRS. PIPER NOT CONSCIOUS.

"Mrs. Piper's normal consciousness, as the past evidence goes to show, knows nothing of what she has done or communicated in the trance. She also remains ignorant of the communications until they are published in some form, except, of course, when a sitter chooses to tell her something, which I need hardly say in my case was nothing.

"No one except Dr. Hodgson and my wife knew that I was to have sittings, and only Dr. Hodgson was to know of the arrangements. This plan was carried out in entire secrecy. The arrangements for the sittings were not made with Mrs. Piper in her normal state, but with the trance personalities in her trance state. The mask on my face I kept on until the third sitting, when I felt it unnecessary to wear it any longer, for the reason that at the end of the second sitting the name and relationship of my father was given as Mrs. Piper came out of the trance."

TALKING WITH SPIRITS.

The spirits with which Prof. Hyslop believes that he communicated through Mrs. Piper were those of his father, Robert Hyslop, who died August 29, 1890, a brother Charles, who died at 4½ years old in 1804; a sister Anna, who died twelve days later at 3 years old. Besides these there were brief messages from Professor Hyslop's mother, cousin and two uncles.

Professor Hyslop thus gives the incident at the close of the second sitting, when Mrs. Piper (presumably under the spirit influence) gave the name of his father.

"Spirit—Well, do you really think you underst—understand— stronger—understand? And I will come again with more clearness with the help of this (pause)—man who wears the cross. James, my son! James, my son, speak to me, I am going far away.

"Hyslop—Yes, father, I shall be pleased to see you again. I shall have to go now.

"Spirit—I am too far off to think more for you. I. H. H. Friend, we ask thee ere we depart, when thou wilt return. We must restore this light a little before we can speak as we do—speak as—desire."

TELLS HYSLOP HIS NAME.

Here Dr. Hodgson intervened and the next meeting was set for Monday. This produced, according to Prof. Hyslop, the following results:

"Spirit—We will have it so. We do not think that thou has U. D. us.

"Hodgson—No, I fear not.

"Spirit—Do we U. D. that there is only the Sabbath between our meeting?

"Hodgson—Yes, only the Sabbath.

"Spirit—Well, it will be for us; and we will make it good. (Amen.)

"Spirit—We go now, and may God's blessing rest on thee. X R." (Cross in air.)

Here, according to Professor Hyslop, Mrs. Piper's subliminal self spoke:

"H. H.—Sh. (Repeated again and again. Dr. Hodgson thinks she is trying to repeat his name. Sounds to him like Hishon.)

"Hodgson—Hodgson? Who is it?

"Mrs. Piper (subliminal self)—Hyslop.

"Hyslop—I am he.

"Spirit—Tell him I am his father. I—, Good-by, sir. I wouldn't take him away that way. O dear! Do you see the man with the cross shut out everybody? Did you see the light? What made the man's hair fall off?

"Hodgson—What man?

"Spirit—That elderly gentleman that was trying to tell me something, but it wouldn't come."

MRS. PIPER AWAKES.

At this Mrs. Piper awoke from her trance. The disjointed sentences with which nearly every sitting with Mrs. Piper ends appeared to Prof. Hyslop to be the confused murmurings of a number of communications in the spirit world. As these spirits realized that their method of communication was being some way cut off, all seemed to try to talk at once, sometimes accusing each other of unfairness or of monopolizing the "light." This has been explained in the series of Phinuit communications previously printed by the Society for Psychical Research. "Rector" Imperator and George Pelham are apparently the strong spirits who commune with Mrs. Piper and repeat to her messages from the others.

Professor Hyslop thus writes of the way in which his first sitting with Mrs. Piper ended:

"Mrs. Piper began to come out of the trance. First I noticed much twitching of the hand and arm, followed by a noise like snoring. Presently the head was raised, the mouth opened and the eyelids very slightly raised. She remained in this condition for a few moments, the tongue rolling about in the mouth and slightly protruding. This was followed by a decided gaze, with the eyes set, looking into space, and presently she looked about, following Dr. Hodgson with a wild stare; said 'Oh, dear me!' and fixed a wild, fierce gaze on me.

"I at once left the room for fear of frightening her with my mask, as she came out."

DIALOGUE WITH SPIRITS.

Professor Hyslop describes his first "meeting" with the spirit of his father. At this juncture the hand of Mrs. Piper appeared to write under the influence of her control, "Rector." Apparently "Rector" stood side by side with Robert Hyslop in the spirit world, striving to teach him also to write through the hand of Mrs. Piper.

This is one of the most dramatic dialogues in the book and, condensed a little by the New York World's reviewer, is as follows:

"Spirit—Good morrow, friends of earth. We greet thee again, and thou art welcome here—welcome. We bring Prudens and more light will be given. All is well. Fear not. Thy friend is in good hands. We will bring him now. Good morrow, friend; all is well and will be—we ask thee to follow—we ask thee to follow us carefully and hear what we have to say—what—

"(Excitement followed by calm.) Peace.

"Second spirit—James, James! Speak, James!

"Hyslop—Yes.

"Spirit—James, speak to me.

"Hyslop—I am glad to see you.

"Spirit—James, James, speak to me. James, James, I am not ill. Oh, oh, I want you so much. I want everything, James. I want everything. I want to see you. I want to tell you everything. I want you to hear me. I am not very near just now—just now—but I am coming, coming. I see you. I see your spirit in the body. They tell me I will soon be all right and able to help you. Oh, I did not quite know how it would be here. (Pause.)

"Spirit—Give me my hat and let me go. I will not leave you until I tell you all I wish. Where is Willie? (A relative.)

"Hyslop—Did you ask for Willie?

"Spirit—Yes, I did. Is he all right, James; is he, is he?

"Hyslop—He is all right.

"Spirit—I want my head clear. I feel choked. I am choking. I am going. I will come back soon.

"Spirit—I would not return for all I ever owned—music, flowers, walks, drives, pleasures—pleasures of all kinds, but—ever owned, he says, music or walks, drives—walks—walks—drives, or—kinds, books and everything.

"Spirit—Oh, I should have so much to do. Where there is light I will always be."

HIS FATHER'S ACCORDION.

During the sitting one spirit wrote:

"Can you not give me something belonging to him? He wants it so much. He used to play for you."

Professor Hyslop meantime had been unwrapping a parcel which contained an accordion, which his father had prized and on which he had played during lonely hours in the last years of his life. The hand of Mrs. Piper caressed the instrument. This appeared to strengthen the spirit.

"Spirit—James, my son, I was too weak to speak to you before, but I know all now, and see you just as you looked before I came here. I have not been here very long, have I?

"Hyslop—No, you have not, only a short time.

"Spirit—Don't you think I will always be your father?

"Hyslop—Yes.

"Spirit—Because I will. I will. We are very happy together and you know it. Give me something for the purpose of helping me remain longer.

"Hyslop—Yes, here it is. (Giving accordion.)

"Spirit—My toy. I remember it so well. I left all so suddenly, yet I knew I was coming. Do you remember what my feeling was about this life?

"Hyslop—Yes, I do.

"Spirit—Well, I was not so wrong after—after all. I felt sure that there would be some knowledge of this life, but you were doubtful, remember."

RECALLS HIS CANE.

Professor Hyslop here explains that this is in reference to a skepticism as to a future life which he experienced formerly, and which somewhat troubled his father, who was a very devout man.

The sentence, "Give me my hat," Professor Hyslop notes as an expression which was very often used by his father, who, in the invalidism of his later life, called on the others of the household frequently, "Hand me this," "Hand me that," instead of reaching it for himself.

Professor Hyslop relates an incident of a cane and a conversation which he held with the spirit about it, which is one of the most remarkable narratives in the book. He writes:

"I had given a cane with a carved handle to my father shortly before the Presidential election. On it was a representation of a 'gold bug.' Some years previously father had changed his political party. When he came to his old home in Xenia, Ohio, to die, my cousin, Robert McClellan (now dead) expressed his curiosity about father's politics in the question, 'Well, Uncle Robert, how are you in politics now?' My father replied simply by picking up this 'gold bug' cane and shook it at my cousin, and all had a hearty laugh about it. In one of the sittings I alluded to the Presidential election, and as soon as the allusion was understood I asked: 'Do you remember how you shook a walking stick at Robert McClellan about that time?'

REVELATIONS OF THE RING.

"Great excitement followed in the hand, and as soon as it calmed down it wrote: 'Well, I do. I never was more excited in my life. I think I was right, too.'

"Hyslop—Well, who gave you that walking stick?

"The forefinger of the hand which had been listening to my question began tapping me on the left temple for fully half a minute and then wrote: 'You did, and I told him about it.' (Pointing to Dr. Hodgson.)

"Hyslop—Yes, I thought so. What was on it?

"Spirit—What was on it? I think I know that it had the little top. I—I think it had the little ring. Ring on it."

Here the hand attempted and did draw imperfectly a picture of the beetle or gold bug on the cane, says Professor Hyslop. Afterward it transpired, too, that Mr. Hyslop in life had mended the cane once by placing a little ring around it. Professor Hyslop did not know this at the time.

At another sitting the hand suddenly wrote:

"Do you remember the stick I used to carry, with the turn in the end, on which I carved my initials? If so, what have you done with it? I need to use it for emphasizing expression occasionally. (Hand strikes pencil on book several times. Hand kept repeating turning motion.) Understand? James."

The hand several times stopped writing and made a turn. Hyslop imitated the motion, when "Rector," the spirit control, appeared to take up the dialogue in an endeavor to explain matters:

"Rector—Yes (with a twirl of the stick nervously). This is almost identical with his gestures. He is amused at our description, friend, and seems vaguely to understand our imitation. Draws it across his so-called knee, lets it fall by his side, still holding on the turned end. Hears sound of music, to which he listens attentively, with the expectation of keeping time with the smaller end of his stick."

By inquiry among relatives after this incident Professor Hyslop learned that these gestures were all characteristic of the elder Hyslop. Mr. Hyslop had another cane, with a carved handle, and this he often playfully hooked about the necks of the other members of the family.

His habit, too, was to thump the floor with this stick to call attention to his wants, during a long illness which deprived him partially of speech.

Recalling a trivial incident which it seemed impossible that either Dr. Hodgson or Mrs. Piper could be aware of in any way, Professor Hyslop resolved, by way of a test, to question his father about it. At one time, years before, the dog of a neighbor, Samuel Cooper, had broken into Mr. Hyslop's field and had killed some sheep. "Some unpleasantness arose in connection with the shooting of the dog," says Professor Hyslop, "and the two men remained unfriendly for years, when they were finally reconciled." So Professor Hyslop asked:

"Hyslop—I wanted to know if you remembered anything about the dogs killing sheep?

"Spirit—Oh, I should think that I did. Yes, I do very well, but I had forgotten all about it. This was what we had the discussion about, and I made it unpleasant for him. Yes, very well, James, but just what you asked me this for I could not quite make out, as Mr. Cooper was no relative of mine. I remember it all very well, and if I could have recalled what you were getting at I would have tried to tell you, but I see him seldom, and I referred to him only because you asked me about him.

"Hyslop—All right, father, I wanted it for my scientific purpose.

"Spirit—Oh, yes. Why did you not just remind me of it? Well, I will work for you and remind you of other things quite as good. But don't hurry me, and in time I can talk to you just as I used to.

On one occasion through Rector, Mr. Hyslop, it is stated, inquired especially as to what had become of a black skull cap which he used to wear and a special quill pen with which he used to write. He also recalled, whimsically enough, that on his writing desk two bottles always stood, and the hand attempted a rude drawing of them. Again he said:

"I recall a thin black coat or dressing gown affair I used to wear mornings. I can see myself sitting in my old armchair before the open fire in the library reading over the paper. Look at me there, James, and see me in the gown I refer to and answer me."

At first Professor Hyslop states that he believed a mistake had been made as to the thin black coat, as he could not recall that his father ever wore such a coat. Inquiry revealed that during the last two years of his life, when Professor Hyslop knew few details of his personal habits, Mr. Hyslop had really been accustomed to wear such a coat while sitting before the fire reading his morning newspaper.

HIS LAST ILLNESS.

Professor Hyslop once asked the communicator (whom he believed to be his father) what was the nature of his last illness. Mr. Hyslop, writes the Professor, died of what was probably cancer of the larynx, but he himself believed that his disease was catarrh.

The spirit, after much hesitation and stumbling, described the scene about his deathbed somewhat accurately, but apparently believed as in life that the disease was catarrh. Professor Hyslop says that he in asking the question had in mind distinctly the cancer of the larynx, and that if telepathy had been employed by Mrs. Piper she would have mentioned this disease rather than catarrh.

To one of his sittings Prof. Hyslop had brought a knife which his father formerly carried, and apparently it was recognized. Toward the end of the seance Rector began to write:

"Rector—Friend, we bid thee farewell until we choose to meet thee as thou wilt know. God be thy guide meanwhile.—R." (Cross in air.)

The hand here held up the knife and put it down. Cross in air. The cross is the sign which Rector always employs. Here Mrs. Piper's subliminal self apparently spoke.

"Imperator—Cut your finger with it sure. Take it away from him. Take it away from him. Oh, is that you, Imperator. I want to go, too. I want to go" (in crying voice). After this there were many inarticulate murmurs.

The communications from other supposed spirits were generally less interesting and important than those which the Professor received from Mr. Hyslop. Upon one occasion he received a curious statement, presumably from his brother Charles, who died in 1864, at 4½ years old.

"Spirit—James, I am your brother Charles, and I am well and happy. Father would like for you to have the pictures, if you are still in the body, James."

(Reference is here made to some paintings.) "He asked me to say this for him. His voice troubles him a little when trying to speak. But if you could only see his delight when he hears you I am sure, my dear brother, that you would never doubt that he still clings to you." Professor Hyslop notes that reference is made in more than one instance to his father's throat trouble, as if it still continued in a measure in the spirit world.—Chicago Record-Herald.

IN DREAMLAND.

Some Reflections on Their Aid to Artists.

"Dreamland inspirations are the best. I am deeply interested in psychological matters, and grasp good ideas wheresoever I find them and put them on canvas as quickly as possible."

Thus an artist, Ralph Clarkson, expressed himself to-day while discussing the blight of insanity that has afflicted a fellow-artist, Henry Hasbrouck, who won national fame and is well known among Chicago artists as a painter of landscapes. Mr. Hasbrouck's mental disorder is due, it is said, to ineffectual effort to recall the details of a wonderful picture which he beheld in a dream. Waking, he caught the general scheme of the landscape, but when he sought to transfer it to canvas he was baffled. Believing immortal fame awaited the reproduction he labored fruitlessly to bring the details from the depths of forgetfulness and as a result he was taken from Binghamton, N. Y., to an asylum a few days ago.

The fact that a dream had been the cause of the young man's insanity roused much discussion among Chicago artists, all of whom knew Mr. Hasbrouck by reputation if not personally. He was never a resident of this city, it is said, but has visited here on numerous occasions.

"That dreams are often helpful cannot be doubted," said Mr. Clarkson. "There is the notable case of Puvis de Chavanne, who was retained to decorate the Sorbonne in Paris. The work involved immense labor and De Chavanne, despairing of being able to work out the grand scheme required, was on the point of throwing up the commission. At this point he had a vision, or dream, some might call it an inspiration, and the whole work in all its grandeur and beauty was before him. He held the details in the grasp of his mind and worked it out without difficulty.

"It is impossible to find the line of demarkation between the objective and subjective mind. It is possible that they are so closely connected that in dreams the subjective solves the problem sought and transmits the solution to the objective mind. A revelation is not necessary to the value of a dream. In the case of Hasbrouck, he may have had a beautiful dream and been unable to recall it in its entirety. In such instances it is injurious to make effort, since there is no resistance and the mind is in danger of injury. Speaking of the conscious and subjective minds, there is the case of Chanler, former husband of Amelie Rives. He had been called crazy because subconsciousness made him a puzzling subject. Yet the courts have decided he is sane."

ARTISTS GIVEN TO BROODING.

"Artists are more likely to become insane, perhaps, than men or women of other professions," said George Fred Morris, of the Fine Arts building. "As a class they are moody and extremely sensitive. They brood over fancied or real troubles or slights and destroy their health. It is not a long leap from ill health to loss of mental power. Dreams? Yes, I believe artists often profit by dreams. I have. I now have at home a whole book full of sketches based on dreams, and I have had dreams so grotesque as to overstep the limits of the possibilities.

"I have made a discovery, too, and that is that in dreams we are apt to recognize no restraint of law or moral ethics and each of us goes unresistingly in the pathway that natural inclinations direct. I have had some of the wildest revels imaginable and again I have been a model young man. Recently I had a dream of the orgies of Rome and thought I was a prince steeped beyond satiety in dissipation. Then I found my way to the presence of his satanic majesty and came near going into the pit of hot griddles. I saw the city of wealth and unrest and the city of peace and content. There were some grand scenes and I could have painted a score of pictures, some hideous and some beautiful. I did not do so, though I may yet."

MARTHA BAKER ON DREAM THEORY.

"Really, I cannot see how any imaginative artist, or any one else for that matter, can help having beautiful dreams," said Martha S. Baker, the miniaturest, also of the Fine Arts building. "I paint miniatures mostly, though I devote much time to modeling and large canvas work, and some of my best endeavors have resulted from dreams. I cannot say at that, though, that they were actual dreams, because the mind is such a subtle thing. It works out details while we are resting the body and nerves, in marvelous fashion, and brings order out of confusion. I lie down tired, close my eyes and when in a half-dreamy state I see pass before me a series of snap-shot pictures—beautiful landscapes, marine views, weird animals and grotesque human beings. They will come to me in bewildering numbers, and as quickly as one passes another bursts into view. Who would not envy me at such a time? And yet only in occasional instances am I able to gather up the details of such inspirations and make them enduring. Yes, indeed, I do believe in dreams."—Chicago Daily News.

MINNESOTA AND DAKOTA.

Spiritual Footprints of a Missionary.

This winter finds me among the woods and lakes of Minnesota, at least so far as the winter has gone, and I enjoy the change from the prairies of Kansas and Nebraska very much. I have been quite busy this month, having left Minneapolis the last week in October. From there I went to Princeton and gave two lectures for the First Spiritual Church. While there I was kindly entertained by Mr. and Mrs. Byers, and enjoyed the visit very much. The sudden change from warm summer weather in one day to quite severe cold, however, seemed to have a chilling effect on everybody, and the last lecture suffered to some extent through the atmospheric conditions. Mr. and Mrs. Byers are earnest workers and advanced thinkers and are doing a grand work in trying to sustain a weekly parlor meeting at their home.

From Princeton I seemed obliged to take a long jump to Eagle Bend, although from the appearance of many towns through which our train passed, some earnest work of a spiritual character is very much needed. Everywhere the large and costly edifices of the German Catholics were to be seen, and correspondingly poor dwellings for the hard-working people who feel it their duty to help build and sustain them. I felt on looking at these large churches that if I were wealthy I would gladly spend a great deal of money in free missionary work among the poor people who are held in the slavish bonds of priestcraft.

I arrived at Eagle Bend in the midst of a snow-storm and went to the home of John D. Conzet, a local worker who is also a good speaker, I am told, but during my visit there I did not have the pleasure of hearing him. Mr. Conzet was developed in home circles in Eagle Bend, and has done a great deal of good work in that vicinity. Mrs. Ella J. Tyler, formerly of Minneapolis, is another good worker there, and assisted me very materially in the musical part of the program during my meetings.

Eagle Bend is quite a centre for spiritual work, and I am told several good workers have started out to other towns. There is still plenty of timber left for a healthy society, and some parlor meetings are held at the home of Mr. Conzet. Public hall meetings have also been held from time to time, but the expense of keeping up hall rent is rather a drawback. Mrs. Tyler is a good speaker, and it is a pity that both these workers are not regularly working in their own way at Eagle Bend.

Other good talent can be found in the mediumship of the Misses Kilmer, Mrs. Byman and Mrs. Allen, John Strong and others. There is plenty of material in Eagle Bend and vicinity for a large growth of interest in Spiritualism.

I held four meetings, one in Mr. Conzet's home, two in Woodman Hall and one in Wykeman school-house.

My next point was Alexandria, where I am told no Spiritualist lecture has been given since the visit of William Denton some sixteen years ago. I found good friends here among the liberals, also Mr. Willard Buck and E. E. Wagoner, Spiritualists of many years standing. Mr. A. Wilton, a jeweler there, and a great student of Herbert Spencer, assisted very materially in getting up the meetings.

I next visited Evansville but found the leading worker, Mr. Julius Davidson, had been called away to the funeral of a sister, so did not hold any meetings there. I passed on to Fergus Falls, and after arranging with the society for meetings on Sunday, I went to Underwood, a Scandinavian town, and gave two lectures in Union hall. Then back to Fergus Falls for Sunday, and held two meetings in Norden hall. Mr. L. W. Miller is the secretary here, but found him rather discouraged with the prospects of getting a very great interest started here.

My work seems to have been kindly received and appreciated at each place and I trust good will come from my efforts.

I go from Fergus Falls to Wheaton, where I expect to remain a week or two, and I hope to receive calls from other points in Minnesota and Dakota. Wheaton being so near the line of South Dakota, I trust Dakota friends will try and arrange for lectures. My address will be General Delivery, Wheaton, Minn. W. E. BONNEY.

A SPIRIT SURGEON

Performs a Successful Surgical Operation.

To the Editor:—A correspondent asks if I ever knew of a surgical operation being performed by a spirit, and I will briefly relate one that occurred in the early days of Modern Spiritualism. My sister, Jennie L. Webb, had an impediment in her speech, so that at times it was quite difficult to understand her, caused by a growth upon one tonsil nearly as large as the tonsil itself, which had become troublesome and painful.

She was holding some private circles for physical manifestations at Saccarappa, Maine, a short distance from the city of Portland, and one evening, just before close of circle, the spirit controlling her remarked that a spirit surgeon was present, and if we would follow directions, he would try and remove the protuberance which had become so annoying to the medium. A gentleman present was asked to open a window a few inches. He did so, and all distinctly heard something like steel against the window-sash, then dropped upon the table around which we sat with clasped hands. Next we heard it rattling against Jennie's teeth (this was a dark circle), then she groaned as if she sensed the operation, which she did not; then the instruments were heard at the widow again, and soon after light was called for, and upon the table in front of the patient lay her handkerchief, pretty well saturated with blood, and the substance which had been taken from her throat upon it. The throat healed in due time, and the impediment has never returned.

The spirit M. D. said he obtained his surgical instruments at a surgeon's office, next house to where the seance was held, and facts seemed to corroborate his statement, as upon inquiry the mortal surgeon said he had occasion upon the evening in question to use an instrument like what would be required in such an operation, and was surprised to find his gone, but next morning found it upon the office floor near the window. No doubt the spirit lost power and was unable to return it to its proper place.

This demonstration of spirit power occurred more than forty years ago, and was published in the New England Spiritualist, over the signature of Wm. Cloudman, giving names of all present, and full particulars, all of which I do not remember, although present.

In conclusion, permit me to call the attention of those who feel an interest in veteran workers in the cause of Spiritualism, to my card on the 8th page of The Progressive Thinker.

ANNIE LORD CHAMBERLAIN.

REGRETS.

You will have deep regrets for a long, long time if you miss the grand debate between Moses Hull and W. F. Jamieson, soon to begin in our columns. You may expect something rich and profound, a veritable treat to the soul in this debate. Don't depend upon borrowing from your neighbor. Subscribe for the paper yourself.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

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The Fall and Winter Campaign of The Progressive Thinker will be especially brilliant. It will be unusually attractive and instructive. It will lead you on to a higher plane. It will make you happier, wiser and better. It will blossom into something brighter, fresher, and more startling, and will be a surprise to you in a variety of ways. Among the many attractions will be the debate between the brilliant Materialist, W. F. Jamieson, and the profound and eloquent Moses Hull. It will make most excellent reading for fall and winter evenings, and we are not sure but what it will so scintillate with the friction of happy hits on both sides that lights can be dispensed with while reading it on a cloudy evening. We are sure that every Spiritualist, Freethinker and Materialist will want to read this debate, and thus become wiser and better, Tell your Spiritualist friends of this debate and request them to send to this office at least 25 cents for a three months' subscription to The Progressive Thinker. No Spiritualist can afford to be without this remarkable debate.

WHENCE COMES THIS MIGHTY HEALING POWER?

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PROF. THOS. F. ADKIN.
President of the Institute of Physicians and Surgeons.

In all parts of the country men and women, doctors and surgeons, clergymen and educators, are wondering at the remarkable cures made by Prof. Thomas F. Adkin, discoverer of the Adkin Vitaopathic treatment.

Prof. Adkin heals not by drugs, nor by Christian Science, nor by Osteopathy, nor by Hypnotism, nor by Divine Healing, but by a subtle psychic force of nature in combination with certain vital magnetic remedies which contain the very elements of life and health.

A reporter recently talked with Prof. Adkin and was asked to invite all readers of this paper who are sick or who are worried by the ills of those dear to them to write to him for assistance. "Some people have declared," said Prof. Adkin, "that my powers are of God; they call me a Divine Healer, a man of mysterious powers. This is not so. I cure because I understand nature, because I use a subtle force of nature to build up the system and restore health. But, at the same time, I believe that the Creator would not have given me the opportunity to make the discoveries I have made nor the ability to develop them if He had not intended that I should use them for the good of humanity. I, therefore, feel that it is my duty to give the benefit of the science I practice to all who are suffering. I want you to tell your readers that they can write to me in the strictest confidence if they are troubled with any kind of disease, and I will thoroughly diagnose their cases and prescribe a simple home treatment which I positively guarantee to effect a complete cure, absolutely free of charge. I care not how serious their cases, nor how hopeless they may seem, I want them to write to me and let me make them well. I feel that this is my life's work."

So great is the sensation wrought in the medical world by the wonderful cures performed by Prof. Adkin that several professional gentlemen were asked to investigate the cures. Among these gentlemen were Dr. L. B. Hawley and Dr. S. Dutton Whitney, both famous physicians and surgeons. After a thorough and painstaking investigation these eminent physicians were so astounded at the far-reaching powers of Prof. Adkin and the wonderful efficacy of Vitaopathy that they volunteered to forsake all other ties in life and all other kinds of treatment and devote themselves to assisting Prof. Adkin in his great work for humanity. With the discovery of the Adkin Vitaopathic treatment eminent physicians are generally agreed that the treatment of disease has at last been reduced to an exact science.

In all, some 8,000 men and women have been cured by the powers of Prof. Adkin. Some were blind, some were lame, some were deaf, some were paralytics, scarcely able to move, so great was their infirmity. Others were afflicted with Bright's disease, heart disease, consumption and other so-called incurable diseases. Some were sufferers from kidney trouble, dyspepsia, nervous debility, insomnia, neuralgia, constipation, rheumatism, female troubles and other similar ills. Some were men and women addicted to drunkenness, morphine and other evil habits. In all cases Prof. Adkin treats he guarantees a cure. Even those on the brink of the grave, with all hope of recovery gone and despaired of by doctors and friends alike, have been restored to perfect health by the force of Vitaopathy and Prof. Adkin's marvelous skill. And, remarkable as it may seem, distance has made no difference. Those living far away have been cured in the privacy of their own homes, as well as those who have been treated in person. Prof. Adkin asserts that he can cure any one at any distance as well as though he stood before them.

Not long ago John Adams, of Blakesbury, Ia., who had been lame for twenty years, was permanently cured by Prof. Adkin without an operation of any kind. About the same time the city of Rochester, N. Y., was startled by the cure of one of its oldest residents, Mr. P. A. Wright, who had been partly blind for a long period. John E. Neff, of Millersburg, Pa., who had suffered for years from a cataract over his left eye, was speedily restored to perfect sight without an operation. From Logansport, Ind., comes the news of the recovery of Mrs. Mary Eicher, who had been practically deaf for a year, while in Warren, Pa., Mr. G. W. Savage, a noted photographer and artist, who was not only partially blind and deaf, but at death's door from a complication of diseases, was restored to perfect health and strength by Prof. Adkin.

Vitaopathy cures not one disease alone, but it cures all diseases when used in combination with the proper remedies. If you are sick, no matter what your disease nor who says you can not be cured, write to Prof. Adkin to-day; tell him the leading symptoms of your complaint, how long you have been suffering, and he will at once diagnose your case, tell you the exact disease from which you are suffering, and prescribe the treatment that will positively cure you. This costs you absolutely nothing. Prof. Adkin will also send you a copy of his marvelous new book, entitled "How to Be Cured, and How to Cure Others." This book tells you exactly how Prof. Adkin will cure you. It fully and completely describes the nature of this wonderful treatment. It also explains to you how you yourself may possess this great healing power and cure the sick around you.

Prof. Adkin does not ask one cent for his services in this connection. They will be given to you absolutely free. He has made a wonderful discovery, and he wishes to place it in the hands of every sick person in this country, that he may be restored to perfect health and strength. Mark your letter personal when you write, and no one but Prof. Adkin will see it. Address PROF. THOS. F. ADKIN, office 187 G, Rochester, N. Y.

OUR ATTRACTIONS ARE MANY!

The attractions of The Progressive Thinker are not confined to one thing, but many. It is the largest Spiritualist paper published on this earth to-day, and combines CHEAPNESS and EXCELLENCE. It contains a vast amount of miscellaneous reading matter of especial interest to everyone. It is a veritable Encyclopedia of Facts in reference to our Cause. The Hull-Jamieson Debate will prove of great interest to everybody; but there will be many other attractions. In a short time we will publish Col. H. S. Olcott's lecture while here on "The Uses and Perils of Psychism." It is in many respects a masterly production, and should be read by everyone. This week we publish an exceptionally interesting lecture, full of beautiful impressive thoughts, on "The Prophecy of Spiritualism for the Twentieth Century." It was delivered before the N. S. A., at Washington, D. C., by Mrs. Helen P. Russegue, of Hartford, Ct., and was heard by an audience of 500. It will be read in The Progressive Thinker by at least 40,000.

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SATURDAY, DECEMBER 7, 1901.

Good Work for Spiritualists.

It is evident to one who has mingled much with Spiritualists, that very many of our people are imbued with the notion that phenomena constitute mainly if not wholly what is known by them as Spiritualism. In their minds the philosophy is a minor affair, of secondary importance, of no especial value, and the inculcation of which might be dispensed with, without any appreciable loss to our cause.

That this is an erroneous idea, and fraught with loss and injury, must be apparent when careful and serious thought is given to the subject.

The philosophy and ethics of Spiritualism are widely different in their basic properties from the philosophy and ethics inculcated by the churches known as orthodox. Spiritualism does not, nor can base its philosophy or its ethics upon the mere will or supposed command of any being, whether recognized as finite or infinite. Our philosophy and ethics have their foundation in the nature of things—in the constitution of Nature itself—including the physical, the moral and spiritual principles inherent in Nature's evolved outgoings. From the nature and constitution of man, as the highest known type of being, must be deduced the system of philosophy and ethics, the order of moral laws and moral government, the vision of which shall be man's ideal of aspiration and attainment, in social, moral and spiritual life.

Now, it is well known that the churches of the orthodox type take especial interest and pains in gathering children into Sunday-schools and indoctrinating the young and plastic mind with the recognized orthodox beliefs, not merely, but also instill the orthodox notions of ethics, of moral right and wrong. That is, right and wrong depend on the will or command of God, things are right because God commands them, or wrong because He so declares.

And children grow up to mature age with these false ideas planted in their minds, growing with their growth, rooted in their mental and moral nature.

When we survey the field, we can but think and query: O, if Spiritualists would recognize the high importance of instructing the children, of planting and cultivating correct principles of philosophy and ethics, how grandly it would tell in elevating the ideals of mankind and in shaping to grander social, moral and spiritual attainments the oncoming humanity of earth's future.

If Spiritualism is not educational and reformatory, if it is merely a Spiritualism of phenomena, its value as a factor in human advancement is small indeed.

Unless Spiritualism is active along educational and reformatory lines, its value to the world is comparatively nil.

In the hearts and minds of children may be laid the best, the truest, the most abiding reformation. It is the reformation that will count in the well-being of the society of the future.

Every society of Spiritualists should have its lyceum, for the instruction of children in correct ethics and spiritual philosophy. If their minds are grounded in the ideals of Spiritualism, there is little danger that they will ever be warped aside by orthodox beliefs and teachings. But if they become regular attendants of the orthodox Sunday-school, and have no spiritual lyceum to inculcate spiritual ideas—what may be expected but that they will "join the church," to be in the social swim and because they have been taught to regard the barbarous tenets of orthodoxy as the truth—"because God says so!"

Spiritualist, your duty to your children lies before you. Will you do it? It is an injustice to the children and to the cause of Spiritualism, not to do this great work.

"Choice Winter Apples."

We published an advertisement under the above heading from one purporting to be Wilbur S. Graves, Monroe, Mich. It was a fraud, and the "slickest" one we ever had imposed upon us. Coming from the farming districts of Michigan, we regarded it as all right, and in that respect were badly disappointed. Other papers, too, no doubt, have also been swindled in the same manner. The postoffice authorities are now looking for Graves, and if he can possibly be found he will be sent to the penitentiary. It is impossible to always detect these swindlers. They will occasionally get into the columns of a paper, even when the greatest care is taken.

Banish Our Dwarf.

The pigmy side of man is often observable to the mortal eye, but were it always thus it would be easy to discern and the man be easily dealt with, but there is an inner dwarf, an occult pigmy that fiendishly shadows almost every human being. He may be termed, and very properly and appropriately, Selfishness, Envy, Jealousy or Greed, and in one he may be the predominating force; in others only an adviser, and others only an occasional visitor, but in one way or another this dwarf has a lien or mortgage on almost every human being, therefore Spiritualists, we are pleased to inform the world, should not be expected to be free from this universal possession, but to live up to what we claim to know, to that which every Spiritualist is taught to be the correct life, we must banish the dwarf from our control, from our unseen advisory board, from our presence even as a caller. We must live honest; we must live broad and brotherly; we must be tolerant of the opinions of others and not assume that we have found the whole truth, the only truth that has been called up from the great fountain of truth. We must be kind, considerate, consistent and just and the world will know it without blowing about it. But suppose it is never known by the majority of human beings, if it is right it need not be known unless we selfishly wish to claim the entire credit and ask the dwarf to call. Let us do what should be done, think right and push on towards the end of this life and the beginning of the next.

We know that all orthodoxy, in fact all religions have become more spiritual and less dogmatic since the birth of Spiritualism; whether this change would have come had not Spiritualism been born we can only conjecture, but it has come and so has Spiritualism and we should not dwarf our principles by pausing to egotistically force the entire credit upon Spiritualism. Let us be glad of the progress no matter to whom or to what may the credit be due. Let us rejoice that the religions are growing better and keep to work making them better and only call it right; give the credit to truth itself. Let us banish the dwarf and be large.

The Occult Forces.

It appears from the Chicago Record-Herald that Hakim Abdel Sureddin-Cerny, a young Bohemian, who has been in this country only two or three months, is performing a series of experiments and feats in hypnotism and auto-suggestion which are baffling the medical profession of the city.

Sureddin has perfect control of every portion of his body, and after hypnotizing a certain section is able to inflict any pain he desires. He can hypnotize the muscles of his neck and then drive a long steel pin straight through the carotid artery, which is considered by physicians to be certain death. He can throw this power into any portion of his body with the exception of his heart, and then thrust a steel pin or sharp knife entirely through the flesh without feeling the slightest particle of pain.

The young Bohemian last night gave an exhibition at the Bohemian School Hall, 400 West Eighteenth street, and performed feats which not only startled several hundred persons who had gathered to witness the performance, but also several physicians in the audience.

Among them were Dr. Novak and Dr. Weinstein, who practice in that section of the city. So marvelous were the performances of the almost supernatural foreigner that the physicians went to the stage and made an examination of the different experiments as they were conducted.

The first thing which Sureddin did after making an announcement to his audience in their native tongue was to hypnotize the fleshy part of his right arm and drive a big steel needle entirethrough it until the point protruded several inches on the other side. So much was Dr. Weinstein amazed by this remarkable performance that he asked to be allowed to drive the needle through. Accordingly Sureddin hypnotized his tongue and then stuck it far out of his mouth.

Dr. Weinstein then took hold of the long needle and stuck it directly through the hypnotist's tongue, and it was permitted to remain there several minutes, while several members of the audience examined it. Later the Bohemian drove a steel rod through the back of his hand and into a pine board. The doctors made a careful examination, but simply shook their heads. "It baffles me," said Dr. Weinstein. "I cannot understand it."

Sureddin made a number of other similar experiments, but in none of them did he cause any blood to flow, and at no time did he appear to experience pain nor appear to sustain any serious injury. "It does not hurt me a bit," the performer said through an interpreter after he had finished his experiments. "I have a peculiar power which I do not understand myself. I can hypnotize any part of my body and then do what I please with it—cut it, burn it or do anything at all—yet I feel no pain."

Sureddin appeared before the Rush Medical College students and faculty some time ago and gave an exhibition of his power. It is believed that the matter will be investigated by other medical colleges and physicians who are interested in this phase of the science.

The Bohemian's power of auto-suggestion and different forms of hypnotism are equally remarkable. He can put any subject to sleep and then make him sing, talk or do most anything.

He experimented successfully in this direction with Miss Ida Bloom of 330 Morgan street, who was in the gathering. He stretched her out on three chairs and then took the center chair from under her, leaving only her head and feet supported. Then he placed a boy in the center. Her form remained rigid. Like a flash he brought her to consciousness again. He also hypnotizer Frank Matusek, who is himself a hypnotist and declared that he could not be hypnotized on a wager of $50.

Money-Making in Religion.

There is food food for thought in some remarks of the Chicago Chronicle on the subject stated in the heading of this article. Distinct emphasis is given to the Chronicle's remarks, by the presence and history of Dowie, in Chicago, and others in other localities. In speaking of the extraordinary financial success of recent new movements in religion, the Chronicle says that it is remarkable that the spirit of imitation and competition has not manifested itself more frequently.

From the rise of Mormonism to the appearance of the curious society known as "The Holy Ghost and Us," the prime aim of new prophets and seers, if we are able to judge by the most obvious results of their propaganda, has been the acquisition of great wealth by individuals.

It is noteworthy also that the more money the high priests of the new dispensations secure, the greater the luxury in which they live and the more vulgar their displays in various lines, the more secure their hold upon their followers becomes. That nothing succeeds like success is abundantly proved by the constantly increasing prosperity of the men and women who may be said to be professionally engaged as founders and managers of new religions.

In thus reversing the rule of self-sacrifice by which Christianity is supported and extended the new prophets, while ignoring the human trait which naturally reverences personal devotion and sacrifice, have clearly taken into account that other worldly consideration which is expressed in almost universal admiration for those who achieve success and wealth. A religion which makes money for its founder may not be attractive at first glance, but it is undeniable that thousands of people are influenced in its favor sooner or later by the very evidences of prosperity which are thus displayed.

With comparatively few exceptions the Christian ministry is one of denial and sacrifice. Its riches are not of this world. The man who assumes its obligations and is not forgetful of self in many ways besides that of mere acquisition cannot hope to have a successful career. Public opinion, no less than the doctrines which he upholds, removes him utterly from the field of money-making and accumulation.

In view of these facts the wonder is not that an occasional self-seeker founding a new religion gains so much worldly prosperity, but that so many sincere and worthy Christian workers whose lives are blameless and whose work is admittedly righteous should so often fail to receive even the support necessary to a successful prosecution of their mission.

The latter-day prophet or prophetess who fares sumptuously every day, whose wealth is ostentatiously displayed and who seeks proselytes by the very extravagance of the show maintained is as frequently the recipient of rich benefactions as are the men whose lives are consecrated to the spread of the gospel which is without money and without price.

It is all curious and inexplicable except on the theory mentioned that humanity, even in religious matters, is impressed by worldly considerations as well as by the things that are moral and spiritual. A prophet in fine raiment, with gems and jewels, with a coach and livery and with a fifty-cent cigar in his mouth can find a place for himself in this world of paradoxes quite as easily as the saint who sells all that he hath and gives to the poor.

Since this is true, the most remarkable fact is that new prophets are not springing up on every hand. Whatever craft those now successfully practicing may possess, they are not particularly distinguished for ability. Most of them are common enough. What they have done others can do. Why should there not be more rivalry in a line which apparently has not been half worked out?

By way of further emphasis, it is to be noted that while the purported founder after whom Christianity is named, said of himself that he had not where to lay his head, and that he was called to preach the gospel to the poor, it has become a matter of notoriety that in these days, when "the Lord" makes a specially loud "call," He attaches thereto a very desirable financial adjunct in the shape of a big salary.

Whether the wanderer of Galilee would have listened to such a "call" is problematical—or rather not in the least doubtful. But the modern disciple who essays to preach the gospel of the Nazarene, has his ears acutely strung to catch the notes of such a "call," be it far or near.

In these matters, as in many others, there is a decided contrast between Jesus and his modern disciples.

Holds Negroes Not Human.

It appears from the Chicago Chronicle that Robert S. McCallen, St. Louis manager of the American Book and Bible House, is of the opinion that the negro is not a member of the human family. One day this week he was being examined in the Circuit Court as to his qualifications to weigh the law and the evidence in a case wherein a negress sued a local street railway company for $5,000 damages. McCallen was asked whether he entertained any prejudice or bias for the plaintiff or the defendant. He announced that he did have a distinct and unalterable prejudice against the plaintiff and that for no other reason than that she was a negro. The court was startled. But when McCallen emphasized this remark by explaining that he didn't believe a negro was a human being any more than a dog or an ape there was a sensation in the courtroom. The judge promptly excused McCallen from serving on the jury.

McCallen is the author of a book entitled "The Negro a Beast," in which he quotes copiously from the Bible to strengthen the theory which he advances. He says that he was borned and reared in the North and that some years ago he went South with the fixed opinion that the negro was the worst treated of human beings. He made a study of the black man and his environment and the result was his firm conviction that the negro is not a human being after all and therefore not entitled to the sympathy to be accorded to a human.

Some of McCallen's reasons for his strange belief are given in the following excerpts from his book:

"If the negro is human then he is of the same blood and flesh as Adam and Eve, for Adam was the only representative of God. Now, if Adam and Eve were the parents of the negro you cannot get around the fact that you have negro blood in your veins."

"If the negro and the human family both have souls the souls are all alike and the negro is your equal as far as souls are concerned; if he is your equal in spiritual things then he is your equal in everything."

McCallen declares that when Cain went into the land of Nod to betake himself a wife he married a negress—a beast—as there was no female child on the face of the earth at that time, and that as a result God cast him out of the line of kinship with the Adamic family and started the race of Ethiopians.

EXPLANATIONS NEEDED.

Concerning the Methods of the N. S. A.

In a late issue, under heading of "Explanatory," by National Secretary, Mrs. Longley, a few statements appear which I think need additional explanation. Some of us are so obtuse or slow of comprehension, that we need, perhaps, more than customary assistance, in order to obtain sufficient light to act intelligently in the cause we are trying to serve.

In replying to the criticism offered by Brother Moses Hull, the Secretary makes this statement: 'A person can belong to the Wisconsin State Spiritualist Association and be represented by its delegates (in the N. S. Convention); he can be a member of the West Superior local society, and be represented by its delegates," etc.

The Seattle Spiritual Association, of which I have the honor to be president, was chartered in the first instance by the N. S. A., but when the Washington State Association was organized and duly chartered, we were informed by Sister Longley that the N. S. A. transferred its jurisdiction over the locals to the state association. We have conformed to this ruling, though we much preferred the former relation. Now, which is right? The question is one of a general importance, I think.

Concerning Sister Longley's explanations as to the causes that lead to a predominance of eastern votes and influence, little need be said in my opinion. We all understand the methods and it's not the methods, exclusively, of which complaint is made. The methods show the "motive that lieth below," and it is of this that western Spiritualists may justly complain. They show how completely our eastern friends fail to grasp the true meaning of our work, and the necessity of making the N. S. A. truly national, as its name implies. Our New England brothers and sisters get up "excursions," "boom movements," have a "jolly good time" going and coming, but seem inclined to limit these good things to the northern half of the "thirteen original colonies"—thus reversing the methods adopted by almost every organization in the field.

The Christian Endeavorers, for instance, have made several excursions from eastern centers to the Pacific Coast, and as a result the C. Es. are as numerous as bees in a patch of clover.

The National Education Association, composed of school men and women, has held its conventions in the extreme West, and once, I think, in San Francisco. James J. Hill has built and purchased many a line of railroad that did not return a penny for years; building his roads in some instances in advance of the main line, but finally grafting into one general system. There is "method in his madness," that in a higher sense we may well emulate.

Must we wait until we wrest the control of the N. S. A. from our eastern friends by sheer force of numbers, before the former can be made National? Must we compel you to be broad and liberal, and just? If the East is strong and the West weak, so much greater the necessity that you should come to our assistance. We do not consider that the West is either weak or indifferent. We are still in the formative period. The central organizations of the old school are reaching out for this new territory. While ours—well. New England is happy and well cared for.

Just a word about the selection of places for the meetings of the N. S. A. conventions.

It seems to be a settled conclusion that the N. S. A. must be "kept on wheels," and trundled about over the country, subject to the call of the strongest delegation and its friends; and that the eternal grind of "competition" is to be the ruling factor in the case. This is the popular political method of the day, but in view of our pretensions as reformers and the serious and great work we have in hand, this conclusion is not only wrong in the principle involved, but childish in its conception. We do not need to plant the N. S. A.. beyond the possibility of removal, but it should become located, so that we may know where to find it for at least a period of five years, and ten would be still better, and it needs no argument to show this central point should be somewhere in the Central West.

The holding of a previous convention in Cleveland is no criterion for the present or future. Conditions are changing very rapidly, and there is not a particle of doubt that the West will respond with characteristic energy just as soon as it becomes apparent that the "good of the order" is to be made first and permanent.

This must not be construed as a criticism of persons—but of methods.

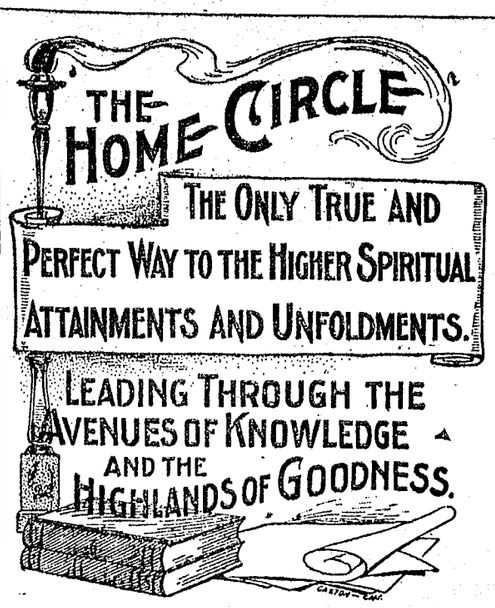
"New times demand new methods," and now is the time to agitate, educate, and build for the future.

R. F. LITTLE,
Pres't. Seattle Spiritual Association.

ATTRACTIONS.

One of our splendid attractions for the fall and winter in The Progressive Thinker will be the Hull-Jamieson debate. Don't miss this and live to regret it. Subscribe now.

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At the Bottom of the Battle of Life.

I.

Some people are always at the bottom in the Battle of Life. From the cradle to the grave the same sad fate, thrillingly cruel, confronts them. Life to them is one continual moan or sigh—a long drawn wail of agony and despair! They are on one never-ending funeral train, and as they pass along they bury here and there blasted hopes and unrealized aspirations. They are simply at the bottom in the unceasing struggle for existence, and the Hand of Destiny seems to hold them there to be crushed more and more from day to day.

To be at the extreme bottom is in a measure to be an outcast. The world looks up for genius, iridiscent with brilliant ideas, rare poetic gems and profound thought. It never looks down at the bottom to find a genuine genius, all aglow with angelic inspiration, and vibrating as if in touch with divine fingers and imbued with all that is beautiful and lovely in poesy and philosophy.

In the Battle of Life, the one at the bottom is sometimes crushed—ground down deeper and deeper, by virtue of being at the bottom.

We look at the bottom to find littleness; at the top to find true greatness and grandeur of soul where every heart-throb is supposed to vibrate upward to the very presence of celestial visitants, and then on and on to the throne of a God.

Whatever the gilded apparel and apparent sumptuousness of Vice, even if existing in a palace, still it is at the very bottom, anchored there, as if held down by a mountain.

Those at the bottom are always in the chains of bondage, and more or less lacerated and careworn. Vice, ignorance, error, avarice, lust, deceit and hypocrisy tend downwards towards the bottom, however gaudy the external appearance. All aspirations do not elevate—do not tend upwards—do not seek the divine radiance of heaven. At the bottom is the lowest starting point. There may be music there of the libidinous, lustful kind, each thought an imp of darkness, and each aspiration more brutish than the brute, and each act animated by a hateful spirit.

In this gaudy superficial world, it is not always easy to detect who are at the bottom.

The inmates of a palatial residence may be at the bottom in spiritual culture and genuine saving grace.

The lordly master may be there, and by his side the domineering, austere mistress.

But from the bottom there often emerges greatness and true nobility.

The little seed is at the bottom, but it springs like a fairy into a delicate stem, and then unfolds a beautiful blossom.

The acorn is at the bottom, but it rears the giant oak.

The seed is at the bottom, but see at the top the exquisite flower.

The egg is at the bottom of the nest, but see the sweet songster whose throat swells with anthems of praise, as it sits on the twig of a tree.

So there is hope even for poor mortals who are struggling along at the bottom and reaching upward for sunshine, spiritual culture and true greatness.

II.

The struggle for existence at the bottom is sometimes heart-rending. Every effort is tinged with sadness; every aspiration only reflects sorrow, and every prayer is uttered in a tremulous tone of voice, as if it had a background of tears and sighs and anguish. The hopes, even, reflect nothing but a despairing wail, and the thoughts as the eyes turn towards the stars, are too tear-stained to look for a happy time in a far-away heaven.

Such was the condition of Mrs. Jane Cushman, whose husband had died, leaving her in destitute circumstances, with two children on her hands—one three and the other five years of age. He had been a skillful mechanic, but an accident disabled him, finally resulting in his death, leaving his wife and children at the very bottom to struggle for an existence. Well cared for while he lived, their life thereafter was a bitter one. At the bottom!—at the bottom in this fair and beautiful world where brilliant diamonds and clusters of precious gems and rare works of art speak of great wealth, ease, luxury and worldly comfort; yes, Mrs. Cushman was now at the bottom of this worldly world of ours, with her two children of angelic sweetness leaning on her for support. Pinched with poverty, which, like a grim-visaged phantom seemed to pursue her with frowns upon its features and vile taunts upon its lips, she would at times drop in sheer exhaustion—away down at the bottom—prostrate in the Battle of Life!

III.

But all things on earth from the least to the greatest are God-given, so said, but selfish, lustful, brutish tyrannical man, has laid restrictions on its food, on its virgin soil, on its luscious fruits, on its green grass, on its flowers that lift skyward their heaven-born tints, and those at the bottom are often deprived of the privilege of making a living even with honest toil. Thus Mrs. Cushman who had been scrubbing for a wealthy South Side magnate, on a hot summer day, was overcome with the heat, and lay at the extreme bottom, suffering from a sunstroke.

IV.

The morning rays of the sun, gilding with rainbow tints the clouds in the East, and seemingly aglow with the similes of angels and the good wishes of philanthropic souls in the highest realms of love, came through the window at the hospital, and fell upon the pallid face of the unfortunate scrub-woman, Mrs. Cushman, who was still at the bottom—so hard a bottom, that no echo ever seemed to come therefrom like a token of good will or love. She was dazed. Memory for a time had closed its portals, and the past, like a ghostly demon, could not assail her. She struggled with her thoughts to arrange them in harmonious order. The scene out of the window was singularly bewildering, and the cots around the room containing unfortunates like herself, only deepened the mystery. Finally she partly regained her mental balance, and inquiring of the attendant, learned that she had been brought to the hospital unconscious, and her life had only been saved by the closest attention and skill of the physician in charge.

V.

Those at the bottom like Mrs. Cushman are always meeting with misfortunes. When she fell, and consciousness became dim and indistinct, and heaven's light deserted her, the mistress of the house did not, like an Angel of Love, minister unto her, for she—poor soul—was on the bottom, the cheerless bottom, where no tender heart-chords vibrated a sweet lullaby to cheer the soul of one who was so downcast. She rang up the patrol wagon to get rid of this poor, suffering woman—to get rid of kindly ministering unto her in her hour of distress; she had but little sympathy for those struggling at the bottom. It was the third day at the hospital—a beautiful morning when she fully regained her consciousness and self-control, and then for the first time she thought of her children left at home. With a sudden impulse, as if imbued with a mighty spirit force, and with a sigh mingled with pain and a mother's sweet love, she jumped from the cot, tottered on her feet, and fell prostrate on the floor—at the bottom indeed! The assistants kindly helped her to her feet again, but she refused to lie down, saying, "I must go to my children!—they are starving!—they are starving!" Finally dressed, in spite of the advice to the contrary, she went forth overshadowed seemingly by some mysterious spirit power that so strengthened her she could endure the trying ordeal. To her own wretched home—so cheerless that the only messengers of love that came therein to minister unto her were the genial rays of the sun. Her children she found at a neighbor's—at the home of one almost as poor as herself.

VI.

It was the approaching dawn at the hospital. The East frescoed, as it were, by the delicate touch of nature, giving a delightful tinge to the purple morn and the wisps of clouds, like radiance from the inner courts of heaven, seemed to reflect in the background the softest and most delicate touch of artistic forces. There for the second time, was Mrs. Cushman lying on a cot gradually dying. Her eyes were closed, her pulse was no longer perceptible, while an expression of ineffable sweetness was aglow on her features, just as if an Angel of Mercy was sending down upon them the divine radiance that always emanates from an exalted soul. She seemed to be calmly sleeping, ready almost to awaken and realize the grandeur of the scene just as the gates of the East were opening to usher in the coming day.

"A beautiful death," said one nurse.

"The most lovely death-scene I ever witnessed," said another.

"She has gone to heaven, if such a place for anyone," said the third.

During the preceding evening, the daily papers said, she was talking of her children, illustrating the touching pathos of a mother's love, and wondering what would become of them, bereft of her tender care! With her hands clasped she whispered a sweet devoutful prayer for their future welfare, and then fell into a seeming slumber, where she appeared to live over again a joyful reunion with her husband and children. Her lips would kiss something, her arms would seem to embrace a phantom form, and her features would suddenly become illumined as if many joys had been kindled in her soul, all aflame with genuine happiness. During the night she seemed to live in another and grander world. Thus it is that life has its diversified shades of illumined joys, and dark despair.

VII.

A pauper's grave finally welcomed Mrs. Cushman—she who had been so long at the bottom in the Battle of Life, struggling heroically to gain a bare subsistence. But a change had come, so sublimely beautiful, so exquisitely sweet, that her soul-chords vibrated with anthems of praise and rejoicings. She was no longer at the bottom; it was earth's sordid conditions, its base restrictions on the bounties of God's providence that held her at the bottom, finally crushing out her very life. She had now ascended to her proper spiritual state, far above that of the earthly magnate's family for whom she scrubbed her life away.

Peace, like a healing balm, finally comes to all who are pure in heart, honest in purpose, and who struggle to do good and be good; it comes at last when Death lifts the curtain and discloses the beauty and grandeur of the spirit realms. The lesson to be conveyed is, always assist those less fortunate than yourself, and thereby increase your spirituality and true worth, and gain the approving smiles of angels, and in that degree ascend upwards, even from the bottom.

Spectrum Analysis

As was noted in the editor's column of The Progressive Thinker last June, Professor Lockwood, of this city, proposes to establish a new basis for the examination of all forms of organic matter by spectrum analysis. This means in its applications to pathological science the opening of a new door, since it includes the crucial analysis of all cutaneous diseases which evolve pus or a scab. It also includes the examination of vaccine virus, to distinguish the pure from the impure; the examination of scrofulous blood and the elements and compounds of materia-medica. The spectroscope selected for this work by Prof. Lockwood, and made expressly for him in France, has been secured by his friends, and now awaits him at Philadelphia, Pa. The following letter sent to Mr. Lockwood, at Toronto, Canada, tells the story of its arrival:

Philadelphia, Pa., Nov. 22, 1901.

Dear Professor:—The spectroscope was received yesterday from the Custom House, and we have tested it and found it to be entirely satisfactory. We note in your letter of the 6th that you expect to be in Philadelphia soon, and we will either hold it here awaiting your arrival, or send it on to you, as you may desire. Yours very truly,

QUEEN & CO., Importers.

The instrument will undoubtedly be sent to Alliance, Ohio, where Professor Lockwood is now engaged in demonstrating to his auditors that continuity of life is a fact in nature, which truth he proves by an analysis of nature's forces, and the philosophy of the correlation of mental forces in all cosmic process.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

The Prophecy of Spiritualism for the Twentieth Century. = A Lecture = By Mrs. Helen P. Russegue, Before the N. S. A. Convention.

The subject assigned me to-night is: The Prophecy of Spiritualism for the Twentieth Century. Through all the past time truth has been prophetic because it is a revelator—it reveals our necessities, it outlines the true conditions of human life, it portrays to us our shortcomings and vouchsafes the claims of our inherent needs.

The last half of the 19th century has prophesied what the 20th century must confer upon the human race. It has revealed in education, in philosophy, in art, in science, in religion, the pure perceptions of mankind. It has awakened within the thoughts of men the greater need of spirituality. It has aroused men who have been sleeping to the great need of the interior self. It has brought us into closer touch with each other. It has modified our laws. It has created higher standards of morality. It has opened the way to the more careful investigation of every principle and theory that has presented itself to the thoughts of men. It has entered into the home life and percolated human society. It has urged the needs of every grade of humanity until the world has become more akin through its multiplied needs. Spiritualism, in its modern aspects, a little more than half a century old, has conferred blessings upon humanity of which the first half century scarcely dreamed. It has brought to men a great lesson, which they are only now seeing)—the great need of acquiring the way to live. It has robbed death of its terror. It has created heaven not afar off, but within. It has brought God into closer communion with the world. It has deified mankind. It has taught us to see and know the God in man;—the divinity of humanity. It has taught us to see that God from whatever source it may come. It has taught us to discriminate between right and wrong, whether it is labeled "Thus saith the Lord," or whether it is labeled simply the answer to our great questions. It has become the dogma of infinitude. It has been the lever that has raised the world, and man's death has been the fulcrum that has supported this great force.

Spiritualism, although but half a century old, has so penetrated through the lines of human thoughts, that man has risen to higher altitudes and knows the God principles of human relationships and intellectuality, and the necessities of a more careful scrutiny of every theory that has been presented to him.

Spiritualism has made us inquirers. It no longer enables us to receive any affirmation without questioning its merits and its relation to our necessities. It has simply taught us that necessity is the source of revelation. Necessity is the foundation of progress. Necessity is the beginning—the high beginning—of the growth of truth. Necessity is a principle that awakens within the human breast that power and force which leads us to know what will supply that hunger.

Spiritualism has come in answer to the great prayer of the race. It has foretold in its coming multiplied necessities, hence it has a large human perception. It has taken away the dividing walls between science and religion. It has prepared the conditions of human thought to the higher needs of mankind, until the one is as necessary to the unfolding of intellectual power, as the other is to the gratification of human hunger.

Spirituality is the inspiration that is moving humanity to higher possibilities. It is outlining to our lives not only that, pertaining to the world toward which we are all ascending, but it has brought us into closer communion with each other here. We are looking to the physical world and these wonderful developments that are continually making themselves manifest. We behold the marvelous relation that exists between the communication from the spiritual life beyond the grave and spiritual life this side of the grave. We come almost together in the wonderful message that has brought us communion through telepathy, and we find to-day that when clairvoyance has established itself in our midst, and we are able to communicate, not only through our clear seeing, but through our clear thinking, the result has been, there has come to the outer world another manifestation. With the unfolding in science of the X-rays, that great discovery which brings to us the science of clairvoyance in matter, there has come in company with it a higher demonstration of spiritual perception through psychometry.

There has come through mental telepathic comprehension that which is manifest to the physical world of wireless telegraphy, and the truth is, that there never comes to us one condition of human life or any manifestation of progress, that is not accompanied with a spiritual growth or manifestation pertaining to the same law. We are so forcibly reminded that the spiritual nature of man is the growing force, the developing principle, the unfolding life that is leading the way to higher consciousness, to a higher knowledge, to a higher life; and is the great good that oversweeps us when our eyes are opened, when our ears are made clearer, when our understanding is more finite to us, when our needs are more plainly manifest to us and we come into contact with the great principle of human life that reveals the missionaries that answer our needs. The day of miracles has passed. The phenomena of Modern Spiritualism are not supernatural, they are not above the realm of human life, they are not beyond the measure of human necessity. They are not outside human nature, they are within and compose the human thought and they are the natural product of human intelligence.

Modern Spiritualism has brought to us not only the facts by which we prove that there is life beyond the grave, but it has brought the facts that demonstrate to us that the coming time contains more for us than the past has revealed. We are only the product of the centuries. We are only the creation of the past. We are only the life that is growing, evolving from its wonderful communing as we enter this close relationship with human needs and human life. It proves that we cannot know any terminal to the growth of human intelligence.

Spiritualism has taught us the close relation between the divinity of life and our lives. We have brought God from the lofty distance and have established him in human hearts. We have taken him from the throne of religion and enshrined him in human intelligence. We have wrested him from the bigoted formula of opinion and have brought him into our lives to become part and parcel of our experience. We have made God for ourselves and we are the demonstration of his power. He has taught us to open our eyes to see. He has opened our ears to hear, and he has opened our hearts to understand. He is greater, more loving, more tender, more heaven-born than he was fifty years ago. Why? Because we recognize in humanity a diviner brotherhood, knowing that he is enshrined in human life and we make ourselves a part of his divinity, consequently we recognize the divinity of man, the Godliness of human nature, the growth of human intelligence and the unfolding spiritually of all the race and grace of men.

Spiritualism prophesies for the future a wonderful revelation. In the last half century it has been the inspiration of music, of invention in every science that pertains to human necessities. In the future it reveals to us a higher spirituality. It teaches us how to prepare truth to our higher needs. It brings us into a better understanding of human nature. It helps us to eliminate sin and ignorance and crime from our midst. Why? Because it promises a revelation to the understanding of the mistakes of our universe, and we shall seek the foundation or causes which are producing these conditions. When you will recognize sin as disease, and crime as the outbreak of disease, and you are to seek a remedy for it, then you will find a force, a power and an illumination to eliminate it from human nature. But how is this to be accomplished, you say. It is to teach the race that if we want a better condition in humanity we must be better fathers and mothers, and we must be better neighbors and friends. We must think better thoughts. We must become more spiritual ourselves. We must become truer to nature and to the God within. We must become true to each other and the product of that knowledge will bring to us a higher grade of morality and a greater unfolding of spirituality.

Spiritualism in fifty years has accomplished what Christianity has failed to produce in two thousand years. It has accomplished more for the world, because it has brought religion into our everyday lives. It brings it into our thoughts, into our hopes, into our affairs, into our sorrows, into our joys, into our homes; and it makes you, if you are honest, earnest Spiritualists, better fathers and mothers, truer neighbors and more honorable business men and women. Truer to yourselves, because you recognize you cannot shake off the divine spirit.

Spiritualism contains a prophecy for the future, which means in itself a betterment of the race, a higher and more profound education in all relations of human life. It teaches you that there is such a thing as progress in religion.

Friends, for the last two thousand years religion has been encrusted with bigotry and superstition. It has borne its label upon the outside until by its close environment it has fallen into decay and its covering has fallen off and you have beheld its rottenness. It is no longer a living spirit, but it is a dead letter, and to-day there is a proclamation for the century that you are just knowing, that religion shall become the inspiration, and that religion means knowledge. I do not mean that it means bigotry, that it means superstitious fear, that it means anguish, or environing you by any superstition of that divine life, but it means freedom from dogmatic faith and an education into knowledge.

Religion is not dogma, religion is not fear, religion is not ignorance, religion is not superstition, but it is the living life that warms the hearts of men to better deeds, to nobler thoughts and to higher living. Religion is a fire for every one to kindle in his own life, that it shall warm every energy, quicken every heart throb. You have every impulse for a better demonstration of what is within.

And what is the result of man's discoveries to himself of the God within? That he has found within himself the divine spirit; that he has made the world a heaven; that he has brought heaven from far away and it is living and throbbing and vibrating in his own soul.

Spiritualism promises much in the advancement of humanity by way of inspiration. It inspires the professors in our colleges. It has entered the churches. For fifty years it has been as man's disintegrator. It has been tearing down the old. It has been turning over the old opinions. It has been driving away the rocks and buttresses of old opinions, and it has been bringing the light and warmth in, until we know that the soil is ready for a better seed-time.

Spiritualism is on the threshold of invention. It has quickened the perception of man, and you are seeking for things that shall bring you more comforts and shall give you more time to improve yourselves.

Spiritualism, in its purity, is bringing to you a higher phenomena than you have ever yet known. You are standing upon the threshold of a higher temple whose dome reaches into eternity, nourished and brightened by the love of man to man. Theology will be ennobled by human growth and the cry that is going up from its ranks is for more light, more light. And the answer is passing on and on from all quarters to the spiritual world, and the answer is floating down, and as soon as your souls are ready to receive it, it shall answer your prayer.

Spiritualism is doing much in arts and sciences. Two of your colleges, the most prominent upon the earth, are to-day endorsing Spiritualism. They have turned out, over their seals, two honest, fearless investigators. Harvard College investigated the manifestations that were produced by a noted medium, and put him out from its walls, and it has sent out a man to the world that dares affirm what he has seen and heard. And so it has been throughout the land. Columbia to-day has given to the world one of our instructors. He is now proclaiming the glad tidings, the great joy, that we have discovered the immortality of the soul. Here in your city was a man of science who has introduced phenomena into his laboratory, been guided by its laws, and declared to the world, "I have discovered the material of which souls are made." And what is the result? The scientific world to-day has adopted his dreams and is writing largely upon them for the betterment of mankind.

The scientific world is taking hold of Spiritualism with all its resulting opinions and has led man to a better understanding of his own great uses.

The religious world is always the last to join hands with advance. It is always the last that will take up a new thought. It says, Hands off! You can improve me in purities; you can improve me in science, you can elevate me in art, you can uplift me in music, but, Oh, let my religion alone. (Applause.)

And to-day the cry is going out, religion has fallen into line and is reaching to higher possibilities, and the world is finding deity in human application, human growth, universal love. Love for God because you love mankind, who has become the inspiring spirit that is the religion of the world.

What is the result in this coming century? That to-day we stand here drawing away the stains from before the world, just as a picture comes into view as your eyes become clear, as the mists are falling away, and you are rending the veil of ignorance you behold it more and more beautiful, and justice will reign in your laws. Every hall of human worship will be converted to a hall of learning. Your churches will be great intellectual centers. Education in spiritual things will become a part of your life, until the souls of men shall know God through his wonderful goodness, his mighty love, his divine presence, that speaks in and through the lives of men.

The prophecy of Spiritualism is, that you will grow more spiritual or finer until everything will be of such a character, you will find in every home, in every family circle, there will come to you an outpouring of spiritual love. The result will be a better humanity. Crime will fade away. Ignorance will be lost sight of. Slavery will be known no more. Labor and capital will be at one with one another and justice will stand upon your altars, ruling over your land, and you will stand in its scales, balancing through love to God and through love to man, in eternal advancement.



THE GODLESS AND DEVILLESS CLUB.

UNUSUAL EXCITEMENT AT THE LAST MEETING, ILLUSTRATING THE DEEP ROOT THE GOD-IDEA HAS TAKEN IN THE HUMAN MIND.

Don't for a moment entertain the idea that the Godless and Devilless Club is a sarrilegious order. Although it is Godless and Devilless, it is in perfect tune and harmony with the Infinite—force, spirit, matter—that fills all space; the Infinite that never had a beginning and never will have an ending; the Infinite which never can be compassed or comprehended by mortals; the Infinite, an unexplored ocean of force, matter, spirit; the Infinite with self-existing laws, self-existing impulses, ever onward in the process of evolution from the infinitely small to the inconceivably large; from the monad to man; from the atom to the largest world. The Godless and Devilless Club is thrilled with the wonderful possibilities wrapped up in the atom as it vibrates in the brain, as it mingles with the poison of the cobra, as it pulsates in every nerve and muscle, as it glistens in the eye of a maiden, or flies off into the realms above in the bird, or dances on a sunbeam. Knowing no God and no Devil, the Godless and Devilless Club stands forth a bright star among the thousand of sects that have proved a curse to the world, and which in medieval times had their hands red with human blood, and their consciences seared with superstition, ignorance and bigotry; their hearts as cruel as the rapacious monster that kills men, women and children.

The Godless and Devilless Club pulsates with the lofty emotions of the poet, the philosopher, philanthropist and seer. It is the flowering out of the angelic impulses, the ripening of evolution in its onward strides, and the maturing of those forces in the realms of the Infinite that awaken new possibilities within the human soul.

Being Godless, the Club has absolutely no form of worship, no vesper hymns to sing, no sacred beads to count, no holy water to dip the fingers in to form the cross, and no Bible whatever that is in the least degree sacred. Being in tune with the Infinite, it stands on a higher, grander, and more beautiful plane than any religious sect, and surveys the universe with its wonderful possibilities, in a light that is new, novel and instructive.

Having no God and no Devil this Club has no superstition. It is free from bigotry. It is untainted with avarice. It is not weighed down with the sins of an oppressive, cruel past. It stands forth without a spot or stain upon its garments, simply an evolution in the process of the higher unfoldment. It is the flowering out of the natural principle of growth, and is the agent to redeem the world from sin and misery. It has come forth at the auspicious moment, and will act the part of a genuine Savior to a priest-ridden people.

At the last Thursday evening meeting of the Godless and Devilless Club, an incident occurred which caused a great commotion, and which ultimated in much good. After the singing by the club, participated in by nearly all present, accompanied with music on the organ, one of the new members, one of the best of singers, commenced singing, "Praise God from whom all blessings flow!" What a tumult arose as the line was finished. Every member of the Club arose and in stentorian tones, said, "Mr. President, I object!" For a time there was confusion confused. Such excitement we never saw before. Each one was wild with the emotions surging in his soul. The whole assemblage seemed to want to speak at once, and demand recognition from the presiding officer. They stood on chairs, benches and even the table, each one desiring to make the first speech in condemnation of the singer who was so unpolitic as to burst forth singing such an inappropriate hymn—so out of place in a Godless and Devilless Club! "Mr. President"—in a splutter those words were uttered until the very air seemed to be hot, boiling over with the emotions of pent up souls seeking opportunity for the expression of some brilliant sentiment pertinent to the situation caused by the utterance, "Praise God from whom all blessings flow!" In the excitement chairs were overturned, the table tilted on its side, the president was tripped in endeavoring to back up a little, and fell headlong on the floor, calling vociferously as he struck the floor, "Come to order!" Two pet dogs allowed to enter the room commenced whining most piteously, making a pandemonium of noise that would almost equal the troublous times of a protracted religious revival. The president, however, immediately regained his feet, and impatiently said, "For God's sake be quiet!" That unguarded expression by the dignified and urbane president of the Godless and Devilless Club, only added fuel to the fire, and the excitement became, if possible, more boilingly tumultuous than ever, and the very atmosphere seemed to be incandescent with the exudations of the one hundred and fifty fiery breaths present. It was a time long to be remembered, and illustrates in an impressive manner what a panic an inadvertent remark, made at the wrong time and place, will cause; and illustrates still further more comprehensively the deep root that the God-idea has taken in some minds in consequence of heredity and early training, and shows what the Godless and Devilless Club has got to contend with in the course of its advancement to redeem the world. The president fully realized the predicament in which he was placed and forgetting his dignity burst forth with an iridescent fit of laughter that was so exceedingly grotesque and comical that each one stopped talking and became also convulsed with laughter; but soon each one subsided, and peace and quietness once more reigned in the Godless and Devilless Club, and each one seemed to enjoy the excitement and good cheer of the unfortunate occasion.

The president then said: "I deeply regret that one of our honored members, and myself, should so far forget ourselves as to violate one of the fundamental rules of the Godless and Devilless Club, and allude to an imaginary being as the one from whom all blessings flow into this sublunary sphere. If all blessings flow from the being designated as God, I ask you from what source do those things emanate which are diametrically opposite to blessings? Professor Blanchard, in a paper read before the Academy of Medicine, in Paris, France, said the anopheles species of mosquito propagates disease, even leprosy. The Parisian culex mosquito is less terrible. He advised the destruction of the larvae by placing petroleum in stagnant water and sweet oil in drinking water.

"What particular sphere does the mosquito occupy in the providence of this God from whom all blessings are supposed to flow? Who first conceived this cunning, dangerous, malignant little animal that proves so exceptionally annoying to man and beast, and so far as known of no utility whatever to the world. As a daily paper well says, the mosquito is persona non grata with the scientists, who are busy with devices intended for its extinction. It is charged not alone with making itself personally disagreeable, both with song and sting, but with being the common carrier of diseases and the prelude of pestilence. It is still a matter of some doubt whether the scientists will accomplish their purpose, for the mosquito, though small, is resourceful, as most small things are. But supposing that they are able eventually to wipe out the last mosquito in its stagnant breeding places and clear the world of them at one swoop, what then?

"There are a few scientists who are asking this question seriously, and intimating that such a wholesale slaughter of one family of insects might disturb the balance of the whole insect world and then Nature [another name for God] in her efforts to restore equilibrium might let loose another horde of pests worse than the mosquito. Three possibilities are already mentioned—viz.: the kissing bug, which has thus far only given scattered hints of its activity, but may prove a greater danger to man than the mosquito; the brown-tailed moth, which ravages both man and all vegetation; and the bald-headed fly, which preys upon the farm stock and works all day. Would it not be a calamity if, as the result of the destruction of the little tuneful mosquito, nature should send any one or more of these still more active agents of wretchedness and involve men, trees, and animals in a common cataclysm?

"For, be it remembered, nature is resourceful. We really know as little about her possibilities as about those of electricity. Scientists assure us that it will take at least 300 years properly to classify the insects already known, and when that is accomplished we shall only be on the threshold of that department of her great world. When it is remembered how promptly and in what myriads she is in the habit of supplying any temporary deficit to angleworms, frogs, grasshoppers, locusts, gnats, ants, etc., would it not be well for the scientists to go cautiously before making it necessary for her to restore the insect balance in any direction?

"If all these pestiferous animals are directly the emanation of God, wherein does the blessing come in; wherein the joy; wherein the happiness; wherein the satisfaction with their dangerous proclivities? If a God did not create them, where is the other fellow who did do the wonderfully dirty job? What is his position, most noble members of the Godless and Devilless Club, in this complex universe—so complex that humanity knows but very little of the nature of electricity outside of an electrified body. And now the Chicago Tribune sets forth an entirely new source of misery. The land not having contributed sufficient summer pests, the sea has begun to add to the number, and its first donation is an apparently innocent creature which aggravates human misery to a greater extent than the mosquito, the flea, or the brown-tailed moth. It is the jellyfish. Every one who sails or bathes in the sea or roams the beaches at low tide knows this monster, bowl-shaped, gracefully fringed, of about the consistency of blanc mange, drifting rather than swimming with the incoming tide, and going back with it, spending its frail life like a lotus eater, doing nothing but drifting aimlessly about, the ideal of Nirvana.

"This seemingly harmless, lifeless lump of marine gelatine which, stranded on a beach, melts away in a jiffy, is proving a terror on the Atlantic coast. The jellyfish, like misfortunes, never come singly. Myriads of them come in and go out with every tide. Heretofore they have been considered harmless, but recently they have come in extraordinary numbers, and the bathers during the past summer have been bathing in a compound about half surf and half jellyfish. In one day at a single beach more than a hundred bathers found themselves poisoned by contact with jellyfish, and their arms and legs frightfully swollen. Of course, those who bathed in the orthodox fashion, like the girl whose clothes were on the hickory limb and who did not go near the water, but were content to lie and pose on the sand, escaped, for the jellyfish can neither walk, swim, nor fly, and once on the sand, speedily disappears. Bolder spirits, however, who bravely defy king crabs, clam shells, and kelp for a plunge in the seas, have been the sufferers. With stinging jellyfish in the water and stinging mosquitoes and green heads out of it bathhouses are not favorite summer resorts.

"Thus kindly Mother Nature finds some work to do even for her humblest children and nothing could be humbler than this flaccid lump which has suddenly proved itself to be a floating abomination. It is quite unnecessary to comment upon the fact that the jellyfish which makes all this trouble, like the mosquito, is of the feminine gender. That can be taken for granted. The male jellyfish is an inanimate lump of untainted innocence.

"It will not do, my beloved members of the Godless and Devilless Club, to shirk, or shrink from any inquiry in reference to the origin of the pestiferous insects, animals, states and conditions of matter that are so dangerous, and so inimical to the best interests of humanity. The reasoning of the various leaders of the different churches in regard to the existence of the malignant creatures that exist in myriads on earth and prove very troublesome and annoying to the human family, is grotesque, illogical, and nowhere near the truth. Your president will take this matter into further consideration at a subsequent meeting. The Godless and Devilless Club now stands adjourned until the next regular meeting, two weeks from to-night, and may God bless you!"—the meeting closing with the most intense good-natured excitement on account of this last break on the part of the president, a break caused by heredity, early teachings, religious training of a pious mother, etc., etc.,

In the previous report of the proceedings of the Godless and Devilless Club, we alluded to the case of Geo. B. Hastings, whose wife and children fell victims to the yellow fever scourge, and he while viewing their remains fell to the floor and lost consciousness. The next morning he was partially revived. His experience will be detailed hereafter by the

HIGH SCRIBE.

SANCTIMONIOUS IKE.

His quiet ways an' honest look
Won all the diggin's at the start;
His blue eyes seemed an open book
In which we read his guileless heart.
He first showed up at Placer Mound
Jes' after that big '80 strike,
An' unobtrusive loafed around,
All unconcerned and quiet like.

Some thought he war a millionaire
From Frisco, lookin' up a snap,
Whilst others said he had the air
Of some revival gospel chap.
The boys soon tied him to the name
Of "Reverent Sanctimonious Ike,"
Jes' 'cause he played the pious game
So unconcerned an' quiet like.

He nursed the sick; spoke words o' cheer
To them as 'ras'led with despair,
An' at the bed o' pain you'd hear
His low, sad voice in earnest prayer.
No matter whar distress war found,
You'd see that Sanctimonious Ike,
Jes' like an angel movin' round,
All unconcerned an' quiet like.

One night the safe, in which war kept
The dust of all the men in camp,
War busted open while we slept,
By some durned, ornery, thievin' scamp.
We struck the trail amazin' quick,
An' soon struck Sanctimonious Ike,
Leadin' a pack mule down the creek,
All unconcerned an' quiet like.

We found the stuff, a jedge was chose,
An' thar beneath a jackoak tree,
The court convened, an' w'en it rose,
We took the back trail quietly.
As up the mountain side we clim,
We took a back'ard glance at Ike,
A hangin' from a jackoak limb,
All unconcerned an' quiet like.

—Capt. Jack Crawford.



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DR. F. GEO. CURTS. seven years, but Dr. Curts cured him in two months. A grand book, which should be in the hands of all, has just been prepared by Dr. Curts. This book is appropriately illustrated, and contains much valuable information. It will be sent absolutely free to all addressing DR. F. GEO. CURTS, 427 Shukert Bldg., Kansas City, Mo.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

James K. Phillips, of Dauberville, Pa., dreamed that he had visited a fortune teller, who told him that he would not live more than four days. While cutting down trees for fire-wood one of the limbs fell upon Phillips, inflicting injuries from which he died. The morning after having the dream Phillips related it to Isaac W. Moger and Mahlon Berkey, and he told them he felt sure the dream was a premonition of death. —Philadelphia Times.

E. H. Trussel writes: "I notice to-day a mistake in the short article of mine in The Progressive Thinker of Nov. 9, on this weighty prayer question. If I used the word 'learners' in my short article, I am sorry, for I assure you that I intended to say 'leaners.'"

G. B. Flux reports the case of a sailor to whom he administered nitrous oxide gas for the purpose of tooth extraction. While anesthized the patient dreamed of a shipwreck, through which he had passed in all its details. The dream could not have lasted more than ten seconds, while his experiences during the wreck covered a period of three and three-quarters hours.—Medical Record.

The Indianapolis (Ind.) News contains the following from Muncie, Ind.: "Following the arrest of W. J. Thompson in Oklahoma, and warrants being issued for the arrest of Charles Hawkins, both for the alleged swindling of Sarah Williams out of $3,000, comes the announcement that Spiritualism was employed in working the swindle. Both she and Thompson were Spiritualists. It is claimed that through its agencies Thompson arranged that she should marry Hawkins, which, it is alleged, was arranged, so that he might get her money, without fulfilling the marriage contract. It is claimed that other prominent people will figure in the case."

Rev. Chas L. Ainsworth will lecture, Sunday, at 7:45 p. m., at Ericson Hall, Wentworth avenue, near 62nd street. Subject, "Ideality." Music and messages. Wednesday afternoon meetings at 2:30.

Scribe writes: "G. W. Kates and wife have well served the Philadelphia, Pa., Society of Spiritualists during the month of November. They had large audiences of representative people, and the lectures were well received. The spirit descriptions and messages by Mrs. Kates have been accurate, with scarcely an exception. As N. S. A. missionaries they should be a success. Keep them busy. That is what they desire. During the month they also held meetings in Paterson, N. J., and Royersford, Pa."

The Michigan State Spiritualist Association held some very successful mass meetings at Jackson, November 23 and 24. Among the noted speakers present were Mr. and Mrs. Carpenter, Mrs. Baade, Mrs. Coffman and others. Large crowds attended.

G. W. Kates and wife, as N. S. A. missionaries, desire week-night engagements during December near Pittsburg, Pa. In January and February they have open time en route to Wheeling, W. Va., to Texas. They would like calls for two or three nights in Cincinnati, Ohio; Louisville, Ky.; Cairo, Ill.; Memphis, Tenn, and New Orleans, La.; also near-by points. Address them at No. 660 Pennsylvania avenue, S. E., Washington, D. C.

E. Massey writes: "I have taken The Progressive Thinker for two years, and think it one of the best papers I ever read, and wish my friends to read it and become wise."

Sarah F. Baker writes from Sheridan, Ind.: "Mr. and Mrs. Hayden, of Indianapolis, served our society, Nov. 24. Mr. Hayden delivered two fine lectures. Mrs. Hayden followed with platform tests. Since our organization in the spring, a few of us, openly-avowed Spiritualists, see, as it were, a rift in the clouds, encouraging us in our good work. Liberal minds are turning to Modern Spiritualism for the solution of a problem the church has failed to satisfactorily solve—the question, 'If a man die shall he live again?' Many realize that their friends not only survive the change called death, but can unquestionably make their presence felt. It is not to them a belief, but a knowledge."

Augustus Rolfe, partner in a grocery firm at 183 Albany street, New Brunswick, N. J., lost a pocketbook containing $720. The loss was a severe one, for Rolfe is a poor man. He advertised his loss in the newspapers, offering $50 reward for the return of the lost money. Rolfe dreamed that he had the money, that he took it out of his pocket, laid it on a shelf behind a package of some kind, and there lost sight of it. The next morning he at once acted on the suggestion conveyed by the dream. In half an hour he found the money. It had been placed behind a package of soap on a front shelf of the store. He at once took the money to the bank. Rolfe now recalls laying the pocketbook down for a moment, fearing he would lose it. A customer engaged his attention, and the incident slipped his mind.—Philadelphia Record.

H. C. Greene writes: "There will be a dance at Kenwood Hall, 4308 Cottage Grove Avenue, December 7, given by the Spiritualistic Social Circle. Admission twenty-five cents. There will be dances for both old and young. A good time is guaranteed to all who may come, and every one will receive a most cordial welcome."

Sarah C. Scovell writes from Galena, Kansas: "Amid the many material duties of life, we have neglected many spiritual duties, but still strive to keep the run of the general spiritual work. We are doing but little in the field work, but yielded to the desire of our Joplin friends and hold a Sunday night service there. We have a good following in the general service, and a club of Ladies, the Inter-State Psychic Club, which meets every two weeks for study and demonstrations of spiritual gifts. We have Ghost Land as a lesson book, and from time to time will study each of the series given as premiums by The Progressive Thinker. Mrs. Anna Wallace leads our lesson, the first chapter of Ghost Land, next week; topic, Von Marx, the Student, and a sketch of Emma Hardinge Britten's life. We have over twenty members now, and others desire to join. My home duties and the care of an aged mother forbid very active efforts on my part, but every little helps and one good seed will find its resting place and future results as well as a thousand. We hope to secure a club of subscribers for The Progressive Thinker through the efforts of the Inter-State Club."

The Philadelphia American contains the following from Susquehanna, Pa.: "While revival meetings were being held last summer the Methodist Church at Doraville was fired by an incendiary, and it was generally believed that it was the work of whitecaps. The pastor had received anonymous letters warning him that the building would go up in smoke. Allie Mosher, 19 years old, a farm hand, of Colesville, who recently became converted before a congregation at East Windsor, on Sunday evening confessed that he burned the church. He said the deed so preyed on his mind that he could stand it no longer. He says the devil told him to burn the church."

Mrs. Addie E. Wood writes from Oakland, Cal.: "The Progressive Thinker comes every Friday, worth its weight in gold, but never a word from Oakland. We wish your readers to know that our people are in line with progress, having many thoroughly good Spiritualists ready for every good word and work. We have three societies, not large, but loyal, each filling a niche that the others could not reach. Mrs. R. S. Lillie has been with the Oakland Psychical Society as its speaker for more than two years, and we think the last address better than any other. We have Mrs. Annie L. Gillespie with us occasionally, and do not need tell her eastern friends that to know her is to love her. By the way, San Francisco and friends from Oakland gave her a house-warming on her return from the eastern camps and were entertained with refreshments, music and speaking, all of a high order. We have many grand mediums in our city always ready to give the loving words from the spirit friends."

A story of hypnotism, wielded by Peter Hanrahan, 16 years old, to induce smaller boys to steal for him, was told to Justice Sabath in the Maxwell street police court yesterday. Because the prisoner's mother had just died the justice continued the case indefinitely, during the good behavior of the boy. Ernest Zazciek, 14 years old, 1539 West Twenty-second street, told the court about the peculiar influence exerted by Hanrahan over him. "Whenever I would meet Peter he would look into my eyes," explained Ernest. "Then he would tell me to do things and I could not help but do what he said. One day he told me to rob my father. I tried to hide, but I felt so queer that I had to hurry to my home and I stole $20. I gave the money to Peter. Another time he made me steal $10 more." Mrs. Adelia Skarpenski, 1538 West Twenty-second street, was another complainant. Her 5-year-old-son Felix is unable to speak or understand a word of English, having been born in Poland. However, she says, the Hanrahan boy had no difficulty in controlling the mind of her child. According to the boy's own story he was induced to enter his home and steal $40 which he turned over to Peter. The little one immediately identified Hanrahan.—Chicago Chronicle.

Dr. Pearson writes from Ponca City, O. T.: "Dr. Louis Schlesinger is here, plowing deep furrows on Oklohoma's materialistic planes (plains); we are sowing the seed (knowledge) of immortality, hoping that in the future the spiritual granaries of Oklahoma may bulge out filled with spiritual blessings, in the same proportion as the physical granaries are bulging out, filled with the ripened fruits of the 'land of the fair Gods.'"

The Chicago Chronicle has the following from Mattoon, Ill.: "Hypnotized into wedding Jackson L. Hill, whom she did not love, Lucy M. Bush of this city was deserted three days after the wedding. She has been unable to find any traces of her husband. Miss Bush is 20 years old. She met Hill four months ago, when he was a brakeman on the Peoria, Decatur and Evansville railway here. He paid her attentions and when he went to Peoria to work for the Chicago and Alton, they corresponded. Lately he had a run between Chicago and Detroit, Mich., on the Wabash. October 28 Hill came to Mattoon on a visit. He asked Miss Bush to marry him. She refused, as she says she did not love him. Two days later they went driving and she affirms by the use of mesmeric passes she was hypnotized and they drove to Charleston and were married by Dr. O'Neal at the Methodist Episcopal parsonage. They returned home. Three days later he deserted her."

"Thought transference, is too common to go unstudied. An English mother, the wife of a respectable physician, dreamed that her son, then serving in the Crimea, had been shot in the foot. Some weeks later an officer returned home and informed the mother that her boy had been shot in the right foot. "You mistake," said she "it was the left foot." It developed that the woman was right and the officer wrong, although the knowledge of the mother came absolutely from a dream. History and experience are full of similar incidents which cannot all be put down to chance. It is not impossible that two minds are sometimes so mutually attuned that one acts as a sender and the other as a receiver, thus realizing the phenomena of the telephone.

When writing for this paper use a pen or typewriter.

The Daily Standard of Brooklyn, N. Y., says: "Rev. Henry Dorn, formerly Brooklyn, had conveyed to him the title of pastor of the First Church of Spiritual Progression of Newark, N. J., when that house of worship was dedicated last Sunday evening. The ceremony of conveyance was performed in an ordination address delivered by Mrs. Cutler of Philadelphia, a well known Spiritualist, and who afterward gave a number of tests demonstrating spirit return. John Morey, of New York, another medium, also gave a message, which is said to have been acknowledged. The new Spiritualist pastor in his response to Mrs. Cutler's address asked for the aid and support of his associates and prayed for the guidance of the spirit world that he may be worthy of the great and responsible office with which he is now clothed. He was presented with a certificate bearing the corporate seal of the association, signed by its officers, as demanded by the laws of the state of New York. Before giving an exhibition of his spiritualistic powers, Mr. Morey made an eloquent address on the subject of Spiritualism and closed his speech with a poem appropriate to the occasion from the facile pen of Ella Wheeler Wilcox."

Prof. Lockwood's great book, "The Continuity of Life a Cosmic Truth," now in the hands of the printers, O'Leary & Co., 109 S. Jefferson street, has been delayed on account of the severe attack of hay-fever on Mr. Lockwood during September, which made it impossible for him to carefully review and arrange the vast amount of scientific data which he will embody in this work. It is now in progress and will be out as soon as a scientific treatise of this kind can be published. All patrons of the book will receive their copy in due time.

Lyman C. Howe writes: "Before I closed my work in Norwich, the president, Mr Bogue, informed me that at their last board meeting, the expression was unanimous to give me another engagement for the fall of 1902. I had not asked for it, and I take this action as an evidence that they were not displeased with my work. There is a prospect now that I shall soon begin direct work on the History of Modern Spiritualism, and I am already at work collecting data, of which more soon. On Monday, Nov. 25, I left the pleasant home of the Spaldings, and at noon landed at Mount Vernon, where I am visiting Milton Rathbun and family, at 18 Summit avenue. He is the man who two years ago was famous for the 28-day-fast, while he kept at his business in daily regularity. Mrs. Rathbun is a writer and speaker for Spiritualism as well as an active worker in the Woman's Cause, and several other educational and humanitarian associations. The youngest son, Charles, is still at Harvard, but will graduate in a year or so. Frank is at home now. They are an interesting and typical family. Culture, refinement, spirituality and loyalty to truth pervade the household. Books, magazines and papers in rich variety abound. One can absorb the literary life from the air, and feel the spiritual glow in all that appeals to the impressible consciousness. I expect to stop a day or two in Albany, and Troy en route home. After December 10, I am free to answer calls for lectures, funerals, etc. Letters and telegrams sent to 170 Liberty street, Fredonia, N. Y., will be likely to find me."

Mr. and Mrs. E. W. Sprague were at Findlay, Ohio, December 1, 2, and 3.

J. Jay Watson writes from New Brighton, Staten Island, N. Y.: "I gave a musical at this retreat today to over 500 old sailors, and a taste of the tones of the Ole Bull Cremona seemed to give the most unbounded joy to the dear old 'salts,' who laughed, cried and would have danced if the old 'sea legs' had been in their pristine condition. Music is truly a great medicine for tired souls. The last of the May Pepper lectures and tests took place at 1254 Bedford avenue, Brooklyn, yesterday afternoon. Judge Abram Dailey presided. The storm did not prevent a big attendance. Mrs. Pepper is certainly a wonder. The dear old Cremona joined in."

M. Robinson writes "The Charity Band of Willing Willing will give a Coffee Klatch and musical, followed by dancing, Thursday evening, December 12, at Crosby's hall, 423 Classon avenue, Brooklyn, N Y. Proceeds for the benefit of their Christmas tree for unfortunate children. Admission twenty-five cents; coffee included. The tree will be given on the afternoon of December 24, at Single Tax hall, 1101 Bedford avenue. Anyone wishing to assist us in making little hearts glad, may bring their donation of dolls and toys, also any article of new or cast-off clothing, at time and place mentioned above."

E. W. Sprague and wife, missionaries for the N. S. A., are free to make camp-meeting engagements for the season of 1902. They are platform test mediums and will follow their lectures with messages and tests. Address Rochester, Ind. Home address, 618 Newland, avenue, Jamestown, N. Y.

Dr. J. O. M. Hewitt has returned from Indianapolis, Ind., where he has been filling a very satisfactory and successful engagement during the month of November, with the First Spiritualist Church of that city, drawing crowded houses and creating a deep and general interest in the minds of church people and the public, as well as Spiritualists. He is now at his home, 498 W. Madison street, Chicago, where he may be addressed for funerals and other spiritual services, or for extended engagements with Spiritualist societies. Men of his ability should be kept constantly employed in the work of expounding and building up Spiritualism.

L. L. Robbins writes: "Should it be my fortune to invent or discover aught of benefit to man, I will not turn it to pecuniary profit, but never perform sufficient manual labor to supply my physical wants."

C. W. Stewart is now located at Rome, Kansas, where he can be addressed for engagements to lecture.

E. J. Bowtell has open dates for camp-meetings in 1902. August 17 engaged at Niantic, Ct. Address Box 82, Olneyville, R. I.

Miss Mattie Woodbury writes that she has been at work in Bay City, Mich., for a month. She goes to Saginaw, Chesaning and other points near. She finds The Progressive Thinker the favorite of all the spiritual papers.

J. M. White writes: "For a short time I will be at 614 W. 4th street, Ottumwa, Ia., and those desiring any work in lectures or tests will receive prompt answers by writing me. Engagements in either Iowa or Illinois acceptable. I expect to remain here until December 10."

Dr. W. O. Knowles writes from Grand Rapids, Mich.: "Rev. D. A. Herrick, of Alliance, Ohio, has just closed a month's engagement with our society, and we can assure the readers of your paper that they will make no mistake in securing his services. His lectures were fine and messages all recognized, with full names and dates of those coming from the unseen. Our audiences grew at every lecture, and we were sorry to part with him on last evening's lecture. He will serve our society again for the month of February, 1902. I have two open dates in December, the 8th and the 22nd, for lectures and messages. Terms liberal. Address me at 247 Coadé avenue, Grand Rapids, Mich."

Accept the Challenge.

The Fort Smith Times has the following:

"We, the undersigned, do hereby accept the challenge of Evangelist S. M. Martin. As he stated in his Friday night discourse that we were 'frauds and liars,' to prove to the public that we can, and stand ready at any and all times, to carry out every particle of our 'standing advertisement,' we are ready to undergo the following test, under the following 'conditions':

First, the said S. M. Martin to place in the hands of the editors of the Daily Times and News Record the sum of $50; the said editors will then select four reputable citizens of Fort Smith, whose word under oath will be accepted by every man, woman and child in Fort Smith, as the truth.

"These four gentlemen shall then meet us at our office and proceed to hide, or bury, within the city limits, the said $50, under the following conditions: To prevent any possibility of confederacy or collusion, there shall be one slip of blank paper placed in the hands of each of the committee and on these slips shall be written the figures 1, 2, 3, 4, then the slips shall be put in a hat, shaken up and one slip drawn out, the person drawing the number from the hat will select the place to bury the 'treasure.' One member of the committee shall remain with us to see that we hold no communication with any one during the progress of the test, the remaining members of the committee shall then proceed to 'hide the treasure,' which shall be secreted in a clean and accessible place. If we fail to find the hidden 'treasure' within ninety minutes from the time we leave the house then Evangelist Martin will be sustained in his challenge made Friday night; if we find the 'treasure' within the specified time, and under the conditions as specified above, then we shall prove to the public that there is truth in the 'spiritual gifts' as mentioned in I. Corinthians, 12:1-11.

"This $50, if we find it, is to go to the Orphans' Home for charity. Our conditions are as fair as man can make them. As we were personally attacked, we have the right to name the conditions. THE CALEFS."

"The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady in the land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price $1. For sale at this office.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

"MEDICAL MURDER."

Join the National Liberal League.

Reading Mr. Hudson Tuttle's "Medical Murder" (No. 626), depicting the legal right of the privileged medical fraternity to slay the innocents, "licensed by the state," he says: "formed into the most despotic trust that exists;" "support each other against all charges of malpractice."

Why do not you Spiritualists put a stop to "medical murder?" Not numerous enough? Then, why not join our Liberal League? Get all the help you can to gain your rights as healers. "In union there is strength." This is what the doctors discovered years ago, and now they have a "despotic trust." Let us unite to secure "justice for all, privileges for none." This is the purpose of the National Liberal League, organized six weeks ago. I wrote a short letter two weeks ago, which was published in The Progressive Thinker. Perhaps I forgot to invite Spiritualists to join, for I received not one member from that letter.

Perhaps Spiritualists would rather submit to the "tortures of the damned," as Mr. Tuttle forcibly describes the wrongs suffered at the hands of the doctors, than unite with Materialists in keeping church and state separate; securing taxation of church property, etc. As Abraham Lincoln used to say, "For people that like such things I think this is about what they would like!"

I would be glad to receive the names of one hundred Spiritualists within one week as charter members of the National Liberal League. If you do not wish to pay the annual dues of one dollar now, do so when most convenient. Join, and let us help you gain your rights in this world. We are not exclusive, and hope you are not close-communion. Let us unite to obtain justice on earth.

Help us. We will help you—whether there are angels or not. If there are, you will have the joke on us, and we'll join with you in the laugh—at our expense. In the meantime join the National Liberal League, and make each other happier on earth. It is growing rapidly. It is bound to grow whether you join or not; but it will grow better, and so will you, if you unite with us. Send in your names, please, to my address. W. F. JAMIESON,
Secretary N. L. L.
1716 Western avenue, Cincinnati, Ohio.

Missionary Mass Meeting at Jackson, Mich.

The Spiritualists of Jackson and vicinity have had a most refreshing season by the visit of the president of our state association and his wife, Mr. and Mrs. E. E. Carpenter, accompanied by Mrs. N. S. Baade, of Detroit, and Mrs. A. L. Coffman, of Grand Rapids. Meetings were held in the Odd Fellows Hall on Saturday evening and Sunday afternoon and evening, and were a great success, both as regards numbers present and the interest and enthusiasm manifested. On Sunday evening half an hour before commencement there was not standing-room in the hall, and many were unable to obtain admittance. The lectures were up-to-date in presentation of the spiritual philosophy in its highest and widest application to the needs of humanity, and were well received by an appreciative and attentive audience. But the messages and descriptions of the spirit friends present called out the sympathy and enthusiasm of the audience.

Mrs. Coffman, Mrs. Baade and Mrs. Carpenter are all well known platform test mediums, and were assisted by Mrs. Jackson, of Chicago, and Mrs. Burland, of Muskegon. Nearly all were recognized, most recipients being complete strangers to the mediums.

Mr. E. E. Carpenter, president of the state association, gave an address on the cause throughout the state, stating the progress that was being made, and how the missionary work was helping to build up old societies and organize new ones all over the state. Mr. Carpenter and his wife are spending the month of November in missionary work without remuneration, and have large audiences wherever they go. On this occasion people came 15 to 20 miles, and in Mr. Cornwell's case, 45 miles to greet Mr. and Mrs. Carpenter, who brought joy and comfort to him four years ago when his daughter passed to spirit life. Arrangements are in progress to have other good speakers and test mediums visit Jackson and carry on the good work. The outlook is encouraging.

We have had practical demonstrations of the value of messages and descriptions along with lectures on the public platform. Seven months ago Mr. Harrison D. Barrett and Mr. B. F. Austin spoke two nights in the Unitarian church, the largest audience being 70. Mr. Barrett spoke against platform messages. There was no enthusiasm. At this time, with good test mediums, the hall was filled to overflowing by large and appreciative audiences.

Jackson, Mich. A. W.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.



BULLETIN

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It explains to you the power by which you may cause yourself and others of all diseases and bad habits without the aid of drugs or medicines. It tells of a secret, instantaneous method by which you may produce a state of insensibility to pain in any part of the body, so that the teeth may be extracted and surgical operations performed without the use of cocaine, ether or anaesthetics of any kind. It gives you the power to induce sleep in yourself or others at any time of the day or night you may desire. It enables you to develop your mental faculties, improve your memory, eradicate disagreeable tempers and habits in children, and to develop within yourself a marvelous magnetic will power so strong and so subtle as to make you practically irresistible. It will give you a force of character of which you have little dreamed, and will truly make you a leader of men. No matter how strong this description may seem, it is not one-half as strong as the marvelous power explained in this wonderful work.

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The following extracts from a few of the letters received from some of the people who have read the book give an idea of its unusual character and great value:

Mrs. Mary Milner, 312 D street, Pueblo, Colo., in a recent letter says: "I was so sick and worried I could not eat or sleep. I wrote you for your free book. I used the methods on myself with wonderful success. To-day I am perfectly well. I would not part with the information you gave me for any money."

Mr. T. L. Lindenstruth, 30 East South street, Wilkesbarre, Pa., says: "Your work on personal magnetism is a fortune to any one starting in life. It is absolutely sure to bring success."

A. J. McGinnis, 60 Ohio street, Allegheny, Pa., says: "When I wrote for your book I was laboring by the day. Now I am managing a business. This is certainly the best proof that could be offered of its great value. I advise every man who wishes to succeed in life to get a copy at once."

G. S. Lincoln, M. D., 101 Crutchfield street, Dallas, Texas, writes: "Your methods of personal influence are marvelous. I have used them on my patients with wonderful results. They cure diseases when medicine and everything else fail."

S. R. Kink, M. D., Gilliam, Ind., writes: "You have sent me the most remarkable book I have truly ever read. By the methods explained in your work headache, backache, rheumatism and other diseases of long standing disappear like magic. Your instruction in personal magnetism is simply grand. It gives one a power and an influence over others which I did not dream it was possible for the average man to acquire. Your book is worth more than gold to any one starting in life. Its value cannot be estimated. My only regret is that it was not in my hands when I was a young man."

The New York Institute of Science has undertaken the free distribution of the book referred to. Big roller presses are running day and night to supply the demand until the $10,000 worth of books are distributed free. On account of the great expense incurred in preparing and printing this book only those are requested to write for free copies who are especially interested and really and truly desire to achieve greater success, obtain more happiness, or in some way better their condition in life. Please do not write through mere curiosity, as the free edition is limited. If you want a book, write to-day, as the copies are going very fast. Never before in the history of the publishing business has there been such a great demand for any book as to-day exists for "The Philosophy of Personal Influence."

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

ASPHODEL BLOOMS.

I am now able to inform the subscribers to this long-delayed book of poems, that it will be ready by December 25. It will be beautifully bound, with six full-page, half-tone illustrations, and an elegant gift book for the holidays. The price is $1 postpaid; 75 cents to subscribers. The original announcement, that to subscribers it would be sent, with Mediumship and Its Laws, for $1 postpaid, holds good for all orders sent before December 1. I wish further to thank the numerous friends whose aid so generously given, has enabled me to publish the several works by the subscription plan, and yet more grateful am I for the fraternal words of cheer they have so freely given. It is impossible for me to write a personal response to all, but I assure them that it is not for want of desire to do so.

J. R. Powers: Q. What is the condition of Czolgosz?

A. When the question came, What as to the condition of President McKinley? this one immediately suggested itself, but was put aside until many correspondents repeated it. I asked a spirit friend if he could find that individual and by any means bring him in communication. Several days passed before I received a reply, which was that the messenger had succeeded in his errand so far as finding the one sought, but had not attempted to bring him to me. "What use?" was the reply. "What use? I found him with a large concourse of those kindred in thought. All those who have sacrificed themselves as he believes he has for the cause of liberty; mistaken, blinded, ignorant or inflamed by passions while on earth, they have not changed. They praise each other for the bloody deeds which sent them from earth; they boast of their crimes, and are a central station sending out and receiving messages from those like them on earth life. Really I have not power to go closely into their sphere, yet I approached the one you asked for. I knew him because of the attention paid him by the others, who were inflamed by the influences he brought from earth life, reviving their hatred, regrets and desires. I accosted him and starting up as one awakening from a dream, he said proudly:

"'Yes, I did it. I never denied it. I struck the tyrant down. They could not wring regret or a tear from me, not if they had torn me to tatters. They could not make me betray my comrades; my brothers and sisters. No! no! And then they would rob me of publicity. I wanted the deed told to the world—not for me—not for me—but for a lesson to others. The government is corrupt—d—n the government! All governments are corrupt—all governments! Rulers are the governments—all are tyrants. Kill them all—keep at it till no one dares to rule; then the people will be let alone. Anarchy is full liberty. The anarchist, true, is not afraid of destroying any and all rulers and governments. Some of them denied me out of fear; they said I was a common murderer—at heart they 'all honor me. Not one but would cry bravo, if they dared. Anarchy means destruction of all rulers, all governments, good as well as bad, for the better a government, the worse and more need of being dynamited. The people will bear with a good government—they will not with a bad.

"'It makes me sick to hear of anarchists turning milk-sops and crying out that they believe in peace and law, when our great teachers do not believe in law. Does Emma Goldman teach obedience to law, either of God or man? Every crime comes from cursed laws. Blast the laws and those who made them. I am free now—can speak my mind, nor are the anarchists who are now howling about me as a murderer doing wrong. They are lying because it is best to lie. A lie is better than the truth if it does what the truth won't. A lie may save them and give them a chance to strike home. The governments if they want to exist, must not let an anarchist live. It is deaths or death; anyone can live.

"'Repent! Yes, that I had not a thousand lives to give every one in like manner. Oh, they would rob me of publicity, and their cursed attempt to do so made my deed a thousand times more public. Others will come. My example will not be left unfollowed. Others will come as fearless of consequences as I. There are not only a few, there are thousands to come, and when one of these receives the ballot to do and dare, he will go to his work as the bullet from the gun. He will go. God? Well he did not prevent me in my purpose. If there be a God, I was a chosen instrument for his will. If there be a God, what he wanted done was done, and see! I came to my own—I am to my reward." He laughed bitterly—jeeringly.

"'They destroyed my body, for they would obliterate me. They did not touch me! I am in the minds of all men. A thousand mothers will rear children from that hour like me. They will grow to men to do as I would do.'"

Then the messenger continued: "That last random sentence, 'A thousand mothers will rear children from that hour like me,' contains a terrific prophecy and little-observed truth. At the time of the execution it was exploited in all the newspapers in horrible details, and the thought atmosphere of the world pulsated to the dreadful savagery of legal murder. Many a prospective mother was in the sensitive condition to receive for her unborn child the thought vibrations, and have its nature changed by the psychic food thus supplied. There will be a generation of anarchists, men and women who despise legal restraint, and order; impulsive; ready to rebel, and take things in their own hands. Let it be known that individual or nation cannot be cruel, cannot for a moment yield love for hate, without receiving cruelty, and tenfold hatred—and yet more, that to kill the criminal does not remove him, or prevent him carrying out his desires. Could you come into the sphere of this society of anarchists, you would have this burned into your soul. They are watchful for obedient subjects. They organize strong men who by inflamed speech awaken the most desperate purposes. With this influence some weaker member is hypnotized and sent on his dreadful errand, not knowing, nor caring for the consequences.

"Yet more than this direct method, this Jesuit power—all things to all men—the cause justifying the means—works through impressible writers and editors, to degrade public officers, obstruct the government, and awaken by every means in its power disaffection and resistance. It inflames the working classes against capital, it influences capital to rob labor, for the purpose of holding it up to execration. It is the most dangerous foe to the welfare of this country which has ever confronted it."

Subscriber: Q. Who was Pascal Beverly Randolph?

A. He was one of the most erratic and wonderful of that group which may be designated as Cagliastros of mankind. Although scarcely fifty years of age when he yielded to the depression of adversity, and feeling that the world had no place for him, cut the cord which bound him to it, he had traveled over nearly the whole globe, studied the mystic lore of the East, and written a small library of books. He was born in New York City in 1825, and passed away in 1875. His strange temperament, his erratic flights, his intensity is accounted for by heredity. His mother was a native of Vermont, but mingled French, Indian, English, German and Madagascar blood, which was revealed in his physiognomy. He began life an orphan, begged bread from door to door; was a newsboy and sailor, had little schooling, was self-taught. This composite origin, and want of training accounts for his erratic character, and the wildness of the fancies in which he indulged.

His voluminous writings entertain the lovers of the occult, the weird and fanciful, but cannot be relied on for accuracy, or scientific demonstration. He had a rare eloquence as a speaker and elegance as a writer, qualifications which made him the more dangerous as a teacher of the many questionable doctrines he put forth.

THE USES OF ADVERSITY.

Were life but a broad smooth river
With even and measured flow,
Or a sea with tides unchanging,
That peacefully come and go
Like the swell of a sleeper's bosom
Steady and calm and slow;

Were the winds but fragrant breezes
Wafting us on our way,
Were the skies but seas of splendor
That never grow dim or gray,
We might never win the glory
Of holding a storm at bay.

Did never a tide of passion
Come with its mighty roll,
Stirring up from their caverns
The depths of a human soul,
We might never know the triumph
Of a conquering self-control.

Did we never sit in the darkness,
Straining our aching sight,
Striving to pierce the shadows
Of a dim and sorrowful night,
We might never feel the rapture
That comes with the morning light.

Sad is the mournful midnight,
In its silence black and deep,
When tears wet the sorrowful eyelids
Instead of the dews of sleep,
And the strokes of feverish pulses
Their maddening measures keep.

But out of the rayless midnight,
The day springs forth again;
A calm succeeds the tempest,
The sunshine follows rain.
Joy is the cloud of sorrow,
And pleasure is born of pain.

—Old Magazine.

ANNOUNCEMENT.

It is with pleasure we announce that now our Fall and Winter Campaign is upon us, and the greatest feast of reason of the age is certain for our readers in the great Spiritual and Agnostic debate between "Our Moses" and W. F. Jamieson. If you can't spare a dollar, send in 25 cents for thirteen weeks. You will want something interesting to read during the long winter evenings. Subscribe now.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"How Shall I Become a Medium," Fully Answered

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation."

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address HUDSON TUTTLE, Berlin Heights, Ohio.

THE BALLAD OF JUDAS ISCARIOT.

'Twas the body of Judas Iscariot
Lay in the Field of Blood;
'Twas the soul of Judas Iscariot
Beside the body stood.
Black was the earth by night,
And black was the sky;
Black, black were the broken clouds,
Though the red moon went by.

'Twas the body of Judas Iscariot
Strangled and dead lay there;
'Twas the soul of Judas Iscariot
Looked on it in despair.
The breath of the World came and went
Like a sick man's in rest;
Drop by drop on the World's eyes
The dews fell cool and blest.
Then the soul of Judas Iscariot
Did make a gentle moan:
"I will bury underneath the ground
My flesh and blood and bone.
I will bury deep beneath the soil,
Lest mortals look thereon,
And when the wolf and raven come
The body will be gone!
The stones of the field are sharp as steel,
And hard and cold, God wot;
And I must bear my body hence
Until I find a spot."

'Twas the soul of Judas Iscariot,
So grim and gaunt and gray,
Raised the body of Judas Iscariot
And carried it away.
And as he bare it from the field
Its touch was cold as ice,
And the ivory teeth within the jaw
Rattled aloud like dice.
As the soul of Judas Iscariot
Carried its load of pain,
The Eye of Heaven, like like a lanthorn's eye,
Opened and shut again.
Half he walked, and half he seemed
Lifted on the cold wind;
He did not turn, for chilly hands
Were pushing from behind.

The first place that he came unto
It was the open wold,
And underneath were prickly whins,
And a wind that blew so cold.
The next place that he came unto
It was a stagnant pool,
And when he threw the body in
It floated light as wool.
He drew the body on his back,
And it was dripping chill,
And the next place he came unto
Was a Cross upon a hill—
A Cross upon the windy hill,
And a cross on either side;
Three skeletons that swung thereon
Who had been crucified,
And on the middle cross-bar sat
A white Dove slumbering;
Dim it sat in the dim light,
With its head beneath its wing.
And underneath the middle Cross
A grave yawned wide and vast,
But the soul of Judas Iscariot
Shivered and glided past.
The fourth place that he came unto
It was the Brig of Dread,
And the great torrents rushing down
Were deep and swift and red.
He dared not fling the body in
For fear of faces dim,
And arms were waved in the wild water
To thrust it back to him.

'Twas the soul of Judas Iscariot
Turned from the Brig of Dread,
And the dreadful foam of the wild water
Had splashed the body red.
For days and nights he wandered on
Upon an open plain.
And the days went by like blinding mist,
And the night like rushing rain.
For days and nights he wandered on,
All through the Wood of Woe.
And the nights went by like moaning wind,
And the days like drifting snow.

'Twas the soul of Judas Iscariot
Came with a weary face—
Alone, alone, and all alone,
Alone in a lonely place.
He wandered east, he wandered west,
And heard no human sound;
For months and years, in grief and tears,
He wandered round and round;
For months and years, in grief and tears,
He walked the silent night.
Then the soul of Judas Iscariot
Perceived a far-off light—
A far-off light across the waste
As dim as dim might be,
That came and went like the lighthouse gleam
On a black night at sea.

'Twas the soul of Judas Iscariot
Crawled to the distant gleam,
And the rain came down, and the rain was blown
Against him with a scream.
For days and nights he wandered on,
Pushed on by hands behind,
And the days went by like black, black rain,
And the nights like rushing wind.

'Twas the soul of Judas Iscariot
Strange, and sad, and tall,
Stood all alone at dead of night
Before a lighted hall:
And the wold was white with snow,
And his footmarks black and damp,
And the ghost of the silvern moon arose
Holding her yellow lamp;
And the icicles were on the eaves,
And the walls were deep with white,
And the shadows of the guests within
Passed on the window light.
The shadows of the wedding guests
Did strangely come and go,
And the body of Judas Iscariot
Lay stretched along the snow;

The body of Judas Iscariot
Lay stretched along the snow.
'Twas the soul of Judas Iscariot
Ran swiftly to and fro;
To and fro, and up and down,
He ran so swiftly there,
As round and round the frozen pole
Glideth the lean white bear.

'Twas the Bridegroom sat at the table-head,
And the lights burnt bright and clear:
"Oh, who is that," the Bridegroom said,
Whose weary feet I hear?"
'Twas one looked from the lighted hall,
And answered soft and low:
"It is a wolf runs up and down,
With a black track in the snow."
The Bridegroom in his robe of white
Sat at the table-head:
"Oh, who is that who moans without?"
The blessed Bridegroom said.
'Twas one who looked from the lighted hall,
And answered fierce and low:
"'Tis the soul of Judas Iscariot,
Gliding to and fro."

'Twas the soul of Judas Iscariot
Did hush itself and stand,
And saw the Bridegroom at the door
With a light in his hand.
The Bridegroom stood in the open door,
And he was clad in white.
And far within the Lord's Supper
Was spread so broad and bright.
The Bridegroom shaded his eyes and looked,
And his face was bright to see:
"What dost thou here at the Lord's Supper,
With thy body's sins?" said he.

'Twas the soul of Judas Iscariot
Stood black, and sad, and bare:
"I have wandered many nights and days;
There is no light elsewhere."
'Twas the wedding guests cried out within,
And their eyes were fierce and bright:
"Scourge the soul of Judas Iscariot
Away into the night!"
The Bridegroom stood in the open door,
And he waved hands still and slow,
And the third time that he waved his hands
The air was thick with snow;
And of every flake of falling snow,
Before it touched the ground,
There came a dove, and a thousand doves
Made sweet sound.

'Twas the body of Judas Iscariot
Floated away full fleet,
And the wings of the doves that bare it off
Were like its winding-sheet.
'Twas the Bridegroom stood at the open door,
And beckoned, smiling sweet;
'Twas the soul of Judas Iscariot
Stole in, and fell at his feet.

"The Holy Supper is spread within,
And the many candles shine,
And I have waited long for thee
Before I poured the wine!"
The supper-wine is poured at last,
The lights burn bright and fair,
Iscariot washes the Bridegroom's feet,
And dries them with his hair.

—Robert Buchanan.

Asphodel Blooms and Other Offerings.

The many friends of Mrs. Emma Rood Tuttle will be pleased to learn that a new volume of her poems has been compiled and published, under the title of Asphodel Blooms and Other Offerings.

It is in the nature of Spiritualism to be poetic; all the great poets that have graced the literature of the world, no matter what their country, race or religion, have been Spiritualistic, and in some cases avowed believers in Spiritualism.

Mrs. Tuttle's poems are imbued with the aroma of Spiritualism, even when not ostensibly devoted to that purpose.

Readers of the Spiritual press, who have become familiar with her contributions, will recognize in this volume many of her finest poetic effusions, which they will be glad to possess in this tasty and convenient form for preservation and reference.

A notable and excellent quality of Mrs. Tuttle's poems, in addition to their spiritual tone, is their fine spirit of humanitarianism, which is wholly commendable as well from an esthetic, spiritual and ethical point of view. This is not the least among the excellent features that commend the author's effusions to the high regard of Spiritualists. Her kindly humanitarian spirit does not confine its scope to the human race, but extends in rich fullness to those who cannot speak for themselves except in mute appeals and the pathetic expression of sweet, sad, pleading eyes, asking for man's kindly treatment and protection. In this respect, there are lessons in prose and verse, in this book, which will make mankind the better for learning, tending to cultivate a high and noble sentiment responsive to all humaner instincts and promptings. Mrs. Tuttle's rhymes and brief, expressive essays in this direction are worthy of all praise, and she may congratulate herself on ethically good work well done, in a field where such work is sadly needed.

The temptation is strong to select samples from Mrs. Tuttle's repertoire of verse, but we prefer that readers shall enjoy the pleasure of making their own choice.

Information concerning style and price may be found by referring to the department of Questions and Answers in this paper. U.

In the World Celestial.

"In the World Celestial," by Dr. T. A. Bland, is a most valuable contribution to the literature of Spiritualism. It reads like a beautiful romance, and skeptics will so regard it, but the author says that it is a true record of the actual and most wonderful experiences of a well-known literary man for whose veracity he personally vouches. Accepting it as true, it verifies the proverb, "truth is stranger than fiction," and the love romances of earth are tame as compared to those enjoyed in the celestial world.

The heroine of the book, Pearl, passes from earth while yet a girl, leaving her sweetheart, Paul, to mourn her as dead. Many years pass. Paul becomes a scientist and literary man, and he is an agnostic. He is then induced to investigate spirit phenomena. Pearl appears to him. He sees her and talks with her. His skepticism gives way, and his psychic powers unfold. Pearl now has him entranced by spirit scientists, and leaving his physical body he visits her in the celestial world, returning after ten days with perfect memory of all that he saw and heard in that realm of the immortals. With Pearl as his guide he visits great cities, attends grand receptions and listens to lectures, sermons and speeches by famous men of the past. After an extended tour through the heavens they visit and inspect the hells, or purgatories. His descriptions of heaven are transcendently beautiful, and those of the hells are realistic and thrilling to the last degree.

With Pearl still as his guide, he spends the tenth day in a visit to earth, as a spirit. He attends two seances, witnessing trance control and also materialization from the spirit view-point. This is very interesting.

Rev. H. W. Thomas, D. D., the world famous liberal preacher, has written a brilliant introduction to the book, in which he says, "That the beautiful story given in this book, is in substance true, the author believes, and those who have known him longest and best esteem him most for his high intellectuality, integrity and nobility of purpose."

Dr. Thomas further says: "It is not unreasonable to believe, and not unscriptural to say, that those in spirit life minister to those yet in the body. There should in thought and feeling be no great separation, no impenetrable wall, between the living and the dead, or those who have passed through death to the life beyond. The venerable and learned Dr. Nash, of the Methodist church, told me twenty-five years ago that the time was not distant when it would be no more strange for people to say they had met persons from the other world, than that they had seen some one return from a journey to Europe and Asia."

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SPIRIT LIFE, NOW.

There Is Work to Do In Heaven and On Earth.

Dear Brothers and Sisters in Earth Life:—So many of you have written to my medium, asking that I should write to you again through the columns of the ever Progressive Thinker, that with the kind consent of its genial editor, I will do so, for there is much thought in my mind that I would like to pass on for your kindly consideration.

We are here in this life, both material and spiritual, to help one another, and I wish to do my share of the work. This is all the same world, and there are two firmaments. One is called heaven, and the other earth. There is material matter and spiritual matter. The spiritual develops out of the material, and is in fact refined matter. The spirit properly developed in earth life, at transition ascends to heaven, where none can enter but those who are worthy. But God's judgment is not like mankind's, there is mercy in it for all.

"How sad it would be, if when thou didst call,
All hopeless and unforgiven,
The angel that stands at the beautiful gate,
Should answer, no room in heaven."

There is room in heaven for all, but many are earth-bound spirits. Their name is legion, and when we say the children of earth, we mean all classes of earth spirits, visible and invisible to the material eyes. In heaven we find a counterpart of earth-life on a spiritual plane, where Good reigns supreme. God is good and good is God; all good is God, and God is represented in many exalted personages, whose aid you can obtain by asking for it. 'Seek, and ye shall find." It is beautiful to be at home with God. Let every one of my brothers and sisters travel in that direction and aid their fellow travelers all they can. Help others, is the magic key that opens the door of heaven. Help your fellow-mortals both materially and spiritually, and above all, help your earth-bound spirit brothers and sisters to discard their love for evil, and ascend to heaven, where no evil can enter. No drunkard in the flesh or in the spirit can enter the kingdom of heaven. No murderer, no thief and no liar; all these and kindred evils will have been overcome and outgrown by the spirit who can ascend and enter heaven.

But there is a second death—the annihilation of the sin-stricken, diseased spirit, who cannot be healed. But many can be saved by the united effort of spirits from heaven, and mortals in earth life, and that is the work in which we are engaged.

We would advise our brother and sis-Spiritualists to stop being guided by messages from earth-bound spirits, in the flesh or out of it, for their spiritual development, but seek the highest good, in soul aspirations for the truth, and in the silence by the mighty power of good thou shalt be saved.

We labor for the universal brotherhood of mankind, tugging at the weed of selfishness, hoping to pull it out roots and all, and casting it aside, to die a natural death for the want of nourishment. Earth is a large garden, in which are many weeds. All humanity are the gardeners, and each one should be an industrious worker, pulling out the weeds and cultivating the good plants so that you may have a beautiful garden in which to live and grow.

Intemperance not only in drinking intoxicating liquors, but in gluttonous eating, in dress, and house decorations also, is among the greatest evils humanity has to contend with. I would work now, not for total abstinence, but for temperance in all things. I have recently made the acquaintance of a spirit, loving, refined, cultivated, named Martha Abbott (she requested me to give her name), who was earth-bound, because of her ardent love for her husband, who is in the material form. Hers, as she now realizes it, was a selfish love, and it retarded both her own and her husband's spiritual advancement. Possessing all other requisites, there was only one thing that prevented her from ascending to heaven, and that was her strong attachment to her husband and his environments, and although repeatedly urged by loving kindred to go with them, her unfailing answer was, "No, I do not care to go until Henry can go with me." But I am happy to say that now her vision is enlarged. She has received the quickening of the spirit that she lacked, and her soul is in a glow with ardent desires to be in the work, and already she has been instrumental in releasing many earth-bound spirits and guided them home to heaven. And I have reason to believe that her husband realizes her advancement, and his spirit is uplifted by it, and I hope, if he reads this message, that he will acknowledge it, and thereby render good assitance to a noble cause.

To the sister in Paris, France, who so kindly said she wished I would write again through these columns, as she found my words helpful, I will say that she has attracted a band of spirit workers to her who will aid her in freeing those who are near and dear to her, from the influence of mischief-loving, earth-bound spirits, who are not intentionally wicked or malicious, but they love to have a jolly time, and are attracted to the young whom they inspire to act as they would not if it were not for the unseen influences around them.

We hope to be able to change these conditions and render your position more pleasant and much happier.

To the dear sister at Jerseyville, Ill., Maria F——, and Sister A. L. H., of Henryville, Ind., Brother Dorman, of Caldwell, Idaho, and many others, you see I bear you all in mind, and that to bless, for every good thought we have for each other is a blessing and aids us on our journey of life. No one ever gets so high that they do not need the blessing of good thoughts. So dear brothers and sisters in earth life and everywhere, help me by sending me good thoughts, and I will do the same by you.

Now I wish to organize a Frances E. Willard circle, and all you who wish to join it please send your names and addresses to our medium and we will correspond further about it, but I warn you in the beginning that if you join my circle I have work for you to do, and plenty of it, but it will mostly be of a mental order and will not interfere with your material duties in the least. Now, with much love, I am,

Your sister,
FRANCES E. WILLARD.

Elsie Hornbeck, Medium.

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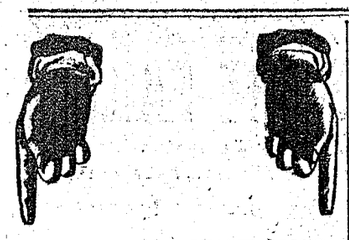
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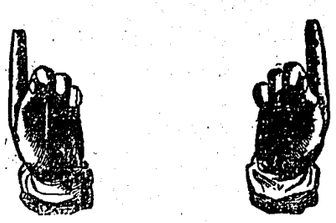
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John King, M. D., the great writer and authority on Chronic Disease, says that a chronist is one who cures chronic disease. This being the case, then Dr. Watkins is certainly a chronist, because he CURES chronic disease. Does not doctor, mend or patch up, but cures. Do you desire to be cured? Let us reason together. You have been suffering for years trying this "doctor" and that "physician," and in spite of strong, drastic drugs given to you in toxic doses, you still live. Well this fact should teach you that nature is stronger than disease. This being the case, now don't you think if some one who has been a closer student of nature than you have, should teach you what nature wants you to do to get well, that it would help you to recover your health. And then again, if you should place yourself in the hands of a chronist who uses only nature's remedies and laws to cure disease, don't you think you would have a better chance to get well? Let us see what Dr. Watkins says about nature being the real physician. Let us see what a Chronist who cures chronic disease says. Remember, kind friend, these words are the words of a regular graduate of medicine, but who was never guilty of trying to make nature obey the medical books and the opinions of medical men, but are the words of one who is now only a Student of Nature.

In reality, we can cure nothing; we can only remove the offending cause while nature performs a cure, and, therefore, lay it down as a fundamental maxim in medicine, that all the physician can do is to act as a servant or handmaid to nature.

The author of the "Medical Sketches," remarks in relation to this subject: "The ancients not only observed the effects of that instinct by which brutes are directed to certain plants for relief when they are unwell, and then applied them to the complaints of men, but they also attended with diligence to the manner in which nature, when left entirely to herself, relieved or threw off diseases. They perceived that certain disorders were carried of by spontaneous vomitings, others by looseness, and others by augmented perspiration; and having thus learned how diseases were cured by nature, whenever her powers seemed too weak and tardy, then and then only, they ventured to assist her by art.

"Here it is worthy of observation that although that sensation or instinct by which some animals are prompted to select particular vegetables for the removal of disorders, is not given in so strong or particular a degree to man, yet nature often directs him also, though in a more general way, to the best method of relieving his complaints. In fevers, the patient generally has a desire for cooling, light accescent drinks, and dislikes those which are of a heavier and more heating nature; he covets juicy, ripe fruit of various kinds, and nauseates animal food; a free stream of air, and a spacious, cool bed-chamber are equally salutary and agreeable to him, while confined air and a small, heated room are pernicious and oppressive. In those instances, what the sick person shows an aversion to, has a tendency to promote the disease; and what he relishes, has an effect in abating its violence.

"Other instances of the same kind might be enumerated; I will confine myself to one which I have frequently had occasion to observe:

"Toward the end of very bad putrid fevers, when the patient, exhausted by the violence and length of the disease, lay constantly on his back, had continual startings in the tendons of the wrists; his lips and teeth being covered with a black crust; his tongue trembling, and with difficulty held out; the pulse weak and quick; in this deplorable condition, when the patient seemed insensible to everything else, he rejected, with every mark of aversion that was in his power, medicines of every kind; but upon his lips and tongue being moistened with wine, he sucked it in greedily, and was soon cured." This doctrine is further exemplified by the writings of Dr. Hillary, who states in his secret of curing diseases, by adopting a better system, that, "by accurately observing all the motions, endeavors, and indications of nature to carry off and cure disease—and by observing by what critical evacuations she does at last cast off the morbid matter which caused them, and so restores health—we may, by the same method of reasoning, know both the methods and the means we should use to assist nature in producing those salutary effects. If we avoid all hypothetical reasoning, and by thus observing, following, and assisting nature, agreeably to her indications, our practice will always be more satisfactory and successful.

"The human body is so wisely and wonderfully formed, that whenever any noxious matter is got into it that would be injurious or destructive, we may observe that it always so irritates, stimulates, and offends nature, that she always exerts her power, or the vis vitae, to throw it off. And she acts with great regularity, order and uniformity in her endeavors to expel the offending matter out the body; and by carrying of the disease, restores health and preserves life.

"And thus, by observing, investigating, and truly knowing the diseases and their causes, and justly reasoning therefrom, we shall know when to assist nature according to her indications; and in this is contained the chief part of medical knowledge, and the true scientific part of medical art. And when we shall thus have learned nature, by observing her laws and indications, we may reasonably hope to render the theory and practice of physic beneficial to mankind." Try our method. Send age, sex and leading symptom. DR. C. E. WATKINS.
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LAKE HELEN CAMP.

Third and Fourth Excursions to Florida.

The boom at Lake Helen has begun. A number of people have already arrived at this genial winter home. One-half of the first floor of the Apartment House has been engaged.

Corresponding Secretary, Mrs. J. D. Palmer, is busy answering many letters of inquiry about the coming meeting. Mr. and Mrs. Palmer have arrived at Lake Helen, and all letters to the corresponding secretary should be addressed there.

Mr. and Mrs. Lee Morse have opened the hotel dining-rooms and are catering for the arriving guests.

Mrs. Mary Northup resumes again the management of the rest of the hotel. The Morse and Northup combination assures a good home for the guests.

Mrs. Thompson has settled down for the winter in the Budington cottage, and expects her friend from Cincinnati, Mrs. Eva Glenn Keck, to join her early in December.

The Lly Dale party have arrived, including beside those above mentioned, Mrs. Sage and Mrs. Coburn.

A. A. Butler, of Ohio, with a party, will go to Lake Helen early in December.

There is much inquiry to know if Mrs. J. Clegg Wright will accompany her husband to Lake Helen this winter. The campers will be delighted to give them a hearty welcome and a housewarming when they are settled in his unique cottage.

Mrs. Dr. Brigham, of Fitchburg, will go by rail early in December.

H. M. Clark has gone and will assist Mrs. Brigham in renting rooms in Brigham Hall.

President Bond and wife expect to go to Lake Helen the first week in December.

C. D. Mathewson, of Vermont, and C. Hagen, of New York, sailed for Lake Helen, November 29.

The speakers engaged for the season thus far are J. Clegg Wright, Carrie E. S. Twing and W. F. Peck. Nellie C. Mosier is engaged as platform test medium. Other speakers and mediums may be announced later. The meeting begins February 2 and closes March 16.

Mrs. Twing has recovered from her late illness and is filling her engagements.

Those coming to camp should notify A. M. Spencer, Lake Helen, Fla., and he will meet them at the station, to convey them and baggage to the camp.

Mr. and Mrs. J. D. White have opened their cottage. Mr. White's health is about the same as it was last spring.

Mrs. Still, of Boston, is stopping with Mrs. Philbrook.

Mrs. Hall is in the Apartment House.

Mrs. Francis' new home is very cozy.

Several hotel guests have arrived.

There was a white frost, Nov. 16, but no serious damage resulted.

The orange crop is beginning to move.

Mrs. Myers was lately called to Tennessee by the illness and transtion of her brother-in-law, Mr. Bosworth, who was a resident of the camp three years ago.

Mrs. Stevens and niece are dwelling in the Stevens cottage.

The addition to the Webster Hotel will not be ready for guests this season.

Mr. and Mrs. Bedell have returned, bringing a niece.

Dr. O. B. Webster's child has recovered from her late illness.

Those who go by rail from the Middle West, should write for discount rates to W. C. Rinearson, Gen. Pass. Agent Queen & Crescent Route, Cincinnati, O.

Buy all your tickets via Florida East Coast R. R. from Jacksonville. This route takes you through St. Augustine, Ormund, Daytona and New Smyrna, and allows stop-overs at all these places without extra fare.

Those stopping at Jacksonville, will ELEVEN
find good 50-cent lodgings at the Acme Hotel at 307 West Bay street.

My third and fourth excursions by water to any place in Florida, will leave New York, December 18 and December 27. Write me for particulars, enclosing 4 cents in stamps for postage on folders, etc.

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DR. PEEBLES, the Grand Old Man of Battle Creek, Michigan, so well known throughout the world as an authority on Psychic Phenomena and the application of the **Psychic Science in Curing Diseases,** has, with a corps of able assistants, so perfected a system of curing chronic and so-called "incurable" cases that almost every disease known to man **yields promptly and permanently** when placed in their hands. **Do not despair if other physicians and other methods have failed in your case, for they have on file thousands of letters from patients telling of their wonderful recovery** under their care after years of unsuccessful treatment from the best physicians of the world. Geo. H. Weeks, of Cleveland, O., sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two months' treatment, writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Buddingman, of Del Norte, Colo., writing Sept. 30, after a three months' course: "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. I can hardly find words to express my gratitude as I had tried everything I could hear of and got no relief."

If you are in poor health, no matter how long you have suffered or what your complaint is just write the Doctors a plain truthful letter about your condition and they will confidentially consider the same and send you FREE OF CHARGE a full diagnosis of your case, together with valuable literature, explaining fully this grand science and their wonderful methods of treatment which gives hope to all the afflicted, **Special advice in your case which in itself would be worth more to you than countless sums of money,** for health is above all price. DISTANCE NO BARRIER. It matters not how far you may live from them their methods will restore you, for it is an **ideal home treatmenthat can be successfully taken in your own home without detention from your daily duties or the knowledge of anyone.** The founder of this Institute spent over fifty years in study and investigation in perfecting this method, and it is, without doubt, the most wonderful and effective form of treatment ever discovered by man. IT IS A COMBINING OF THE MENTAL WITH THE PHYSICAL, THE PSYCHIC WITH THE MEDICAL AND HYGIENIC, A SYSTEM OFTEN ATTEMPTED IN THE PAST BUT NEVER BEFORE PERFECTED, ABSOLUTELY THE BEST THAT SCIENCE CAN PRODUCE is brought into your own home and at a cost within the reach of all, for the Doctors charge nothing whatever for advice and counsel and only a moderate charge to cover actual cost of remedies used in preparation of the medical part of the treatment. It is a greater pleasure to the Doctors to spread their GRAND METHOD and restore the sick and teach them how to stay cured than be possessed of great riches. If your health is poor, no matter whether you have suffered years or only a few weeks, write at once for their diagnosis of your case and literature disclosing the grandest system of treatment ever discovered. Address

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, from his home in Milan, Ohio, Nov. 17, Alonzo Mann, aged 58 years. Mr. Mann has been a Spiritualist from childhood. He leaves one son. The writer and daughter, Martha, were called to officiate at the funeral. R. N. WILLCOX.
Avery, Ohio.

Mr. Harvey Rickard was born in New York, in 1816. He passed to spirit life from his home, near Union City, Mich., October 1, 1901, where he had resided for fifty years. Funeral services were conducted by Mrs. Emily D. King, of Butler, Mich. ***

Mary Emeline Keller, infant daughter of William and Ina Keller, of Butler, Mich., was born July 26, 1901, and passed to spirit life Sept. 16. The funeral was conducted by Mrs. E. D. King, of Butler. ***

Mrs. Emma F. Williams, 3262 Cottage Grove avenue, passed to spirit life, November 26. She had nearly completed 49 years of earthly life. She was not only a Spiritualist, but through her own powers as a medium often came in touch with intelligences of the higher life. Her family accept her transition philosophically, as during her long illness she had often expressed her desire to be at rest, and they are comforted by that philosophy which declares there is no death. Brief services conducted by the writer at the undertaking rooms of Boydston Brothers, preceded the interment at Oakwood.
W. C. HODGE.

Mrs. Anna P. Cushman, of Breedsville, Mich., passed to the spiritual expression of life, Nov. 25, aged 68. She was a pioneer Spiritualist, a woman of sterling character, one who always looked upon the bright side of life, and whose whole life was spent in cheerful and loving service for others. Funeral services, conducted by the writer, were held in the Methodist church, which was filled to repletion with her many friends. The surviving members of the family are comforted with that consolation that a knowledge of Spiritualism can only bring. W. C. HODGE.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth $1; paper, 50 cents.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"Harmonies of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

TO SPIRITUALISTS.

The Progressive Thinker in its issue of October 26, very kindly printed the address delivered by the undersigned at the N. S. A. annual convention in Washington. Following out a suggestion made to me, I have sent a great many copies of the address to Spiritualists who in turn have passed them out to Liberalists and members of churches. The reports thus far show that the address is going to be an excellent missionary document. Hoping this is true, I have, therefore, concluded to reproduce the address in pamphlet form, and will send to any Spiritualist, without charge, as many copies as he thinks he could use. Please address me at Lima, Ohio. JAMES B. TOWNSEND.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman-Nichols gives an address and seance every Sunday night at Hall 218 Athenæum Building, 26 E. Van Buren street.

Mrs. Irene M. Hobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenæum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

True Mission Church. Spiritualist meeting every Sunday afternoon at Metropolitan Hall, corner North and California avenues. First door from Metropolitan station. 2.30 p. m. Pastor, M. Summers.

Psychical Research Society, every Sunday, 2:30 and 7:30 p. m., at Lakeside Hall, corner 31st street and Indiana avenue. President, Dr. L. H. Freedman. Residence, 3036 Indiana avenue.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Rev. Chas L. Ainsworth will lecture Sundays at 7:45 p. m., Ericson Hall, Wentworth avenue, near 62d street. Music and messages.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

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Dear friends, you can greatly help me care for my blind sister, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address Annie Lord Chamberlain, Milford, Mass. 631tf

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25. CHICAGO, ILL., DEC. 14, 1901. NO. 629.

ATHEISM, THEISM AND MODERN IDOLATRY.

Americans are a strange, rationalistic, questioning people. The question was asked why certain unpopular theories of the universe should implicate character? Why one theory more than another? Why is there a presumption in favor of a Theist or a Polytheist, and a presumption against the Atheist? "Plain speaking is my trade"—so let us speak plainly.

There is a lurking conviction that the Atheist is one who, whatever he may say, has no belief in living deity. He does not believe that there is any infinite intelligence or will above man's, anywhere in the universe. He does not stand with bended or uncovered head in presence of something that in grandeur, beauty, nobleness, sacredness and loveliness transcends himself altogether, in kind and substance as well as in degree. He neither trembles nor exults in presence of the Eternal Truth.

Aspiration, worship, trust, submission, longing, hope are really foreign to him, whether as practices or emotions. That he is self-centered and self-circumferenced, bounded and determined by his own individuality; that he swings about in his own narrow orbit, wholly unimpressed and unswayed by the glorious orbs about him. He spins on his own pivot, too much absorbed in his private affairs to heed what goes on either beneath him or above him. He thinks only of his own importance, comfort, happiness; he seems not to be aware that anything claims his reverence, his devotion, or his fear. He appears as a solitary, kindless, aweless, soulless being who whirls away in the dark, himself darkening with that inner darkness which is the very darkness itself.

So he was pictured by a divine in New York City some years since. Now if Atheism really imports this, it is no wonder that men abhor the name of it and employ their utmost ingenuity in escaping from its breath. It is odious indeed.

In contrast with this, we may place the conception of the Living God, as he is spiritually perceived and reasoned to be, by the Cosmic Theist.

The Supreme Power, the creative mind, the originating will, is affirmed to be Light. Light within and Light without.

Whatever this Power of Being is, it is as active to-day, in all ways as active, as it ever was since time began; there has been no moment of suspended animation; the same things are produced by the same agencies. The law is the blending of essences extracted from previous formations.

The most luminous suggestions of the Living God are given by the scientific men who tell us of the processes of nature in the material world. The astronomer unrolls the chart of the heavens. The geologist deciphers the record of the rocks. The naturalist explains the plan of the plants. The anatomist takes to pieces the frame of man and shows how the history of the past of the planet in written into the body of man as he is to-day.

With us it is a matter, not of conjecture, but of actual knowledge, accepted by all who have given thought to the matter, that the God of Nature, the Primal Soul, has never been more alive than he is at this moment.

Clairvoyant perception shows the cosmic soul to be an inner sphere of light, surrounded by a hollow sphere of light, the rays of both blending or wafting together and then apart as in a breathing.

At a seance held by Henry Kiddle, A. M., the spirit of Isaac Newton was asked: "What is human science compared to the wisdom of a spirit in the higher spheres?" The following was the response:

"My friends, the wisdom of God passeth your understanding; but this I can say, that as a man has a mind to use according to his will, so also has a spirit this power; and as a man comprehends that he is merely a gifted being descended from the Righteous One, be he talented in science, or I might say, has he strength in any direction beyond another, even so he hath greater tasks imposed upon him, and greater trusts to discharge; for with light comes also the shadow of thought, and this thought is your spirit's guide, either for good or for evil—but, I pray me for all,—good."

This is the truth. It has been verified. But the Inner Life is the substance of Feeling. It is Sentiment. The religious sentiment is the source of all manifested religious life. It is admitted that religion is sentiment, not science. So is mother love, love of country, patriotism, love of art, of beauty, of music, of everything that men most prize and pay for, whether in money or in blood.

The business of this sentiment is to interpret the universe, not to analyze it. To set its known facts in the celestial sunlight, not to scrutinize or classify them. It does not study the material constitution of the world by help of the telescope, or chemistry or the spectrum. That is for science. To its results religion as such is indifferent. It accepts the facts as far as discovered, equally at home with Copernicus, Newton, Darwin or Tyndall. It has no quarrel with the scientific schools. It accepts the "mode" of evolution, as well as the mode of creation by special fiat, being interested solely in the effort to lift up all knowledge into the light of God—the ideal sphere—the cosmic soul; to associate the facts of the world and of human life with thoughts of a divine purpose, a wisdom and a celestial love. It assumes these, nothing more. To keep alive reverence, trust, humility, the spirit of gentle confidence and brotherly love, the ennobling, glorifying, beautifying idealism of the devout heart, is its province; and this it does, not by plying the geologist's hammer, or watching the chemist's retort, but by showing how the universe of the geologist, or the geometrician, naturalist, physicist, manifests thought and goodness, demonstrating the old affirmation that "God is Love"—that "Light is God."

During the winters of 1894-5-6, Professor Alex C. Frazer, D. C. L. of Oxford, and Professor of Logic, etc., before the University of Edinborough, delivered a series of lectures on Theism. They are known as the "Gifford Lectures." The subject is grought up to date and is abreast of the best knowledge of our day.

Of course the argument is carefully reasoned, link by link. It is solid, heavy, scholastic; but the main point of interest to us is that he arrives at the conclusions of the spiritual philosophy, and by the scientific method. His ultimate ideas are the same as those elaborated in our Harmonial and Spiritual Philosophy (in esse).

The same fact to which the present writer in his humble and imperfect way has given his testimony in the "Apperception of God," shows that the power of the Universe is the Living Light.

With respect to what exists absolutely, men in this mortal state are not unlike those who are getting educated in the cave, as Plato pictures them, looking in shadows with their eyes turned away from the light which alone reveals the final reality.

In condensation, we quote a few of Prof. Fraser's positions:

"A universe without God, is really a universe without meaning, law or order, without reason—either supremely immanent in it, or supreme and external to it; and therefore even physically uninterpretable, as being without moral reason. * * * It would be a universe without reasonable hope and on the supposition that each conscious life in it must be endless, it may become to all a hell of endless, useless suffering from which there is no escape into unconsciousness. * * * Without the divine and perfect principle of order at its centre, man would be in a worse condition than that of a man who should ask, 'Who has sent me into this scene of existence in which I find myself living? I know not. What is the true meaning of my surroundings? I know not. What I really am myself I know not. I am in a bewildering and terrifying ignorance of all things and know not how to interpret any of my experiences, though surrounded by Immensity and Eternity.'

"Faith in the absolute supremacy of the active and moral reason—that is faith in God, is the only unconditional satisfaction in such perplexity. * * * * The revelation of God is in and through what is highest in man. It is the revelation that is involved in the self-consciousness of man, that supplies the key to this deeper or spiritual interpretation of nature. Apart from this, the outer world with all its laws and ends is darkness. For external nature in itself or apart from the contents of moral life in man conceals the God whom it nevertheless reveals when it is looked at in the light of spiritual consciousness.

"But of whose intelligence and purpose is this expression? What is meant by its supernaturalness? We find the signal example of the divine in the spiritual being of man. Man is midway between brute and deity, unable to know all and to be ignorant of all. Who is indeed great in his littleness. * * * External organic conditions must not be identified with the self-conscious life of which they may be the occasion. Living consciousness is more than potential intelligibility. Spirit, i. e., conscious life, becomes the light of the world. There is a necessary inadequacy of all merely biological or other natural interpretations of existence."

This living Light is the creative power. His rays of light waft together and apart and the great vibrations become that which constitutes human minds. Thos. Starr King (spirit) has said: "The breath from this Infinite soul fills all space, permeating living forms in their inner life; this Divine Being is thus constituted the Living Presence everywhere."

Identity, self-consciousness is by this light of life in us.

This power controls the breath, and by its own law attracts or repels us; as the blood flows to or from the heart.

The systematic demonstrations of the evolutionary and the natural sciences show the series of creatures as they arise or exfoliate from the earth.

At normal death or rebirth, the outer material form is shed, the inner, finer body taking on "form" in the ethereal world, intermediate (I think) between matter,—(or darkness) and light. The Real Light being in the Celestial or Central sphere: Spirit is the only Light.

In rough outline, this is the Theist's case. Living Light is the cosmic soul. The inner life of all creatures responds to this so far as they have affinity for the light. But all things are held by the law of attraction. If evil be the chosen goal, then darkness is your chosen heaven. "They love the darkness because their deeds are evil."

Now, then, let us take a glance at the theological world as we see it. What is the modern idolatry—or the modern form of a very ancient idolatry?

When a Protestant reformer charges the priests with teaching and the people with practicing idolatry and points to the crowd before the Madonna, or the form of the crucified, the apologist replies: "The form is only a symbol, an emblem; not a deity. We do not worship the tawdry doll on the altar, but the pure Madonna in the skies. Not the figure on the crucifix, but the Christ who sits at the right hand of God, the Father; not the statue of a martyr, saint or prophet, but the martyrs themselves who shed down grace from heaven. The vulgar like these things, because they like toys, but the thoughtful understand."

So, too, when the Rationalist or Spiritualist confronts the Protestant with the same charge, saying, "Your Bible is a fetish; you idolize an individual man." The Protestant replies: "We worship the spirit behind the printed book. The Word voices itself in the book—not the book! The letter is nothing, the Word is all. Nor do we worship the man Jesus—but the Christ in Jesus. The Christ who is the invisible, eternal, immortal—the source of all spiritual life."

Men declare that history shows idolatry to be a phase, an era in development. The ancient Persians and Arabians worshiped light, the finest symbol of pure and absolute perfection that we can image—the uncreated, self-existent, eternal light. The uncreated light manifests to the senses through the symbols of sun, moon and stars.

The worshipers of the living Light, like the Parsees, use the symbols of nature's lights.

The vestal virgins, of Rome, had for their sacred office the watching and tending of the "sacred lamps"—it was a deadly sin to let the lamps go out. The priests in the Roman churches light candles and keep them burning through the sacred office of the mass. They are held as types.

The Greeks and Romans were an imaginative people, they formed images and worshiped them.

Modern people form mental images, too—such as "luck"—Fortuna, Bacchus, or others.

Suppose that these images of the mind were to assume visible form, what should we behold? Precisely the same figures that formerly were worshiped as gods in Greece and Rome. The image of Bacchus would stand out over the portals of the drinking-houses and the whiskey saloons. The image of the Venus Aphrodite would grace the entrance to houses of ill-fame. The image of Plutus would look down on the bank presidents; the statue of the Goddess Fortuna would rest in all of the insurance offices. Mercury, the "God of Thieves and comic writers," would rest in the gambling-houses, where men steal each other's money and call it "play," and in the offices of "Puck" and "Judge."

So on we might continue throughout the heathen Pantheon.

Are there none to-day who worship at the shrine of Fortune? Witness the wheat pit.

Every form of idolatry has its characteristics. The Greeks loved and worshiped beauty. Their ideals of physical beauty rule the esthetic world. The Romans worshiped strength.

What do we worship? What does this great sensual, selfish, grasping people of the modern world worship? It is not science, beauty, learning, culture, art; is it power? Is it growing to become the lust for power?

What is practically, our symbol of power—of that which is strongest?

It is wealth. Americans believe money to be the strongest thing to-day.

What is the civilization of the 20th century but the visible, tangible glorification of wealth? What are our great, rich, beautiful cities but testimonies to the executive power of wealth? Is it not wealth that subdues the stubborn ground and makes the wilderness, the bog, the marsh, to glow and bloom with roses?

It is wealth that covers the continent from ocean to ocean with railways. It is organized wealth that rules them.

It is money! money that sets up the telegraph and leads the fine wire, the subtle force through the very bosom of the ocean depths. It is money that bridges the rivers and makes the ocean a highway. That tunnels the mountain. Wealth is one symbol of Deity. The thoughtful regard it as a symbol only, while the unintelligent and the infatuated confound it with the God and pay to it divine honors.

Modern idolatry is, first of all, the worship of wealth; and a strange and ghastly worship it is!

Boston, Mass. J. P. COOKE.

Note of Warning.

I would like to sound a note of warning though I may be a little previous. But a "cloud no bigger than the hand of a man" has frequently ripened into a destructive storm.

It is undoubtedly certain that the money power, which dominates the outside world, is making itself felt in Spiritualism, and ere we are aware, it will muzzle the press—our only hope of unbiased and free expression.

But this is not the worst feature: The influence which the power brings with it, is debilitating to true mediumship; and to affect this detrimentally is to undermine the fundamental principle of our cause.

Without mediumship there can be no practical Spiritualism. Mediums or sensitives need a spiritual basis to rest on. Materiality or worldlyism reduces it to a sort of adeptship or white magic without soul, and the result will be retrogression.

Money is a great temptation, and those who possess it are the tempters, in that their suggestions carry great weight with sensitives, leading them from an interior to an exterior mode of reasoning with results that destroy the keen edge of spirituality and generate supineness for the cause they represent. Their hearts become cold, and supporters of the cause become indifferent in consequence. Mediums, true to the cause—and among them the best—suffer under such conditions, and fall by the wayside.

Next to the mediums the press suffers, because indifference by the supporters is followed by a refusal to read. Seeking financial aid outside of the public is a spoke in the free expression of newspaper publishers or editors. Gratitude compels them to accept suggestions that are not strictly inspirational; for wealth is not accumulated on a spiritual basis. It is a strictly material affair, and minds accustomed to scheming on these lines are unprepared and unfit to control anything that needs an open way between this and the other world.

Newspapers above all should be free from the slavery of suggestion. No publisher or editor can exercise soul-freedom under the pressure of feeling himself under obligations to a mortal. However slight the influence he is under restraint. He is not himself. Mediums lose their best powers under like conditions. It is not exactly the selling of one's birthright, but it is more like being robbed of it by force of circumstances.

Such things should not obtain. Mediums and the press should be supported by the public to make both independent; for only under those conditions can Spiritualism thrive and keep step with the orch of progress, step with the march of progress.

ARTHUR FRANCIS MILTON.

PHENOMENA.

Workers Must Be Supported, that They May Work.

Phenomena attributed to the agency of human beings no longer resident among us in the flesh, have, during the last fifty years especially been observed, to some extent recorded, and by a few individuals studied. In the absence of systematic classification and intelligent investigation, most of these phenomena have been allowed to run to waste. They have failed in producing the effects which might have been produced had we, on the visible side of life, done our part of the labor. They are evidences, indeed, to some that there is no death. That they are not convincing proofs to a larger number is mainly the fault of those to whose care they have been entrusted. It is owing to the methods, or lack of method, of Spiritualists themselves. Possibly this has been unavoidable in the past. It is also possible that it need not always remain so in the future.

We occasionally hear some discussion concerning the respective merits and importance of the philosophy and the phenomena. In some minds, two great bodies of our workers, speakers and test mediums, are arrayed in opposition to each other. This is absurd. It is as though the head should say to the foot, "I have no need of you."

Spiritualism is distinct from all other isms only in this that it stands upon the fact of spirit phenomena occurring in conformity with natural law in the present as in the past. All religious systems appeal to such phenomena in support of their claims. Many, however, assert that "the age of miracles is past." Others, as our Catholic brethren, deny this, but maintain that such miracles are exceptional suspensions of natural law by Divine power, seeming to ignore their own position that "with God there is no variableness nor shadow of turning." The distinctive teaching of Spiritism would therefore appear to be that such phenomena are as natural and orderly as all other phenomena.

Let us accept this, for the present purpose of least, as a fair definition of spiritism. But something more is necessary before we can rightly designate any individual a Spiritualist. For this there must be an application of the knowledge of spirit existence to himself. He must recognize the fact that he is himself a spiritual being, living, here and now, in spirit life. He must, at least theoretically admit that he is here and now working out his own salvation from present imperfect conditions. If this produce a practical improvement in his life here and now, he is a live Spiritualist. If not, he is a spiritual corpse.

This being admitted, we see how absurd it becomes to imagine that any Spiritualists are opposed to the phenomena. Such opposition would exclude them from any right to the Spiritualist name. It is scarcely credible that they would care to so designate themselves. On the other hand, those who content with observing phenomena and enjoying spirit messages for their own personal benefit neglect the philosophy, are in no sense Spiritualists. They may be more unspiritual than many materialists.

The true Spiritualist then observes and values the phenomena and puts the knowledge thus acquired to practical use in the development of his own spiritual life.

Here we have arrived at a point at which there is necessarily a division. We are agreed as to our objects. We wish to study the phenomena, and the philosophy built upon the phenomena. Perhaps some are satisfied with the phenomena already observed, and consider that they may be better employed in utilizing that which they have gathered than in searching for fresh material. If so, so much the better as far as they are personally concerned. But there are others not yet so enlightened, and we naturally desire to enlighten them. In other words, we wish to present phenomena to those who are yet asking, "If a man die, shall he live again?" With the question how can this best be done comes the divergence of opinions. At present it occasions some agitation upon the point of the utility or inutility of platform tests.

It is to be feared that many of those who advocate this particular method of presenting phenomena have in view the increase of numbers in attendance at public meetings, still more the increase of receipts from door fees than any spiritual good that might result from evidence so presented. Of course this side of the matter must receive due consideration.

Financial support is necessary for all public work. It is not, however, the subject with which we are just now dealing. Platform tests may serve that purpose temporarily, but if meetings are held merely to gratify curiosity or furnish amusement it is questionable if that can be considered spiritual work. It is possible that meetings might be made attractive to the general public without this, so we may afford to leave the money question alone for the time being and consider that of presenting the phenomena in the manner best calculated to convince the sincere investigator.

It would be valuable for this purpose if we could ascertain how many among us received our knowledge of spirit communion through tests given in public; how many from private sittings with mediums; how many from evidence brought by spirit power to themselves alone; how many through the home circle. If even some two or three thousand would furnish data it would greatly aid in arriving at a satisfactory conclusion. In the absence of such statistics we can only infere from limited observation. Even that, however, is not without its worth.

Those who most appreciate the value of spirit phenomena should, to be consistent, be the most desirous to present these phenomena under favorable conditions. It remains to be considered what these conditions are.

It can scarcely be thought that the atmosphere of a public hall, where there are many conflicting influences, is of itself the most desirable. It may be the most expedient, or the only possible, at any given place and time. When we cannot have just what we would, we must do the best with that we have. This is no reason for not endeavoring to obtain something better. Platform tests have done and are doing some good work. We cannot yet entirely dispense with them except in some few localities. They probably seldom convince skeptics, but they arouse attention and in some cases encourage further investigation. But to accomplish this they need to be exceptionally good, clear cut, and of a character which does not admit of any other than the Spiritualistic explanation. Failing in these, they confirm skepticism and discourage research. It is also necessary that the person receiving the test should have some knowledge of the philosophy. Otherwise knowledge of spirit return may be more prejudicial than advantageous. To deal with this at length would be entering upon a subject too vast for the present article. Let us, however, understand that phenomena are valuable only as evidences. We should state what we would prove, before attempting to prove it.

Persons ignorant of our philosophy attend a public meeting for the purpose of "getting tests." If they do not get them they are made more skeptical than before. If they get them, but in a way which appears to them possible without spirit communication, they suspect fraud. This, from their mental standpoint, is reasonable and right. They do not know that if any medium could at all times give what was desired it would not be a test of spirit communication, but of psychic power in the medium, who possibly might not be a medium at all. Your letter carrier could not undertake to deliver every day a letter at your house unless he wrote it himself.

We have in our ranks a very few mediums who appear to be specially used, or perhaps used only, for this public work. They are by no means sufficiently numerous to supply the demands for their labor. The good they accomplish may be more than counterbalanced from the imperfect work of others.

It is well to have an elevated ideal, to shoot at a high mark even if we strike below it. Better that than aim too low and find our shaft buried in the earth. All our workers, speakers and mediums alike, should be given the best opportunities for doing their best work. The best work is always produced by specialists. The all-around man, the "Jack-of-all-trades," is proverbially master of none. He is very useful in pioneer days, but as civilization advances his utility decreases until he finds himself no longer in request.

The development and qualifications for speaking and test mediumship are essentially different, and if one individual be used for both, it is not unlikely to be at the expense of perfection in either. The conditions of locality have still greater differences. That instruction in philosophy and religion may reach any considerable number publicity is required. For spirit communications which bring evidences of their truth to those who seek them the mingling of many influences in a public place is seriously detrimental.

This article has already exceeded its proper limits, but much more might be written. We have yet done little systematic work to furnish others with the truth we have. Speakers and mediums should be above the commercial basis and work for the work's sake, not for the dollar. The people should also work for the work's sake. The dollar paid in hope of a personal communication in return is not contributed to the cause of Truth. Our workers must be supported that they may work, but they should not be paid a price for what they give. That which they have to give is "without money and without price" in the sense that all the world's wealth is inadequate to represent its value. There should be sacred temples in which sensitives, solemnly consecrating their lives to their calling and abandoning all worldly interests, might be sheltered from the influences of an unspiritualized community. Their food, clothing and environments should all be studied with a view to the increased perfection of their work. In such sacred temples there should be halls for philosophical teaching. No attempt should be made to convert the rostrum into a seance-room, or to use the seance-room for a rostrum. Regard should be paid to the fact that there is a right time and right place for everything.

We cannot bring to pass all that we may desire at once or even in a generation or two. We must use the means we possess until we can have better. In the meantime it is well to form the highest ideal we can and endeavor gradually to approach its realization.

E. J. BOWTELL.

SONG.

O father, I have seen an angel,
Descended from the realms of light;
His head was crowned with a radiance,
His face so very pure and bright;
So white and shining were his garments,
His voice like heavenly music sweet.
And this is what I said unto him,
While sitting raptured at his feet:

"Dear angel, tell me where this brightness
Was found, that shines around your head?
And how you gained this lovely whiteness,
That doth your face so overspread?
What gives your voice its silver ringing?
How did you get your clothes so new?
For I would like to go to heaven,
And wear such clothes and look like you."

"My crown I won by acting rightly
And kindly unto all my race.
Pure thoughts it is that shines so brightly
And gives such sweetness to my face.
Love gives my voice its pleasing cadence,
Good deeds my garments doth combine,
Do this and all this glorious brightness
Around thee, too, in heaven shall shine."

C. H. DOTY.

MOTHER BIRD.

Bless Her, Everybody.

There are angels on earth. One of them is presented to our readers this week in "The Home Circle Sermon." Mother Bird figures very conspicuously therein. She is a veritable angel in an earthly garb, and presents a vivid picture for Spiritualists to contemplate. Her work is to uplift fallen men; to reform them, and start them on an honorable career. In this respect she will excite your highest admiration. She repairs human wrecks that possess immortal souls—prepares them for the Spirit World—prepares them to live honest, temperate lives. Follow somewhat in her steps; reach down and help those beneath you, and be blessed in turn. In the meantime subscribe for The Progressive Thinker, and keep in touch with advanced thought, and that will aid you in seeing the true light.

Look Out for His Lecture.

Next week we shall publish a remarkable lecture delivered by Col. H. S. Olcott "On the Uses and Perils of Psychism." Col. Olcott is one of the foremost leaders of Theosophy, but this lecture harmonizes in many respects with Spiritualism. It will prove a valuable production and should be read by every Spiritualist. The Progressive Thinker leads in furnishing the advanced thought of the age. It brings its readers in touch with master minds, and makes them wiser and better. Send on your dollar for the paper one year. Have it visit you weekly. But better still, send on $1.25, and besides getting the paper one year, you will receive that remarkable book, "A Wanderer in the Spirit Lands." Don't remain in the dark. Seek the light.

To Those Not Subscribers.

You who do not read The Progressive Thinker are certainly behind the times. You miss a great deal that is really valuable to every reflective mind, and which will prepare you for your entrance to spirit life. You should read the Hull-Jamieson Debate. You should be familiar with the stirring movements in our own ranks. You should realize the fact that Spiritualism is a growing influence everywhere, and you should keep in close touch with the movement. Read the various articles in this week's issue; read them carefully and critically, and we are sure then you will subscribe for the paper. Send on $1.25. That will entitle you to the paper one year, and that remarkable book, "A Wanderer in the Spirit Lands." It is a book all Spiritualists should read. It is worth its weight in gold. Send on your $1.25 at once, and become the wiser. Don't remain in ignorance.

THE WORLD NEVER SAW THE LIKE BEFORE

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THE GREATEST DEBATE WITHIN A HALF CENTURY UPON MODERN SPIRITUALISM

DISPUTANTS:

REV. MOSES HULL,

President New York State Spiritualists' Association, Headquarters, Buffalo, N. Y.

—AND—

W. F. JAMIESON,

Secretary National Liberal League, Headquarters, Cincinnati, Ohio,

PROPOSITION:

Resolved, That the phenomena and philosophy of Modern Spiritualism prove that departed spirits can communicate with mankind.

MR. JAMIESON'S THIRD SPEECH.

(Sixth Address of the Debate.)

Mr. Chairman, Ladies and Gentlemen, and My Respected Opponent:—My friend Hull represents that there is not much glory to be had in the company of "renouncers." Perhaps not; you ought to know, for you were in their company for a long time. While they were among you, building up Spiritualism by their frauds, they were lovely then, and you associated with them on terms of intimacy. I submit that they are no worse now, exposing trickery, than when they were among you practicing trickery. Christianity forgives a man who "quits his meanness;" but Spiritualists encourage a "medium," whatever may be his convictions, to never confess. You Spiritualists were more to blame for their frauds than they were; and you still say, in spite of their confessions, that they are mediums, even Von Vleck. To what lengths credulity goes!

Mr. Hull thinks I am anxious to be "persecuted." Unfortunately for the boasted liberality of Spiritualism, I never knew a Calvinistic orthodox Christian exhibit more intolerance than do Spiritualists toward those who have gone out from among them. I have always cheerfully admitted that there are Spiritualists who are liberal-minded men and women. Is this not true, also, of any religious organization?

Oh, no! Spiritualists never blamed me for giving up Spiritualism. Perish the thought! They extend to me the same old-time, hearty greetings, notwithstanding my change of views about Spiritualism. This has made no difference with Hull, but all Spiritualists are not Hulls. They are so charitable; yes. They provide "conditions" for Hagaman, McQuecn, and others, to fool them, and then make piteous complaints because they are fooled, through the very conditions—loop-holes for fraud—which they themselves accord them. Spiritualists are far more to blame for frauds in Spiritualism than all the Lelands and Hagamans that ever lived.

Because I, in my boyhood, had certain experiences which I supposed were produced by spirits, they, with their slip-shod logic, think I never should have changed my mind as to the cause of my strange experiences. Millions have sincerely believed they were inspired by the Holy Ghost; gave it up; some of them becoming Spiritualists. I do not understand why Brother Hull should lay such stress upon a "following." John Wesley, a great man, finely educated, was a greater man, and better organizer than Mr. Hull. Is that proof that he had more truth? If so, Hull ought to have stayed with the Methodists. Peter, the Hermit, had a gigantic "following." So did Mohammed. Dowie has, probably, a greater "following" than Hull will ever have if he should live a hundred years. He tells us, proudly, how many people listen to him, until he gets into debate with this arch-heretic. If more Spiritualists listen to Hull alone, as he says, than when I am analyzing his "arguments," it is a sad confession that they do not want to hear "both sides." They ought to be willing to enjoy his winsome ways, his interesting, plausible presentation of their heaven-born philosophy and earthly phenomena, even if he does not do all the talking, especially as he assures his "followers," whom he fails to inspire with confidence, that he has a wonderful battery which shoots into my serried ranks a "red-hot stream of facts." "Blessed be he that bloweth his own horn, or the same shall not be blown." I doubt if he has addressed more multitudes, and larger, than I have, sometimes between five and six thousand people at a time, and held debates with clergymen, which packed buildings many nights in succession. The fact is, Hull and myself are very great men, a fact which this stupid world has not yet discovered!

But what has all this to do with the proposition before us, that spirits exist and communicate?

He tells us of surprising phenomena which occurred somewhere, but humanity jogs along no wiser about spirits returning than when Partridge began his "great work" half a century ago. The world, as he contends, has been full of stories, ghost stories, Munchausen stories, which we are expected to believe in the name of Spiritualism; and, at the same time, Spiritualists are compelled to admit that their phenomena are permeated with fraud, much of which defies detection, so long as you allow the mediums their own "conditions." Grant a magician his "conditions" and he will deceive your senses every time; yet we are expected to accept the testimonies of Spiritualists under such circumstances. If the recital of big stories proves my friend's side true, then when I come to affirm the next proposition I will have greater, larger stories to relate, proving that human beings perform more skilfully than unfleshed spirits. But the assumption, in all the reasoning of Spiritualists, is that spirits can do what mortals cannot produce. In the next breath my friend Hull, and Spiritualists generally, confess that their phenomena are closely counterfeited by dexterous humans.

If there were such a law as Brother Hull describes in the case of Mr. Partridge, spiritual beings directing the business affairs of this world, what a powerful combination of millions of spirits that would be! But when Horace Greeley tried to make the spirits useful in bringing him news of the markets in England for his Tribune, it was a flat failure.

My friend has a peculiar method of arguing; frequent assertions that I "do not touch his leading arguments." The truth is, a great deal of what he says I can afford to let stand for just what it is worth. We have an explicit agreement, too, that this debate will be more valuable, instructive to both hearer and reader, if we seek to give it the character of a symposium.

All the traditionary lore that he can bring forth from dark recesses he is welcome to designate "arguments," "positive historical statements," some of which he merely read in a newspaper, and knows nothing further about them.

Brother Hull says I attended a "few dark seances"—a few! His information is as reliable on that as upon the tests of mediums. It takes considerable of my time to correct my friend's mis-statements.

If a thousand dark circles were exposed as frauds, Spiritualists would still say, "There is a genuine dark circle somewhere—the fraud proves it!" If Mr. Hull gets his "facts" as badly mixed as his statements about what I said, there is little value in them. I said that both Spiritualists and Christians claim that Jesus Christ returned and said, "Handle me and see," and my friend has it that I acknowledged that he was actually there. After he puts the words in my mouth he then asserts that I am inconsistent.

Modern "spirits" are the "touch me not" kind all the time. It is not surprising to me that Christians say Spiritualism is a base imitation of early Christianity.

When Mr. Hull can really believe that Von Vleck is a medium, he can believe anything.

He is mistaken about Mrs. Krekel, for she told me, long before she married Judge Krekel, that she doubted immortality. Another mistake: I did not say he was not after the truth. It is in black and white what I did say. I knew Cephas B. Lynn better than Moses Hull did; traveled with him; an estimable man; naturally refined. He became disgusted with the coarseness, charlatanry, crudities of Spiritualism. For some reason Spiritualists do not want to give any person who has left them credit for purity of motive. If they themselves occupied an exalted position in the esteem of mankind for nobility of character and soundness of judgment their curse would be blistering.

In my opening speech last night I referred to some spirit messages—purported messages—and confessions of Mr. Hull, exceedingly damaging to Spiritualism, if not destructive to it. His attempt to twist around and explain away his own positive statements had not the virtue of being amusing; but they were slippery and weak. He admitted that my statements of his confessions were correct; admitted that he said the "messages of spirits proved that they exist—and nothing more." Is this, then, all there is of Modern Spiritualism? Is it the sum of all these wonderful spirit testimonies—that "spirits exist, and nothing more?" Consider this—all this automatic writing, all these trance speeches, all these slate-writings, and all this Indian gibberish show, only show, that spirits, ghosts, apparitions, devils "exist."

My opponent believed this and preached this when he was a Seventh Day Adventist; believed that spirits, devils, or the spirits of devils existed, and here he stands—not in advanced step in forty years. He sits and sings "spirits exist—and nothing more." And in all his wonderful "arguments," which he says I have not touched—he says they are wonderful—he has not demonstrated, or proved, that a single spirit ever did communicate with anybody. He has proved a dull pupil of mine. He discourages me. Forty years ago he relied upon devils damned to prove Adventism. With a slight change of phraseology he now depends upon lying spirits to prove Spiritualism true—says so himself, for the liar proves that he exists, only this, and nothing more! What a grand development!

If my opponent's position is true, Spiritualism is of less value than Mormonism; for Mormons declare that spirits exist, and they tell where they exist, and how they exist. They are rewarded for the number of wives and children they had on earth. I admit that Spiritualism has not had polygamy; it has had its freeloveism, and its endorsements stand in Woodhull and Claflin's Weekly. Its lecturers now call it "the freedom of the affections," or social freedom, contending that as men and women own their own bodies they have a right to use them when, how, and as they will—you can imagine the rest.

We can no more separate Spiritualism from its phenomenal influences than we can separate cause and effect. Certain mediums, under the control of their purported spirit guides, have the rankest freelove. My opponent and Dr. Peebles repudiate these mediums and their spirits. But Dr. Peebles, in writing his book, put upon the witness stand to certify, the best mediums in this country and Europe, Morse, Colville, Mrs. Longley, and many more, where spirits testified they had seen Jesus, Plato, Confucius and others (if I make a mis-statement, Dr. Peebles, who is in this audience, an old, double-distilled Spiritualist, will correct me), and yet Mr. Hull advised, or said, that all these spirit messages had better been "tossed into the waste basket." What a compliment to these spirits and mediums. He said they were lying spirits; but how can he tell who and how many of these spirits are lying spirits? Are they all lying spirits in the dark, behind the screen when communicating? Spiritualists say that "like attracts like." Were Colville, Morse, Longley and others all liars? Did they thus attract a crowd of lying spirits? Christians believe that spirits exist—and something more. Mr. Hull's Spiritualism is of less value than liberal Christianity.

My good friend becomes indignant against the human liar, one who has not "shuffled off this mortal coil," like Dr. Bouton, of whom I will give an account to-morrow night.

Millions of human beings have died, and not one of all those millions has ever, so far as we know, conversed with former relatives and acquaintances on this planet as formerly, and gone about in open daylight, from house to house, as they were in the habit of doing before death. We look upon the clay tenement, cold and white, and are told by Spiritualists that the real being that once animated that clay lives, and makes known his, or her, existence to a few favored persons who are termed mediums, sensitive and sensible enough to receive the message from the individual that once lived in that body.

The man, or woman, does not speak to his, or her, former friends directly, as formerly; but indirectly through a medium of flesh, an entirely new method of communication. It is an extraordinary assumption, and the Spiritualists endeavor to substantiate it by extraordinary manifestations, which they are careful to state are all natural, none supernatural. How they do hate that word "supernatural." They would drive it out of the dictionary if they could. Their manifestations are supramundane. We have phenomena of Spiritualism to prove to a dying world that a man lives after he is dead—in fact, we are told that the man does not die; only his body; but this, too, is assumed, and is by no means self-evident.

The doctrine of immortality is the track upon which Spiritualism is run. Spiritualism is a counterfeit of the witch stories, fairy stories, ghost stories which have flourished for ages—a clumsy counterfeit at that.

If the so-called phenomena of Spiritualism were as general as the belief in immortality the race would be Spiritualists; but we are informed that the great hindrance to the spread of Spiritualism is the necessity for "conditions" which debar the multitude and favor the few. The principal condition upon which a communication is to be obtained from a spirit world is a medium of flesh. The dead man, who is not dead, cannot, or does not, present himself to a whole city full in his own proper person, Any man can do this, but no spirit can do it. We are told that the spirit world is as natural as this, and human spirits are in communication with the inhabitants of this world every day; but in all cases those spirits must converse through a medium. Strange! if the spirit world is so natural, and the spirit is as natural as it was before death, that it has lost its power of direct speech. Abraham Lincoln could speak to an audience of thousands forcibly and directly before the assassin's bullet silenced his eloquent tongue, since when he has never spoken, unless we conclude that he materializes in some half-lighted cabinet, or hypnotizes some medium to address a congregation in a style unmistakably more that of the medium than of Lincoln; full of the peculiar expression of the medium of flesh rather than the quaintness of the martyr-president's beautiful character.

But we are told that, under the "conditions," he does as well as he can, and that every communication from the spirit world must be impregnated with the peculiarities of the channel through which it passes. Thus conditions destroy Spiritualism and make it impossible for spirits to do their own communicating, their own talking, their own writing. If the spirit could only talk and write as he did before he "passed over!" If no peculiarity of speech and manner of the medium would persist in appearing in the message of the spirit, what a science Spiritualism would be! Churches would get to be unfashionable and agnostics invisible! This would be the case, most certainly, if the spirits would appear, talk, and write in their own proper persons without any more "conditions" than we are obliged to observe when conversing with our neighbors daily. They do not do it, which shows that Spiritualism is a mere theory and originates with human beings who, many of them, honestly believe themselves inspired, as I once believed I was inspired. If Spiritualism is true, no spirit, it seems to me, ought to be dependent upon any human to make the fact of his existence known. Here is where Spiritualism is a failure. If spirits exist and communicate why do they not make themselves plainly visible in every family? Why should they not come to everybody? If Spiritualism is designed, as Spiritualists claim, for the comfort of the whole human race, why should the visits of the departed be confined to the chosen few called mediums? If it is for the benefit of the whole human race why should not the whole human race receive the benefit?

Mark the answer which Spiritualists give for the failure: "Conditions" prevent. Do not conditions prevent any communication at all? All phenomena of Spiritualism are inseparably connected with human beings in the flesh called mediums. As soon as a man is dead he loses all power to talk and write to his friends as he had been in the habit of doing. To all intents and purposes he is completely dead. The Spiritualists say, "No; he is more alive than ever," although they are obliged to admit that he no longer exercises the power of communicating directly without a medium of flesh; hence, we are driven to the conclusion that the phenomena of Spiritualism have no other source, or origin, than human beings on this earth. We, living in this world, converse with each other without an interpreter, or medium, or subject, unless a foreign language is employed. Why should not an Englishman or American talk English just as he did before death overtook him? If death is, as Spiritualists say, only transition, merely a step from one room into another, why should not every spirit step back and report, in his own language, and with his own vocal organs, to sorrowing friends? "'Tis all well!" Indeed, if Spiritualism is true, there should be no grief when death comes to any household. And let me here admit, in all fairness, that to sincere, honest-minded Spiritualists, and there are many such, those who really believe in Spiritualism, death has lost its sting, and they do not grieve for those who have "passed over;" to them Spiritualism is a reality.

I make this concession because in my discussions I aim to be fair. But in all my investigations of Spiritualism never, in a single instance, have I found a spirit, so-called, controlling the vocal organs of a medium, instead of his own, who could give an intelligible account of himself under the close test of cross-examination, the "spirit," the witness, whether by writing or talking, always broke down. A direct question has never failed yet, in my experience of forty-five years to baffle the whole spirit world, with Lord Bacon, Shakspeare, Daniel Webster and Abraham Lincoln thrown in. I have tried Spiritualism candidly with the most famous mediums on earth. They all fail. I failed, thought, wondered, then doubted, and at last was forced to conclude that Spiritualism is not a proved fact. Yet you ask me to set aside the testimony of my own senses, and accept the testimony of your senses. Your philosophy also fails. If spirits know so well what is going on in this world, and can foretell events, as claimed, can predict the wreck of ships, the rise of stocks, and the outcome of business ventures, why not use that knowledge for some practical good—the building of homes for the unfortunate, to rival, or surpass, Christian charity? Why not establish a fund for the benefit of mediums? Why did not the spirits, with all their clairvoyance, tell where Charlie Ross could be found and set anxious hearts at rest?

Why do the spirits who have the power, we are told, to carry objects through the air, not get those millions of lost treasures in the sea, and have a vast Spiritual Temple erected as a standing triumph of the power of spirit?

Oh, why not do a thousand things that they might do, if the spirit hypothesis were true?

(To be Continued.)

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

A COMMUNITY OF SPIRITUALISTS

The growth of Spiritualism in Belgium is attracting a good deal of attention in France, and Le Matin, one of the morning papers published in Paris, has despatched a member of its staff, M. Jules Bois, to inquire into and report upon the movement in the neighboring kingdom. The following is the letter from him, which appears in that journal on the 26th of July last:

"Every negation and all the railleries of the materialists fall to pieces in the presence of facts. Scientific pride which does not allow anyone to believe, except in its own dogmas, often precarious and variable, will find a lively resistance in popular naivete. It will construct new temples on the ruins of the old ones. Where Catholicism grows weak, Spiritualism lifts up its head.'

"An object lesson has been given me, which I wish to report here, at the outset of this inquiry. There exists in Belgium, very near Liege, a village of working quarrymen, who are mainly Spiritualists. These laborers, who have escaped from the tutelage of the church, have not found content in free thought, or in atheism pure and simple, but have reconstituted, at the beginning of our twentieth century that cult o fthe dead, which, according to Fustel-Coulanges, was the first religion of humanity.

"The spiritual temple is situated on the slope of a hill verdant with pines. In the angle of the gable is a radiant eye, and two devices converge underneath it. One says, 'There is no immovable faith but that which reason can supply, when brought face to face with Humanity in every age.' The other is the famous phrase of Allen Kardec: 'To be born, to die, to be born again, to progress without ceasing, such is the law.' Inside, the hall is adorned with many mottoes, one of which runs thus: 'The conscience is accountable to God alone; its domain is interdicted to all tyrants.' I was shown the flag, and the funeral pall of the society. Both are ornamented with devices in letters of gold. On one I read, 'Death is only the end of one of our stages towards the higher life;' and again, 'To fear death, is to misunderstand it.' On the flagstaff is a hand holding a shield, bearing this motto: 'Towards God, by Science and Charity.'"

A WARNING VISION.

La Stampa, the leading journal in Turin, translates from the Novisti of St. Petersburg, the following narrative of an incident which has naturally created a profound sensation in that city, where so many of the educated classes are avowed Spiritualists:

"Count Souwazoff, President of the Tribunal of the first section, was passing sentence in a case of great importance, assisted by two judges, when, all of a sudden, he turned pale and the pen fell from his hand. The two judges hastened to his assistance. The Count kept his eyes fixed upon a particular spot in the hall, and raising his hand with some difficulty, he pointed thither. The judges followed his gaze, but could see nothing except the perfectly white wall, with a gas-bracket in the centre of it. An usher, who had been summoned, brought the Count a cordial, which revived him somewhat. When he had slightly recovered, he exclaimed, "What a vision! my God! That wall appeared to me transformed upon the instant into a white vessel, on board of which were my wife and my two young daughters. Darkness was all around the vessel. A storm had arisen. The flashes of lightning and the pealing of the thunder rendered the scene still more terrible. One flash ran along the deck and entered through a port-hole the cabin where the three beings dearest to me in the world, were. My wife and her youngest daughter were instantly killed while the eldest was seriously injured. She neither spoke, nor cried; she only raised her arm and thought of me with such an intensity that I felt as if I were close to her, and will like to swoon. I am calmer now. My family cannot have gone to sea to-day; and it was doubtless a cruel hallucination I experienced."

"And the President resumed his duties, but not without feeling greatly oppressed by the vision. In the evening he received a telegram from Kief, where his family resided, apprising him that Madame Souwazoff and her two daughters had made an excursion on the sea in the steamboat bearing his own name—an elegant vessel entirely white in color—that it had encountered a sudden hurricane; that a flash of lightning had entered the cabin in which the three ladies were sleeping and had killed the mother and her younger daughter. The elder had survived, but had been stricken dumb. Perhaps it was that last incident that had been made manifest to her father.

"It appears that the young lady who survived was exceedingly fond of her father, and thought of him from the first outbreak of the storm with so much power and intensity, as to constrain him to concentrate upon the vessel, all his attention and all his psychic force."

A PREMONITORY VISION.

We translate from the Vessillo Spiritista, which is now published at No. 64 Via Leccossa, in Rome, the following narrative, by Signora Bourges, a lady of the highest character, of events which happened in Trieste: "I was nine years old at the time, and was expecting my younger brother to accompany me for a walk, and was merrily playing in the dining-room, when accidentally turning my head, I distinctly saw a catafalque, surrounded by lighted wax candles, and underneath it lay the rigid corpse of my poor father. Terror-stricken I closed my eyes, hoping to shut out that frightful vision; but when I opened them again, it was distinctly present. Hearing my cries of alarm, my mother hastened to my side and tried to do all she could to distract me from this horrible impression, and my father coming home to lunch, full of vitality and health, tenderly bantered me on my depression, but it would not be dissipated and I was put to bed. Three days afterwards I saw my father die suddenly. In the catafalque erected for him, according to the custom of the country, I was startled to recognize the details I had rapidly seen in my vision, and more particularly the bright maroon colored shroud which had been laid over the lower portion of the body.

"I experienced nothing of the same kind afterwards, excepting on receiving a letter from a relation who was in good health at the time. 'Mamma,' I said, 'don't open that letter. It bodes unhappiness for us.' It contained, however, no bad news; but three days later, a telegram arrived announcing the death of the writer of it.

"I have had, on many occasions, a vivid intuition of the moral worth of people I was brought in contact with. Twice, in fact, when in company with persons who were highly esteemed, I have been moved by a sentiment of antipathy towards them which was fully justified by their subsequent conduct."

THE LATE EMPRESS FREDERICK.

We find the following in the same journal, quoted from the Fieramosca: "To those who cultivate the psychic sciences, a new case of the presentiment of death presents itself in connection with the departure of the Empress Frederick. Just a year ago she was staying in the palace at Potsdam. Among the few visitors she admitted to the palace was an English lady, named Maure, who had told the Empress she was about to leave Germany and should not return until the middle of the following August. The Empress said:

"'In that case, I am sorry to tell you that we shall not see each other again, at least, not in this world.'

"Mrs. Maure was astonished at such a remark and rejoined:

"'Your Majesty is in excellent health. How can you indulge in such forebodings?'

"The Empress, smiling, shook her head slightly, and replied:

"'You will call me superstitious, and I will not deny the charge; but you will remember that our English peasantry have a proverb that 'where the raven comes, death follows.' Well, I believe I have seen this raven. For the last week a black bird has pecked at the glass of my window every morning at five o'clock. It looked to me like a crow. Besides this, I dreamed of an old man, entirely clothed in black, who told me that a bird would come to bid me good morrow, and that so many times as he would come, so many days should I live after the first anniversary of his apparition. Now, the first anniversary of that black messenger took place the first of August; after which it came for six days running. I shall die then in a year and six days.'

"Naturally Mrs. Maure smiled at this revelation, although, being a good Englishwoman, she might be somewhat superstitious on her own part. On her return to England, she related the gloomy prevision of the Empress, and was not a little astonished to find it verified, with the error of a single day only, as the Empress died between the 5th and 6th of August."

A BIRD OF EVIL OMEN.

In the Memoirs of Prince Meschlscersky, which are now being published in the Grazdanin, a journal which he owns in St. Petersburg, occurs the following statement: "I remember, likewise, that there was a great deal of talk concerning a black bird, which appeared three days before the death of the Emperor Nicholas the First. This strange bird chose a window of the bed chamber of His Majesty, outside of which from time to time, he emitted the most lugubrious cries, beating his wings against the glass, and refusing to be driven away up to the moment of the Emperor's death. Now from that date St. Petersburg and all Russia, indeed, began to take up the subject of Sirtualism."

When we remember the important part which divination by birds played among the Greeks and Romans, both of them races intellectually superior to any people of modern times, and when we find ourselves confronted by well authenticated incidents like the foregoing, may we not pause before contemptuously dismissing as "superstitious," practices and beliefs, which may have been founded upon a knowledge of the laws of nature, and of occult phenomena, far greater than that which we possess at the present time. Spiritualism is a "superstition" in the estimation of the materialist and the orthodox believer in theological impossibilities, such as the Trinity, the Atonement, and the resurrection of the physical body; and yet every phenomenon of Spiritualism is rigorously conditioned and limited by natural law; an ignorance of which, combined with a good deal of conceited contentedness with the little they do know, influences people in stigmatising us as "superstitious." In time, perhaps, the word will drop out of our dictionaries, for we may discover that the superstitions of the ancients were scientific facts, imperfectly understood.

REGRETS.

You will have deep regrets for a long, long time if you miss the grand debate between Moses Hull and W. F. Jamieson, soon to begin in our columns. You may expect something rich and profound, a veritable, treat to the soul in this debate. Don't depend upon borrowing from your neighbor. Subscribe for the paper yourself.

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Open Letter to Rev. Moses Hull.

Rev. Moses Hull:—

My Dear Sir and Brother:—For some reason or other I am continually getting into some newspaper controversy, or epistolary argument on the subject of Spiritualism, and principally with orthodox ministers. The last controversial correspondence I had was with Rev. Henry Irving Rasmus, of South Park Avenue M. E. Church, Chicago, to whom I addressed a letter upon seeing a report of his sermon upon and attacking Spiritualism, in one of the Chicago papers. He is proving himself to be a very poor correspondent, for he has not answered my last three letters, nor has he acknowledged the receipt of a copy of "What Converted Me to Spiritualism," which I mailed to him with my compliments. I would give a good deal if I had retained copies of the letters I have addressed to him and secured his permission to publish the entire correspondence.

But my object in addressing you, Bro. Hull, is to place before you as our authority on Bible Spiritualism, the following assertion of my orthodox correspondent, viz.:

"I do not believe you can produce a single instance in the Bible where a once embodied spirit came back and spoke to men. You may cite the woman of Endor episode as a case, but there is grave doubt in my mind that this event is anything but a record of what 'seemed' to have occurred, rather than an actual occurrence."

Now what do you think of that as coming from an orthodox minister accustomed to a literal construction of the scriptures? Is it any wonder that the church is losing its hold upon thinkers when such loose interpretations of the Bible are made by the pulpit? Just think of it! "The Woman of Endor episode is a record of what 'seemed' to have occurred, rather than an actual occurrence." In other words, the Bible does not mean what it says, it is only fooling. Just pretending. It is only an inspired Baron Munchausen, so to speak, or an enlarged and somewhat improved edition of Mother Goose. The readers of The Progressive Thinker would be glad, I know, to read your reply to this letter.

Yours faithfully,
H. V. SWERINGEN.

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OUR ECLECTIC MAGAZINE

YOUNG MAN'S SENSORY NERVES ARE TRANSPOSED.

Most Remarkable Case Ever Known to the Medical Fraternity Just Discovered in a Little Ohio Town.

YOUNG MAN SEVENTEEN YEARS OLD OF THE USUAL INTELLIGENCE, FEELS WITH HIS EYES, TASTES WITH HIS EARS, SMELLS WITH HIS TONGUE AND HEARS WITH HIS NOSE.

Jackson, Ohio, Nov. 29.—This little city is in the throes of a sensation which will shake the world—or at least that portion of it which men call scientific—from center to circumference, and demonstrate to the full that old saying that truth is stranger than fiction. Though billions upon billions of people have spent their alloted three-score-and-ten years upon the earth, never before has one been born with as great scientific value as a young man who is a resident of this city.

For many years scientific men have debated upon the subject of brain tissue and consciousness, and have finally agreed upon all points but one—namely, the differentiation of sensory centers. Now this point has been fully and definitely settled.

CAME FROM GERMANY.

Twenty-six years ago there came to this city from Pottsdam, in the Province of Brandenburg, Germany, August Schwardt and his wife, refined Germans, who had been forced to leave their native land on account of political troubles. In the Fatherland Herr Schwardt had been a most prosperous and successful merchant, and had amassed several million dollars worth of property, the greater portion of which he succeeded in turning into cash before he left the empire between two suns, leaving the rest of his property to be confiscated. For several years after he reached Jackson he was a social lion through all Southern Ohio, and many prominent men have been guests at his hospitable board. He did not engage in business of any kind, preferring to live the life of ease and luxury which his great wealth permitted, and his home was the scene of almost constant social gayety. But one day seventeen years ago a son was born into the household, and at the happy christening the heir to the Schwardt millions was named Henri. During the babyhood of the child the Schwardt home continued to occupy its same high place in the world of society hereabouts.

A WONDROUS CHANGE.

But there soon came a wondrous change. One day Herr Schwardt and his wife sent letters of regret to a prominent hostess and soon thereafter Mrs. Schwardt sent polite notes to her intimates, stating that she and her husband could accept no more invitations from their friends of former days, nor would the Schwardt home be open any more to those whose society she had so much enjoyed in years agone. "The reason," wrote she, "is a private one which we cannot make public at this time, when God has sent us the greatest trial that his children have ever been brought to bear. Wondrous, indeed, are the works of him, whose intent is beyond the ken of mortals to fathom." Then became the Schwardts hermits, as it were, and their hitherto happy home, a dark mysterious dwelling of broken-hearted parents who bore with religious fortitude the affliction which God had sent against them in the person of a son whose coming had been hailed with such delight only two years before.

As the child grew to boyhood and was occasionally seen by passersby wondrous tales of his madness were passed from mouth to mouth under the breath of sympathizing neighbors, and the inner circle of society lamented the affliction which had robbed it of its leader and the hospitality of the Schwardt home. But, as is always the case, the incident was soon forgotten and the Schwardts were left to bear alone their sad burden, while society round about them went on in its wonted way. It was the old, old story—"The King is dead! Long live the King!"—and a new leader assumed the reigns of government in Southern Ohio's four hundred.

A MYSTERIOUS VISITOR.

Three weeks ago the Schwardt home was visited by a distinguished-looking gentleman of unmistakable German bearing. He was the first guest the house had sheltered for fifteen years, and his arrival excited no little comment. It was soon ascertained that the mysterious stranger was none else than a renowned German specialist on brain diseases who had visited this country incognito in order to investigate American ways and methods. His reason for disguising his identity was his distaste for the notoriety to which his American brethren and the American press would subject him were his real self made known. He was a close relative of the Schwardt family, and came to Jackson to secure rest from his arduous labors in the field of American research. A few days after his arrival in Jackson the neighbors of the Schwardt family were very much surprised one morning to see a carriage draw up to the portecochere of the Schwardt home. A few minutes thereafter Mr. and Mrs. Schwardt, accompanied by their son, emerged from the house and entered the carriage, in which they were driven about the city for several hours. The young man was tall and sparely built, with light hair, blue eyes and a countenance almost deathly pale.

TOOK DAILY DRIVES.

For several days drives were taken every morning by the alien and his young relative, who were frequently accompanied by the latter's parents. At all other times the family and its mysterious guest kept themselves close within the house. Finally a persevering newspaper man unraveled the mystery by securing an interview with the visiting German, who gave his name as Dr. Carl Bruner, of the Royal Academy,, Berlin. The result of his discovery will furnish the scientific world the greatest sensation it ever has known. The alien revealed the fact that the young man's senses are in a most chaotic state. He is possessed of all his faculties, yet his eyes are sightless; his ears will not permit him to hear; his finger tips do not give rise to a sense of feeling; his tongue does not allow him to taste, and his nose is not possessed of olfactory powers.

SENSORY NERVES TRANSPOSED.

Strange as it may seem the alien says that his sensory nerves are so transposed that (to state the matter in the plainest language) the young man feels with his eyes, tastes with his ears, sees with his fingers, smells with his tongue and hears with his nose. In other words, his optic nerve is so perverted that it leads to that part of the brain tissue which gives rise to the sense of feeling. In like manner the auditory nerve leads to the seat of the tasting; the tactile nerves lead to the sight center; the gustatory nerve finds its way to the seat of smelling, and the olfactory nerve has its terminus at the center of hearing. It is wonderful almost beyond belief, but eminent scientists in support of their theories of differentiation of sensory centers have several times urged that such a thing might be possible, although this is the first time in history that it has been known to exist.

MANY STRANGE EXPERIENCES.

Of course the strange transposition of his sensory nerves and centers gives rise to many strange conditions. To take up the sense of sight. In him the nerve having its outer terminus in the eye has its inner terminus in the tactile area of the brain. Therefore when the young man sees a hot stove he feels as much pain as does a normal person who has touched the heated iron. Yet the sensation is not permanent, lasting only until he removes his eye from it. Normal conditions, such as the sight of a passing wagon, a running street car or things he sees daily do not give him pain. If, however, the wagon or the car was wrecked before his eyes he would feel as much pain for an instant as if he had been caught in the wreck. Only such things which give normal people pain to touch give him pain to see. He therefore feels hot when he sees a fire and cold when he sees ice or snow. The transposition of the visual nerve to the tactile brain center is mainly responsible for the boy's long isolation in a secluded room in his father's home, as the transposition of the other senses gives him no pain, only exposing him to strange experiences. When the young man hears a person speaking he really tastes the voice of the speaker—a soft, rich and mellow voice tasting very pleasant while a harsh, rasping and loud voice gives rise to a very displeasing taste. In this way the boy enjoys to the full fine music, but suffers from a discordant hurrah or laugh as would a normal person who had tasted an unripe persimmon. The nerve of feeling leads to the sight center, so when the boy's hand comes in contact with anything he sees it just the same as does a man whose eye performs its normal function. And here arises a peculiar condition. Only the fingers of the young man are sensitive in regard to the sense of feeling or rather sight. No other portion of his body will give off impressions of sight. When the young man wears a glove, in the course of the alienist's experiments, he is blind.

SEES AROUND CORNERS.

Another peculiarity is that he does not have to place his fingers on anything to obtain a visual impression of it. His exposed fingers in touch with the atmosphere permit him to see everything for miles around, the power becoming weaker as the objects grow more distant until it fails absolutely at about the same distance as does the power of sight possessed by a person on the ocean or on a plain. In this way he can really see around a corner or over a hill, but he loses the power altogether when his hands are gloved. It is a well-known scientific truth that the proper relation of the sense of taste to that of smell is absolutely necessary to a good state of health, and it is therefore no great wonder that, in this boy's disordered sensory mechanism, the nerve of taste leads to the olfactory brain center. Therefore when he eats food of any kind the resulting sensation is one of smell and not of taste. He has been experimented with several times, and many things, which give off a pleasant odor but have a really unpleasant taste, have been given him with the result that he relished them much as a normal person would fine fruit. The other sensory transposition is that of the olfactory nerve to the auditory brain area. The young man, therefore, is living proof that a thing can smell so loud that a person can hear it. The odor given off by fragrant flowers produces a soft and musical sound while decaying vegetable or animal matter makes an unpleasant sensation of hearing. Instances like these could be given by the score, and the reader can easily imagine how many strange experiences fall to the lot of young Schwardt in the course of a day. Now comes the most wonderful development in this strange case.

TO PERFORM OPERATION.

Dr. Bruner says he can cure his young relative and intends to perform an operation to restore his nervous system to a balanced condition. The sensory nerves are known to meet in a common center in the front upper portion of the brain, much as telephone wires are assembled in an exchange, and the alienist holds that the nerves have become crossed, as it were, at that point. He will open the boy's skull, take up each of the sensory nerves and connect it with the nerve from that portion of the brain area which produces the corresponding impression. The operation, of course, will be a very delicate one, but the average mind can easily understand the theory upon which the alienist will work. The severing of the nerves is, of course, out of the question and the alienist holds that such a move will not be necessary. It would, in fact, result fatally. He believes it impossible that a nerve should run directly from the boy's eye to the brain area of feeling and so on through the five senses. On the contrary, he thinks that the various sensory nerves have become so crossed and intertwined at that point in the brain which physiologists call the center of special sensation that he will be able, with extreme care, to disentangle them and restore each of them to its normal functions. Discussing the scientific aspect of this remarkable case Dr. Bruner said:

WONDERFUL NERVOUS SYSTEM.

"The functions of the nervous system are so complicated and so closely related to each other as to make it no easy matter for even the most learned man to form a conception of the system working as a whole. Ferrier, a renowned scientist and physiologist, has attempted to differentiate sensory centers. The case of this young man would seem to prove that there are very close and positive relations between the nerve center and the nerve extremities. No one now doubts that consciousness has an anatomical sub stratum, but the great problem of the relation between the two has been until now as far from solution as in the days when little or nothing was known of the physiology of the nervous system. The case of this young man proves that there is a positive and active relation between consciousness and the anatomical construction, for the remarkable transformation of this boy's sensory centers proves him to be a freak of anatomy and not a caprice of consciousness. He sees; he feels; he hears; he tastes; he smells; but the seat of each of his sensory impressions is connected at the nerve extremity with that part of his anatomy which, in normal people, is wont to receive other impressions or irritations.

THE SEAT OF CONSCIOUSNESS.

Since men have first studied the physiology of the human body consciousness has been driven steadily upward, step by step, until now it takes refuge in a few thousand nerve cells in a portion of the gray matter in the cortex of the brain. The ancients believed that the body participated in the feelings of the mind, and that, in a real sense, the heart could be torn by contending emotions. As science advanced consciousness took refuge in the brain, first in the medulla and lastly in the cortex. Even supposing that we are ultimately able to understand all the phenomena—chemical, physical and physiological—of this intricate ganglionic mechanism, we shall be no nearer a solution of the problem of the connection between the objective and the subjective aspects of the phenomena. It is no solution to resolve a statement of the phenomena into mental terms or expressions and to be content with pure idealism; nor is it any better to resolve all the phenomena of mind into terms describing physical conditions as in pure materialization. A philosophy that recognizes both sets of phenomena, mutually adjusted and ever interacting, may be no explanation; but at all events it is unpretentious, recognizes facts, and does not delude the mind by offering a solution which is no solution at all. As already said, research in anatomy and physiology and the observation of disease have driven physiologists to adopt the view that the brain is the organ of sensation. This is no doubt true in the sense that it ultimately receives all those nervous impressions that result in consciousness. Until now scientists have held that the parts transmitting the nervous impressions are, in another sense, as much concerned in the production of conscious states as the brain. Now, by the case of this young man, they are forced into the belief that the nerves transmitting the impression have nothing to do with the production of consciousness. The nerve extremity receives one impression; the nerve transmits this impression to the brain; but the brain gives forth an expression in no way similar to the impression received at the nerve extremity.

NERVES ARE INTERDEPENDENT.

Consciousness extends from its special seat so far as there is continuity of the impressed condition. When an irritation is applied to a nerve extremity in a finger or elsewhere the impression (or rather the impressed condition) travels as is generally understood, but really exists for at least a moment along the whole length of the nerve, and as soon as there is continuity of the impressed condition from finger to brain the consciousness is in connection with the nerve and is directly aware of the irritation at the nerve extremity. This view is quite consistent with all the facts of nervous physiology and keeps clear of the prevailing error in the philosophy of modern physiology—that of regarding the body and even the nervous system as a vast series of independent organs, losing sight of the community of function and interdependence of parts.

SEATS OF DIFFERENT SENSES.

Ferrier, as has been said, has attempted to differentiate sensory centers. After numerous experiments he placed the auditory center in the superior temporosphenoidal convolution; the centers of taste and smell at the extremity of the temporosphenoidal lobe; and that of touch in the gyrus uncinatus and hippocampus major. On the other hand, Goltz states that he can no more obtain distinct evidence of localization in reference to vision or other sensations than in reference to movements. Ferrier's view is supported by Munk, who has put forth the important distinction that there may be blindness in the sense of total deprivation of vision and "psychical blindness" or the inability to form an intelligent comprehension of the visual impressions received, and he supposes that the gray matter of the cortex over the occipital lobes has to do with the elaboration of simple visual impressions into perceptions. In like manner he concludes that other parts of the cortex may have to do with the elaboration of tactile, olfactory, gustatory and auditory sensations. Thus the frontal lobes have to do with cognition and intellectual action. If so, the gray matter on the surface of the brain may be mapped out into three great areas—an area concerned in cognitions in front, a motor or ideo-motor area in the middle and a sensory area behind. The latter area is divided into five, or rather four subdivisions, as the olfactory and gustatory areas are practically one. The tactile area is located at the top of the back portion of the brain; immediately under this is the visual area; under this is the auditory area; and at the base, in the extremity of the temporo-sphenoidal lobe, are the areas of taste and smell.

SENSES POSITIVELY DIFFERENTIATED.

The case of this young man will prove to the scientific world three things: First, that sensory centers are differentiated and each of the five senses finds its expression in a separate portion of the brain area; second, that there is individual connection between each of the sensory centers and the nerve extremities; third, that the sensory areas in the brain are so positively differentiated that they will perform their respective offices even though the nerves bearing the sensations which cause them to form expressions have outer termini abnormally located in organs which are wont to perform other functions.—Cincinnati Enquirer.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

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THE OCCULT WORLD.

Skeptics Are Constantly Being Converted to Spiritualism.

DEAD WIFE AND CHILDREN HOLD CONVERSE WITH HUSBAND AND FATHER—INCIDENTS OF THE SEANCE.

The recent articles in the Sunday Record-Herald regarding Mrs. Piper, Professor Hyslop, Spiritualism and telepathy have attracted wide attention, and, as it were, have centered public attention in a measure on the future state. Another remarkable addition to the series is herewith presented. The Sunday Record-Herald is not permitted to publish the name of the writer, but it can assure its readers that he is trustworthy, and, while not highly distinguished, is a man of some mark in the political and literary world. His story is notable in many respects and is worthy the consideration of an investigating public.

I read with a great deal of interest "The Confessions of Mrs. Piper," which you published some time ago; also the article on Professor Hyslop in last Sunday's edition of the Record-Herald. The most important question ever asked in this world is, "If a man die, shall he live again?" and it is as new to-day as it was in the times of Job.

A few months since I lost my wife. It seemed as if the whole earth had fallen from beneath me. I had a Christian's faith that she had gone to the Christian's heaven, but there are times when faith weakens and stricken mortals cry out for something more. Believing is not knowing. I began to doubt. Would I ever meet my wife again? If so, would I know her, love her? There was no answer to my doubts and fears. I could only suffer.

GETS A NEW LIGHT.

One day a friend called on me. He had lost his wife years ago, and sympathized with me. In the agony of my heart I cried out, "Oh, if I only knew my wife yet lived. I believe, but I do not know."

He looked at me curiously, and then asked: "B—, what would you give to know that your wife lives, to even talk with her?"

"Give! I would give anything, if such a thing were possible," was my answer.

"It is possible," he responded quietly; "I have talked with my wife since she died."

I could only stare at him in amazement, but at last managed to ejaculate: "Are you crazy?"

"Not in the least," he responded; "but there is a medium—"

He got no further. "Stuff and nonsense," I broke in; "frauds and mountebanks, the whole lot."

"I do not blame you for thinking so," he replied, "but listen."

He then told me of a medium in the city who had extraordinary powers. She was not a public medium—in fact, it was hard work to get a sitting with her. If he could arrange a sitting would I go, if nothing more than for curiosity?

"Yes."

VISITS THE MEDIUM.

It took him two months before he arrange the sitting. It was to be in the evening. I took another friend with me, a cool, hard-headed man. He had lost a son some years ago before, but believed in Spiritualism no more than I did—in fact, was inclined to take a materialistic view of things.

We found the medium to be a pleasant-faced woman, apparently about 40 years of age. She was slender and looked to be in delicate health. She was modest and retiring and seemed adverse to speak of her powers. With her were two young women, one her daughter.

The room in which the sitting took place was an ordinary parlor off of the sitting-room. The room from a casual observation had no furniture except a center table and some chairs. There was nothing on the center table except a very ordinary looking tin horn. I picked it up and looked at it. It was made in three sections, so as to close up like a telescope. When opened its full length it was about eighteen inches long.

I asked the medium what it was for. She replied that it was to collect the tones of the spirit's voice and render it more audible.

THE SEANCE BEGINS.

There were six of us in the room—the medium, the two young ladies, my two friends and myself. We were seated around the center table, each lady placing her hands on her knees and a gentleman placing his hands over hers, so that she could not stir or move without the gentleman holding her hands knowing it. I can only vouch for the young lady whose hands I held. She did not move during the whole seance. My friends say the same of the ladies whose hands they held.

When we were told how to sit the medium extinguished the lights and we were in the dark. In the case of Mrs. Piper all chances of fraud were eliminated. Here, I am free to confess, they were not. Yet what happened was so much more remarkable than anything told by Professor Hyslop that, even suspecting fraud, it still remains inexplicable.

After we had become seated and the lights were turned off, the medium asked the young ladies to sing. They sang in low, sweet tones that well-known hymn, "We Shall Gather at the River."

The hymn finished, we sat for some time in silence, when I heard the horn move, then a sound as if it had been taken from the table. A moment afterward I received three sharp taps on my left breast.

VISITS FROM SPIRITS.

Then came an audible voice, perfectly distinct, but speaking in an aspirate tone. Then came in succession what purported to be the spirits of a son, a daughter and the wife of my Spiritualistic friends, and they held quite extended conversations.

But this article has to do with only what happened to myself. My thoughts were now entirely on my wife. Would she come? Was it a hoax my Spiritualistic friend was playing on me?

When one spirit got through with the horn we could hear it placed back on the table, and another would take it up. Sometimes it would sound as if dropped quite a distance.

At last the horn was taken up, and then came the words, as plainly as if spoken by a living person:

"Papa! Papa! Papa!"

Still my entire thoughts fixed on my wife, I had no idea that the message was for me.

"Is that you, G—?" asked my Spiritualistic friend, thinking his son had returned.

"No, no! I don't want you," was the answer.

Then my other friend, thinking of the boy he lost, asked: "Is it I you want?"

"No, no! I don't want you."

This left me as the only gentleman, and much perplexed, I asked: "Is it I you want?"

"Yes, yes! Oh, papa, how glad I am to see you."

"Who is it?" I asked, astonished.

"I—"

It was the name of a little boy I had lost years before while residing in a neighboring state. No one present, not even my friends, knew I ever had such a child. I had not been thinking of him—had not thought of him for weeks. It was only of my wife I was thinking. Still with my thoughts full of her I asked:

"Where is your mother?"

"She is here. She is going to talk to you presently. Oh, papa, how glad I am for this opportunity to talk with you. I am happy, perfectly happy."

Every word was distinctly spoken.

After another spirit had talked there came in lower tones, but distinct: "A—; it's A—" the name of my wife.

Now here was a peculiarity. During her last illness my wife almost always alluded to herself in the third person. It was "A—wants this," instead of "I want it."

NO TIME TO DOUBT.

"Oh, A—, is this you? Can it be you?" I asked in a doubting voice.

"B—, don't doubt! don't doubt," was the answer, in an aggrieved voice.

"A—, if this be you, can you tell me what happened before you died and where you died?"

"I died away from home in a hospital, but don't talk about it. I can't talk about it. B—, don't grieve so over my death. I am happy. The children are here. Mother is here."

Then came the sudden query: "B—, what did you do with my things? Don't you remember when you went up in the chamber and opened my trunk and took out my black dress and looked at it and cried so? I was right by you then."

A few days after her burial I had gone alone to her trunk, took out her things, and unfolding a black dress which she was accustomed to wear, had shed many burning tears over it. But the circumstance had passed from my mind. Certainly I had not thought of it for days.

She then bade me good-bye, saying she would talk to me again before I went away.

HIS LITTLE GIRL SPEAKS.

After two or three other so-called spirits had talked, the words "Papa!" "Papa!" again were heard.

"Is that you, I—," I asked.

"No, it's E—."

It was the name of a little girl I had lost some seven years before.

"Why, E—," I answered, "you can't remember me; you were scarcely more than a year old when you died."

"But I have seen you since and loved you. Now I have talked with you I shall love you more than ever. Oh, papa, how glad I am to see you, and talk with you."

There now came the sound of two kisses. The kisses were not pressed to my lips or cheek, but seemed to be a foot or two away.

"E—, is your mother there yet?"

"Yes, and she will talk with you again presently. Isn't she a nice, sweet mamma? Papa, when mamma died I was there. Don't you remember after she died, and you went to go out of the room, you nearly fell, and the doctor caught you, and told you not to grieve so; mamma was better off?"

HAD FORGOTTEN IT.

A true circumstance, but one I had entirely forgotten, for the same thing had been told me by many others. Could this have been telepathy, something entirely forgotten by me?

I then said: "Darling, I have a picture of you at home."

"Yes, it hangs over your desk. Isn't it cute? Now, good-bye, papa, and God bless you."

My wife came again. She said:

"Oh, B—, how I bless you for coming here to talk with me. Is it not wonderful we can talk? How glad I am you came. B—, don't, don't grieve over me. Mother is here. Your father and brother are here. Uncle is here. the children are here. We are all together, and all so happy. I can't talk any more now, but do, B—, come again, and I will write you a communication. Good-bye, and God bless you."

The above are the facts as they actually occurred. I have no explanation to offer. One of three things must be true. The voices were from the other world, the medium had a confederate concealed who did the talking, or she herself was an accomplished ventriloquist.

Even admitting fraud, by what power were the answers given? There was no hesitation. The talk was as natural as if the person had been before me. I know not what to think; it is natural for man to doubt. I doubt. Would I still doubt if one was raised from the dead?

B.

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(Signed) J. D. S. ATKINS, Durham, N. D.

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MISSIONARY WORK.

Stirring Appeal by Active Workers.

Our work as missionaries for the N. S. A. is not yet fully commenced, as we had the months of November and December placed for service in Philadelphia and Pittsburg. We had a successful month in Philadelphia, and found the society presided over by Brother Locke to be a successful organization with large attendance each Sunday. We also had good meetings in Royersford, Pa., and Paterson, N. J. Each of these places has an earnest working society. The zeal manifest is full of promise. Usefulness and success depend upon zeal. It is only a question of effort to succeed everywhere.

It is a deplorable fact that a large number of places made reply to us that they cannot get a meeting for us in their town because it is a bigoted place, full of churches, or an equally depraved place, full of saloons. That the several churches dominate the town, is an oft-told tale. They fear an audience could not be obtained. All such statements only go to show that we are needed in such places. We have found that similar localities will turn out large audiences, because the people, being ignorant of what Spiritualism teaches, are full of curiosity, especially if some demonstration of spirit power or presence is offered. And the people are very much dissatisfied with their various churches and the faiths they have been taught, hence are ready to witness a fact or listen to a recital of their occurrence. The ministers may dominate socially, but they are no longer absolute mentally; for the people will think, and they are anxious to investigate.

One or two Spiritualists may reside in such a community where none of our speakers or mediums may have visited; and these isolated friends of our cause feel a great diffidence in holding the first public meeting. We have found that our friends are respected for their being honest. A hypocrite is always despised by everybody. But, hypocrisy is not the cause of a failure to arrange for a public meeting as much as is the expense and risk. Whilst we only ask for a hall and advertising to be provided, the same is often a great tax upon the one or two friends in the town or city. Many are also a little over anxious for success, and too sensitive about the possibility of failure.

Remember, friends, that the N. S. A. want us to visit your place and create a public interest in our cause, or, at least, to proclaim its good news. That is our duty. And the N. S. A. is sincerely desirous of helping you. We will always meet our share of the burden, and will gladly risk a voluntary collection.

Our experience is that the people who do not accept Spiritualism and who are devoted sectarists, are as a rule liberal contributors at our meetings.

We have nothing to fear in a bigoted locality, in a depraved locality, in a church-dominated locality, in a place where no Spiritualists meeting was ever held—but have everything to gain!

Pennsylvania and New Jersey have lately demonstrated to us that we need just one earnest and zealous person in each locality. With such a person we can stir each place into a general desire to study and investigate the teachings and facts of Spiritualism. If one such person shall write to us and say that they will help us prepare for a meeting, we will gladly go when en route that way, and will not ask such a person to assume any more financial risk or expense than he is able or willing.

We may be able to re-visit Pennsylvania and New Jersey later in the year of our service for the N. S. A., say in the spring or fall of 1902. Will the localities in these states each supply one earnest soul to help us? Write to us now! And we say the same for West Virginia, Kentucky, Tennessee, Louisiana, Texas, Arkansas, Missouri—and and possibly for every state. Write to us! If you are an earnest Spiritualist and are willing to provide, or help to provide for us, boldly or under cover, directly or indirectly, so you shall do so effectively, we will gladly risk all we can risk to be with you and boldly proclaim the good news of Spiritualism the best we can.

Address us at 600 Pennsylvania avenue, S. E., Washington, D. C. Come forth and help a little (ever so little is better than none at all), and do not expect the N. S. A. and its missionaries to carry the whole burden.

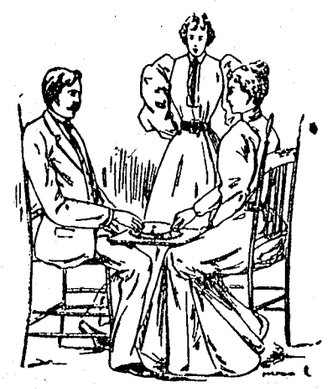
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SATURDAY, DECEMBER 14, 1901.

A Serious Question for Spiritualists.

What would a church be, without its Sunday-school? Similarly, what is a Spiritualist society without a lyceum?

A church without a Sunday-school would lose its best recruiting station, for, as has justly been recognized and said, "the Sunday-schools are the nurseries of the church."

Similarly it ought to be recognized by Spiritualists that the lyceums are the nurseries of the Spiritualist societies. They are the recruiting stations for Spiritualism. They are the schools of drill where minds are molded in the pattern exhibited in the beautiful philosophy of Spiritualism, imbibe its ethical principles, and become familiar with its phenomenal characteristics.

If the churches were to drop their Sunday-schools and allow their children to drift into Spiritualist lyceums—how long would the churches last? From generation to generation they would dwindle, becoming "beautifully less," year by year, until all would be engulfed in the larger and sweeter knowledge of Spiritualism. Sunday-schools are a necessity to the churches. Without them, no power on earth could drive the dogmas of orthodox faith into the minds of any large number of people. The churches must impress their tenets on the plastic minds of the young before they arrive at the age of mature reason, or rarely will their teachings be accepted and believed.

Now, contrariwise, if Spiritualist societies have no lyceum, and allow their children to drift into orthodox Sunday-schools, there to imbibe orthodox notions, and hear Spiritualism condemned and ridiculed, learning to hate it as an evil thing that is condemned by the "word of God," etc., what, we ask, may reasonably be expected, but that children so taught will find their home in the churches, and Spiritualist societies, thus derelict in duty, will die, or live a sort of living death, holding on to a precarious existence, of uncertain quality and quantity?

Seriously, it is certain that Spiritualists do not sufficiently realize the immense importance to our cause, the importance to Spiritualist societies, of children's lyceums.

Every Spiritualist society should have its children's lyceum. It should be regarded as not less important as an aid auxiliary to our cause and to the society, than the speakers and the mediums who minister in our philosophy and phenomena. While these minister to the needs and desires of the mature-minded, let the children's lyceum impart instruction especially adapted to enlighten and cultivate the minds of the young in the rudiments of spiritual truth, philosophy and ethics.

With the aid afforded in particular by the Lyceum Guide (price 50 cents), published by Hudson Tuttle, Berlin Heights, O., it is easy to organize lyceums. It gives every detail needed for effective organization, and for conducting the same after it is established.

The Advice Was Not Good.

Paul ought to have seen the pernicious evil of wine drinking in his day, and discouraged its use, instead of directing his beloved brother, Timothy, to "No longer use water, but take wine for his stomach's sake, and far his many infirmities." He must have known that the Master was called a wine-bibber, and that he used his miraculous powers in manufacturing the beverage when the article gave out on the third day when the guests were already "well drunken."

In the introductory verses of I. Corinthians, Paul thanks God that the church at Corinth was sanctified, and in everything was enriched in Christ, and he assured them they were not behind in any gift. From this we judge that church was a model in its way.

Now, turn, good reader, to I Corinthians, 11:20,21, Revised Edition, and read:

"When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper; for in your eating each one taketh before other his own supper; and one is hungry, and another is drunken." The Douay translation renders this: "One indeed is hungry and another is drunk."

And then, evidently startled that the members of the church could not keep sober when assembled to eat the Lord's supper, he exclaimed: "What? have ye not houses to eat and to drink in?"

That question suggests that some old-time Mrs. Nation may have been moving around in that goodly Grecian city, and knocked the drinking-houses into smithereens with her little hatchet. Whether that was the case or not, Paul ought to have been more considerate than to have encouraged his brother Timothy to look upon the wine when it was red. We can scarcely forgive him for volunteering such advice, knowing as he must the bad use other Tims would make of the intoxicant.

ATTRACTIONS.

One of our splendid attractions for the fall and winter in The Progressive Thinker will be the Hull-Jamieson debate. Don't miss this and live to regret it. Subscribe now.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

The Logic That Established Christianity.

At the annual fair in Boulogne, as reported in the Freethinker, by a correspondent who was in attendance, there was on exhibition a few of the actual implements which were employed by Holy Mother Church to make Christians; and keep them loyal to the faith. The inventive genius of the Middle Ages was exhausted by the church to devise instruments of torture, which priests employed in place of facts or logic to extend devotion to their creed. Here is a description of a few of them:

The Mask of Ignomy.—An iron crown weighing about thirty pounds.

The Boot.—One of the victim's feet was incased in this contrivance, into which was poured boiling oil.

The Thumbscrew.—Applied to those who were not sufficiently patient during trial.

The Nuremburg Hatchet.—Anyone menacing a priest with gesture of hand or foot had the offending member severed by this instrument.

L'Arrache-Langue.—A device for forcibly removing the tongues of those who spoke against the Inquisition.

The Spider.—Applied to women accused of suckling the children of heretics. Its object was to incapacitate them from further offense in that direction by violently tearing out their breasts.

The Bastile Pillory.—For those condemned to starve in the damp dungeons. To increase their sufferings the choicest viands were placed before them.

Branding Iron.—To mark the bodies of those who refused to make donations to the Inquisition.

The Garrotte.—Used for strangling those who recanted before going to the stake. That was the only grace they could obtain. Die they must.

The Pater Noster.—An arrangement for applying to the hands of the condemned about to perish in the flames. It held them together in the attitude of prayer.

The Brodequin.—An instrument for placing upon the legs. When closed, the blunt points with which the interior was furnished entered the shin bone and crippled the victim for life.

The Pear of Anguish.—This was inserted in the mouth of those who inconvenienced the Inquisitors by their cries. By turning a screw the mouth could be widely distended, and articulation was impossible.

Serre-Tete.—A band of iron placed around the victim's head and then contracted. This was applied to those who wrote or spoke against the Inquisition.

The report says, many instruments of torture were on exhibition, and their mode of application was illustrated with wax models. Inclosed in crystal caskets were shown four terrible figures, the actual remains of tortured heretics. They were discovered in 1861 in the Convent of San Domingo, Mexico, in a wall thirteen feet thick. They were better preserved because of the dry air than some of the mummies in the British Museum.

Think of it. Every one of these instruments of agonizing torture were applied by priestly hands, or under their direction, to aid in advancing the Christian religion. Protestants shared in the results. Had it not been for the groans, and tears, and awful agony, and the innumerable multitudes of lives sacrificed in the propagation and in sustaining the faith, there would have been no Protestants. They are the inheritors of all the benefits accruing to the church because of these outrages, and we hold the system, without regard to name, or time of organization, responsible for every wrong inflicted on humanity to aid in its propagation.

Football Methods in Religion.

Boston may not go so far as to carry religion onto the gridiron, but it has gone so far as to bring football methods into religious services.

Flushed with the recent success of Harvard over Yale, two athletes last Sunday afternoon addressed the Boston Young Men's Christian Association. One took for his text, "Three Downs, Four Yards to Gain," and then showed the likeness between the Christian's career and that of the football enthusiast. He ended by saying: "Christ is the best coach I know of."

In a similar vein the other athlete advocated the advantages of a strenuous life and urged the football spirit into daily religious affairs. Nothing was said of the Christian spirit of helpfulness to the weak, compassion for the downtrodden or of the blessedness of mercy. All of the essentially Christian virtues were wholly lost sight of in appreciation of the controlling, domineering power of the victor.

Football unquestionably has its valorous and meritorious side, but its merits belong to the physical—we do not say brutal—and to the crafty intellectual powers rather than to the spiritual. They savor of earth rather than of heaven, of the conqueror rather than of the crucified.

A little more of the methods of religion on the gridiron would result to better advantage than applying the methods of the football to religion.

Christ may be a good coach, but the football teams are usually governed by another master.—Chicago Chronicle.

Instead of urging upon Christians the exemplification of football strenuosity in religious methods, these religionists would do well to study history and recognize the fact that, from the days of Constantine and before, down to the present, the spread of Christianity, so-called, has been wrought by the coercive power of physical force, by wars of conquest, by arms and bloodshed, by persecutions, by Inquisitions, by compulsion under laws enacted under church influence and executed by civil governments as directed by priestly suasion.

The methods of genuine spiritual suasion and true spiritualization have been ignored, and strenuous compulsion along lines of physical force has been applied under the dominating influence of the so-called Christian church.

These preachers of strenuous football methods should recognize that a new era is upon them, an era of spiritual methods, spiritual growth and spiritual manhood, in which the spiritualization of man is to be accomplished by the pervasive influence and sweetly suasive force of spirit power working in, through, by, and up toward the ever-advancing ideal of higher Spiritualism.

There is in this higher spiritual method, nothing akin to the brute-force strenuosity of football Christianity as exemplified in the church history of the past. It is the method of free thought, peacefully seeking the truth, and accepting the same upon honest conviction, without churchly compulsion, let or hindrance.

The modern trend of enlightened society is away from football Christianity, into the larger and higher spiritualization of mankind, as developed by mental freedom and a knowledge of present-day truth brought by the angel world.

Less footballism and more spirituality is what the world wants.

Buried Alive.

The Chicago Tribune sets forth that, put to sleep by his own hypnotic control over himself, or by sheer will power—call it what you will—Carl Atheno, a young man, spent five days recently buried alive in a coffin six feet below the ground at Kansas City, Mo. Without food or drink, and with only a meager supply of air furnished through a small tube, he lay dozing in full sight of the multitudes of people who peered down another tube into a coffin illuminated by an incandescent light.

At last the day of resurrection came. The uprising was to take place in the evening in the full glare of the electric lights. Two thousand people came to see this, and the rest of the city stood around on the outside of the fence. Atheno was disinterred and was lifted, practically appearing dead, out of the coffin on to the platform. There was a slight pulse, beating at 58, and some warmth persisted in the body. The clothes were covered with dust. He was to awake at 9 o'clock. The handling of his body had no apparent effect on Atheno, but when an alarm clock went off under his ear he sprang to his feet, called out "Hello, Pap," to "Pap" Wright, a boyhood friend whom he had not seen in twelve years, and was ready for supper.

It must not be inferred that he felt as fresh as after a little catnap. On the contrary, he could not stand alone after the first impulse, and had to be lifted over the fence to a carriage, taken to a hotel, bathed and chafed, fed on crackers and milk, and brought back to mundane things slowly.

But on the next day he was as fresh as ever. Now he gives out that next time he does this sort of thing he will stay buried ten days, and eventually forty will be about his figure. Atheno believes that once dead a man is dead for a long time, and it is a good thing to get used to the grave gradually. "In life prepare for death," is his motto.

The power by which this young man controls himself and earns $2,141 in five days from a Kansas crowd he claims to have acquired in India, where he traveled extensively. He asserts that it is the same hypnotic control that the fakirs of that country employ in their long trances, and that he is as good a man as any of them at the game. Out in Harper, Kans., where the boys used to play shinny with him, they don't take much stock in his hypnotic powers, but then—he has never been buried in Harper.

Saved Fish City.

Our archaeological readers will be interested in further information in regard to Oxyrinchus, of which we made brief mention, in reply to a correspondent recently. The modern name of this ancient city, situated on the western bank of the Nile, near the Libyan hills, is Behneseh. It is celebrated in history "for its vast number of monasteries anciently located there." The term Oxyrinchus signifies Sacred Fish. The Egyptologist will remember when Osiris was slain by his wicked brother Typhon, he was cut into fourteen pieces and cast into the Nile. All were recovered by Isis, save one part which was devoured by a fish. That fish was ever after sacred to an Egyptian, and the city of Oxyrinchus derived its name from it.

The curious student recalling the fact that the earliest symbol of Jesus was a fish, need not be told that this incident in the history of Osiris is probably the base on which that symbol was founded, and it is possible the monks, so numerous at Oxyrinchus, made the application. There is a world of mystery connected with the beginning of Christianity which a familiar knowledge of Egyptian history and thought will clear up.

Take this inscription on an Egyptian papyrus, now in the library in Turin, wherein Almighty God speaks of himself:

"I am the maker of heaven and of earth. I raise the mountains and the things which are on them. * * * * I make the hours, and the hours come into existence. I am Chepra in the morning, Ra at noon, Tmu in the evening."

There is a trinity we can understand. The Sun has one name in the morning, another at noon, another at evening; but wherever it is it is the same sun, the same Supreme God in Egyptian mythology. Shall we say: Out of this has grown Trinitarianism?

"Mind and Body."

J. Clegg Wright's new book, consisting of his class lectures delivered last April in Washington, D. C., especially dealing with the science of mediumship and the philosophy of spiritual existence, will be ready for the subscribers in about three weeks. The book contains an introduction written by Dr. J. M. Peebles. The appearance of the volume has been delayed by unavoidable causes.

A FRAGMENT FROM AN UNPUBLISHED POEM.

With every infringement of Nature's laws,
We're sowing the seeds of sorrow,
Though it may be years ere its fruit of tears
Is harvested for the morrow.
And a disregard of the Golden Rule,
Of duty to our neighbor,
Is filling the world with want and crime
In lieu of honest labor.
But out of the little things of life,
Smiles, tears and deeds outwrought,
Love builds with care her temples fair,
By angel artists taught.
Out of the little things of life,
She buildeth things sublime,
But the grandest life is born of strife,
That comes like the winter's rime.
In the midst of darkness, or like storms,
When wrathful winds sweep by,
And trooping clouds hang low like shrouds
O'er the face of the midnight sky.
Out of the changing hopes and fears,
And the schemes that men pursue,
Are the pictures made in light and shade
Of life's dissolving view.
But the greatest need of the world to-day
Is a knowledge of psychic powers,
And the subtile forces of truth and love
To guide this world of ours.

BELLE BUSH.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

Bogus Materializations.

Under the pretense of the materialization of spirits any amount of trickery is being perpetrated under the cloak of Spiritualism. This has been carried on to a most alarming extent; so much so that the state law-makers may be called upon by our enemies to enact laws that will prove detrimental to the mediums who are perfectly honest and should be protected. The Chicago American has the following from Muncie, Ind., under date of December 3:

"For alleged complicity in a huge swindle by which Miss Sarah Williams, aged fifty, was duped into paying Chas. Hawkins, a handsome young man, $3,600, part of which she secured by mortgaging her valuable farm, William J. Thompson, a former pawn-broker of this city, has been bound over to the Delaware County Circuit Court, his bond being fixed at $2,000.

"On the witness stand Miss Williams told a remarkable story of how the spirits of her departed father and mother had appeared to her in a seance and advised her to pay the money to Hawkins. Thompson, she said, conducted the seance, calling her father and mother, who told her the money would be safe in Hawkins' hands.

"Miss Williams herself is a Spiritualist, and was duped into believing that she was doing the right thing. Thompson has been a prominent leader of the cult in this city. Hawkins is at large.

"Tom Larmore, a Muncie police officer, found Thompson at Lawton, Oklahoma, where he recently entered a claim, and brought him back to this city.

"The swindle was one of the shrewdest ever perpetrated in this part of the country. Hawkins came to Muncie and engaged a room at the home of Miss Williams. He inquired into the affairs of the elderly maiden, told her his ambitions and finally proposed that they marry.

"He requested that she give him $1,000 to purchase a livery business in Michigan. She readily consented, parting with nearly all the ready money she had. Then she alleges he secured the aid of Thompson, and following the advice of her dead parents, she mortgaged her farm and secured $2,600 more which she gave Hawkins. He gave notes for the money and whether he can be prosecuted is a question."

The Chicago Tribune of December 5, contains the following:

"For two diamond rings, valued at $100, and $45 in cash, it is said that Dr. Harry Slater agreed to relieve Mrs. Annie Butler of 2412 Dearborn street of the attentions of an unwelcome visitor. The motive power to be adopted by the doctor, it is alleged, was evil spirits. Mrs. Butler waited for some time for results, but as the undesired attentions were continued with annoying regularity, while the absence of the rings and cash left a deficit in the domestic finances, she caused the arrest of the doctor. He was taken in charge by the Cottage Grove avenue police last night on a charge of obtaining money under false pretenses. Slater is said to net about $40 a night by his Spiritualistic performances."

So prevalent has questionable practices, under the garb of mediumship, become, and also the ordination of incompetent persons to pose as ministers, that many Spiritualists have become nauseated thereat, and are co-operating with the liberal churches. D. W. Hull, president of the State Spiritualist Association of Kansas, realizing some of the present evils afflicting our ranks, sends us the following:

To the Presidents and Executive Boards of the Several State Spiritual Associations:—Dear Brothers and Sisters:—While I believe that Spiritualism has come to call, not the righteous but sinners to repentance, and that we should accept all into fellowship who are trying to grow purer and better lives, no matter how often they fail and fall in their efforts, I am of opinion that we cannot afford to send out mediums and lecturers whose daily actions and lives are likely to be adversely criticised. If men and women are not upright in their conduct, if they swagger about the streets, use profane and indecent language; and if they use tobacco or alcoholic drinks, they are unfit to send out as mediums or lecturers, no matter what their education and talent may be. I also believe there should be uniformity in the rules adopted by the several state boards to govern them in the granting of ordination papers. I therefore propose the following, subject to amendments, and should be glad to hear from the members of the several state boards, either through the papers or directly.

In making out ordination papers this board will be governed by the following rules:

1. The applicant should have the unanimous endorsement of his or her local society, or if there is no local society where the applicant resides, a petition should be presented containing the names of persons known to this board.

2. The applicant must be a person of good character, respected for his or her honesty and reliability, a person who has fair control of his or her temper and one whose deportment will be such as to give honor and respect to the cause of Spiritualism.

3. A person of low, vulgar habits, who uses profane and vulgar language in conversation, or associates with low and vulgar people, except to refine and lift them up, or uses intoxicating drinks, or tobacco or opium, is unfit to become a teacher of Modern Spiritualism and cannot be authorized as such by this board.

4. An uneducated person, or one who has an improper understanding of the philosophy of Spiritualism, makes egregious blunders as to Science or in the proper use of words, or who misplaces words, or is exaggerative, cannot be endorsed by this board as a public teacher.

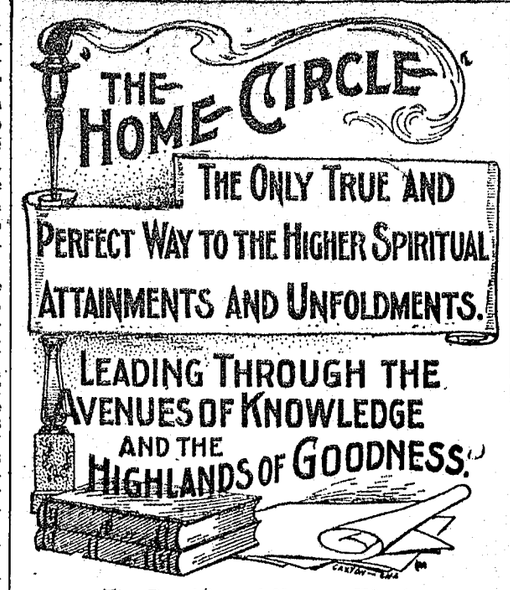
5. A medium who is guilty of fraud or any exaggeration of his or her mediumship, or in any manner supplements the phenomena, or permits controls to supplement the phenomena, cannot be authorized to travel under the auspices of this association.

New Trial and Yearly Subscribers.

All new trial or yearly subscribers will have their subscriptions commence with the Hull-Jamieson debate, unless otherwise ordered. After publishing the debate in our regular edition, we combine them in one paper, No. 624, Nov. 9, at which time the debate commenced. That date contains six addresses of the debate. The next paper that all new trial and yearly subscribers will receive will be number 630, bearing the date of Dec. 21, and containing the seventh address of the debate.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1



The Repairing of Human Wrecks.

I.

As fully and lucidly set forth in the New York World, on one occasion, into the Bowery Mission with the rum-ruined, ragged throng that gathers every evening for the coffee and rolls distributed there came staggering a man dressed in the rough bagging east-side pawnbrokers deal out with the price of a drink in exchange for clothing. Besotted, unkempt, extremely dirty—he had slept the night before in a sewer pipe—he slunk into a seat—a mere wreck—and waited wolfishly for food that even a rum-burned stomach craves.

"Mother Bird," standing like a beautiful Angel of Love on the little platform, asked for a volunteer to play the great church organ in the hall. All sorts were on the benches, farm boys from Ohio, weavers from Maine, skilled mechanics, clerks, accountants, slip-shod, hungry, desperate, the wrecks of men, men falling to pieces, as it were, and this one, the worst of all, staggered forward.

"Mother Bird's" angelic heart sank within her as she saw him. He sat down at the organ. The first touch of the keys, however, revealed the master hand. From the majestic strains of some of those grand old German hymns he drifted, sobered by his playing, to the grand voluntaries that call the worshipers in great cathedrals to prayer. Suddenly he began that song that was born first in heaven—"Home, Sweet Home."

Tramps on the benches, not yet totally depraved, broke down and cried, and the organist himself to "Mother Bird," told how, the son of a wealthy German merchant, he had come to America to seek his fortune, had fallen into evil ways, had become the wreck he was. Kindly hands were outstretched to aid him, hands that belonged to "Mother Bird," the earthly guardian angel of the poor, the depraved, the unfortunate.

That was the life-story Organist Benke told at Bowery Mission on this occasion. He got a place in a music house in New York. Great churches have since sought his services as organist, but steadfastly he refuses, coming night after night to the little mission to play the organ and extend the helping hand to others such as he once was.

II.

Mrs. Sarah J. Bird, of Montclair, N. J., the woman who saved Benke, has devoted her life to the mission. The crowd that fills the hall is always changing, but she treats them with the cordiality that she would old friends. She can see beneath the grime and filth of the hobo the genius and bright intellect of the past. She sees the future angel in every human form.

When she came into the chapel, and said, "Good evening, boys," there came a chorus of "Good evening, Mrs. Bird," from the floor. Many of the men were drunk, and the violent shaking of the men who paraded the aisles could not keep them awake. Others came with cold, hard faces and curling lips, and tried their best not to hear what was said.

But as the motherly voice rang out over the hall, not exhortingly and with not a bit of cant and sectarianism, they fell to listening. Truly she was divinely inspired. She was telling the story of her own mother; of her own girlhood. With wonderful vividness she painted the picture of peace and love. Suddenly she exclaimed: "My mother is in heaven! How many here have mothers in the spirit realms?"

There was an impulsive forest of dirty hands over the heads of the men. Then, as if ashamed or caught in a wrong act, they lowered them.

"How many have mothers living on earth?" Again the hands went up. The wizened, crime-blackened countenances began to light up with interest.

"How many have wives and children?" This time there were not so many. Some of the men had deserted their wives. Others knew not whether their wives were living or dead Some had been ruined by faithless women. There was a momentary flash of resentment on some dark faces.

Then she asked how many wanted the prayers for those dear to them, wherever they might be. Nearly every hand went up. There were hundreds in the room who would have scorned to pray themselves, but there was no harm in asking "Mother Bird" to do so.

Hardened faces off in the crowd began to soften. Others, weak and ill from dissipation and exposure in the parks at night could not control their emotions. Their eyes glistened in the light of the electric lamps. Off in a corner a man sobbed and hid his face in the sleeve of his coat.

Mrs. Bird was followed by the superintendent of the mission, J. G. Hallimond. He pictured the delights of a home attainable by every man in the place would he but live in honest, moral ways. He pictured the reformation possible.

Twenty other reformed Bowery toughs told their experiences. Not one of the 600 roughs but was softened and subdued. Then came the refreshing and warming coffee and the delicious bread and ham. Dozens of men turned their faces upward then and there. They rose and in stuttering but determined words confessed their evil lives and their determination to reform.

At midnight, when the Bowery is at its worst, the crowd came slowly out of the mission into the red glare and racket of the street. The men who had promised to do better had been provided with bed tickets.

III.

"Mother Bird"—whatever her religion may be—is certainly angelic in the highest and broadest conception of that word, from the simple, though sublime fact that she is a repairer of human wrecks. To repair a wrecked engine, a wrecked car, a wrecked house, or a wrecked wagon, is easy compared with repairing a wrecked man, one whose body is saturated with whisky; and on whom vermin enjoy a saturnalia, of which the cleanly man knows nothing; to repair such a wreck requires something besides mechanical skill—the presence and love of an Angel of Light can only do it! Yet such a wreck is one link in the grand brotherhood of man, and must be repaired sometimes in the ever onward evolution of human souls.

IV.

You who have never repaired to some little extent a human soul, have neglected your duty, and are far beneath "Mother Bird" in point of being near to the angel world. A kind word acts at times as a healing balm to a wrecked man or woman, setting in motion a train of thought that may lead to evolving new conditions, while a harsh word, a bitter curse or disdainful smile, may crash through a human soul like a bullet through glass, leaving wrecked conditions behind.

No one is completely wrecked; no one is utterly depraved; no one is wholly lost. There are no lost souls—not one but who can be redeemed. The child is an animal with animal proclivities; sometimes these animal stains depart at an early age; with some they continue longer, while with others they continue late in life, producing those wrecks with which "Mother Bird" has to deal, and whom she is constantly trying to repair.

V.

It is a beautiful mission to repair human wrecks—wrecks that are unclean, distorted, made in the image of devils, and reeking with foul ulcers—wrecks that the lordly pass by without one sympathetic thought going forth like a messenger of good will, to act as a healing balm.

There was Jimmy Marsh, a semi-idiot, the papers said, and at times as violent as a savage. He was thirteen years of age, and oh! what a wreck, what a trouble to his bereaved parents! The mother clung to him through all his early career with those tender loving emotions which, could they have been crystallized, would have formed a cluster of pearls more beautiful than the rarest diamonds ever worn by a queen or earthly potentate. Her affections, like trailing vines in a sweet-scented arbor, wove themselves around her boy, and at last there was great rejoicing in the household, a wreck had been repaired, a human soul redeemed, and ignorance given a severe rebuke. A skillful physician detected the trouble, the skull compressed the brain in a certain locality, and when the cause was removed a wonderful transformation was the result! The boy was no longer violent. His eyes beamed with additional luster; he became docile, affectionate, cheerful, intelligent. He soon learned to read, and has every appearance of growing up unusually bright. Every human wreck has not the brain compressed producing the bad results; but heredity, environments, lack of early training in the right direction, have made them wrecks. Some can be easily repaired; others far more slowly, while others require years in order to completely repair the wrecks they are made.

There are many who are more or less wrecked. The lustful, selfish, licentious man, though a multi-millionaire, is partially wrecked. His thoughts go forth like vultures, like unclean birds of prey, and his aspirations are foul with odors of the hells of earth. He, too, needs repairing. In fact, the world needs more reformers, to dig sluice-ways, as it were, to purify the habits of men and women.

VI.

A wrecked woman is the worst of all wrecks; soaked with intoxicants, her mind a cage in which libidinous thoughts, like unclean birds, exist, sending forth their poisonous vibrations! One died lately in Chicago, while suffering from delirium tremens. She was known, the daily papers said, as Old Kate. She was nurtured in the slums; she lived in the slums; she carried on her deviltry there, and at last a human wreck that no one seemed able to repair, she was taken sick, and the foul images that her own miserable life had created, haunted her like so many realities. Hideous serpents she seemed to see, and her efforts to keep them away were piteous to behold. Rats apparently were gnawing at her vitals, and her curses in her delirium were painful to hear. She died surrounded with a cloud of gloom which her own distorted life had created. It is an inexorable law, that if one dies surrounded with a dark, dismal cloud of gloom, it is because it is a self-creation. One's life-acts determine the nature of one's death. Each criminal, licentious, lustful act or thought adds to the gloom of the death-bed scene; adds to the gloom thereof until more dismal than the liveliest imagination can conceive. Such a cloud of gloom is where the licentious acts of life seem to assume the form of snakes, vultures, rats and devils to torment its victim. Every wrecked human being in the slums of vice is unconsciously evolving this cloud of gloom, to overshadow the death-bed, rendering hideous the last moments. This cloud of gloom is not dissipated by death, but is transmitted to the spirit realms; it follows like a ghastly monster, the one through whose instrumentality it was formed. When Old Kate died her cloud of gloom that hovered over her death-bed, and which she alone evolved, went with her to the realms of souls, and from that alone she was judged. If you have made a cloud of gloom it will be your inseparable companion in the realms of souls until through the purifying influence of repentance and a desire to reform, and do good and be good, it will gradually dissipate. On the other hand, she who is engaged in repairing human wrecks, whose aspirations float heavenward laden with pure thoughts and high and noble purposes, who is constantly extending a helping hand like "Mother Bird," to the unfortunate—verily she is weaving a halo around her more beautiful by far than the heaven-born artistic tints that illuminate the wisps of clouds that surround the gates of the East at the morning dawn. We had rather be "Mother Bird," assisting human wrecks, cheering the despondent, sending forth pure, exalted, loving vibrations towards those surrounded by a cloud of gloom, than to occupy the Chair of State, or the throne of an Emperor. Heed carefully the lesson here imparted. Create a cloud of gloom by lustful selfishness that will follow you into the dark spheres of spirit life, or evolve a halo of light and love, by assisting the unfortunate, by repairing human wrecks, and by doing good and being good.

J. R. F.

BIRDS OF PASSAGE.

Bearing Notes of Passing Events.

Birds of passage, bearing notes of passing events. Among them some thoughts suggested on reading reports of the late N. S. A. convention; which, of course, was opened with prayer, and after the praying—what? An harmonious spiritual meeting? One would judge not according to reports.

"Political wire-pulling" at a Spiritualist convention sounds badly, especially as we are so often told by the missionaries sent out by this association that the hope of Spiritualism in the future depends upon the support and success of the N. S. A. as a national organization. To one not directly interested, this seems a very forlorn hope.

If Spiritualism, with all its science, its phenomena, its all-embracing philosophy, has nothing stronger, or more enduring for its future support than an organization of "wire-pullers," the outlook is very discouraging indeed. But we are of the opinion the foundation of Spiritualism was laid for all time, long before the progenitors of the N. S. A. were born, and we have faith that the future of Spiritualism will far exceed its past or present.

Too much stress cannot be given to the importance of education as a factor in the progress of our cause. We heartily agree with Moses Hull in this, the importance of establishing schools and colleges for the instruction of our young women and men along Spiritualistic lines. Such a school has been in contemplation by the management of the Cassadaga Lake Free Association for a number of years. An inaugural step was taken last season which was a great success, and it is to be hoped at no distant day a college will be founded at Camp Cassadaga, N. Y., that will meet this long-felt need. The location is central for the United States and Canada, and a more beautiful spot could not well be found. Here is a chance to speed the cause of Spiritualism in the right direction; a place where bequests and endowments can be made and the donors feel sure their money will go for the purpose intended.

The present board of officers of this association are trustworthy and efficient, and it is reasonable to suppose when these loyal workers are called from their labors, others as trustworthy may be found to fill their places. And we hope this effort to establish a college on the grounds of Camp Cassadaga will meet the hearty support of all who have the means to give toward so important an object. Where are the Carnegies in our ranks? The hope of Spiritualism is education, and the hope will be realized. Education is the emancipation of the race. Spiritualists, there is no better work for you to do than to aid in the work of emancipation.

B.

Man's Aural Self. By Charles Dawbarn.

CHAPTER TWELVE.

Spirit Return.

Perhaps the most serious objection to belief in the verity of spirit return has been the loss of intellectual capacity exhibited by the man who was renowned in earth life for his unusual acquirements, and powers of expressions. On the other hand, the celebrated Tom, Dick and Harry hold their own admirably in comparison with their illustrious descendents.

It is greatly to the credit of the investigating officers of the S. P. R. that they have discovered enough truth, in the midst of so much that is doubtful, to warrant their expressed belief in the identification of certain returning intelligences. Nevertheless the earnest student cannot help recognizing the fact that something is wrong somewhere. For even with these skilled and patient investigators there has been a very limited supply of identity, and still less evidence of supernal wisdom held for distribution by the spirit visitor.

It seems necessary for mere worldlings of the student variety, with whom the writer ventures to classify himself, to make a careful study of spirit return; first from the standpoint of the spirit, and then from that of the mortal.

It is well known there has been a most energetic and talented attempt to insult every returning spirit by calling him to his face "a subconscious fraud." As a matter of fact the study of subconsciousness had long been a necessity, for its manifestations had been often mistaken by both sensitive and investigator for evidence of the presence of a spirit visitor, who really was born and buried within mortal imagination, founded on ignorance. But when such writers claim that subconsciousness is the grand total of spirit return, and that the church, with its divine revelations, is the only repository for the dear departed, they have evidently reached the limit of their own grasp. They have seized more facts than they can hold. This work is not dedicated to proof of spirit return. The day has gone by when that was a necessity. The student who has no time for personal investigation can find scientific basis for his belief in the published records of the S. P. R., but is urged to make patient researches within his own family circle. But a knowledge of certain details of his own manhood, unknown and therefore untaught in schools and colleges, will both shorten the road and enable him to avoid many of the stumbling blocks branded by the inexperienced scientist as "fraud."

The key to subconsciousness, as well as to the power of suggestion, is found in the dual centers of the intelligence wielded by Homo. We must for a moment retrace our steps, and recall the fact that every man has, first, a mortal body, outlined in form, that our senses see and handle. Within this form, amongst many other organs, is found a brain which, by general consent, is acknowledged to be the diplomatic head of the form; receiving all external intellectual communications and replying to them to the extent of its power. This form we call Homo. It is a blending of a vast number of intelligent, independent entities we have called "units," each one of whom is an Ego, and an individualized fraction of Cosmos. Such is the man known to earth life, and whose experiences constitute history. On making a scientific examination of this form-manhood we discover that, like the sun and the planets, it is possessed of an atmosphere or aura, with attributes of intelligence of its own; and, like the form, necessarily composed of blended units. Having an intelligence far more outreaching than that of form, and working amid very different conditions, it has its own center analagous to a brain, but of shape unknown to us. Since this aura is of indefinite extent, and reaching outward in every direction, this portion of manhood has no form of which we can conceive. Our only possible conception of such a form would be to think of it as globular, but of indefinite extent.

We claim reasonable proof that our own manhood has two distinct centers of intelligence, with, at best, but a somewhat limited communication. What would be sight and sound to one would be darkness and silence to the other. Nevertheless a certain amount of communication does take place that, apparently on both sides, must consist of "suggestion by vibration," and its more or less imperfect interpretation. So much we have already discussed in previous chapters.

When the form disintegrates we have been taught to call the result "death." Homo has then disappeared from mortal sense, at least so far as it is strictly normal. It is curious to mark the attempt throughout human history to answer the question "after death what?" But in every case the answer has included a reappearance of more or less of the old form, but with certain added improvements in the shape of wings, etc. Usually this reappearance has to be outwrought by a stupendous miracle, which gathers every lost fragment into its old shape, all ready to take its part in a resurrection jubilee. But Modern Spiritualism, and some of its forebears, has insisted that by a general law of nature a new form is elaborated out of the old one during earth life. Under this teaching there seems to be some unexplainable connection between the old form and the new by which experiences and memories as well as shape, escape as from a cocoon of caterpillar earth life out into the new existence. It is needless to say that any such assumption will not bear examination, since it starts with a total ignorance of the real size of Homo's manhood. In fact it is founded on his littleness instead of his vastness, and therefore the religious conception is as limited as the knowledge.

That man lives after death has been a religious conception through all ages and among all peoples, with the possible exception of the Jews. It has remained for the later day scientist to assert that as form totally disintegrates particle by particle Homo has become a nonentity. From his standpoint he is correct. The province of the scientist has been among blended particles he could measure, weigh, compare and analyze. Among such particles, gathered even from the casket, there was never a trace of Homo. Yet every now and then came experiences that did not harmonize with this conception of annihilation. The religionist could always assimilate such experiences, for he counted them as either from God or the devil; and he kept an honored niche for the returning saint. The scientist, however, either called them hallucinations, or claimed them as products of Homo's subconsciousness. Yet he is very much perplexed by the fact that these "hallucinations" persist in the assertion that they were once mortal.

The world is much indebted to the patient and prolonged investigations of a number of gentlemen who banded together to study the occult in human experience. To frivolous outsiders they seemed to have climbed upon a fence, and to be sitting there. They appeared to peep first on one side and then on the other. Some of the officers of this society have at last declared themselves convinced, by certain infinitesimal proofs, that Homo is still alive. But it is noted even now that these gentlemen decline to come down from the fence. Sometimes they shout loudly for one side, and then, perhaps, sweetly and softly for the other. Sitting on a fence always becomes uncomfortable after a while, but Nature forbids man to be both on the fence and off it at the same time. The world, as we have said, is deeply indebted to these gentlemen of the S. P. R. for the many records they have made and scientifically attested, but the man on a fence has, at best, but a limited view. In other words, the renowned scientist deals with but a part of a man. That Homo influences space external to his form is cheerfully acknowledged, but that Homo is himself external seems not to have occurred to our scientist. Yet herein is the all-important point for the investigator. If he once satisfy himself of the existence of aura he will presently discover that such knowledge both destroys much of the old belief, and opens up a new conception of the relation of Homo to Cosmos.

Let us see if we can realize something of the remarkable civic experiences of every Homo. We have seen that he is composed of blended units, with an elaborate organization recognized as Homo by citizens of similar organizations the world over. As an illustration we will turn to the city of London, which we are told is but a mile square, and with rigid limits which give it form and size. We observe that center overflowing in every direction. The overflow constitutes a vast aura, composed of personalities such as are seen in the city. But the conditions under which these personalities are living leave this aura without any definite form or size. We know the shape of the center which is square. But we perceive that the overflow has no shape, although it might be possibly classed as circular. We recognize that the square city is impressing itself upon its aura, politically, socially and personally. For instance, if every member of that square city were a rogue during his hours amid that daily life, he would be as much a rogue as ever when he passed out into the aura. If some were true specimens of honest uncorrupted manhood while in the center they would remain the same when they passed out into the suburb. So far our illustration is giving us a conception, though limited and imperfect, of form manhood and its external personality.

Now let us imagine that no citizen who leaves the central form is allowed to return. He passes out, as we have seen, mentally influenced by his experiences, which, however, he cannot exactly repeat when once outside the old center. This conception carries us a step nearer to the existing conditions between Homo and his aura, for this citizen, who has passed out and cannot return, must now find means of communication if he wish to hold any intercourse with his old friends and acquaintances. He can neither shake hands nor talk as of old; and for many centuries he goes his way believing communication impossible. At last some new arrivals bring him the news that electricity is being utilized in his old city home. Instruments that he can make vibrate to his own thought power are soon invented, and are attached to wires that are discovered here and there at the extreme limits of the old center. At this point the spirits of the aura make a discovery. The conditions which render it impossible for the normal spirit to see and hear the normal mortal equally affect every organ in their several bodies. Their senses will respond to very different rates of vibration; and above all, the rapidity of thought will be much greater with the outsider than with the citizen within. And further, since language is only thought vibrated into sound, it too will have changed almost beyond recognition.

Those recently passed out from the old city life will, for a time, retain so much of their old sensations that, if other conditions permit, they may possibly make themselves heard and recognized by vibrations passed along the electric wires. But all the old dwellers within that outstretching aura have necessarily lost the possibility of intercourse with the old home, save by using interpreters as go betweens. When we recall that while the outsiders have been gathering experiences of their new life, those yet living in the little square city have had no experience whatever of aural life, we see that any possible conversation must be on themes concerning which there is some mutual experience. Therefore those just passed out would find some interchange of thought much easier than those further in the interior of aural life.

We must not count such an illustration as more than a mere approximation to the existing separation between the visible and invisible centers of Homo the mortal. We must specially remember that Homo is not homogeneous, but, on the contrary, is Nature's most complex blending of units possible to earth life. The fact that he is, as it were, in two parts, one of which passes out from the other, and is at once invisible, although still in contact, must be ever held in view.

For a moment we return to our illustration to gain another thought. Suppose by some catastrophe the old city of London were to be suddenly submerged, as we might say wiped from the surface of the earth, what would really have happened? As a civic personality on earth it would have ceased to exist. Its unit citizens would, however, be as alive as ever, but suddenly find themselves outsiders, mingling with those who had gone before, and merged into the personality of what we have called aura. That is offered as an illustration of the effect of death upon Homo. The mortal Homo disappears. The immortal is alive as ever, but his conditions have marvelously changed. He will now no longer be receiving emigrant units from his mortal form to replace those who, by their own individual choice, are passing still further inward, and leaving his aural form.

What that means we must not now stop to discuss. It is, of course, intensely interesting, as it seems to make it certain that even the aural form of Homo will some day have disintegrated from mere weakness. It will not be receiving the necessary units to maintain its personality. That such must be the ultimate fate of the aural personality of Homo seems a reasonable certainty.

We now turn to the conditions under which aural Homo is existing while the mortal form center is still active and strong. Its intelligence is active or it would cease to be intelligent. Its energy is wielded as power, shaping the conditions amid which it finds itself; and, above all, it is in intelligent intercourse with any other aural form whose vibrations are in harmony with its own. The methods of such sense manifestations are so far outside our experience that it is useless to even attempt to imagine the details of their expression. But such senses necessarily exist, for that is the law governing the blending of units into intelligent activity. This association of aural personalities one with the other, must exist as readily before death has severed the mortal link as after. That means that our own aura is to-day in association with personalities that we, as normal mortals, cannot possibly sense. So our own aural center must have abundant experiences of which we earth children know nothing. Yet when we ask for a few details all we can receive are suggested copies of earth life. Every kind of experience known to the mortal, from the depths of hell to the heights of heaven, is drawn upon for illustration through our inspired writers and talkers, or by automatic process. Such mortal experiences have thus become received as pictures of actual aural life. The absurdity of such conceptions will now begin to dawn upon the student.

We have an amusing though pathetic illustration in the recorded experiences of a well known and talented writer, whose dearest friend has passed out recently into her own aural life, breaking forever the link that held her to her mortal center. By the usual processes of suggestion the spirit, probably unconsciously, impresses herself on her old friend as continuing her old life. She walks about and gets tired. She sits down to rest, and have a chat with her parents. She goes to a morning concert, whose prima donna was recently a celebrated singer in earth life. In other words, she does apparently just as she used to do, and lives amid very much the same conditions. This is all received and registered as truth because the recipient knows her own truthfulness and the veracity of her friend when a mortal. That such statements absolutely contradict the very essentials of aural existence must be now perceived by the attentive student. To an examination of these conditions, as actually existing, and the effect upon personality, we will now pass.

(To be Continued.)

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SARDOU AND THE SPIRITS

The Latest Manifestations to the Famous Playwright Described by Himself.

THE WONDERFUL PERFORMANCE OF THE GREAT DRAMATIST WHO, WITHOUT THE CAPACITY TO DRAW, ENGRAVED ON A BRASS PLATE IN UTTER DARKNESS WHAT THE SPIRITS TOLD HIM WAS A PICTURE OF THE HOME OF MOZART IN THE PLANET JUPITER.

Paris, Nov. 20.—All Paris is talking (says a special correspondent in the New York World) of the wonderful spirit manifestations which are said to have appeared recently to the famous playwright, Victorien Sardou, especially of the vision which he declares he has had of the house occupied by Mozart on the planet Jupiter.

The story of these manifestations is one which the author of "Fedora" is not averse to telling when among his friends, but he has steadfastly refused to talk about the subject for publication until he consented to do so the other day to the correspondent of the Sunday World.

HIS MIND CLEAR AND STRONG.

It should be mentioned in a prefatory way that Sardou's mind is apparently as clear and strong as ever, and that these are not the first experiences he has had with spirit phenomena. Years ago it was said of him that "he heard the solitude whisper and received presents from the empty darkness."

The recent manifestations began, according to Sardou, one evening a few weeks ago when he was working on a new play at his desk. His mind was engrossed with his task, and nothing was further from his thoughts than Spiritism.

Suddenly the electric lights went out and up again three times. The intermittence was distinct and apparently deliberate and purposeful.

Then a bouquet of white roses, perfectly fresh and uncrumpled, was thrown from the ceiling before him on his desk.

To the flowers was attached a card bearing the name of a young woman who died many years ago and for whom Sardou used to feel a sort of paternal affection.

CALLED THE SPIRIT.

The dramatist immediately construed the light signal and the offering of the bouquet as marks of approaching spirit manifestations. Calling the lady by name he asked half aloud:

"Do you wish to talk to me?"

Instinctively and with no apparent effort of his will Sardou's hand pounced upon a pencil. A sheet of blank paper was drawn before him by some invisible agency, ready for him to write on.

Then a query was rapidly pencilled about Sardou's willingness to deliver certain messages to people living in Paris.

When his hand stopped the old dramatist could not make out what he had written, so fine was the scribbling and so different from his own. He got his glasses, read the question and answered aloud that he would undertake to deliver the messages.

A QUEER MESSAGE.

Then his hand was again driven upon the paper with such extreme rapidity that when it stopped he had not the faintest notion of what was in the lines he had traced.

It proved to be three messages, each preceded by the name and address of the person for whom it was meant. These three persons were unknown to Sardou; even the names of two of the streets he had never heard. Yet when he called he found the people living at the different places. Each message was declared not only intelligible but of the utmost importance. In every one of the three cases it applied to a difficult or distressing situation to which it brought a solution.

M. Sardou says that since that first adventure he has had nightly communication with the spirits which, according to him, disport themselves about us invisibly.

THE COMPLAINT OF ROBESPIERRE.

Sometimes it is a departed friend of his who converses with him, sometimes a famous man, then again some unknown intruder. Once Robespierre himself, the playwright says, came to upbraid him severely (in writing, as before) for several inaccuracies in the play which Sir Henry Irving ordered from the French author and produced two years ago. Robespierre bitterly complained to Sardou that the play was calculated to create a wrong idea of his character and role in the great Revolution.

But perhaps the most curious recent manifestation of which Sardou tells is the picture of the house occupied by Mozart in the planet Jupiter.

The World correspondent prevailed upon the dramatist to give a copy of that extraordinary engraving for publication. Tis picture, M. Sardou says, was made in the darkness of night on the back of a brass plate left by an artist who had that day been engaged on the work of chiselling a portrait of Sardou.

CAN NEITHER DRAW NOR ENGRAVE.

M. Sardou cannot draw, for one thing. Therefore he can still less engrave a picture on brass, which is a difficult trade in itself. Besides the most clever engraver will tell you that simply to reproduce such a design as that intricate "House of Mozart," would take him many hours, perhaps several days, and require a magnifying glass and complete set of sharp tools.

Yet M. Sardou claims that the spirit which possessed him at the time did the humanly impossible feat of engraving this in a few minutes without a slip of the chisel, a break in the curves, or a miss in those small notes which seem to be the material principally used in the Jupiter dwellings.

And this, it must be kept in mind, in total darkness.

The next night the spirit again seized the playwright at the same hour, and this time, using a fine pen as an instrument, did the other sketch here presented and entitled the "Animal's Quarter at Zoroaster's."

The first of these fantastic pictures is signed "Bernard Palissy and "Mozart." The second is signed by the former alone. Bernard Palissy is the illustrious ceramist of the sixteenth century who, in order to carry to the end the experiments that led him to discover the enamel of pottery, was forced, for the purpose of keeping his oven hot, to burn his furniture and even the floor of his house.

Besides the signature of those spirits the two drawings bear very visibly the line, "Victorien Sardou, medium," and a caption stating what subject is represented.

It will be noticed that the picture "House of Mozart" bears no indication as to whether the soul of the distinguished musician now dwells in Jupiter or another planet. But the medium, a few days later, asked his familiar spirits to settle that point, and they did.

THINKS THE DRAWINGS A JOKE.

It is only fair to say that M. Sardou does not believe that these drawings constitute real documents. He even feels exceedingly dubious as to whether or not it was really the spirits of Bernard Palissy and Mozart that were responsible for the results, and intimates that the signatures may be forgeries.

"For," he explains, "I have often noticed a curious disposition on the part of the invisible intelligences to play pranks, tell lies and fool the men and women whose sensibilities they are able to affect."

Sardou regards it as certain that there are spirits, and that the soul after death goes through another, more advanced life, either with another body in another planet or simply as an ethereal being with all space as its playground.

HIS BELIEF IN SPIRITISM.

He also believes that these "former humans," now living in a perfect state, can, when they choose, manifest themselves to certain people here below whose mental and physical organization is more acute or sympathetic than the average.

Here is the translation of a letter just sent by Victorien Sardou to his friend, M. Jules Bois. It will give some idea of the pitying contempt the playwright professes for people who refuse to believe in Spiritism.

"My Dear Confrere:—I was one of the earliest students of Spiritism. That was about fifty years ago. I have passed from incredulousness to surprise and from surprise to conviction.

"It would take a volume to answer you. I therefore limit myself to giving you the conclusions I have reached after half a century of observations and experiments.

"Material phenomena observed under rigorously scientific conditions, and vouched for by scientists of whose names I need not remind you, are certainly no longer contestable.

MUST BE SEPARATE INTELLECT.

"But as a rule they are also inexplicable at the present stage of our knowledge.

"In a great number of cases it is impossible to deny the intervention of an intellect separate from the intellect of the spectators. Impossible also to deny that this intelligent force is neither the projection nor result of their own thoughts. From the production of certain phenomena we must admit the effective presence of occult beings, the exact nature of whom it has been so far impossible to define exactly.

"But, then, how can one say so without being covered with ridicule? How would one dare to face the disgusting ignorance that prevails even among so-called educated people—dare to assert that these beings are not chimerical, and that our beautiful (?) humanity is not the last work of creation?

"And so, in order to escape the raillery of official science, the skepticism of ignoramuses and witty people (who so often are fools!), we try to explain away cases where pseudo-scientific hypotheses which are very funny to people who know what I know, who have seen what I have seen, and have done what I have done.

"You ask me whether I believe in materialization. Of course I do, because I have myself caused spirits to materialize at the first epoch when I was a medium. And I still await the scientific man who will successfully explain, as a psychical farce of which I should have been at once the author, spectator and victim, the fact that a bunch of roses which I still preserve was thrown upon my writing table by an invisible hand.

"Finally, about the spirit drawings to which you allude, I obtained the first ones in 1857, under conditions identical with those of M. Desmoulin's more recent experiences. But I have long since learned to believe that these pretended pictures of planetary life had no real value as documents of information.

"They are just about as good for that purpose as the famous Martan language which some playful ghost lately tried to palm off upon us.

"There, my dear confrere, you have a summary of the conclusions I have reached from my own experiences with the inhabitants of the world beyond. It does not amount to much, you see. And yet I feel I have not lost the time I devoted to the study of these things. Amicable salutations. V. SARDOU."

SNOW.

Silent and swift as an arrow,
Beautiful pure and light,
Tipping the evergreen branches
With a foamy fringe of white.

Over the fragrant wild rose bushes,
Armed with their stinging thorns,
Till a swaying, spotless mantle
Each bending shrub adorns.

And many a bud is quickened
Into a blushing rose,
Which coming winds and sunshine
Hereafter shall disclose.

Out over the fields of clover,
Late by the frosts made brown,
Like charity it cometh
And bringeth blessings down.

Thus from the Heavenly Father
Mercy unstinted flows,
Blessings both good and evil,
Till good from evil grows,

Till out the gnarled and thorny
Some virtue may be found,
Some dead or fragrant blossom
To beautify the ground.

—Harriet A. Stanton.

ALTRUISM.

Hon. James B. Townsend's Address at Washington, D. C.

The address we published, delivered by Mr. Townsend, at the N. S. A. Convention at Washington, D. C., has attracted such wide spread attention and interest that he has concluded to run the address through a third edition, and will send free of charge for the use of societies, the number they would care to have for distribution. He writes to us as follows:

To the Editor:—The countless number of letters I am receiving in reference to my Washington address have overcome my modesty, and I therefore send you a few copies with the request that you reprint them and say for me to the officers of all Spiritualist societies that I have concluded to run the address through a third edition, and will send for the use of societies the number they would care to have for distribution.

If you will let this stand in print for two or three weeks, it will probably enable me to hear from all so desiring before I make the order for the third edition. Very truly yours,

JAMES B. TOWNSEND.

Lima, Ohio.

Mr. Townsend—Dear Sir:—I have read your admirable address before the N. S. A., at Washington, and would like several copies to distribute among my friends. When you say you have been waiting, hoping that some one would be moved to speak plainly of the necessities of the hour, you define my position exactly, but your address is so clear, so logical, so comprehensive, that it has fully covered the ground. To me it comes as a bugle call and I feel anxious to have it brought to the attention of all thinking men and women who are laboring for humanity.

W. P. CONWAY.

21 W. Baltimore St., Lynn, Mass.

Dear Sir and Brother:—I have just received the two copies of the address you delivered at Washington, D. C., before the National Association of Spiritualists, and like it very much. I think every Spiritualist and Socialist, as well as other progressive people ought to have a copy. I expected to receive quite a lot, as you say you will send any number. Please send at least twenty-five more and I will take great pleasure in distributing them where they will do good. Please send them at once. I feel that I can use fifty or one hundred. Yours, for the great cause you espouse,

J. W. RUMINER, D. M., M. D.

929 East Illinois St., Evansville, Ind.

Dear Mr. Townsend:—I may be rather tardy in writing to thank you for the magnificent address you delivered at the annual convention of the N. S. A., held recently in Washington, but I beg to assure you it was not through lack of appreciation as much as stress of public and private business that I have been silent.

I have read and re-read the address with increased satisfaction and would deem it a favor if you would send me as many copies as you can spare for circulation among the ladies and gentlemen who attend my seances. Thanking you in advance, I remain, yours very sincerely,

M. E. WILLIAMS.

294 West End Ave., New York City.

Dear Sir:—When I read your Washington speech, I said "There is a man who is on the right track." I have no interest in Spiritualism as a religion, but as a movement for the betterment of government, home and society, I am with you. I can very well place fifty copies of your pamphlet, and will see that they go to the right ones.

ALPHEUS J. WILLIAMSON.

Box 891, Spokane, Wash.

Dear Brother:—I read your address before the National Spiritualists' Association, and I thought then, and still think you struck the key-note, and if you will send me some to Neodesha, my next lecturing-place, I will handle them as judiciously as I know how. Most truly your brother,

Beloit, Kans. D. W. HULL.

Dear Sir and Brother:—I live in a country where the light is just breaking and I think I could do a splendid work by placing a number of these copies where they would be read and thereby giving a knowledge of what we teach to those who are in the dark concerning both the phenomena and philosophy of Spiritualism. So please send me as many copies of the address as you can, and I assure you they shall be used to the best advantage. I am fraternally, N. B. YOUNG, Judge.

Gainesboro, Tenn.

Dear Brother Townsend:—Yesterday I distributed at the Auditorium, fifty copies of your address. There was more than one hundred others who asked for copies. My guides say you are to do a great work for humanity, and that, your address will make many Spiritualists, who are not so to-day. May the highest good of all life be your blessing.

FRANK T. RIPLEY.

828 S. Burdick St., Kalamazoo, Mich.

Dear Brother:—Received the copies of the address. Have read it again with pleasure and profit. Spiritualists need it more than any one else. The message is for us and through it we are truly shown ourselves. I hope you will go on with your grand work. "Many are called, but few are chosen," applies to you. You are chosen to help lead us from our self-satisfied indifference to a fuller realization of life's duties and needs. The address is also a grand missionary document.

MARY J. STEPHENS.

402 A Street, S. E., Washington, D. C.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Y. L. Cathane writes from Hamilton, Canada: "The writer wishes to say that Mrs. Bartholomew, the gifted trumpet medium, favored this city with a visit recently, and the beautifully soul-satisfying knowledge of continual existence was bountifully demonstrated through her instrumentality. Spiritualism is advancing here, as evidenced by the class of people attending her seances. Heretofore the middle and lower strata of society have attended, while now, owing to her efforts in giving us incontrovertible proof of eternal life, her circles are graced by the presence of many of the cultured."

The following item comes from Berlin, Germany, to the Chicago Inter Ocean: "The Kaiser is most indignant at the foolish pranks which are being practiced in the highest court circles in Berlin in connection with a strange, new, mystical, religious movement. Highly placed generals and court functionaries are hard at work studying the literature of Spiritualism and cognate forms of faith. Christian Science also is much in vogue. A certain Frau Rothe, a so-called prophetess, is in great demand for seances. She performs a clever sleight-of-hand trick, by means of which she causes flowers to mysteriously appear on a table. Another queer branch of the movement in Prussian aristocracy is the forming of 'prayer circles.' The object of these circles is to pray for the health, wealth, and outward estate of members. The prayers are confined to the affairs of the circle to which the praying members belong. When anything serious has happened to one member the whole circle meets for prayer on that particular matter."

H. E. Chase writes from Cleveland, Ohio: "Mrs. McCoy and I have been spending a few days with the society at Elyria, Ohio. It has a nice hall and is doing a good work. Mr. Fred Martin, the president, is a very enthusiastic Spiritualist; is doing a good work there. The society has about fifty members. Mrs. McCoy gave a seance for full form materializing in the hall for the benefit of the society, with the best of results. The next night I gave a light seance, tests and written messages, and oil paintings, that were very satisfactory. It pleases me to see how the Cause is growing in the small towns in this part of the State."

Horatio Mears writes from Jacksonville, Fla.: "If you are going to Jacksonville, Fla., don't fail to attend Mrs. Amy Buchanan's circles and hear your friends talk through the trumpet. She is a fine inspirational speaker, and those that are in need of one will do well to engage her. She is a true medium and honest woman. She lost all in the big fire, and if you can give her employment in that way it will be a great help to her."

Mrs. V. M. Jones writes: "Accept my thanks for valuable premium, 'Wanderer in the Spirit Lands.' Believe me a grateful recipient of your bounty."

D. W. Hull writes from Neodesha, Kansas: "I have had unusual interest, the audiences increasing from evening to evening. I shall remain here a few days, holding parlor lectures. My next point is Galena, Kans., but if possible I should like to get a few lectures in towns near by here before leaving."

The Chicago American has the following from Milwaukee, Wis.: "Mrs. Ottile Berg, a medium, conducted a weird ceremony that married Miss Louise Mueller to Robert Falk, according to the rites of the First German Spiritualist Church of the Son of Grace at 7 o'clock last evening. The ceremony was performed at the residence of the bride's parents, Mr. and Mrs. Charles Mueller, in the presence of a large assemblage of the cult from Chicago, Milwaukee and Sheboygan. The bridal party entered the parlor to music. The legal questions made and provided for occasions of this character were asked and answered, and then the Rev. Ottilie Berg went into a comatose condition and one of the spirits from the Land of Shadows took possession and proceeded to perform the ceremony. The spirit was of German extraction and talked in that language. 'Will this ceremony hold good?' was asked of the newly married couple last evening. 'Why not?' said the groom. 'We have a regular license from the County Clerk and the ceremony was performed by the minister of our church.'"

Carrie E. S. Twing, who resides at Westfield, N. Y., is among our ablest lecturers. She has written a new work entitled "Jim;" it is highly interesting throughout. She has woven grand spiritual truths into the book. Price $2.

The Chicago Chronicle has the following from Omaha, Neb.: "After lying for seven days in a state of catalepsy, Charles Johnson, an engineer at Swift's packing house, recovered consciousness at St. Joseph's Hospital early to-day. He is now able to sit up and it is thought that he will soon recover. A week ago Johnson was picked up in the south end by a policeman, who supposed he was intoxicated. His body was found to be rigid and cold and has remained in that condition until to-day, when he began to revive."

Frank T. Ripley, speaker and test medium, will do missionary work in the State of Michigan during January and February, on very liberal terms. Address all letters to him as follows: No. 828 South Burdick street, Kalamazoo, Mich.

J. W. Briggs, of Detroit, Mich., writes: "Our meetings are very well attended by skeptics and investigators, who are set to thinking by the exposition of our philosophy and demonstration of the phenomena."

Secretary writes: "Marguerite St. Omer Briggs, pastor of the Society of Spiritual Unity, Detroit, Mich., is drawing large and intelligent audiences at K. of P. Hall, 55 Grand River. Her Thanksgiving address Sunday evening was excellent, and no better exponent of the spiritual philosophy has been heard in Detroit for years. Her readings and tests are a wonder to all who hear them."

The Indianapolis Sentinel has the following: "Henry J. Reynolds, heralded as the 'eminent medium who has been startling the world,' occupied the stage at English's last night and gave an exhibition to an audience that filled every seat from pit to gallery. The 'standing room only' sign was brought to light and hung up. Mr. Reynold's introductory was not a brilliant or even grammatical bit of oratory, but he seemed earnest in his wish that his audience might not consider him a humbug. A committee comprising Julius Haag, George Bryce, William Moore and a newspaper man responded to an invitation to occupy chairs on the stage and satisfy themselves and the audience as to the genuineness of the performance. The slate writing test resulted in securing in a way only familiar to the medium a quotation from 'Hamlet.' From the viewpoint of those who expected to see spirit hands and faces and recognize them as belonging to friends who have passed away, flowers strewn by an invisible power, guitars played, etc., as advertised, Mr. Reynold's performance was a disappointment, but some really clever tricks were done. The medium, while securely bound in the cabinet, pounded nails in a board, wrote on cards, removed handcuffs and caused bells, tambourines, etc., to fly about the latter to the evident discomfort of the scrutinizing committee. Much merriment was caused by the transferrence of the newspaper man's watch from his pocket to that of the medium, and again when a coat was whisked from the back of one of the gentlemen to cover the shoulders of Mr. Reynolds. However, these things took place back of the drawn curtains of the cabinet. The entertainment closed with a table tipping test and the rather ludicrous spectacle of Mr. Haag mounted on the table in strenuous efforts to keep the 'unseen forces' from raising it. The judges on the stage were unanimous in pronouncing the exhibition a fake from the viewpoint of a spiritualistic manifestation."

Mrs. Amanda Coffman, lecturer and message medium, of Grand Rapids, Mich., now filling a two months' engagement with the First Spiritual Church of Indianapolis, Ind., will answer calls for week-night meetings for societies near Indianapolis; will also attend funerals. Terms reasonable. Address her at 230 North Alabama street, Indianapolis, Ind.

A dispatch from London, Eng., to the Chicago American, contains the following: "Pretty little Lady Grey Egerton, who was Miss Cuyler of New York, whose husband is named as one of the baronets to be raised to the House of Lords on the coronation of the King, is about to transfer her residence from Carlos Place, Grosvenor Square, to the somewhat celebrated mansion on Berkeley Square which has until now belonged to her husband's aunt, the widowed Countess of Selkirk, and which has long been known as 'the haunted house in Berkeley Square.' It had been empty for many years, when Lady Selkirk, soon after her nephew's marriage, determined to take the place in hand. She had it entirely redecorated and repaired and in spite of all warnings, expects to exorcise the ghost, and young Lady Grey Egerton is now going to live there."

Ethel M. Arthur writes from Detroit, Mich.: "On Thanksgiving evening a social was held at the home of Mrs. LaGrange, of 683 Third avenue, a very pleasant evening being spent together. A short address was given by the guide, followed by a few tests by a bright little Indian control, which closed the program from the other side. We then listened to an address and recitations from the talent present, the ladies afterwards furnishing refreshments. Our Sunday evening lectures along philosophical and scientific subjects are of unusual interest. We have just finished a course of lectures upon "Vibration." Lectures are held every Sunday evening at Mrs. LaGrange's home, different subjects being taken up by the guide, followed by tests."

The Chicago Tribune says: "'Men who dream are the men who accomplish the most,' said Professor George Vincent of the University of Chicago, last night in a plea at Evanston for the Northwestern University Settlement. 'Men have dreamed of the social Utopia, and the Utopia which men dreamed of several centuries ago not only have been realized, but passed,' he continued. 'We think of the Utopia of the social conditions to-day as far removed from what we expect to realize, but the dreamers have started the settlements. These in a way make a step toward the Utopia of our present social conditions. Some dream of the reorganization of our social conditions, and while they have their place I would emphasize the work of the dreamer who forms plans for specific little things. Let men dream all they want to if it awakens enthusiasm enough so that some of their plans may be made deeds.'"

The secretary of the Spiritual Society of Jackson, Mich., desires to communicate with spiritual lecturers and mediums of said state or near-by states, in regard to working for their society. Address Mr. C. W. McCoy, secretary, Jackson, Mich., 105 Carr street, W.

The Topeka (Kansas) Journal has the following from Wellington, Kansas: "On the old Booth farm, a few miles east of Belle Plaine, this county, stands a dilapidated house, which is making trouble for a new owner of the farm, who is trying to put up a modern two-story residence on its former site. The old building was moved back a few rods and work begun on the new structure. For several night the carpenters slept in the old house, but their rest was disturbed by uncanny noises, moans and shrieks as of a woman in pain. Every time the moans were heard one of the doors would fly open and refuse to stay shut. The carpenters stood it for a time, but finally pulled out for Belle Plaine and have refused to continue work. The old house was said to have been, in the early days of the country's settlement, the house of a family of apparent wealth and refinement, who did not mingle with their neighbors and were regarded with suspicion. One day the husband and children were seen driving to Wichita without the woman, and the story gained currency that she had been murdered, and the place has been regarded as haunted by her ghost ever since."

Dr. T. A. Bland gave a lecture in Herring Medical College, Chicago, on the 4th inst., by invitation of the faculty. His subject was, "Medical Freedom Is Essential to Medical Progress." He reviewed the work of the American Medical Union, of which he is secretary.

At Smith Grove, north of Bowling Green, Ky., Jas. Fontaine, a prominent resident of Horse Cave, died suddenly. He arose shortly after 5 o'clock and complained of severe pains near his heart. He went to the residence of Dr. Jerry Thomas, to obtain some whisky, but died in a few moments. About the same time at Fontaine's home in Horse Cave, his wife awoke, and calling to her son, said there was a man in the room. He searched the house and found no one, but Mrs. Fontaine said she was awakened by some one taking hold of her hand. She said the hand seemed cold and like that of a dead man. Shortly afterward word came telling of her husband's death at the same hour as she was awakened.

T. S. Russell writes: "The Englewood Spiritual Union enjoyed a great mental treat in the lecture given by Prof. W. J. Foster, of St. Joseph, Mo. His subject was 'The Spirit of the Universe.' Prof. Foster's long and scientific study of planetary conditions and movements enabled him to blend our thoughts into the spirit of the stars until we were lost in contemplation of the grandeur and immensity of Nature's laws. Our people are working with renewed interest and the conferences every Sunday, as well as the Thursday afternoon meetings are gaining in interest and numbers every week."

Subscriber writes from Rockford, Ill.: "The State Association is responsible for a decided stirring among the somewhat dormant Spiritualists of our city. On Sunday afternoon and evening, Nov. 24, Dr. Emma N. Warne, of Chicago, delivered addresses and gave messages in our commodious Odd Fellows' Hall, to good audiences. Her earlier subject was a Review of the work done by our State and National Associations, and at the second service her controls spoke upon The Old and the New. All join in the wish that Sister Warne will again visit us in the near future, when she will be warmly greeted by friends old and new. Our highly reputable brother and healer, W. E. Hammond, acted as chairman of the meetings. There are genuine indications that our followers here are going to abandon their long-time policy of seeing how little we could do for the cause of truth, and enter upon an active campaign of finding how much we can accomplish for the enlightenment of our friends and neighbors. We will have a very creditable numerical following when we have pulled ourselves together once more. In the meantime we hope the State Association will aid us in keeping the fakirs away from this field."

L. Murphy writes: "The Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue, opened its evening meeting, Sunday, Dec. 1, to a fair-sized audience, who greeted the return of the former pastor, Dr. J. O. M. Hewitt, who has been absent from the city for the past few weeks. His lecture was fully appreciated by all. During the Doctor's absence Dr. P. M. Harmon kindly volunteered his services for the success of the meetings. He made quite an impression upon his hearers by his logical and straightforward talk. Messages were given by H. F. Coates and J. W. Cowen, of Boston. There was a goodly number of intelligent, earnest people present, all anxious for spiritual truth. All were well pleased. Conference at 3 p. m. Lecture at 8 p. m."

N. A. St. Clair writes from Toronto, Canada: "Prof. W. M. Lockwood has been serving the Toronto Spiritualist Association during the months of October and November. He was obliged to dispense with the use of his fine collection of philosophical apparatus, owing to the refusal by our commissioner of customs at Ottawa, to admit the apparatus except upon the payment of a duty of 25 per cent ad valorem, notwithstanding same were to be used purely for educational purposes, and not for money-making, and to be returned to the United States immediately after the completion of the course of lectures here. When will our government officials cease to be hampered by the relics of paganism, so that they can encourage the spreading of scientific truths, demonstrating the wonderful co-relations of the principles of nature? Prof. Lockwood's lectures are the grandest and most marvelous and inspiring presentations of truths and facts ever heard in Toronto. He addressed large audiences, and never in the history of our association, has such deep and universal interest been manifested as has marked Prof. Lockwood's incomparable lectures. He has done much here to establish Spiritualism upon the grand foundation upon which it alone is built, and many inquirers have been relieved of their erroneous impressions of the philosophy of Spiritualism, and furnished with a flood of light and truth as to the origin and present status of the gods of mythology, and the descent of paganism and its incorporation into and existence in the various religions prevailing in the nineteenth and twentieth centuries. Prof. Lockwood's line of thought is new and his arguments and data are incontrovertible. He is doing much good in presenting to the inquiring public the grandest and most rational truths before the world to-day. His presentations have most assuredly come to stay, and will, we believe, in a short time be universally accepted. The personal God, devil, hell, Adam and Eve, Garden of Eden, immaculate conception, atonement, heaven with golden streets and a large throne, etc., all of mythological origin, are relegated to their true and proper position and status, in the ages long gone by. Prof. Lockwood will always receive a hearty welcome to Toronto. He goes from here to commence an engagement in Alliance, O., on December 1, and we congratulate the Alliance Society in securing one of the brightest and best-stored minds on the rostrum of any country to-day. He is a gentleman of marked geniality, and an earnest and diligent worker. We wish him the great success which he deserves."

Dr. H. C. Andrews, inspirational lecturer and test medium, writes: "I have a few open dates for the winter months, and can be addressed at Jonesboro, Ind., Box 135. I should be pleased to hear from societies."

Mrs. A. C. Priest is giving public meetings on Sundays, at 7:30 p. m., in the Olive Hall, also Thursday night circles. Room 320 Auditorium, Spokane, Wash.

F. A. Martin writes: "The articles in reply to T. Jay Hudson, by Leo Miller, in two late numbers, are alone worth the price of the paper for a year."

Sarah F. Baker writes: "I have been a subscriber for your paper nearly twelve years, and I guess you can safely put me down for the rest of the time I sojourn in the physical. It helps greatly to smoothe the rugged pathway of this mundane sphere. I am also in possession of five of your premium books which I prize highly."

Mrs. A. C. Priest writes from Spokane, Wash.: "Once more I write, but this time under more favorable conditions. How often I have wished for this opportunity to write to you from dear old Spokane and from amidst friends with whom I first utilized my mediumistic gifts after leaving Seattle. They have given me a very cordial welcome. To my friends in the East I would say that we have landed safely back into our spiritual nest, where we expect to take up our work again. We expect to develop many mediums from our number who will do as we have done and are doing, go out into the world and labor independently of any organization for the furtherance of pure and simple Spiritualistic work."

Jennie Hagan Brown would like to make engagements during the late winter months and spring to lecture in the North and Middle States. Her lectures and poems are always enthusiastically received. Address her at Fort Worth Texas.

Geo B. Sanborn writes from Leadville, Colo.: "After the summer recess of several months, the Leadville Society of Occult Science resumed meetings on Sunday evening, December 1. The large hall used for years by the society, was taxed to its utmost capacity by the best people of the great mining camp, whose enthusiastic attention speaks prophetically of interesting and well-attended meetings in the future. An agreeable surprise to the society was the presence of Madam Bartelle, a noted medium from Cripple Creek, who promises to stay in Leadville for some time. Martin Turpin, who has served the Occult Society as its president often and ably in the past, was unanimously chosen as president for the ensuing six months."

C. H. Mathews writes: "For 'whispering in school,' it is said an old-fashioned pillory system of punishment has been introduced at the Pontiac Reformatory, which it is alleged has the sanction of a board of directors of which Bishop Fallows is president. Charles Miller, a 10-year-old boy was forced to stand for 20 hours at a stretch. 'He was taken down for 10 minutes at noon, when bread and water were given him.' If this is not evidence that we are living under a glorious, 'Christian dispensation,' with the Spanish Inquisition added thereto, it is pretty hard to tell where we are really at. This worse than heathenish news was prominent in the Associated Press dispatches, Nov. 22, 1901."

E. Taylor writes from Toronto, Canada: "Seeing your valuable paper has made its advent into our Dominion, I thought you might like to receive word from our spiritual field, and learn of the progression we are making in the work. We now have four large meetings in different sections, with an average attendance of three hundred persons at each meeting. We have with us Mr. S. C. Fenner, of Philadelphia, Pa., trance speaker, and one of the most remarkable ballot, test and trance mediums on the rostrum. He is holding large meetings in Victoria Hall, Queen street East, opposite Bond street. The hall has a seating capacity of 750 and he is making many converts to the cause through his valuable developed gifts of mediumship. The lecture, 'The Final Resurrection,' was a masterpiece in inspiration, after which tests were given through his organism by his spirit control, the Hon Freeman Sheppard. Forty-five spirit messages were given and positively recognized, which we consider marvelous work. Mr. J. Clegg Wright, Dr. Benj. F. Austin and Rev. Victor Wilde are also doing much good, and the outlook for the future of the philosophy and phenomena of Spiritualism in our country is extremely bright."

A grand Indian council will be given by the workers of the Psychical Research Society, Dr. L. H. Freedman, president, G. V. Cordingley, chairman, in honor of Chief Red Jacket, Tuesday Evening, Dec. 17, 1901, at Lakeside Hall, southeast corner of Thirty-first street and Indiana avenue, for the benefit of Mr. Cordingley's camp-meeting association. Programme will commence at 8 p. m. Dancing from 9 to 11:45. Tickets 35 cents.

W. C. Hodge is sojourning for a time with friends in Rochester, Ind. Can be addressed there in care of Major Bitters.

L. J. O. Vaughn writes from 312 N. Vermillion street, Danville, Ill: "The Progressive Spiritual Society of this city will hold a two days' meeting, commencing December 14, and closing the 15th. We will have with us the president of the I. S. S. A., George B. Warne, of Chicago, and our home talent. This is my second year with this society. I hope to have much interest awakened while Brother Warne is with us. I am open for camp-meetings of 1902. All communications should be addressed to the above number."

Captain Geo. W. Walrond, the English veteran lecturer and writer on Spiritualistic, psychological and occult subjects, is again laid up with a very serious attack of congestion of the liver, supplemented with nervous and physical prostration. His present home, Denver, Colo., where he has labored many years, is considered much too high in altitude for his very nervous and over sensitive nature. His physician has ordered an eastern trip as the one thing absolutely necessary for his recovery. Mr. Walrond will therefore leave for St. Louis, Mo., and other eastern points as soon as his strength will enable him to undertake the journey. His many patrons and friends will wish him a speedy return to health and strength.

C. Faust writes from Battle Creek, Mich.: "Dr. J. T. Johnson has been working for the interest of Spiritualism for quite a number of years. He delivered a very able lecture last Sunday here. He has by his efforts converted many to Spiritualism, myself among the number. He receives no remuneration for his services, but depends upon his practice of medicine."

Mrs. A. A. Averill writes from Lynn, Mass.: "The Lynn Spiritualists Association held a fair and gypsy camp in Cadet Hall, Nov. 20 and 30, that was a complete financial and social success. Visitors were present from all the surrounding towns, making a very large attendance. A fine entertainment was presented, the Hatch Brothers of Boston, contributing largely to the same by the rendering of violin, cornet and baritone solos, and humorous sketches. Thomas' orchestra played at intervals, and Miss Iona Stillings, Miss Alice Grover and many others assisted in the entertainment. The gypsy camp in the lower hall was a very popular feature, tents being arranged on both sides of the hall where the following mediums were kept almost constantly engaged giving short readings. Mrs. May S. Pepper, Mrs. Dr. Caird, Mrs. Akerman-Johnson, Mrs. Dr. Chase, Mrs. H. E. Millan, Mrs. Dr. Floyd, Madame Helyett, Mrs. Albert Lewis, Mrs. Lizzie Butler, Mrs. Maud Litch, Albert Fisher, A. J. Badger and others. The sales were very fine, many articles being sold by tickets, Mrs. Akerman-Johnson drawing the prize sofa cushion which was made by Mrs. Dr. Caird. President Caird was the busiest man in the hall, directing and overseeing the different departments and the society feels the success of the occasion was largely due to his untiring efforts and excellent management. The society extend heartfelt thanks to all who contributed by work, money or their presence to the success attending the occasion."

Charles L. Ellis writes encouragingly of the good work being done by the Church of Psychic Forces, the meetings of which are held at Mackinaw Hall, No. 200 E. 43d street. The conference, held at 2:30 p. m., was very well attended, different speakers giving their views. Mrs. Town and others spoke entertainingly. Mr. Tolman gave a fine selection of appropriate music on the piano. Mrs. Isa Cleveland conducts the meetings. She has an irresistible and charming manner when under the control of White Star. Several others participated in the meetings, but our space is limited, and we cannot give full particulars.

FURTHER EXPLANATIONS,

And Facts from the Secretary of the N. S. A.

To the Editor:—Again I am compelled to ask your kind indulgence, and that of the readers of your valuable paper, and to request them to use their wise and calm judgment on the matter thus involved, while I make a few more explanatory remarks and present some facts not given to the general public before. This, in relation to the matter of letter from our esteemed contemporary, Moses Hull, in the Nov. 30 issue of The Progressive Thinker.

As far as proxies at convention goes, it is true that one person, perhaps more, at convention, had a number of them, but as the societies who sent them had every right to a representation, but did not send a delegate, and as these societies sent their sealed instructions to the one they officially stated should select the proxy or representative, we do not see how the matter could have been handled different than it was. The proxies came from the West, and it is this very matter that we question, why the West does not send its own representatives from at least central portions of that great section, instead of depending upon eastern people to place their proxies. Brother Hull says that Mrs. Longley means Ohio when she says the West; he could not have carefully read my former letter, for in it I distinctly stated that it was as easy for the western states to send their delegates to Chicago in 1899, and to Cleveland in 1900, when our conventions were held in those cities, as it was for New England to send its delegates to those points, while the facts are, that at both Chicago and at Cleveland, the West sent so few delegates, that the proxies had to be made up of local Spiritualists or by eastern visitors. I, who have lived for years in sunny and far-off California, and who hope to tread its golden shores again, am not likely to consider Ohio the boundary of the western slope, and such a statement is absurd from our friend.

But my special point in this article, is on the following from Brother Hull's article:

"Even the National Secretary convinced me of one thing while making an effort to convince some of us of another. The thing she wanted to convince us was that New England practically paid in about all the money and therefore owned the convention. The thing which some of us were convinced of was, that that old tradition that 'figures won't lie,' is only a tradition. Figures can be manipulated. It was proved by those 'statistics,' that, really, Wisconsin had no right to say much as she had not yet sent in her dues—of course Massachusetts had. But some of us happened to know that while technically Wisconsin owes for her dues, she had twice within seven months sent in handsome presents to the N. S. A., once a little more than $15, and once over $14. Why should the youngest state in the organization be thus insulted, and her gifts thus ignored in the reading of those figures? Wisconsin had explained, that she had just closed a costly camp-meeting, and her treasury was now empy, but that the money would surely come.

"I assure everybody that the Wisconsin representative felt that thrust too keenly to attempt to reply."

In justice to myself and the organization which I represent, I must be allowed to bring in right here the explanation and facts alluded to above, after which I am ready as Brother Hull suggests, to stack the guns—till they are required again. The statement by our friend, that the N. S. A. secretary wished to convince the delegates that New England paid in all the money and hence owned the convention. Now, Mr. Editor, all this is dark to those who were not at convention, and I wish to let the light in upon it. The think I wished to do was, to show that the N. S. A. could not afford to decide to hereafter charter only state associations, decline to charter local societies, to force the latter into state associations if they wanted any representation, and in short, to do no work whatever outside the state associations. This was the question at issue—it had nothing to do with New England, its privileges and powers, nor with the place of meeting of the next convention. It was upon the subject matter of an amendment, offered by Brother Kates, to the effect that the N. S. A. should only charter and uphold state associations, the work of local societies to be under the jurisdiction of such state societies. This matter had been freely discussed in the meetings of the N. S. A. board of trustees prior to convention, and while we admitted if the amendment was carried, it would make much less work for this office, yet most of the trustees concluded that at present it was not feasible, as the state organizations were not strong enough for the work.

Now, then, Mr. Editor, the thing I did was to carefully write off and present to the convention, the itemized statement, from our books, of the sums of money, including charter fees, donation to Mayer fund, collection and dues, that each state association has paid to the N. S. A. through the years, and before the reading was more than half through, several of the exponents of the amendment mentioned, arose and said the figures had convinced them that the amendment should be dropped for the present.

As it happened, the state association of Massachusetts headed the list. It is an association of lay members, and not a delegate body; it has paid to the N. S. A. the round sum of $430.25, but the local societies of the old Bay state have also paid the N. S. A. $511.22; the payments of the local societies of a state were not read at convention. I propose to give you some of them now. Connecticut followed Massachusetts; it as a state association, has paid $181.28; local societies of Connecticut have paid $309.02. Minnesota, as a state, paid $170, which includes the $100 donation to the Home Fund, and so on; the state associations are graded, till we come to the great state of Ohio, which has paid $35 through all its years, while its locals have paid 259.66. Yet the N. S. A. cannot charter societies in Ohio, because the state association has exclusive jurisdiction, and is practically doing nothing; nor is it alone in the matter of state associations that are in a condition of "inocuous desuetude."

The total sum paid to the N. S. A. by the eighteen chartered state associations during their existence is $1,402.70. The sum total paid to N. S. A. by locals in the same eighteen states is $3,800.88. The chartered state association of Indiana paid, from sum mentioned, while it lived, the sum of $35; the local societies of the same state have paid $407.44. The New York State Association has paid $164.75; New York locals have paid $810.43. Some states that have only locals and no state associations, have done well by the N. S. A. Chartered societies in Pennsylvania have paid the N. S. A. $945.88. Baltimore City has paid $263.17. Washington, D. C., has paid $772.20. The Illinois State Association has rendered loyal service to the cause, and been under heavy expense in its battles against frauds, and its other important works, and it could not pay heavily to the N. S. A.; this association, as well as the state associations of Minnesota, New York, Michigan, and perhaps one or two others, have loyally supported the N. S. A. in its mass-meetings under the auspices of our president and the state officers. Wisconsin, Iowa and Kansas are young as state associations, and have not yet had time to prove what they can do for the state work, and for the N. S. A.

Brother Hull says that Wisconsin was insulted by the statistics read at our convention; no insult was intended to anyone, the facts were simply given to show that it would be financially ruinous to the N. S. A. to give up its local societies, and to depend upon state charters alone. Remember, friends, that this was the only question at issue at the time, and that, as an officer of the N. S. A., it was my duty to present the financial side of the subject to the convention before it passed upon this proposed amendment. Brother Hull also states, that Wisconsin had during the year made two handsome presents to the N. S. A.—one of $15, the other of over $14. Allow me to state than one of these presents was sent in by President Barrett in a monthly report, and it was not credited to the state association; the other was sent by an officer of the state association from Wonewoc camp. I asked our President if this was from the state association, he assured me it was not, but from the people at that camp, and it is so credited on our books. I have no objection to the agitation of a subject, Mr. Editor, but I do ask fair play and candor from both sides. The convention did not ask how much the West or the East had paid in round sums, it did wish to know how much had been paid by state associations. As it happened, Massachusetts was in the lead, which aroused much feeling on the part of some of our delegates, though I do not know why it should have done so.

The local societies are credited on our books—which includes the states without state associations, as well as though with them—with having paid $6,046.92, as against $1,402.70 from all of the state associations. Figures tell the truth, and our friends can see whether the N. S. A. should be called on to give up its local societies or not, especially as a great many of our local societies absolutely refuse to unite with their state organizations.

Of late, we have been questioned from several quarters as to whether the East or the West gave the greater part of the Mayer Fund, although it should not make any difference as to what section this fund came from, since there were hundreds of donors from all parts of the country, yet it is true that one donation from Massachusetts was forty-eight hundred dollars, and New England and the Middle States made up nearly one half of the remaining fifty-two hundred dollars.

I thank you, Mr. Editor, for giving these facts a place in your valuable paper; our books are open to all, and can be inspected at any time.

May I also add that, contrary statements notwithstanding, but very few societies, outside state associations had two delegates at last convention. St. Louis had two delegates; the First Association of this city had two; the Boston Spiritual Temple, two; two societies of Philadelphia, and one in Pittsburg, all of which have large membership, had each two, and I believe these were all who had more than one delegate.

In regard to the Mediums' Home under the auspices of the N. S. A., work is growing in that direction, and statements will be made before spring, of progress. With fraternal regards to all,

MARY T. LONGLEY,
Secretary N. S. A.

Washington, D. C.

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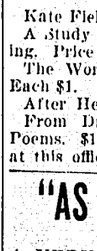
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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE:—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

D. W. Hull: Q. (1) Why is it that some spirit controls who left as little children, continue for years to manifest and use the same innocent prattle they did when they began?

(2) Why do cockerells crow?

A. (1) This question has been asked by many correspondents and is constantly coming up, for investigators have universally met with similar experience. Especially has the child-control of Mrs. Richmond been a conspicuous example, for a score of years giving the same prattling child-talk. A child in this life outgrows its lisps and misapplication of words in a few years, and should it continue in prattle until it had reached its teens would be considered an imbecile. There is no cause that can hold a child entering spirit life from a more rapid advance.

Hence the only method to account for this manifestation is that the child-part is played by a spirit actor. We think it is claimed that "Ouina," the child control, passed to spirit life a great many years ago, and yet she remains a child. She mixes English and Indian in the same style she commenced with a score or more years ago. Not the least improvement. Can it be doubted for a moment that some spirit began personating a child and has continued to do so? It is readily seen that although the words are childish, the ideas, the quick rejoinder, the ludicrous manner of putting words together are far from childish. A mature mind is revealed behind the mask.

There may be nothing wrong in this. The character is not maintained by the sacrifice of any thing, and aside from this the spirit may be a watchful and intelligent instructor.

(2) When Prof. Robert Hare, after making his unexcelled investigations into the manifestations of spirits, went before the American Academy of Science with a paper on the subject, he was refused a hearing by that august body. He was a chemist of world-wide fame; he invented the ox-hydrogen flame which gave the highest temperature then attainable, and his scientific research had been widely extended in many fields, and he was received as a careful experimenter, a close reasoner and of great scientific attainments. Yet as soon as he turned his trained intellect toward psychic phenomena, he was pronounced unworthy of attention. In his mention of the subject, he said that the members spent one whole session discussing the question of great importance: "Why do roosters crow at midnight," but had not a moment to give to the priceless evidence of man's immortality! Hence Mr. Hull will note that this question is not alone with himself. It really has a profound significance, as the lingering trait now useless, but one beneficial. The crow is a love-song, as much as the soft whistle of the quail, the song of the thrush, the coo of the dove. When the domestic fowl were wild in the jungle of Asia, the strongest male after fierce combats with its competitors, driving them away from his flock of females, kept guard and called them together by his clarion crow. If one will take the trouble to observe, he will find that the crow is responded to at night by a low cluck from the females, though this not being as essential has not been so well retained in domestic life. When the flock scattered in the tall grass or jungle, the lordly sentinel drew them together by his loud voice, and at evening he perched amidst his harem, and at frequent intervals called "All is well!" In the domestic state this is useless, but is retained with the hackles and plumage, remnants of the wild estate.

John W. Stevenson: Q. Is there cure for catarrh and catarrhal deafness?

A. We presume that this correspondent means what is commonly accepted as chronic catarrh, or inflammation of the mucous membrane of the nasal passage and throat. An ordinary "cold" is an acute inflammation of these delicate surfaces, and admits of little remedial alleviation. It has to "run its course." The druggists prescribe large doses of quinine, and when taken at the start, it usually checks the cold, but leaves wide open gate for another. Hot baths, and old-fashioned "herb tea," with fasting, are the best remedies, and after the cure, care in exercise and breathing pure air, and in keeping the surface of the body exposed to the air by loose, and not too heavy garments.

By repeated colds, a damp atmosphere and neglect of hygienic conditions, the chronic state is induced, which is regarded by all experienced physicians as one of the most obstinate and hopeless diseases to cure. All the advertised remedies have their value only in their advertising. They are not new remedies, but have been tried over and over in the practice of regular physicians Sometimes they appear to help, but in the main have no effect. Strong drugs, in the form of ointments, washes, etc., are more liable to do harm than good.

Assistance lies not in drugs. Colds come to those physically weakened, and the system may be so strong that the most harmful conditions may be withstood with impunity. If such a state of health is gained, colds will not be taken, and their chronic form will disappear.

How is this high estate of health to be gained? By a plain diet, keeping the pores of the skin open and active with a daily bath, using water not cold, but a few degrees below blood heat, exercise in the air, and wearing loose clothing of soft stuff easily permeated by the air. It is better to be a trifle too cold than too warm. Avoid crowded, overheated rooms as you would pesthouses. They breed all manner of disease. An hour or two in such pestilence-laden air fills the body with absorbed poison, and fevers of many kinds are manifested. The cold is most common, and it is said, "we became so warm in the hall or church, that we were chilled by the cold air on the way home." Oh, no; it was not the cold air. Cold, pure air never gave anyone a cold. It was the bad air in the hall.

When the case has advanced so far as to have irritating secretions, a douche over the inflamed surface may be of benefit. This douche may be water with any of the great variety of antiseptics or germ-destroyers added, to make a weak solution.

The inflammation of the passages leading to the ears, with thickening of their coats, or ulceration of portions, indicate an advanced stage of the disease, but hygienic methods will cure if cure be possible.

As a palliative and assistant, the surfaces of the throat and nasal passages may be washed with some weak antiseptic, as euthymol, weak carbolic acid, or peroxide of hydrogen.

A cure cannot be made in a day, and great patience must be exercised, after the decision is made to restore the health by observing hygienic conditions. There must be time enough to build it anew.

A Spiritual Feast.

On the evening of Sunday, Nov. 24, a party of three, Mr. and Mrs. Longley and Miss A. O. Wink, members of the household, were seated in their private parlor of the N. S. A. headquarters, for the purpose of holding a home circle, when it seemed as if the very heavens were opened to let in the glory of another world, so many beautiful messages and tokens of love began to come to the sitters through the mediumship of Mrs Longley. Among the intelligences who voiced their greetings on this occasion, were Luther Colby, and other well-known workers in the Spiritual cause, including James G. Clark, Achsa Sprague, and the noble red man, Red Wing; the three latter giving their tributes in poems which were taken down verbatim by Miss Wink, as they fell from the medium's lips. Believing that the friends of Mr. Clark would like to read the poem given on this occasion, we take pleasure in sending a copy to the spiritual paper he loved so well. COR.

SONS OF FREEDOM.

Sons of Freedom, lift your heads,
For it is the quickening time
When the giant, Progress, treads
O'er the earth, with light sublime;
Raise your voices to the skies,
Loudly, in a sweet acclaim,
Till they reach yon Paradise—
And the word of Truth proclaim.

Sons of Freedom, be not still,
Labor onward, day by day,
Work and teach with might and will,
God and Justice lead the way;
Gird your souls with strength anew;
Let your light in glory shine,
Bear aloft the banner true—
"Love and Peace are all divine."

Ye have battled long and well,
Though at times all seemed as lost;
Ye have heard the chorus swell,
Ye have counted well the cost;
Ye have faithful been and long,
To your mighty, noble cause—
Cause of Liberty so strong,
Grand and true, though human laws

May not here have recognized
Every hour, its noble worth,
But your will and hopes suffced
To maintain it on the earth;
Ye have grandly, nobly trod
All the uphill way of time,
Ever reaching nearer God,
Harkening to his voice sublime.

Sons of Freedom, daylight dawns,
For the century is here
That shall bring ye golden morns
Compensating for each fear
That has welled up in the past,
For each bygone pain and slight—
Justice gleams for you at last,
That shall burn with clearer light.

Yea, press on, the way still rough,
Shall grow smoother as ye go,
God and Truth shall be enough
To attend ye to and fro;
Press ye on without a fear,
Liberty shall lead the world,
And from out the higher sphere
Shall the flag of Right, unfurled

Wave in triumph to the stars,
Shed a glory over all—
What though sore and scared by scars
Of the battle here,—we call
Down the years of coming time—
Grandest victories of Peace
Ringing out a golden chime
For the happy, sweet release

Of the souls, that deep in pain
Droop in misery and dread;
Held by Error's galling chain—
Held by Superstitions dead—
Sons of Freedom, sing a song
Of redemption, with one voice;
Sons of Freedom, press ye on—
Heaven and Earth with ye rejoice.

JAMES G. CLARK.

Mrs. Livermore on School Suffrage.

Mrs. Mary A. Livermore said in a recent address:

"Some women think the school ballot is too small a fraction of the right of suffrage to be worth using. My husband said he always felt indignant when I came out of that booth, after being allowed to vote for school officers only, and he advised me to wait till I could vote the whole ticket. I asked, 'Is that the way you would do if a man owed you $10,000 and offered you $500, wouldn't you take what you could get, and then work for more?' 'Oh, yes,' he said, 'You have the logic of it, but I have the sentiment!'

"It is certainly the duty of women, mothers and possible mothers, to stand by the public schools. You want to know who are the teachers, and who are the school committee. You want to see that the children are taught kindness, cleanliness and courtesy. School suffrage is a moral measure, and no woman should hold herself excused from voting."

"In Omaha, at the recent election, 900 women cast their ballots for school officers. Nearly 10,000 women voted for the school board in Boston last year, and the registration of women for the coming school election in that city shows a large increase. There seems to be a growing appreciation among women of the fact that they can do good to the schools by their votes."

ALICE STONE BLACKWELL.

TO THE ADMIRERS OF

MRS. CORA L. V. RICHMOND.

We believe there are many who are hungry for Mrs. Richmond's teachings. We shall publish monthly her discourses if we can get enough subscribers at $1 a year to cover expenses. If you will be one to help carry forward the work send address to Waldo Dennis, vice-president of the Church of the Soul, 11 St. James Place, Chicago, Ill.

ASPHODEL BLOOMS AND OTHER OFFERINGS

BY

EMMA ROOD TUTTLE.

This volume, containing a selection of Poems by this gifted author, is now in press and will be ready for delivery by the 20th of this month. Mrs. Emma Rood Tuttle has been too long before the public as a writer of verse of exquisite thought and measure to require more than an announcement of this her latest work. It contains 285 pages, beautifully printed on elegant paper, with six full page engravings, including one of the author; is finely bound and embossed. It is a gift book that will please. Every Spiritualist in the land should have it.

Price, $1.00, post paid. Published by J. R. Francis, Chicago; W. H. Terry, Melbourne, Australia, and H. A. Copley, London, Eng. All orders should be addressed to

HUDSON TUTTLE, Berlin Heights, Ohio.

Keep in Touch With the Progressive Movement

I cannot feel satisfied without The Progressive Thinker each week. It enables me to keep in touch with the progressive movement of this age. Spiritualists should fully understand the importance of keeping up with the unfolding of the Spiritual philosophy, as from its birth commences the present agitation and growth of the advance thought along the political, social and economic lines of to-day; and The Progressive Thinker is among the great forces that lead all to a better understanding of their relationship to the Infinite, of which all are a part. This knowledge gives a better understanding of our relations to each other, and the happiness of the individual should be increased by the knowledge of exact right and justice being extended to each and all of the infinite family. F. W. POPE.

VARIOUS SUBJECTS.

Historic Curiosities--Benedict Arnold--God and Loveland--

A. J. Davis.

After forty-three years of platform work, ranging through eighteen states and Canada, I brought up at Norwich, Ct., and have just finished my first engagement, two months, in that romantic and historic city. Providence, and the weather clerk were on their good behavior, and seven consecutive Sundays were ideal days of sunshine and congenial temperature. But the eighth Sunday, which closed my work for the Spiritual Union, was as dark, dismal and stormy as the seven previous Sundays had been sunny and pleasant. Last impressions are longest remembered, and this closing may leave its shadow over all the rest.

Nevertheless, it was in the aggregate, a very agreeable two-months' stay, and the sunny faces and social seasons, the bracing words and hearty greetings, and intellectual interchanges that accompanied the flying days, are a sweet tonic in memory, responsive to reminiscent moods and silent call. I was cared for in the best way one could ask, at the home of Charles Spalding, who has been a faithful agent for the Adams Express Company for forty years, and Mrs. Fanny Spalding, his wife, is an efficient worker in the lyceum, and also in the Union, as well as a good medium and accredited speaker. She goes to New London frequently to minister to the spiritual needs of inquirers, and seems to meet the demand. She is a personal friend of May Cecil Lincoln, with whom I enjoyed the pleasure of a pleasant little flirtation through The Progressive Thinker about a year ago.

She and her husband are believers in reincarnation, but differences of opinion upon questions incapable of demonstration, do not disturb the friendship and good feeling of sensible, liberal-minded people.

Brother Loveland and Prof. Lockwood are very pronounced in their opinions about God, and evidently feel sure they are right, while Dr. Peebles, Harrison D. Barrett, and many others are equally confident in the affirmative. The thoughts evoked by their polemic displays are interesting, and instructive, and there is no cause for friction in the fraternal fellowship of these champions of a theory. And this reminds me of the last letter of Prof. Loveland in The Progressive Thinker. It is full of good thought, information, and exegesis. His analysis of A. J. Davis' position as a seer, is especially instructive. But while no man's opinion is authority, what Mr. Davis sees and sets forth from his critical observation, and analyses of what he sees, has considerable weight with one who regards his clairvoyance as at all reliable—which I do.

Prof. Loveland calls him a pantheist and not a deist. But Mr. Davis repeatedly speaks of "Father God and Mother Nature," as if he regarded them in a distinctive sense, yet ever related and co-operative. He does not hesitate to use the name of God without modification or apology, and in his after-life lectures he emphasizes the importance of a belief in God. If Mr. Davis is a pantheist, and a pantheist is synonymous with atheists, then nearly all Spiritualists who "believe in infinite intelligence" are Atheists; and a large share of cultured Coristian theologians are, by the same interpretation, Atheists. Rarely have I found an intelligent Spiritualist who professed a belief in a personal God, or a God that meddled with the order of nature by miraculous interventions and divine tinkering.

Seldom one who believes in a God that creates by mechanical methods as a man makes a watch. They do not usually suspect anything in the doings of God, that is inconsistent with the cosmic order and uniform methods of natural principles and unchangeable causes. They usually regard God as the life of Nature, the soul of all substance; the "infinite intelligence" that inspires the cosmos, and the energy that directs its movements. Whether this be a consistent and tenable concept, may be another question. But is it atheism? I hope Prof. Loveland and his critics will keep punching at these problems, for like a boy poking a heap of burning timber, each punch brings out sparks that light and warm the air around. But I have digressed further than I intended. Let us go back to Norwich.

Through the kindness and courtesy of Miss Lessie Goodell, I was shown the way to the spot where Benedict Arnold once lived, and the old well is guarded by a square curb made of small sticks, artistically woven into form, and the original cylinder—about two inches in diameter—that was evidently used for winding the rope, or chain, to lower and raise the bucket, is still there, looking ancient and very suggestive. At the top the well is perfectly round and smooth, and looks like a very accurate piece of mason work. The house is gone, but the ground is there, and the marks of the cellar, now filled up, indicate the spot where once stood the elegant house of the famous traitor of the Revolution.

From there we went to the little graveyard where Uncas—the sachem of the Mohegan Indians—was buried, and a granite monument, about 16 to 20 feet high, with barely "Uncas" lettered on the base, marks the spot where his body was laid to rest. There is much of historic interest in Norwich. There was the home and church where Sidney Dean was once a conspicuous center of attraction. There is the church where R. P. Ambler preached. Old-time Spiritualists may recall that some forty-two to forty-four years ago he figured upon the spiritual rostrum, and made quite a sensation by his lectures and writings.

But he soon disappeared and has been known no more among us. Norwich, too, is the birthplace and home of the blind orator, A. E. Tisdale, and the famous D. D. Home was born near there, and his home was in Norwich for years.

Mr. Spalding and Mr. White gave me a sketch of some remarkable seances with him, in which ponderable bodies were moved about without any mortal contact, in a light room, and the medium was raised bodily and carried over their heads, and stood with his feet on their shoulders, but without perceptible weight, and much more in similar phases.

I regret to say that the Children's Lyceum is not patronized as it should be. The death of Mr. and Mrs. Chapman stunned the whole society, but they have rallied and started anew, with Mr. Bogue for president; J. D. Crocker, secretary, and the work will go on, I hope, with increasing interest and success. Dr. Clapp and wife do not attend the meetings, though I was told they used to be active workers with the society.

I enjoyed a pleasant visit with them at Mr. Spaldings, and they shared the memorial services, which were in the afternoon of a Sunday. But I think they were not present at any of our regular meetings. Just why this is so I do not know. Doubtless they have reasons, satisfactory to themselves. People grow in cycles, and there comes a time when they move out of the lines of all previous evolutions, perhaps for a rest, or recreation, or it may be in answer to some new attraction or impulse; but they never get out of themselves nor far from the orbit mapped out on the chart of destiny. People often, for a time, imagine they have struck a new lead and gone a peg higher, when it may be only a relapse into a sort of apathy where they have struck some old long-forgotten sandbar in the ocean of progress, and perhaps have ground out a few latent sparks that flash across the horizon of consciousness, and they are startled with signs of a new revelation, or suppose they have arisen into the light of some hitherto unknown world, and need no more the awakenings enjoyed by others. Some catch on to Christian sciences, or theosophy, and think they have graduated out of Spiritualism, into a higher school of truth. But they have really just discovered another branch of the great tree, one perhaps, long ago realized by advanced Spiritualists, and worked for all it is worth, and they think they have left the tree, and outgrown its values. I do not mean to imply that this is the case with Dr. Clapp and wife, for I think they are both Spiritualists, and not ashamed of it; and she is a sensitive and a medium.

A pleasant visit with Brother Winship brought me in touch with a mine of intellectual wealth, and substantial qualities of manhood. It is a treat to meet such souls. We are not only entertained, but grow in the atmosphere of their thought, and absorb mental vitality, that enriches and enlarges life. Mr. Winship is a wealthy farmer, and a student of nature, posted at every point of compass. He is a substantial support to the Union, and one of the most appreciative of auditors, which furnish a basis of conditions for best inspirations.

Mr. Tillinghast is a graduate from the Baptist church, where he preached thirty-two years. It is claimed that Mrs. R. S. Lillie converted him to Spiritualism. He is enthusiastic, and ever "ready to give a reason for the faith that is in him." Mrs. Dr. Clapp is his daughter.

At Norwich I met, for the first time, Mr. and Mrs. Shannon, who were drawn to my lectures by hearing my friend, Horace W. Tibballs, speak of me. Mr. Tibballs is an artist of high qualities, having taken the first prize in a national contest for the best picture of President Garfield, and Mr. Shannon is a fine artist, recently from Canada. They are church people, but liberal and growing rapidly. When Spiritualism is presented rationally and in a spirit of kindly toleration, the best people in the church will hear and heed. But few people will listen patiently, or accept a new gospel, when it is presented in pugilistic language, and abusive ridicule of all they hold sacred. The most radical Spiritualist, who is a stickler for free thought and free expression, will seldom listen patiently, or accept new truth, when the speaker attacks his opinions with coarse epithets and sarcastic ridicule. Let us be as considerate of others as we would have them be of us. LYMAN C. HOWE.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, Nov. 28, Mr. James C. Irwin, aged 59 years. The funeral services, under the auspices of the Church of Spirit Communion, were conducted by the writer at the late residence of the deceased. It seemed as though Nature was in smiles at the new birth on that Sunday morning of the funeral (Sunday, Dec. 1), and vied with the flowers that were laid on the casket—we could not speak words of sadness or gloom, and our faith had only words of hope, of love's continuance, and of cheer. The burial was at Forest Home. Brother Irwin was born in Canada, but early came to Michigan, and thence, six years ago to Chicago. He was married in 1862, and leaves a widow and seven children—two having gone before. For the past eight years he has been in the knowledge and truth of Spiritualism, and was sustained in his long sickness by the sense of the presence of those departed. His end of earth-life was a peaceful sinking as to sleep, a sleep that wakens into the fuller life of the soul.

DR. J. O. M. HEWITT.

Passed to the higher life, after a short illness, from Palmetto, Florida, November 20, Mrs. Houghton-Chaapel, M. D., at an advanced age. The Doctor was of New England birth, finely educated, a gifted poet, a graduate of two medical colleges, and for more than half a century a prominent teacher in the South, where she won fame and wealth. She was an ardent Spiritualist, and a zealous friend of The Progressive Thinker, with its advanced views. Her husband, Jay Chaapel, Esq., survives her. The Doctor's generous benefactions to friends and to the poor will be long remembered. B.

Mrs. Harriet Abell Deming, more familiarly known as Aunt Hattie Deming, and beloved by all who knew her, passed to spirit life, November 29, 1901, at the Potter homestead, 1102 Franklin street, Michigan City, Ind. Mrs. Deming had always been a firm Spiritualist, an inspiration to the youth and a companion of the aged. Her life is an open book, whose pages are filled with the record of noble deeds and a strong, rugged and pure life. Her demise will be greatly mourned. COR.

Passed to spirit life, from Hillsboro, N. H., Nov. 25, 1901, after a long and painful illness, Dorothy L. Worthen, wife of Lorenzo Worthen, aged 67 years, 6 months and 8 days.

Mrs. Worthen has been a Spiritualist for more than thirty years, and was blessed with several visions of the attending witnesses. She suffered exceedingly, and longed for the release which came peacefully at last. She talked freely about the change, expressing her wishes about the funeral and home affairs. She was a sensitive person with strong convictions; a brave, true heart, ambitious and earnest; a lover of truth. Mr. and Mrs. Worthen will be remembered as pioneer workers at Blodgett's Landing, Sunapee Lake camp-meeting, they having charge of the Forest House four consecutive years, where they were untiring in their efforts for the comfort and happiness of their numerous guests. Funeral service by the writer.

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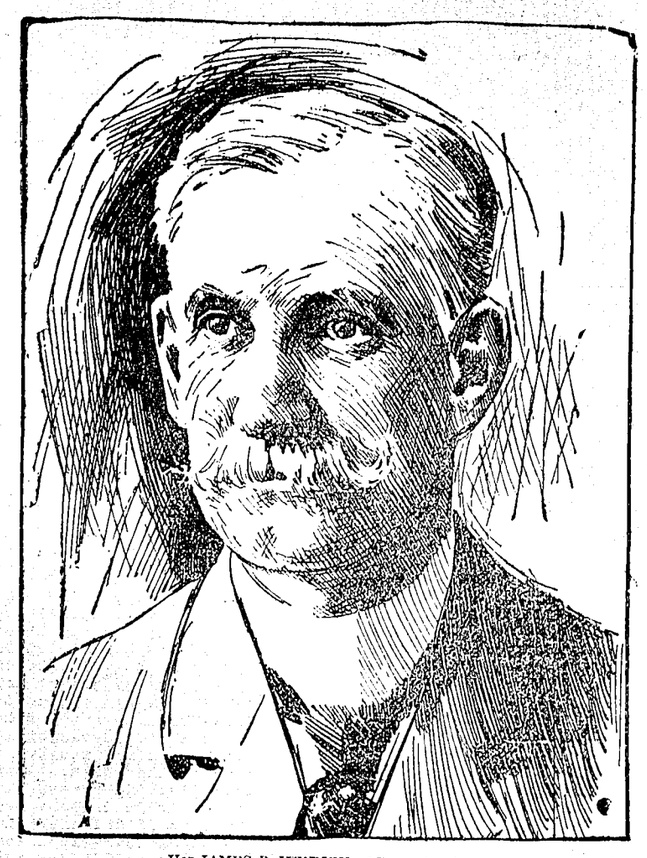
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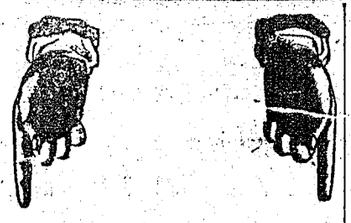
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In reality, we can cure nothing; we can only remove the offending cause while nature performs a cure, and, therefore, lay it down as a fundamental maxim in medicine, that all the physician can do is to act as a servant or handmaid to nature.

The author of the "Medical Sketches," remarks in relation to this subject: "The ancients not only observed the effects of that instinct by which brutes are directed to certain plants for relief when they are unwell, and then applied them to the complaints of men, but they also attended with diligence to the manner in which nature, when left entirely to herself, relieved or threw off diseases. They perceived that certain disorders were carried of by spontaneous vomitings, others by looseness, and others by augmented perspiration; and having thus learned how diseases were cured by nature, whenever her powers seemed too weak and tardy, then and then only, they ventured to assist her by art.

"Here it is worthy of observation that although that sensation or instinct by which some animals are prompted to select particular vegetables for the removal of disorders, is not given in so strong or particular a degree to man, yet nature often directs him also, though in a more general way, to the best method of relieving his complaints. In fevers, the patient generally has a desire for cooling, light acescent drinks, and dislikes those which are of a heavier and more heating nature; he covets juicy, ripe fruit of various kinds, and nauseates animal food; a free stream of air, and a spacious, cool bed-chamber are equally salutary and agreeable to him, while confined air and a small, heated room are pernicious and oppressive. In those instances, what the sick person shows an aversion to, has a tendency to promote the disease; and what he relishes, has an effect in abating its violence.

"Other instances of the same kind might be enumerated; I will confine myself to one which I have frequently had occasion to observe:

"Toward the end of very bad putrid fevers, when the patient, exhausted by the violence and length of the disease, lay constantly on his back, had continual startings in the tendons of the wrists; his lips and teeth being covered with a black crust; his tongue trembling, and with difficulty held out; the pulse weak and quick; in this deplorable condition, when the patient seemed insensible to everything else, he rejected, with every mark of aversion that was in his power, medicines of every kind; but upon his lips and tongue being moistened with wine, he sucked it in greedily, and was soon cured." This doctrine is further exemplified by the writings of Dr. Hillary, who states in his secret of curing diseases, by adopting a better system, that, "by accurately observing all the motions, endeavors, and indications of nature to carry off and cure disease—and by observing by what critical evacuations she does at last cast off the morbid matter which caused them, and so restores health—we may, by the same method of reasoning, know both the methods and the means we should use to assist nature in producing those salutary effects. If we avoid all hypothetical reasoning, and by thus observing, following, and assisting nature, agreeably to her indications, our practice will always be more satisfactory and successful.

"The human body is so wisely and wonderfully formed, that whenever any noxious matter is got into it that would be injurious or destructive, we may observe that it always so irritates, stimulates, and offends nature, that she always exerts her power, or the vis vitae, to throw it off. And she acts with great regularity, order and uniformity in her endeavors to expel the offending matter out the body; and by carrying of the disease, restores health and preserves life.

"And thus, by observing, investigating, and truly knowing the diseases and their causes, and justly reasoning therefrom, we shall know when to assist nature according to her indications; and in this is contained the chief part of medical knowledge, and the true scientific part of medical art. And when we shall thus have learned nature, by observing her laws and indications, we may reasonably hope to render the theory and practice of physic beneficial to mankind." Try our method. Send age, sex and leading symptom. DR. C. E. WATKINS.
1087 Boylston street, Boston, Mass.

SPIRITUALISM.

An Explanation of Mrs. Piper's Statement.

A special lecture was lately delivered by Mr. John W. Ring, of Galveston, Texas, on the subject, "Has Mrs. Piper Exposed Spiritualism?" in which he said: "A psychic, to-day, means one whose soul is so unfolded that it senses the real condition of surroundings regardless of material appearances. Referring to the genealogy, we might call it, of these true souls thus developed, we recall a woman whose history is recorded in the 28th chapter of I. Samuel; and we also think of the presence of Gabriel with Daniel, as recorded in the 18th chapter of Daniel; and again with Mary, Joseph and Zacharias predicting the birth of Jesus the Christ and John the Baptist. We think of John the Baptist who came in the power and spirit of Elias, as recorded in Matt. ii, 14 to 16, and 17: 11 to 13. We recall Joan D'Arc, who marshalled the retreating French army, under psychic influence, and by the strength thus imparted changed the history of the world. And passing hastily past many whose records are found in sacred and profane history we come to our own Washington, who during the despairing winter in Valley Forge, was stimulated by a vision which depicted not only the termination of the Revolutionary war, but foretold the Civil war, and as well, the late Spanish-American war. We recall in the life of modern religious psychics (principal among them for illustration Margaret Fox Kane) the extreme susceptibility of which such persons are possessed. The accepted laws of telepathy and hypnosis state that continuous trance conditions make one very negative; that is, repeated hypnosis makes the subject easier to control.

"The philosophy of Modern Spiritualism teaches that near the earth plane in the atmosphere of mortal lives are the undeveloped, revengeful and darkened souls who have left the mortal expression of life, but lack spiritual growth which will carry them into spheres of harmony, peace and love. In some unguarded moment the psychic or medium comes en rapport with these influences and is moved by them. Margaret Fox Kane, one of the famous Fox Sisters, through whom Modern Spiritualism made its advent, not only renounced her belief in Spiritualism, but attempted to explain the 'tricks' whereby the phenomena were produced; then in humility and penitence returned, knowing that she was 'obsessed' by an adverse intelligence. A less severe condition may in part explain the action of Mrs. Leanore E. Piper. Dr. John Phinuit Schlevelle, Mrs. Piper's first 'control,' informed Mrs. Piper that his chief duties in the world of spirits were to communicate with those living on earth and prove to them the existence of spirits. George Pelham, Imperator, Rector, and others came for similar purposes, yet each bore a personality, and the sensitive chords of her psychic faculties were acted upon by different thoughts emanating from different minds as they evidently did, 'a remarkable thing was that Mrs. Piper's voice changed according to the nationality of the spirit speaking.' At length, it is reasonable to presume, a spirit who preferred that the world knew nothing of spirit return came in touch with the conditions which permitted him to influence and the result was the apparent renouncement. In fact it has already been stated that Mrs. Piper regrets the matter of thus speaking through the press. Be the circumstances as they may, Truth will dispel the clouds of Error. Love will triumph over Hate, and Justice reign where Prejudice and Bigotry once held sway.

"The fact that these psychic manifestations are recorded as having occurred in every age indicates that their source is greater than human minds, that have perplexed themselves to explain, and by occasional revolution in thought the evolving wheels of progress carry Humanity on, to heights of knowledge, are to plains where are found the 'still waters' and 'green pastures.'

"Modern Spiritualism stands to-day acknowledged factor in the history of the religious and scientific worlds; its presentation to the scientific world is, 'a tangible evidence of continued consciousness and growth after the change called death;' and its message to the religious world is simply, 'the Brotherhood of Man and the Fatherhood of God, with all days holy and every life sacred.' In the United States the National Spiritualists Association, with suitable headquarters in Washington, D. C., holds a place of respect and esteem in the hearts of scientific seekers for truth.

"The facts which collectively form this philosophical religion are unmoved by the opinion of any one and the thousands of organizations stand unchanged by Mrs. Piper, save that many will begin to think that if such people as Mrs. Piper includes in her list of 'clients' are interested in these occult subjects, it is time for each to know something of them. No shield can protect Wrong and no opposition can withstand Right; so will we not look for Light and Truth from whatever source it may come?

"The clouds of doubt must flee before the piercing gaze of the investigator, and tolerance must dwell in the courts where all crucial tests are made. The perfume of human lives must pervade the avenues which lead to heaven, for lo, 'the kingdom of heaven is within you,' and our condition determines the extent of our discontent or pleasure.

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A LARGE ENTERPRISE.

Mr. Willard J. Hull, the editor of the Light of Truth, is desirous of saying to our readers that Mr. Townsend, the proprietor of the paper he edits, is conducting a large enterprise that Mr. Hull is confident is destined to meet with eminent success. In conducting the affairs of this company, he says Mr. Townsend is soliciting capital and employing a great many people as agents, and asks any of our readers who may feel inclined, to correspond with Mr. James B. Townsend, Lima, Ohio, for full particulars.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

True Mission Church. Spiritualist meeting every Sunday afternoon at Metropolitan Hall, corner North and California avenues. First door from Metropolitan station. 2.30 p. m. Pastor, M. Summers.

Psychical Research Society, every Sunday, 2:30 and 7:30 p. m., at Lakeside Hall, corner 31st street and Indiana avenue. President, Dr. L. H. Freedman. Residence, 3030 Indiana avenue.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Competent speakers and mediums in charge. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Rev. Chas L. Ainsworth will lecture Sundays at 7:45 p. m., Ericson Hall, Wentworth avenue, near 62d street. Music and messages.

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THE PROGRESSIVE THINKER

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25. CHICAGO, ILL., DEC. 21, 1901. NO. 630.

A LECTURETTE.

Consolation at the Death of a Child.

I come to you in this hour of your profound grief, to give you some words of comfort; some healing balm for your lacerated hearts. It were easy to dilate on your great loss, and strike deeper the fountain of your bitter tears; more difficult to dry your eyes, assuage the anguish of your broken hearts with assurance that there is yet for you light, and joy; that justice and love rule the world.

The child you received as a priceless gift from heaven, whom you had cared for as the most tender flower, guarding from every harm, faded as stricken bud by untimely frost, faded and passed out of your arms. So gently, so peacefully, that you knew not when your bird of song had flown through the broken bars, leaving the waxen form—dead! You cry out against the injustice of giving you such promise of future joy, such high anticipations; such a wealth of expectation, to dash your shrine in ruins, and leave every heart-string quivering from the rude hand of pain.

When I have stood by the grave of one who departed crowned with the fruitage of the fullness of years, who had enjoyed life's cup to full measure and received all the benefits it could give, it has seemed to me that it was a fitting end, and it was right for the ripened sheaf to be garnered; for the fruit of the spring blossom to fall in the maturity of autumn. But now it is the blossom itself which is gathered and all earthly experiences are made impossible. Where can we turn to find comforting assurance, and still the sharp cry of regret?

We can never be comforted if we remain in the valley with our grief. When our view is narrowed to the small circle of ourselves, our present wants and expectations, whatever antagonizes or thwarts our purposes appears unjust and the order of events wrong beyond expression.

If, however, we come up out of the valley to the mountain top, where the boundless arch extends to the infinite horizon, our view broadens and we find that although there are shadows in the valleys, and darkness in deepest gorges, behind jutting rocks and overhanging crags, above all, over all, pours in full tide the unmeasured light. When we learn the full meaning of life and death, we shall find, that whether a spirit departs in childhood or old age, it meets no loss, only gain. Even our regrets pass with the shadow of our ignorance. Regrets we have which sting like the bite of an adder; for we never cease thinking that had this or that been done, or not done, the result would have been a thousand fold more deplorable. Peace should come to your souls that you did what you at the time thought best, and it could not have been better; it could not have been otherwise.

The spirit comes into this existence with a physical body as a necessity of its evolution. That body is the bridge it passes over into the immortal state. What counts the bridge after the spirit is safely over? It may have been a year, ten years, a century in passing, or it may have been an hour, yet it is safely over. Are the experiences of earthly life so advantageous or essential that we sob out our grief that our darling is deprived of them?

Oh, father and mother, as you have looked on your child, and thought of the pathway you have toiled over to gain your present years, and how it must follow, have you not said in your heart, "Oh, little feet, how many, many years you must walk in weariness! What flinty pathways and thorny roads you must traverse, to reach the end! Oh, little hands, with what aching, strain you will do your tasks and bear your burdens!"

This life may have great happiness; it may be full of misery. You loved your child and felt assured that it was so sweet and angelic only an angel's enjoyment would follow. You are not sure, and such misfortunes might have befallen, that you would wonder why you desired it to remain. Who can tell us of the future of any child? We know, however, that its life must be one long struggle, and in the end it will only have crossed over a very narrow stream.

If the blessed child went from this life without its experiences, it also went without tasting the bitterness of the cup pressed to so many lips. It went unburdened, unstained, and if it had learned nothing, it has nothing to unlearn. It has no sodden influences to hold it back and bind it to earth.

So soon meeting the second birth into the higher life! So soon to enter the school of angels!

And you, mother, have asked repeatedly who will receive the darling spirit? Will it not be frightened at the new life and the new faces? "Oh, if I were only there to comfort her," you have repeated from pillow wet with tears. As you received her with loving arms into this life, spirit friends received her into theirs, and their smiling faces gave her peace and rest. In the perfect growth of that higher life, there will be no shadows, or failures. She will be cared for by a love which asks no further recompense than the high privilege of doing, as the sun shines in the dome of the sky giving all and receiving nothing. She will grow tall and beautiful as a dream of loveliness with such associates as earth cannot give.

To leave you? to forget you? never; for to come to you when your hearts call her will be her pleasure.

And the years will go by, even to the end of your earthly lives

When you meet her will you know her? How and by what sign? Had she left you in this life for some distant country and after years returned, how would you have recognized her? In appearance changed, but held by the same strands of undying affection. You will not have to inquire, for she will stand near, even within the portal to take your hands with the warm pressure of her affection and lead you into the circles for which you have prepared yourselves.

Thus in the light of this new spiritual philosophy, is death made the complement of life and crowned with flowers. We may weep, for that is human; we may regret, for we are selfish; but for the child who has entered the spirit home it is well. If we call her back it is not for her welfare but the demand of our own desires.

HUDSON TUTTLE.

To tell a person of the evil and to say nothing of the good is cruel.—Edwards

Present fears are less than horrible imaginings.—Shakspeare.

He who is the master of all opinions can never be the bigot of any.—W. R. Alger.

The constancy of sages is nothing but blocking up their agitation in their hearts.—Rochefoucauld.

Two paths lie always just ahead, awaiting all who onward tread; this warning be their guide; darkness and light to the left or right; oh, take the sunny side.—Anon.

How many people live on the reputation of the reputation they might have made.—Holmes.

There is everywhere the working of the everlasting law of requital; man always gets what he gives.—J. Foster.

PERSECUTION.

What Is Doing in the State of Washington.

To the Editor:—I desire to let my many friends East and West know that I still live, and am not altogether out of the rostrum work into which I threw so many of the best years of my life, with all the force of my earnest soul. The State Spiritualist Association of Washington, of which I have been twice elected president, is unanimous in a determination to stand by our mediums and healers and took measures in the last convention in September to raise a fund to defend them from the infamous law passed at the last session of the legislature, and which was vetoed by Gov. Rogers, and then passed over his veto, and is now a law by which some of our best healers have been prosecuted, and an attempt made to stop them from healing, and by whom? By doctors who fail to heal their patients.

I have just returned from a missionary trip to Whatcom county, of ten days' duration, and I took pains to ascertain the facts in regard to the standing of J. W. Sutherland, who has been prosecuted there in the city of Whatcome, whose case did not come off at the last session of the court there; and for good reasons, too. I find his best friends are among the best citizens of Whatcome county; and I also find he has done most wonderful cures there, and many of them taken from the doctors after they had decided and declared there was no possible chance for their recovery.

This very fact is the reason for his prosecution and persecution. But it is one of my chief objects to call the attention of the people to this glaring fact; that our healers are always and everywhere compelled to battle with this terrible odds against them; that many of the people will be treated by old line doctors until the last hope has vanished for their recovery, and then call in the (so-called) quacks and are instantly relieved. This has been the case over and over again with Mr. Sutherland, and is it any wonder those patients come back to him again when they are sick? To me such a result would seem inevitable. And the clique think so too, and it troubles them very much to see the chances of bread and butter by extortionate prices, slipping away from them.

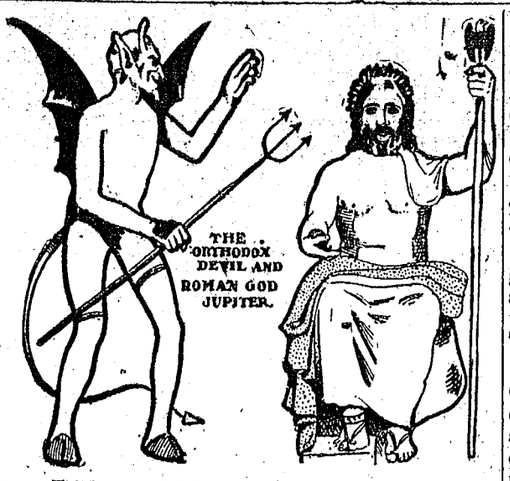
The chances of being killed, and paying enormous sums for the privilege against being cured for reasonable prices, is fast opening the eyes of the people to why this infamous "class legislation" is forced onto every state in this Union, by lobby-scheming, and our law-makers selling themselves for the almighty dollar. I shall be extremely glad when the referendum is adopted in this country, bringing the laws back to the people for ratification before they become valid.

I found the people everywhere I went hungry for the truth; and though in some cases my audiences were small, on account of rain and mud, yet I never addressed a more earnest, intelligent, and closely-listening people than I addressed on this trip. I spoke at Whatcom the two Sunday evenings, once each at Fairhaven, Lynden, Wall and Ferndale. I intend to return on another trip soon, and am bound to organize a society in two or three of those places if not all. I worked at a great disadvantage, first, on account of rain, and also on account of political meetings being held in immediate vicinity at same time.

But the Spiritualists must organize; and let all differences go to the winds; and stand shoulder to shoulder in this battle for freedom; for it means nothing less than absolute subjugation if we do not defend ourselves. I have ever maintained, the thirty-two years I have been on the rostrum, that the time would come when the Spiritualists would be compelled to organize in self-defence, if they did not do so voluntarily. That time is here, and now. Why was Mr. Sutherland's case not called the last term of court? Simply because the State Association voted to stand by him, and the money they put in for his defense enabled him to employ one of the best lawyers of this state to defend him; and they knew what that meant.

Now, I appeal to all Spiritualists to wake up and defend our workers. They have just as much right to stop our speakers from lecturing as they have to stop our doctors from healing the sick, or our mediums from their work, the practicing of the gifts Jesus said all the world should have. And to stop our speaking will be the next thing on the program, be assured of this.

Edmonds, Wash. P. C. MILLS.



THE GODLESS AND DEVILLESS CLUB.

The world is advancing somewhat slowly; if not so, then the Godless and Devilless Club would have come into existence long ago to exercise its salutary influence over humanity. To-day there is not a single moment passes that some one is not murdered, or some terrible, cruel act is in the course of incubation. Millions of years, pregnant with great results have passed, yet as time passed on it is impregnated with the effects of every conceivable sin that the human mind can mention. There are at least in this "Christian" nation one person in every 5,000 reposing as a convict in some one of the many penal institutions of this destracted "Christian" country. If thoughts are things, as Prentice Mulford declared, then the very atmosphere of our globe is reeking with the filth of impure thoughts that go forth in one steady stream from thousands of different minds that are contemplating the commission of crimes.

After millions of years, with hundreds of different Gods to carefully preside over the destiny of the world, and before whom man has bowed in abject adoration, observe the deplorable condition to-day of the morals in all our large cities—heart-rending indeed! City governments corrupt to the core. Brazen prostitution flaunting itself here and there and exerting a controlling influence! City alderman selling their influence! Public funds squandered and stolen! Is it any wonder, under these circumstances, that the Godless and Devilless Club was brought into active existence, with a firm determination to present the only feasible plan to reform the world? Christianity has proved a dismal failure. Look at New York City under the Tweed subtle regime, rotten with the virus of corruption, boiling with the putrid excrescences of dishonest politicians, sending forth an odor so intensely disagreeable that it baffles the description of the poet, seer, scientist, logician or philosopher! Yet, bear in mind this startling fact,—the officials were elected to the positions they polluted in a highway-robbery manner, by the so-called Christians. New York City then was a cesspool of thieves and politicians that ought to have been in the penitentiary; they controlled the civic affairs. Those who were the most villainous were devoutly Christian and God-fearing. Its city government under the control of professional Tammany politicians was corrupt as Babylon ever was—was more rotten than Sodom and Gomorrah, while its prostitution was more brazen than that of India, Japan or China! From a spiritual standpoint it was a hell on earth, minus the fire and brimstone. Is it any wonder, then, that advanced students of the arts, science, literature, social economy, ethics, etc., have organized a Godless and Devilless Club for the purpose of beating back, or at least holding in check the corruption of officials elected by Christian votes? The pregnant signs of the times point to a new deal in managing the affairs of this earth, so long dominated by the God-and-Devil idea, until the people are weighed down with debts arising from misappropriated or stolen public funds. Here is an offshoot of this celebrated Club, as set forth by a Chicago daily. It is designated as "The Church of Man," and has wisely coined—and it is fresh from the mind—a new word—"Manology"—by which the fathers of the new church distinguish their religion from theology. Man, and not God, is the power looked to for the success of the new church.

As its first minister, Dr. J. Barr said, "The Church of Man stands for the uplifting and glorifying of man, not of God."

"The object of this church is to preach, teach and practice the gospel of Manology," instead of theology. Manology stands for all the interests and rights of man. All ladies and gentlemen are cordially invited to unite and become members of the Church of Man and work for the uplifting and betterment of humanity. The creed of the church contains but one word—Justice! This word contains all the principles and morals in the golden rule. Justice can be appealed to in the proper regulation of the human family."

The first section of the constitution provides that the governing power of each congregation shall be vested in a board of five directors, one director to be minister, two to be cardinals, one to be bishop and one to be elder. These are to be elected annually.

"Any person who believes in a personal or supernatural God is barred from holding office in the board of the church," says section 4 of the constitution. This section also provides that if any member of the board of the church shall manifest a belief in a personal or supernatural God that member shall forfeit his position on the board but not his membership in the church.

The reason for this precaution is given in the same section thus: "This is to prevent supernaturalism from having a voice in the government of the church or any of its subordinate congregations."

That the rule applies only to officers will be seen by the following clause: "Persons of all beliefs will be admitted to membership and fellowship in the congregation with the hope that they may be educated out of Godology, which is the God-idea originated in early times of heathen ignorance."

This section is iron-clad and cannot be amended or annulled. Other sections provide for the routine of church government by the board and for the forming of other congregations under authority from the First Congregation, here in Chicago. The novel form of service is set forth in section 7: "It will be the duty of all ministers or persons who address the congregation to submit their subjects to criticism or approval from anyone in the audience. The time for criticisms and approvals is to be governed by the minister or acting chairman. The speakers to have proper time to answer critics."

Thus the form of service makes it practically a debate, open to any person in the audience.

Another rule is that "No personality allowed by either party in discussions. Any person in the audience can raise a point of order to this effect."

All members proving unworthy are to be expelled by the board after a fair trial by that body. The membership fee is to be 25 cents, dues are 10 cents per month. A secretary and a treasurer are elected from the board by that body, but any officer of the church may preside at congregational meetings.

"It will be the object of this church," says the closing paragraph of the constitution, "to discuss all subjects that come in contact with the interests of manology."

Dr. Barr, who may be called the father of this new sect, is enthusiastic over its future. He contends that it is the best and most sensible creed ever offered. "The one word, justice, contains all the essentials of all the codes of ethics and morality ever propounded," said Dr. Barr. "It is the keynote of right living. Our church is broad, extremely so. We believe in a supreme power, but not in a supreme being. The universe contains all the eternal principles, causes and forces, governed by conditions and circumstances, which produce the phenomena of life and design. A careful study of the above declaration leads to a perfect knowledge of manology."

Thus reform, renovation, purification, cleansing, cleaning, etc., will be the watchword of the Godless and Devilless Club, and the vibration thereof will be felt in the ether realms of space, and finally the spirit spheres will feel the potent impulse, and the benign effects thereof will be wafted back to earth, and echo sweetly in the remotest nooks, until manology takes the place of Theology, and Humanitarianism banishes Christianism, and all fictitious Gods are displaced by Naturalism, and all men become brothers and all women sisters, in fact, deeds and daily performances. These reflections are the direct emanations of an interesting meeting at the last convocation of the Godless and Devilless Club.

We regret to say that the president announced that, owing to the lateness of the hour, Brother Hastings' experiences in the spirit realms will have to be deferred to some subsequent meeting. HIGH SCRIBE.

AFTER THANKSGIVING--A VISION.

How pleased must be Jehovah at the host of earthly cranks,
Who must pause from other labor to send up to Him their thanks,
And the angels all around Him have, no doubt, a pleasant smile
At this cruel way of thanking in a turkey-killing style.

I think I see Jehovah now, up there upon His throne,
A Bible on the altar, in His hand a turkey bone;
Down by His side the Savior, taking notes of all the prayers
That ascend upon Thanksgiving, and that multiply His cares.

"Farmer Johnson," as recorded, "is so thankful for good corn,
And his family is thankful for the turkeys that were born."
"Deacon Brown is humbly thankful that one who owed him, paid,
And that others might do likewise, he most sincerely prayed."

Here's a grocer who is thankful he has prospered all the year,
And is praying that the future be just doubly full of cheer.
Here's a baker and a butcher, and a banker, thankful, too,
And a clothier and a lawyer, here are doctors not a few.

Here's a preacher on half-ration and a salary behind,
Who is thankful to Jehovah for attentions good and kind;
Here's a man who runs a paper, who is full of push and pluck,
He is thankful to Jehovah for his patrons and good luck;

O'er the planet many others are recorded at the throne,
As expressing to Jehovah thanks for that they made and own,
But here comes a sickly widow with her children at her side,
And whose ragged clothing covers not the brown and freezing hide.

When the Savior sees this mother, in His eye there comes a tear;
"Yes, I'm thankful, O, Jehovah," she repeats so he can hear,
"For these darlings thou hast given; hear a mother's earnest prayer,
That another year will find them not so ragged and so bare."

Then the Savior drew his pencil and he marked the book all o'er,
Who were thankful for successes and had plenty laid in store
And forgetful of the brothers who were sick and in despair,
He just blotted from the record, with a justifying air.

And I seem to see Jehovah as He sits upon the throne,
Looking o'er the blotted record, drop his ancient turkey bone,
And he looks so much disgusted with the people of the earth,
Where the Turkey in religion holds a place of highest worth;

Where the Christian lacks religion that is sweet and true and pure,
That looks out for lowly mothers and starvation's lasting cure.
Where a Christian is but Christian for the sake of gaining gold,
And neglects the sacred duty towards the hungry and the cold.

DR. T. WILKINS.

HER BEAUTIFUL EYES.

Oh, her beautiful eyes! They are blue as the dew
On the violet's bloom when the morning is new,
And the light of their love is the gleam of the sun
O'er the meadows of Spring where the quick shadows run.
As the morn shifts the mists and the clouds from the skies—
So I stand in the dawn of her beautiful eyes.

And her beautiful eyes are midday to me,
When the lily-bell bends with the weight of the bee,
And the throat of the thrush is a pulse in the heat
And the senses are drugged with the subtle and sweet
And delicious breaths of the air's lullabies—
So I swoon in the noon of her beautiful eyes.

Oh, her beautiful eyes! They have smitten mine own
As a glory glanced down from the glare of the throne;
And I reel, and I falter, and fall, as afar
Fell the shepherds that looked on the mystical star,
And yet dazed in the tidings that bade them arise—
So I grope through the night of her beautiful eyes.

—James Whitcomb Riley.

A pile cobbler is better than a sick king.—Bickerstaff.

Honest error is to be pitied, not ridiculed.—Chesterfield.

An ounce of mother is worth a pound of clergy.—Spanish proverb.

THE TALMUD, ETC.

Instructive Historical Notes Concerning the Same.

"The Talmud Not Reliable" is the title of an editorial in The Progressive Thinker of Nov. 16. The Rev. Dr. Farrar is quoted as saying that probably "no human writings confounded names, dates, and facts with more absolute indifference." And the learned churchman raises the question whether those writings, "when not founded on the Old Testament, were not directly or indirectly due to Christian influence or Christian thought."

The Rev. Bernard Peck, Ph. D., is also quoted as saying that according to the Talmud Jesus lived a century before the Christian era. This fact was noted by the historian Gibbon who died in 1794. And now we have in the Rev. S. Baring-Gould's "Lost and Hostile Gospels," published in 1874, all the passages in the Talmud relating to Jesus, in commenting upon which the author says:

"That there really lived such a person as Jeshu, son of Stada or Pandera, I see no reason to doubt. That he escaped from Alexander Janneus [106-181 B. C.] with his master into Egypt, and there studied magical arts; and that he returned after a while to Judea and practiced his necromatic arts in his own country, is also not improbable. * * * That Jeshu, son of Pandera, was stoned to death in accordance with Jewish law for having practiced magic is also probable."

Before I had seen Baring-Gould's book I had translated the Toldoth Jeshu story from the Latin and Hebrew, and it was published by the Truth Seeker in a pamphlet with the following title:

Sepher Toldoth Jeschu: Book of the Generation of Jesus.—First English translation of the ancient Jewish story of Jesus, who was born at Bethlehem about the year 106 B. C., being the son of a betrothed maiden named Miriam, (Mary), by Joseph Pandera. By the power of a charm stolen from the Holy of Holies, he cured lepers, raised the dead, and wrought other miracles. Wherefore he was arrested by the elders of Jerusalem, scourged, crowned with thorns, and by order of the Sanhedrim stoned to death and hanged on the day before the Passover and the Sabbath, in the reign of Queen Alexandria, about the year 75 B. C.

Death of Simon Kepha on a tower in the city of the Nazarenes about 39 B. C. How and why the Romans changed "Kepha" to "Petros."

Startling evidence that Paul flourished before the middle of the first century B. C., contemporary with the aforesaid Kepha.

I found that Baring-Gould had made a partial translation of the story, to which he assigned no greater antiquity than the twelfth century. My belief then was that it had come down from the second century.

Voltaire, in his "Philosophical Dictionary," article "Messiah," says that the book was cited by Celsus of the second century and refuted by Origen of the third. But being now convinced that the works of Origen, and also of all the so-called early Christian Fathers, were fabricated after the revival of learning, I am quite ready to agree with the Rev. Baring-Gould in assigning the date of the composition of "Sepher Toldoth Jeshu" to a period not earlier than the twelfth century.

The book was triumphantly cited by the Rev. John Pye Smith, in a controversy with Robert Taylor more than seventy years ago, as a crowning proof of the historical existence of the gospel Jesus. But who now will regard it as such? It was not translated into English until recently, and the Rev. John Pye Smith probably never saw it in Latin or Hebrew. My translation will be found in "Revelations of Antichrist," pages 358-374, copies of which book, of 464 pages, are to be had of me, price, one dollar.

The first sentence in Baring-Gould's "Lost and Hostile Gospels" is as follows:

"It is somewhat remarkable that no contemporary, or even early, account of the life of our Lord exists, except from the pens of Christian writers."

Before the publication of this book I had begun a thorough search for the historical Jesus. After four years of diligent research I believed I had found him in the Hebrew records, as above referred to. But having found those records not only unreliable, but of probable modern fabrication, I have been constrained at last to accept the more reliable Arabian Chronicles as affording the truest account of the person answering to the gospel Jesus.

Several years ago The Progressive Thinker printed a brief history of that person. His name was Isa; he was the son of Mariam, begotten, as alleged, by Gabriel in the disguise of her cousin Yussuf. Mariam fled to Egypt with her child, escorted by Yussuf, who, however, did not appear to be her husband. After remaining there thirty years the mother and son returned to Judea, where Isa wrought miracles. After two or three years a mob sought his life; but he magically transformed their leader, Isoua, into his own likeness, and the result was, they killed their chief and hanged him on a stake, while Isa escaped and was taken up by Allah into heaven.

The whole story is given in Prof. Johnson's "Rise of Christendom," taken from the Chronicle of Al Tabari, conflicted or redacted about the year 900, which Prof. Johnson maintains was earlier than any Hebrew writing.

The Koran is in accord with the same Arabian Chronicles. Mohammed recognized Isa as a great prophet. Our English translation of the Koran falsely calls Isa Jesus, and renders the Arabian word "masich" Christ, with a capital C, as if it were a proper name, whereas it merely signifies a healer. The Hebrew word "mashich," meaning anointed, and translated Messiah, with a capital M, is probably derived from the Arabian word masich.

A few extracts from "The Rise of Christendom" I now submit:

"The Arabs know of no Hebrew books containing revelations of the will of Allah bequeathed from the dim foretime."

"They believed that before Mohammed, had appeared Isa, son of Mariam, about the beginning of the Roman empire; and it seems that the Roman emperors, from Tiberius, had been mostly Masichists, or followers of the Masich * * * They believed that before Isa, had been Musa, and before Musa, Ibrahim the friend of Allah, and his sons Ismail and Ishak."

"It may safely be said that the great Chronicle of the Moslems is the foundation of all the medieval chronicles, not only those compiled in the synagogues, but of those more numerously compiled in the cloisters of the Orders of St. Basil and St. Benedict. We here touch the foundations of our Christianity * * * It is manifest beyond question that down to the time given as the death of Tabaria, or about the year 920, the Moslems ignore both Jews and Christians in our sense of the words* * The doctors of the Mosque know of followers of the Masich, the created human son of Mariam, but they know nothing of those Catholic Christians whose primitive spokesmen are solely the Basilians and the Benedictines.

"What is the date of our oldest Hebrew text of the Scriptures? Our English revisers say in their Preface of 1884, that 'the earliest MS. of which the age is certainly known, bears date A. D. 916.' It would be more accurate to say that we have no certain knowledge of the age of any MS., and that the date given is probably too early by more than two centuries.'

"It is admitted by experts that we have no satisfactory criterion for determining the date of MS., and that few, if any, can be assigned to an earlier date than the twelfth century."

"In a current Anglo-Jewish almanac we read of an edict of the Emperor Augustus in favor of the Jews in England in the year 15 of our era. Recently a Jewish scholar, Mr. Joseph Jacobs, has shown that there is no evidence of the arrival of any Jews in England until about the year 1070."

"Between the years 1000 and 1200 falls the first period of Judaism and its most important literature * * Everything relating to the synagogue cult had to begin in Spain."

"It was the schools of Spain which began to supply Rabbins to Africa, Egypt, Syria and Persia during the eleventh century."

"It is only in Spain and during the eleventh century that we move out of the legendary mist into historical daylight, and pass in review a long line of scholars whose work is crowned by the great Rabbin, the true Moses of the synagogue, who fixed its creed and its law, Maimonides.

"It is probable that the earlier Rabbins wore the turban, and it is doubtful whether any public Synagogue could have been built before the eleventh century."

"They all write in classical Hebrew, little differing from that of the Bible; nor can we discover any schools where the Bible is so likely to have been commenced as in those of Spain."

"The Moslems conquered Spain, which they call Andalus, early in the eighth century. Our historian is here Al Makkari, who is believed to have written in the eleventh century. He makes one or two references to the people called Yahud, which can no more be understood of congregations governed by Rabbins than the similar references in the Koran or the Chronicle of Tabari can be. He knows nothing of Christians and their churches, although he has some quaint allusions to the worship of a virgin, which probably relates to some old Roman goddess."

"In the light of a strict scrutiny of the evidence, the rise of Hebrew literature in Spain cannot be regarded as a renaissance, but must be regarded as a beginning; the Bible and the Talmud first became of close and vital interest in the literature of a people who have become known to us since the time of the Norman conquest."

"In so far as the contents of the Bible run parallel to the great Arabian tradition, we have shown that these contents are based upon that tradition, or upon some tradition common to both the Arabians and the Jews."

"It can hardly be denied that apostates from the synagogue were in some sort allies of the founders of the Catholic church * * * It was this class of men who helped the monks to contrive those clamorous writings 'Adversus Judaeos,' which the monks prolepticlly referred to the fourth century and later times, when the Jews had not yet been heard of in any part of the world."

"The Basilian Order probably did not arise in South Italy or Sicily until the twelfth century."

"In the early records of the Italian Jews, the Basilians and the Benedictines of Monte Cassina of the thirteenth century, are traced the beginnings of that great Catholic system which followed in the wake of the Saracens and the Jews."

In regard to Hebrew MSS., the learned Jesuit Hardouin, who died in 1729, declared his belief that there were none older than the fourteenth century. In Hebrew characters the forgers could not, as in the Latin, pretend a Merovingian, Lombardic, or Saxon form. And Hardouin further maintained that there were no MSS excepting those of the Holy Scriptures, more than 400 years old—i. e., not older than the year 1329. As a Jesuit, he of course, would not dare to publicly affirm that there were no MSS of the Scriptures of earlier date. He believed that the original books of the New Testament were in Latin, which is probably true, for it is evident that the Greek Testament is a servile translation from the Latin. But all MSS purporting to have been written prior to the year 1300 are probably of later date.

WM. HENRY BURR, A. M.

Make thy recreation servant to thy business, lest thou become a slave to thy recreation.—Quarles.

Private opinion is weak, but public opinion is almost omnipotent.—H. W. Beecher.

Correction does much, but encouragement does more.—Goethe.

THE GREATEST DEBATE WITHIN A HALF CENTURY UPON MODERN SPIRITUALISM

DISPUTANTS:

REV. MOSES HULL,

President New York State Spiritualists' Association, Headquarters, Buffalo, N. Y.

—AND—

W. F. JAMIESON,

Secretary National Liberal League, Headquarters, Cincinnati, Ohio.

PROPOSITION:

Resolved, That the phenomena and philosophy of Modern Spiritualism prove that departed spirits can communicate with mankind.

MOSES HULL'S FOURTH SPEECH.

(Seventh Address of the Debate)

Gentlemen Moderators, Respected Opponent, and Ladies and Gentlemen:—I shall depart from my usual custom and review the speech to which you have just listened, before resuming my affirmative arguments. If any time shall be left after I have swept up and stowed his groundless assertions in the waste basket where his others have gone, I shall use it in presenting other new arguments.

He thinks he has a strong point—one which will justify his present position, in the fact that his present coadjutors were once my fellow Spiritualists; and that I associated with them. On both points he is, as usual, entirely mistaken. They never were Spiritualists, nor were they ever my associates. Von Vleck and Hagaman, to whom he refers, both declare that they never were Spiritualists—they were always tricksters and confidence men. That they pretended to be Spiritualists in order to take the advantage of the credulity and the religion of honest men and women, to wring from them their hard-earned dollars.

Believing them to be tricksters, I never associated with them; nor did I ever quote anything they did to prove Spiritualism. These gentlemen simply prove that the pretended manifestations which came in their seances were fraudulent; they prove nothing more for or against Spiritualism than the confessions of a brace of detected counterfeiters would prove against United States money. When a counterfeiter boasts of the number of people on whom he has unloaded his "green goods," he proves either that he was an adept at counterfeiting, or that those with whom he dealt, had, through having formerly dealt with honest men, become over-confident.

As Mr. Von Vleck, I understand, has gone to the homes of those whose names he used to deceive the credulous, I will leave him in their hands. But Mr. Hagaman, who now poses as a Methodist preacher, and who has been in our audiences, so that I have more than once said what I shall now say to his face, I shall handle him without gloves. I have heard him say in public, that he never was a Spiritualist—that he was in every sense of the word, a knave who deserved the state's prison,—that he not only lied and cheated, himself, but that he trained his little boy and girl to lie and play tricks in the name of Spiritualism.

I have heard him publicly challenge any medium to do what he, or his daughter, or his son could not successfully imitate. I also know of his challenge being accepted on at least two occasions; on both of which he was defeated, and on both of which he acknowledged his defeat. On one of these occasions he pledged to give his home, worth four thousand dollars, and come out publicly as a Spiritualist; on the other he promised two hundred dollars. In each case he acknowledged his entire defeat, but did not pay over either the home or the money. The testimony in one of these cases is established by the oaths of as good men as there are in the state of Ohio, in the other, as good men as Indiana affords are ready to testify. Thanks to the powers that be, he did not again come out and profess to be a Spiritualist. Such men seldom injure any cause except the one they advocate. Brother Jamieson and his Christian coadjutors are welcome to the services of friend Hagaman.

When Mr. Jamieson says Spiritualists encourage mediums to never confess, he tells what he ought to know is not true. Can Brother Jamieson tell when and where he ever heard me, or any other representative Spiritualist encourage a trickster to never tell of his tricks? Mr. Jamieson may not know it, but the allegation is utterly false. What we blame tricksters, frauds and knaves for, is for arguing that because they were knaves and liars, everybody else in the ranks of Spiritualists are as dishonest as they themselves were and are.

Mr. Jamieson charges that Spiritualists have manifested intolerance toward him. It is possible that this is true; but I shall require a bill of specifications before I can believe it. Not that I would charge Mr. Jamieson with making false accusations, but I think he has been expecting abuse and intolerance so much that he has found it where it does not exist. I hardly think it is the duty of Spiritualists to employ him to advocate what they do not believe; they have rather a hard time to support their own preachers. If they employ Mr. Jamieson to go before their societies to repeat arguments against Spiritualism which to them are already stale, there is no reason why they should not also pay Catholics and Presbyterians to come before them with their stale theologies.

Did the Spiritualists prove themselves "dogmatic" when they paid Mr. Jamieson to debate with me at Clinton, Iowa? Has the Cassadaga Lake Free Association proved itself dogmatic or narrow in employing him to come here and receive this mauling? When did a so-called Liberal Society ever employ me to go to them and debate against their convictions. Brother Jamieson, please drop all this ad captandum. Give us real argument in its stead, if you have it; if not, give up your efforts at debate.

Ladies and gentlemen, all this intolerance consists in Spiritualists preferring to employ those who can enlighten them, rather than those who meet their arguments with second-rate ridicule.

The Spiritualists here have employed such men as Robert G. Ingersoll, Morgan Wood, and others who were not Spiritualists to talk on their platform. Does Chautauqua do that? Do they do it in any of the churches? I honestly believe all this talk about intolerance is put in to create a false sympathy, where no honest sympathy is deserved. Even supposing Spiritualists were intolerant, does that prove that spirits do not exist; or that, if they do exist, they cannot return and communicate? Brother Jamieson, please show us the relevancy of all this talk about intolerance. Give us the logic of your argument. It must run something like this:

Major Premise:—If Spiritualists are intolerant, spirits do not exist, or cannot communicate.

Minor Premise:—Spiritualists are intolerant.

Conclusion:—Therefore, spirits do not exist, or if they do exist, they cannot communicate with mortals.

I wonder that some great institution of learning has not offered him a chair as professor of logic. Why Aristotle, Sir Humpherey Davy and Mill never heard of the equal of that in profound logic!

Next, Mr. Jamieson accuses Spiritualists of blaming him because he has changed his mind in regard to some experiences he had when he was much younger than he is now. I deny it. They do not blame him for that. What we blame him for, is denying and ridiculing certain phenomena which formerly took place in his own presence. I ask him, were they honest phenomena? If he says no, then I was right in classing him as he supposes I did, with frauds. If he says yes, then I ask him for an explanation of them, leaving spirits out of the question. This is not blaming Mr. Jamieson, it is only applying the inductive methods to certain phenomena which he knows occurred. Come, Brother Jamieson, did you practice fraud when you supposed you was controlled by those eighty-five different spirits? If not, how do you account for that hallucination which first worked upon yourself, and then upon those who saw and heard you while under the influence of that what-do-you-call-it? Brother Jamieson, we are after that great anti-Spiritualistic light you have come to let shine upon our darkened souls; bring it on, you will find us tolerant enough to receive it; but none of your will-o'-the-wisp shows!

I am next accused of finding fault with his small following. In this, he is, as usual, mistaken. I never did. What I found fault with, is, that a man who has worked for over a quarter of a century, and has not in all that time built up as much as one permanent audience, who nowhere in the world has followers enough to say "we," should demand that Spiritualists should leave their great work and hold these lengthy debates with him, and that before smaller audiences than would assemble to listen to them if Mr. Jamieson were not there to kill half the time.

Spiritualists are always willing to listen to Mr. Jamieson until they find that he has nothing to present against Spiritualism except stale objections which have been worn threadbare. As for the outside world, if they will listen to him that is his best hold; for it will not listen to our debates.

As for me, I am more than willing to debate with Mr. Jamieson at any time or place where he will guarantee me one-third or even one-fourth more of an audience than I can get alone.

I will next ask Mr. Jamieson to tell me just where and when I spoke of spirits "directing the business affairs of this world." The fact is, I never said it; I never thought it. I believe we are placed here for development. When spirits come here and take business out of our hands, they have taken from us our best opportunities to become men and women fit to live in this world. A spirit telling Mr. Partridge as a test that a certain firm, with which he was doing business, had failed, was not taking the business out of his hands. It would have been much better for Mr. Jamieson to have harmonized that particular manifestation with his particular Materialist hobby, than to have sought to dodge the issue by a by-play upon words.

The next assertion worthy of notice in Mr. Jamieson's speech reads as follows: "When Mr. Hull can really believe that Von Vleck was a medium he can believe anything." In answer to this I will say that the balance of evidence is that a majority of those who defraud the people as exposers of Spiritualism have mediumistic power. Mr. Jamieson himself will confess that he has, or had, some unaccountable power by which he did things for which he cannot even now, after forty years' investigation, account.

I think Von Vleck had some of this power; I will tell you why. I have a neighbor by the name of Wortman. There are many in this audience who know him, and nobody who knows him could be induced to think he would lie. He lives on Normal avenue, not more than two doors from Hampshire street. He tells the following as having occurred under his own observation. In Buffalo, Von Vleck gave an expose of Spiritualism, and he proposed to do the same at any private house; this offer was accepted, and he went to a Spiritualist's home to expose Spiritualism. They tied him according to directions; then he requested them to all leave the room and take the light with them. They left the room but did not take the light. Mr. V. remained tied; bye and bye Mr. V. begged them to take the light out of the room, but they refused; they let him try the matter again and again, but Mr. V. failed. He bye and bye began to beg piteously for them to either untie him or to remove the light so that the something which he denied being spirits could untie him. Between one and two o'clock in the morning the light was removed, and in a few moments Mr. Von Vleck was freed. They then gave him his choice to leave the city or to himself be exposed, as he proposed to expose Spiritualism. He left the city as soon as he could get out of it. I first heard Mr. George Winslow, of Kalamazoo, Mich., tell this, but I never repeated the story, for while Mr. Winslow was a truthful man, as Mr. Jamieson well knows, and will testify, he said he was not present to witness the defeat of Mr. Von Vleck. Mr. Wortman told the matter from personal knowledge.

Mr. Jamieson next refers to "some confessions of Mr. Hull." Ladies and gentlemen, I was not aware of having made any confessions. Had any of you before heard of any confession that I had made? Brother Jamieson's powers of imagination are larger than the Munchausen stories of which he speaks. He was not even "amused at my efforts to get out of the trap he had set for me." I presume not. I worry him much more than I amuse him. I do get amused at his efforts to twist certain truthful remarks which I have been making for about forty years into "confessions."

I have argued, and still argue that as long as spirits testify on various sides of various questions, their testimony proved their existence, because they could not even be mistaken if they did not exist; but when they testify on the various sides of various questions the testimony of no one spirit can be taken as absolutely correct as against another spirit. That is the "confession" I presume, wrung from me by the torturing power of "Holy Father, Jamieson." Now, come, Brother Jamieson, haven't we had about enough of this kind of nonsense? If you have real arguments against Spiritualism, please bring them on; if not, please give up like a man; it will look and sound better than this cheap talk about confessions.

He next says I believed and preached this when I was an Adventist. I deny it. Brother Jamieson ought to understand both Adventism and Spiritualism better than such remarks would indicate. Now because I have found it possible for spirits to err, as they did before they passed to that other country, why he has extorted from me a great confession. I suppose he will soon be retailing in pamphlet form the great confession of Moses Hull.

Next we are treated to a dissertation, not very learned, on the relative value of Spiritualism and Mormonism. His predilections are decidedly in favor of Mormonism. There is no accounting for tastes, and so far as I am concerned he is welcome to the religion of his choice. In this his courage is more to be admired than his judgment. But, as the discussion is not on the relative merits of the two systems, and as I should decline to discuss the principles of Mormonism except with an endorsed advocate of Mormonism, I shall decline to, at this time, enter that arena.

Failing in the discussion on the comparison of Mormonism and Spiritualism, he undertakes to ring a few changes on that terrible bugaboo, Freeloveism. What that has to do with the question of whether spirits exist and can communicate I can not tell. If you will allow me to define the word, I am a Freelover, and always have been—not more so, however than is Mr. Jamieson.

But I must ask, why is this matter, which has nothing whatever to do with this question, lugged into this debate. I can see no reason, except to create prejudice, and to turn the minds of the hearers from the real issue. I fully intended to drive him, before the debate closed, to bring in all kinds of extraneous and irrelevant matter, but I hardly thought that he would voluntarily wander into foreign fields so soon. I presume that the most of this matter looks to him a little like argument; it looks to me like an effort to fill in the time without argument. The ad captandum he uses about my calling Colville, Morse, Mrs. Longley and others liars is like the printers'

"Two lines which look so solemn,
Put in just to fill the column."

It will take a greater man than my opponent will ever be to make either of the persons with whom he so thoroughly sympathizes believe that his sympathy is not wasted. No one until this debate ever supposed that I ever thought of calling either of them liars.

His next great task is to find fault because spirits do not go from house to house and visit their friends and talk and gossip as naturally and as fluently as when they used their own physical bodies.

Well, I suppose some of them would if they could; but, if they cannot, let us rejoice that there is a system of signs by which, even though they have lain that aside by which appeals to the outward senses is made, they can still appeal to certain sensitive persons sufficiently to convince them that they live.

I do not ask to see a whole forest of timber to convince me of the existence of such a commodity; there is proof enough in the existence of a single tooth-pick to convince the inductive thinker of the existence of the forest out of which it came. So, if "spiritual beings," which Milton said "walk the earth unseen, when we wake and when we sleep," can come into close enough touch with poor, blind mortals to affect them in the least, I will gratefully accept that and not make a fool of myself by demanding impossibilities. If my friends may not be able to speak to me directly, but can approach me through others, as once upon a time I found my opponent when he found himself a poor orphan, away from home, and without friends. I was a good ways from him, and our method of communication was unsatisfactory and costly, nevertheless I managed to convey a wee bit of "comfort" to him. He found consolation, though I was not present to maul him as I am doing this evening. We used the mediumship of telegraphic operators. Brother, I could at that time have demanded more severe tests; or you could have demanded that Moses Hull should come more directly and tangibly to you, but circumstances alter cases. Mr. Jamieson was not so unbelieving then as he is now.

We are next informed that "Spiritualism is a clumsy counterfeit of the witch stories and ghost stories of the past." So is sleep a "clumsy counterfeit of the sleep of past ages. Eating apples counterfeits grandmother Eve's escapade in the garden of Eden. How hard pushed must that cause be, which resorts to such ad captandum as that. Brother Jamieson, let your cause die an honorable death; it will be much better than to save its life by such remedies as you are using. Those witch stories, ghost stories, etc., when true, were nothing in the world but Spiritualism. Spiritualism is a continuation of manifestations which came in the past ages of the world—manifestations which were by the majority of the world as sadly misunderstood as Mr. Jamieson's misunderstanding of the Spiritualism of to-day.

Mr. Jamieson next manifests his superior wisdom by saying: "If Spiritualism is true, no spirit ought to be dependent on any human being to make the fact of his existence known." How profound! If men can sit or stand one hundred miles apart and write, or talk to each other, they ought not to depend upon the telegraph or the telephone. Certainly not; but somehow it happens that that is the very method used. Is it not strange how inconsistent a man can make himself? It seems that the greater a man's ability, the greater his power to transcend the bounds of consistency. Mr. Jamieson refuses to accept the very means provided by which he can prove for himself that the dead return because there are not other and better means selected. It is only in Spiritual things that friend Jamieson rejects common sense. I will simply inform him, that if the spirit world could, I doubt whether it would go a great way out of its road to make a Spiritualist of him. I do not know but that Paul was right when he spoke of the Jamiesons of his day, when he said: "It is impossible, if such fall away, to renew them again to repentance." Is it not strange how inconsistent a man can make himself, by refusing to accept the very means provided in nature by which to communicate with his friends, because other and better means have not been discovered. I am truly thankful that means have been provided by which even the most faint gleams can be obtained of the trans-mundane existence.

Now comes the all-important question, repeated over and over for the last quarter of a century, why did not the spirits find Charley Ross? Thus he refuses to believe what spirits did do, because of something he imagines they did not do, or of somebody they did not find. How does he know they did not find Charlie Ross? We know that some of them claimed to have found him; does he know that they did not? How does he know? The claim was made by mediums that his captors, fearing detection and punishment, loaded him down with weights and sank him in the sea, so deep that he never could be found. Even Mr. Ross did not take stock enough in Spiritualism to investigate the matter. I do not know that this is not true.

Rev. Minot J. Savage states in detail the circumstance of his finding a drowned boy by the aid of a strange medium, and that after every other means had failed.

I know that I went down to Norfolk, Virginia, and found a lost boy; I had no guidance in the world except messages through mediums. I say I had no other means, because I have heard it hinted that the mediums, or somebody else had a definite knowledge of where the boy was. No definite knowledge was given to me; I went on what would be called a wild goose chase after a strange boy, and was mysteriously led to him. Let us give spirits credit for what they do, instead of blaming them for what is not done.

Here, I have followed Mr. Jamieson through all the dark labyrinths of his eccentric doubts, on purpose to illustrate to you the extreme credulity of his incredulity. I may possibly, before this debate is done, follow once or twice more as I have followed him in his last speech. It seems to me like something of a waste of precious time, but he is worth wasting a little time on. A glance at his arguments and at my review of them will make the solution of the reason why he has been so unsuccessful in making converts away from Spiritualism one that one does not have to go far to find.

(To be continued.)

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

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THE HIGHER SPIRITUALISM.

Spiritualism, like most of the great religious movements of the past, was ushered in with supermundane phenomena which seem always to have been essential credentials to the avatars or heralds of a new dispensation. Esteemed as supernatural, they produced a sense of awe in the beholder and a reverence for the teacher in whose presence or through whose influence they appeared to occur. The materialistic tendencies of the nineteenth century, however, due largely to the wonderful revealments of physical science, had materially modified the belief in the supernatural, and the prevalent skepticism first looked for a natural or mundane solution of the phenomena associated with the advent of Modern Spiritualism. That it was essential to compel public attention to the subject there can be no doubt, and that the associated spirits who produced it had to multiply and increase the variety of the phenomena presented to overcome the intense skepticism of the scientific world, is apparent; that those of religious tendencies were often awestruck and profoundly impressed by the manifestations of spirit power and intelligence during the first two decades of the dispensation there are many instances recorded, but in the great majority of instances, especially of late years, the investigators who have approached the subject have done so in a skeptical mood, and not unfrequently with an expectation of discovering imposture. Notwithstanding this, however, a large percentage of converts have been made and the phenomenal facts may now be fairly considered to have been established. In the October and November (1900) issues of this paper, under the title of "A Galaxy of Eminent Spiritualists," we gave a list of twelve Fellows of the Royal Society of Great Britain, two members of the Smithsonian Institute (its Americal equivalent), over thirty professors in other universities, fifty-five doctors of medicine—mostly eminent in their profession, three astronomers (including Camille Flammarion), several LL.D.'s and M.A.'s, quite a number of ecclesiastics (including two Bishops and an Archbishop), also many eminent literary men, poets, statesmen and judges, all of whom had after careful experimental examination, extending in most instances over many years, affirmed the reality of the phenomenal facts and their conviction of their spiritual origin. No amount of disbelief or denial will avail against such testimony as this. The phenomenal facts are proved.

The question now is, what is the meaning of these facts, what do they represent? And we reply, they are the foundation of a magnificent superstructure reaching from earth to heaven; a portion of which has been already built by such able architects as Andrew Jackson Davis, Hudson Tuttle, J. M. Peebles, Wm. Stainton Moses and other inspired workers of the past fifty years. Their work on the edifice is sound and symmetrical, they have raised it a considerable distance above the foundation, and now the call is for clear-headed earnest men and women who are satisfied that the foundation is well and truly laid, to leave the basement and concentrate all their energies on what may be called "The Higher Spiritualism," the furnishing of material and labor for the upbuilding of a harmonial structure which shall be beautiful and soul-satisfying in its every aspect. No faulty material must be used, no soiled or uneven stones, and if by accident or lack of judgment any such have been introduced, they must be removed as soon as noted and replaced by pure and sound ones.

But to leave metaphor, what is now needed is the promulgation of the Ethics, Philosophy and Religion of Spiritualism, and the discarding by harmonialists of those things which are inconsistent with the high ideals which have been set before us by some of the leading minds of the spirit world, which appeal to the reason and satisfy the religious needs of intelligent humanity. Place no blind faith in spirit communications, as such they are of no value unless they commend themselves to your reason; this must be the touchstone. Wise spirits appeal to your reason and do not dogmatize. Until you are assured of the competency of those professing to teach you, it is better to rely upon the teachings of such recognized seers and mediums as those we have referred to; amongst their voluminous writings is to be found evidences of facts and a philosophy adequate to satisfy any intelligent and unbiased mind; you can test the matter by personal investigation to much better advantage after. But to those who are already satisfied of the facts and who realize the importance to humanity at large of a pure and healthy Spiritualism, we appeal to do their part in assisting to dissociate it from all that is inconsistent with reason and the highest morality.

SEEING IN THE DARK.

The Manawatu Farmer gives currency to a story of a little boy, eight years of age, living in the Horowhenua county, near the Manawatu River, who has the remarkable gift of seeing in the dark—who can tell every movement of any person sitting with him in a dark room; can tell what a person is doing miles distant, and even see the bones in the human body. The Farmer contains a letter from the boy's father relating how he tested his son's powers, and a representative of the paper, having obtained permission to sit with the lad, corroborates the father's testimony. Besides this, two other persons testify to its truth.

The father says that one evening when he was sitting with the boy the latter exclaimed, "I can see you, papa!" The father put his hands over his head and asked the boy to tell him what he was doing; he did so correctly. The father next took a silver coin from his pocket, and held it up; the boy said it was a half-crown; the father says it was a florin. One evening the boy saw a relative who was miles distant. This was too much for the father's faith, but the boy was positive, so the father arranged with the relative to act in some way at a certain fixed time one evening. They were ten miles apart. The boy said he saw this relative sitting in a chair holding a paper in his hand. It turned out to be correct. After this the lad saw all the internal organs of his father's body, and described the various organs. The boy sits in the normal state; there is no hypnotism in the matter, and in an artless childish way he describes wonderful scenes.

The Farmer says, in concluding the story: "The parents have no wish to court the curiosity of the public; they consider their son is too young to be ushered into public life, and prefer that he should go on with his schooling in the usual quiet way. At some later period, if the gifts which have manifested themselves in such a striking way strengthen, they will consider the wisdom of allowing unprejudiced and intelligent men to test the boy's powers. It is because the parents do not court notoriety that we do not give the name of the family."

Since the above was in type we have received from the boy's grandfather, Mr. W. C. Nation, of Levin, a letter in which he informs us that the mother, Mrs. F. Barrett (his eldest daughter), was one of the girls through whose mediumship striking spiritual phenomena occurred many years since at Wairarapa, some of which were reported in the Harbinger at the time. Mr. N. tells us that another brother of the boy's, two years older, also sees the pictures, and can tell what any person is doing in the dark.

WHEN THE EVENINGS GROW COLD AND GRAY.

When the evenings grow cold and gray,
And the leaves drift over the way,
When the birds are still that did coo and bill,
And the lambkins have ceased their play,
When the flowers lie pale and dead
On their snowy and frozen bed,
Then we long for the sight of the warm fire-light,
And the home where its luster is shed.

When the evenings grow cold and gray,
And we close up shop for the day,
And haste down street, 'mid snow and sleet,
We revel in thought, on the way,
Of the cheerful, warm evening meal,
Where happy, bright faces reveal
Dear hearts true and sweet, who wait us to greet
With the truest love mortal can feel.

When the evenings grow cold and gray,
On the farm where the corn stalks sway,
And the cattle wait at the old lot gate
For their ration of corn and hay,
And every horse, chicken and pig,
Young and old, little and big,
Are tucked out of sight, in shelter for night,
We smile to hear the wind play.

And then seated around the bright fire,
While the flames rise higher and higher,
We talk and sing, and the angels bring
Unto us nigher and nigher.
Our mutual good all desire,
And to cleanness of life we aspire,
For if there's a spot where evil is not,
'Tis the circle around the fire.

When the evenings grow cold and gray,
And the snow drifts over the way,
Think of the feet half bare in the street,
And the children with no place to stay.
Think of those when the wild winds blow,
The poor with no home, no place to go;
E'en the pig in the sty, or the sheep near by,
Are better protected from snow.

O, I would that in this great land,
Where there's plenty on every hand,
A plan might be had which all would make glad
By supplying each urgent demand.
The charity system I hate,
Which makes man a beggar by fate,
Who finds himself cast by adversity's blast
On the mercy of church or state.

When the evenings grow cold and gray,
And the snow drifts down to stay,
Let us work and pray for the glad new day
When we'll find out a better way;
When no child shall hunger for bread,
Nor want for a warm, cozy bed,
And none weak and old shall waste in the cold
When the evenings look cold and dead.

LAURA B. PAYNE.

Topeka, Kansas.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

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Is Making Converts Everywhere.

COMMUNICATION WITH THE DEAD, BY AUTOMATIC WRITING AND BY ACTUAL CONVERSATION, IS ALLEGED TO HAVE OCCURRED.

The experiences of "B.," as related in the Record-Herald of last Sunday, have proved so interesting to many people who have little or no knowledge concerning the psychic phenomena of Spiritualism that I am impressed to add to his testimony that of a novice in another phase of psychic development—the so-called automatic writing.

Until within the past year I had never come in contact with a Spiritualist; had read nothing on the subject, and it held not the slightest interest for me. Puritan of ancestry and Presbyterian of faith, my religious development had been along strictly orthodox lines, and I cannot say that I was ever greatly concerned over the problem of existence after death. The loss of my mother affected me deeply, and I hoped, as all Christians hope, that at some time, in some place, I should meet her again, though I felt no positive assurance on the subject.

MESSAGE FROM THE DEAD.

Last January I was invited to spend an evening at the home of a friend, where I met a young woman who is a gifted psychic. She is not a professed Spiritualist, in no sense a public medium, and only at my urgent request consented to try to get a letter for me from my mother.

We sat around an ordinary parlor table upon which rested a tablet and pencil, our hands resting lightly upon it. After a brief interval passed in ordinary conversation the hands of the medium beat rapidly upon the table, she seized the pencil and began to write slowly and laboriously, as one unaccustomed to the use of the pen. The message was from my mother and began thus:

"Oh, so long have I wanted to let you know that I was always with you in all your joys and sorrows!"

Then followed many details of my life since she left me, and a warning concerning a certain business transaction in which I had intrusted money to a third party whose honesty I did not question.

WARNING WELL FOUNDED.

The medium had no knowledge whatever concerning my personal affairs, and subsequent investigation proved the warning to have been well founded. The handwriting was a perfect facsimile of my mother's, and, a most peculiar characteristic, she wrote "cross-ways" of the tablet, as had been her invariable custom.

I was naturally much impressed by the indisputable evidence of my mother's personality, and when convenience permitted visited my friend again and secured other letters, all bearing the same stamp of her individuality and dealing with my personal affairs, in which she evinced an anxious interest.

The psychic power is natural in this family, a brother of the young lady referred to being a perfect clairvoyant. The subject is never mentioned outside the family circle, however, and I was admitted as a mark of special friendship. On one occasion a few months later I spent an evening with them, and we sat a party of three in a dark room while the gentleman in question described the spirit friends he saw.

CALL FROM A PREACHER.

Suddenly he said "Here comes a minister!" giving a minute description of him, which would indicate either an Episcopalian or a Catholic. By conversation we learned that the stranger had come on a mission to me, and after the gas was lighted he stated in writing that he wished to use me as an instrument for carrying on his work with the pen. I was requested to sit alone for a half hour each evening in a dark room for development.

The next evening I retired to my room and sat at my desk, resting my arm lightly thereon. In less than fifteen minutes my hand began to vibrate, the motion gradually extending to the arm with what is known as the "muscular movement," a system of penmanship I had never been able to master.

For about two weeks the programme did not vary. I covered countless sheets of paper with the markings familiar on copy-books. Then I suddenly began to write a letter at my mother's dictation, in which she expressed her great joy at being able to communicate with me direct, and related much that I wished to know concerning other relatives in the "far country."

SERMON IS DICTATED.

The next evening my ministerial friend, who I now learned was a Catholic priest, stated that he wished to dictate a sermon. I took about a thousand words as rapidly as the pencil could fly over the paper, the subject matter dealing with conditions in the Catholic church of which I had no knowledge and toward which I had inherited an unusual prejudice.

This was followed by other articles of similar or greater length, a lecture, oration, poems, etc.

This personality of a man I never knew on earth has modified my views on many questions, taught me patience, gentleness, self-control. The story of his life, which began in Ireland, never ceases to interest me, and his descriptions of the life beyond are full of beauty and charm. I have asked questions on every conceivable subject, and the replies are always prompt and satisfactory.

Within a few weeks from the time I began to write automatically I developed the power of clairaudience, and can carry on a conversation of any length with any friend in the other sphere I may choose to ask for. Incidents have been related to me concerning the passing away of certain friends whose relatives I have never seen since and so had no opportunity to learn of them through the ordinary channels.

NEWS FROM HER MOTHER.

My mother has told me of certain events happening in the homes of relatives at the present time which a letter of inquiry proved to be absolutely correct.

I may say in passing that I have visited a so-called "trumpet seance," described by "B." and received the same apparently reliable confirmation of what I learned through other sources.

With all my experiences I have come in contact with but two professional mediums, and that only on three occasions. They were vouched for by reliable persons. I have no reason to doubt their honesty, and the sharpest investigation could detect no signs of fraud.

I have read, with unprejudiced mind, Hudson's "Law of Psychic Phenomena," also minor works on the same subject, and I cannot in the face of my personal experiences accept the theories advanced, though I am not prepared to disprove them.

Summing the matter up, the situation is about as follows:

So far as I can judge, I am perfectly sane. My intellect is normal; if anything keener than heretofore.

I show no signs of eccentricity if the comments of my family may be relied upon.

SLEEPS LIKE A CHILD.

My health is as good as it has been for years past and I sleep like a child. An accomplished hypnotist was unable to have any influence over me and I know nothing of the trance condition.

In spite of the above facts I can converse at any time with an invisible personality by the power of telepathy, or by writing, the letter appearing as one-sided, as a conversation heard over the telephone.

The only rational conclusion I can arrive at is that the existence after the change we call death is similar to that in this world, minus the physical body.

That the mentalities of our friends are ever near us, longing to give counsel and comfort and debarred only by the dullness of our comprehension.

That the power of communication only awaits development in every human being, and that the time must come when such power will be universally recognized.

When that day arrives the grave will be robbed of its terrors, the mystery of death will have lost its sting and the reign of the public medium, with its opportunities for fraud and imposition, will be at an end.—Chicago Record-Herald.

WAH LEE'S GHOST.

It Appears in the County Jail at Sioux City, Ia.

INVITATION.

The Prisoners in the County Jail Request the Attendance of the Public at Their Temporary Home All Nights of the Week at 12 O'Clock p. m.

Ghosts. R. S. V. P.

The sheeted apparition of a Chinaman appears nightly in the jail in the Court House basement, the prisoners of past and present say.

Eighteen years ago Wah Lee, alias Lee Sam, hanged himself to the steam pipes in the jail.

It is his ghost, clad in the flowing robes of the celestial kingdom, his long queue dangling down his back, that disturbs the nightly slumbers of the prisoners in the strong cage and has driven strong men, who flinch not at bullets, into wild paroxysms of fear.

This nightly visitor is no hoax, conjured up by the wild stories of idle prisoners, but is so recognized a personage about the jail that Chris Krege, the jailer, does not ask any prisoner to sleep in the "haunted" cell, and if he does, the prisoner has never failed to make other arrangements for his lodgings without delay.

CHINAMAN'S CRIME.

In the spring of 1883 Wah Lee killed a brother Chinaman in a building that stood at the alley on Third street, between Pearl and Douglass, facing south. He used a dagger and by a swift blow disemboweled his victim. By the murder he stole a large sum of money.

Wah Lee was arrested and confined in the county jail. He was indicted for murder. He was confined in what is called the "bum cell." This opens into the west branch of the corridor. The cell is situated immediately behind the "cage," which is placed in the first cell from the entrance. Only a wall separates the "cage" from the "bum cell," and there is an opening in the wall through which the steam pipes pass.

FOUND MURDERER DEAD.

Wah Lee's crime hung heavily on his conscience. As the weeks went by and the day of accounting drew near, it was evident to his keepers that the Chinaman was brooding. One morning his body was found hanging from the steam pipes in the "bum cell."

A few years ago the friends and relatives of the suicide came to Sioux City, dug up his bones and carried them back to China.

And now his troubled spirit, doomed for a space to walk the night, is said to re-visit the scene of its release, to haunt the sleep of those who cannot, like his vapory form, escape through iron bars.

There are three sleeping cells in the iron cage. A corridor runs within the cage, in front of these cells, and connecting them. The cage is used for the more important prisoners, and when full all the sleeping cells are occupied.

"GHOST" COMES AT MIDNIGHT.

The phantom appears at only one of these sleeping cells. Sometimes it comes a little before 12 o'clock at night, but at 12, the dread hour, it is almost certain to knock at the door of the cage.

The specter first makes known its presence by an uncanny rattle of the locked and barred door of the cage. A moment later his form melts through the ironed wall and he appears at the door of the first sleeping cell.

PRISONERS AFFIRM IT.

"Come here at 12 o'clock any night and you can see for yourself," said Ed Powell, a muscular six-footer, confined in the cage.

"They all tell about it," said Ben McKnight, the uxoricide, "but I have never seen it. I sleep in the far cell."

"There's no joke about it," said Pat Murray, sentenced to the penitentiary for doing a hold-up job. Murray is not a nervous man. His square jaw, cold blue eyes and well-knit form bespeak the dauntless courage which he is conceded to have.

And yet this man took his cot from the haunted cell at 2 o'clock at night, lay down beside James Maguire, the negro, in the far cell, and cannot be induced to return.

SAW IT NIGHTLY.

"It was all right as long as Martin English was there with me in the cell," he says. "We saw the blamed thing every night, but there were two of us, and we kept our nerve. Then they took English away, and the next night the confounded ghost came into the cell and walked around as if it were at home. It was too much for me and I got right out. No, sir, I won't go back there."

"What does the Chinaman do?" Murray was asked.

"Well, he comes in at the door of the cage there. He always rattles the door and then jumps inside. English heard him say, 'Good shat,' as he landed in the cell one night. Then he comes in to the sleeping cell and walks around. He breathes just like a man being strangled to death. The breath comes hard and keeps choking more and more till it stops with a kind of gurgle. He throws his arms about, too, as if he was struggling."

VISITS LAST TEN MINUTES.

"How long does the thing stay?"

"Usually about ten minutes," answered the prisoner. "He will come back in an hour or two."

Chris Krege, the jailer, said: "Every prisoner who has been in that cage since I came here last March, except McKnight, says he has seen the ghost, and swears up and down to it. They began telling me about it as soon as I came, and I thought they were trying to frighten me. But I soon found out they were really frightened. William Baker, a colored boy, was scared nearly to death. William Plummer didn't have the nerve to sleep in the first cell, and you know he has lots of nerve.

PRISONERS ALL CONFIRM IT.

"I guess there have been twenty-five prisoners in that cage since I came here and they all tell the same story. It's no joke. I can't make them sleep in the first cell. Murray sleeps every night with Maguire, so he won't have to stay with the first cell, and you know how well an Irishman likes to sleep with a negro."

W. C. Davenport, ex-sheriff, confirms the story. He says that the prisoners told him about the apparition all through his term of office.

"You know this big negro, Brock, don't you?" asked the ex-sheriff. "He was simply terrified. He almost went into paroxysms over the thing and he's no coward."—Sioux City Tribune.

DIAGNOSIS OF DEATH.

Forecasting the Time of Transition.

"I am not so superstitious as some of you physicians—men of science, as you are pleased to be called," said Hawver, replying to an accusation that had not been made. "Some of you—only a few, I confess—believe in the immortality of the soul, and in apparitions which you have not the honesty to call ghosts. I go no further than a conviction that the living are sometimes seen where they are not, but have been—where they have lived so long, perhaps so intensely, as to have left their impress on everything about them. I know, indeed, that one's environment may be so affected by one's personality as to yield, long afterward, an image of one's self to the eyes of another. Doubtless the impressing personality has to be the right kind of personality, as the perceiving eyes have to be the right kind of eyes—mine, for example."

"Say, rather, the usual kind of eyes, purveying sensations to the wrong kind of brain," said Dr. Frayley, smiling.

"Thank you; one likes to have an expectation gratified; that is about the reply that I supposed you would have the civility to make."

"Pardon me. But you say that you know. That is a good deal to say, don't you think? Perhaps you will not mind the trouble of saying how you learned."

"You will call it an hallucination," Hawver said, "but that does not matter." And he told the story.

"Last summer I went, as you know, to pass the hot weather term in the town of Meridan. The relative at whose house I had intended to stay was ill, and I sought other quarters. After some difficulty I succeeded in renting a vacant dwelling that had been occupied by an eccentric physician of the name of Mannering, who had gone away, years before, no one knew where, not even his agent. He had built the house himself and had lived in it with an old servant for about ten years. His practice, never very extensive, had after a few years been given up entirely. Not only so, but he had withdrawn himself almost altogether from social life and become a recluse. I was told by the village doctor, about the only person with whom he held any relations, that during his retirement he had devoted himself to a single line of study, the result of which he had expounded in a book that did not commend itself to the approval of his professional brethren, who, indeed, considered him not entirely sane. I have not seen the book and cannot now recall the title of it, but I am told that it expounded a rather startling theory. He held that it was possible in the case of many a person in absolute health to forecast his death with scientific precision, several months in advance of the event. The limit, I think, was eighteen months. There were local tales of his having exerted his powers of prognosis, or perhaps you would say diagnosis, and it was said that in every instance the person whose friends he had warned had died suddenly at the appointed time, and from no assignable cause. All this, however, has nothing to do with what I have to tell; I thought it might amuse a physician.

"The house was furnished, just as he had lived in it. It was a rather gloomy dwelling for one who was neither a recluse nor a student, and I think it imparted something of its characters to me—perhaps some of its former occupant's character; for always I felt in it a certain melancholy that was not in my natural disposition, nor, I think, due to loneliness. I had no servants that slept in the house, but I have always been, as you know, rather fond of my own society, being much addicted to reading, though little to study. Whatever was the cause, the effect was dejection and a sense of impending evil; this was especially so in Dr. Mannering's study, although that room was the lightest and most airy in the house. The doctor's life-size portrait in oil hung in that room, and seemed completely to dominate it. There was nothing unusual in the picture; the man was evidently rather good looking, about fifty years old, with iron-gray hair, a smooth-shaven face and dark, serious eyes. Something in the picture always drew and held my attention. The man's appearance became very familiar to me.

"One evening I was passing through this room to my bedroom, with a lamp—there is no gas in Meridan. I stopped as usual before the portrait, which seemed in the lamplight to have a new expression, not easily named, but distinctly uncanny. It interested but did not disturb me. I moved the lamp from one side to the other and observed the effects of the altered light. While so engaged I felt an impulse to turn round. As I did so I saw the figure of a man moving across the room directly toward me! As soon as it came near enough for the lamplight to illuminate the face I saw that it was that of Dr. Mannering himself; it was as if the portrait were walking!

"I beg your pardon,' I said, somewhat coldly, 'but if you knocked I did not hear.'

"He passed me, within an arm's length, lifted his right forefinger, as in warning, and without a word went on out of the room, though I observed his exit no more than I had observed his entrance. Of course, I need not tell you that this was what you will call an hallucination and I call an apparition. That room had only two doors, of which one was locked and the other led into the bedroom, from which there was no exit. My feeling on realizing this is not an important part of the incident.

"Doubtless this seems to you a very commonplace 'ghost story,' one constructed on the regular lines laid down by the old masters of the art. If that were so I should not have related it, even if it were true. The man was not dead; I met him to-day in Union street. He passed me in a crowd."

Hawver had finished his story and both men were silent. The wind had risen and was rattling away at the closed shutters just as if this had been a real ghost story. Dr. Frayley thoughtfully stirred the coals in the grate.

"Did he say anything to-day?" he asked—"anything from which you inferred that he was not dead?"

Hawver stared and did not reply.

"Perhaps," continued Frayley, "he made a sign, a gesture—lifted a finger, as in warning. It's a trick he had—a habit when saying something serious—announcing the result of a diagnosis, for example."

"Yes, he did—just as his apparition had done. But, good God! did you ever know him?" Hawver was apparently growing nervous.

"I knew him. I have read his book, as will every physician some day. It is one of the most striking and important of the century's contributions to medical science. Yes, I knew him; I attended him in an illness three years ago. He died."

Hawver sprang from his chair, manifestly disturbed. He strode forward and back across the room; then approached his friend, and in a voice not altogether steady, said: "Doctor, have you anything to say to me—as a physician?"

"No, Hawver; you are the healthiest man I ever knew. As a friend I advise you to go to your room—you play the violin like an angel. Get this cursed bad business off your mind."

The next day Hawver was found dead in his room, the violin at his neck, the bow upon the strings, his music open before him at Chopin's funeral march.—Ambrose Pierce, in Chicago American.

THE OCCULT WORLD.

A Weird Experience of the Wife.

SAYS THERE WAS A MAN IN HER ROOM AND SHE FELT THE CLASP OF HIS DEATH-LIKE HAND.

A most remarkable thing in connection with the death of a man at Smith's Grove is reported. For some time John Mustain, of Horse Cave, who was a well-known citizen of that place, and a painter by trade, had been at Smith's Grove engaged in painting a house. Yesterday morning early before the citizens of Smith's Grove were astir, Mr. Mustain was awakened with a terrible pain in the region of the heart. He got up and dressed himself and hurried to a dentist, Dr. Thomas.

The latter gave him some whisky, which seemed to give him some relief, and started to make him a mustard plaster, but it was too late, for Mr. Mustain sank down and in an instant was dead. He died at 5:07 o'clock and his family at Horse Cave were notified and came down on the noon train. Then the most remarkable thing in connection with his death was disclosed. Just at the time he died, precisely at 5:07 o'clock, Mrs. Mustain, his wife, who was at home in bed at Horse Cave, awakened with a piercing scream and called to her son who hurriedly answered the call. When he reached her she was terribly frightened, and said: "There is a man in the room. He took hold of my hand and his hand felt cold and clammy, like the hand of a corpse."

Her son hurriedly turned up the light in the room, but no one was to be seen and the dial of the clock showed the time to be 5:07 a. m.

He tried to reassure his mother by telling her that there certainly had been no one in the room, as the doors were securely locked and the windows down, but she still strenuously insisted that there had been and that she could not be mistaken. Shortly after they received news of the sudden death of Mr. Mustain at Smith's Grove, which occurred precisely at the time at which Mrs. Mustain was awakened and felt the clasp of a death-like hand.

The matter has since been the subject of discussion at Smith's Grove and Horse Cave and the people are at a loss to account for her strange vision at the time of the death of her husband.

Did she really feel the grasp of her dying husband's hand, though she was in one town and he in another? Was his disembodied spirit in her room, taking its long farewell? In his dying moments did he commune with her through the medium of telepathy or otherwise? These are questions that are being asked, but will never be answered this side the portals of the unseen world.

Suffice it to say that the incident was a remarkably strange one and is giving rise to a great deal of speculation. —Bowling Green (Ky.) Times-Journal.

The Women Would Be Against It.

"The women would be against it," remarked one of the shrewdest politicians in the state of New York, not long ago, in discussing a question for the popular vote. "I am fast coming to the conclusion that the influence of the women counts for more in our politics now that any other single element." Certain it is that the time has forever passed for the old sneers over the idea that women should help in the solution of our problems, and nobody except the hopeless Bourbons longer ridicules any suggestion for utilizing the services which they may render the community. The revised city charter provides for the establishment of forty-six local school boards, composed of five members each, and there will be general approval among thoughtful people of the policy advocated by Superintendent Maxwell in an address yesterday, when he said:

"I need not emphasize the importance of inducing men and women of intelligence, public spirit, and interest in educational work, to become members of the local school boards. I sincerely hope that the Borough presidents will appoint two, if not three, women on each school board.—New York Evening Post."

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

NEED NO LICENSE.

Spiritualists Win in Nebraska Court Decision.

Judge Holmes yesterday entered a decree in the case of the state against G. S. Klock, who was fined in police court for practicing clairvoyancy without securing a license from the city. The court holds that Spiritualism is a religion and that Mr. Klock, in acting as clairvoyant, was following his religious beliefs. The decision follows:

"That on the 2d day of December, 1901, the defendant, G. S. Klock, was the duly elected and ordained minister of a Spiritualistic society incorporated under the laws of the state of Nebraska providing for the incorporation of religious societies.

"That as a part of the rite and ceremonies the practice of clairvoyancy was engaged in as proof of the teachings and doctrines of the Spiritualists' belief.

"That as the minister of such Spiritualistic organization and claiming to possess clairvoyant powers, the defendant engaged in the practice of clairvoyancy, and held readings as a clairvoyant, both among those belonging to such Spiritualistic organization and those seeking the said defendant, and engaging him in the manifestation of his powers as aforesaid and that the defendant did demand and receive fees for such clairvoyant readings and Spiritualistic manifestations, as produced by him.

"That the defendant, as minister of such organization, received no salary, but under the provisions of his said church organization was duly authorized and allowed to demand and receive such fees for the exercise of his clairvoyant powers.

"Spiritualism is defined as the belief that departed spirits hold intercourse with mortals by means of physical phenomena, as by rappings, or during abnormal mental states, as in trances or the like, commonly manifested through a person of special susceptibility called a medium. The defendant claims this special susceptibility and is believed by the members of his organization to possess mediumistic powers—a power, while in a mesmeric state, of discerning objects not perceptible by the senses in their normal condition. Hence the Spiritualist believes the doctrine in opposition to the materialists, namely, that all that exists is spirit or soul, that what is called the external world is a succession of notions impressed on the mind by Deity. Does this constitute a religion?

"Religion is defined as the outward act or form by which men indicate their recognition of a God or gods, having power over their destiny, to whom obedience, service and honor are due, or again, religion is that feeling or expression of human love, fear, or awe, of some superhuman and overruling power, whether by profession of belief, by observance of rites and ceremonies, or by the conduct of life. Because, therefore, one does not believe in the rites and ceremonies or the doctrinal teachings of any organization, it cannot be claimed that it does not constitute a religion, for many of the rites and ceremonies or the doctrinal teachings of any organization, it cannot be claimed that it does not constitute a religion, for many of the rites and ceremonies of the Christian church in the teaching of theology, would appear as ridiculous and nonsensical to some as does the practice of clairvoyance and the idea that the spirits of those departed from this life held intercourse with the living.

"The question, therefore, presented to this court by the evidence adduced at this hearing is, whether or not the city council can legislate specially as against the Spiritualists practicing clairvoyance and compel a license therefor.

"The constitution of Nebraska guarantees to all subjects of the state an indefensible right to worship God according to the dictates of their own consciences and provides that no preference shall be given by law to any religious society nor shall any interference with the rights of conscience be permitted.

"The ordinance upon which this prosecution is had is certainly an interferance with the rights and privileges of those believing in Spiritualism, a religion that seeks the piety of those believing in its teachings, and is, therefore, special legislation and prohibited by the constitution of this state, and the ordinance upon which the prosecution is had is, therefore, void.

"This action is, therefore, dismissed and defendant discharged."—State Journal, Lincoln, Neb.

Stirring Words from Iowa.

To the Editor:—Reading Brother Hull's appeal to the presidents and executive boards of the different states has aroused all the Spiritualistic patriotism in me, and for one I say amen. I believe the time has come to separate commercialism from the phenomena of Spiritualism and to purify our public servants, in sending out honest, pure-minded mediums and public speakers.

I agree with the brother that we should exercise the most rigid precaution in ordaining ministers of the gospel of Spiritualism. I also believe the executive boards of the different states should adopt some plan, of uniform rules and regulations governing mediums and speakers.

The fraud that is being perpetrated under the guise of Spiritualism is doing more to injure and retard the growth of our beloved philosophy than all other antagonisms combined. When mediums are traveling all over this beautiful land of ours, mulcting the over anxious sensitives out of large sums of money, for alleged assistance in their development, and daily perpetrating fraud on the friends of the cause, these same mediums not even being Spiritualists, it is high time something was done to stop this wholesale desecration of the only true religion, the time has come to cry aloud, in season and out of season, until fraud is stamped out of our ranks.

This may seem to some to be too rash, however if we do not act, and act now, our cause in the future will be retarded, and the growth of Spiritualism in the future as in the past, be held back by causes within our province to remove, if we only have the courage of our convictions.

I write this with malice towards no medium, but with the kindest of motives and with the express purpose of good to the cause. I would suggest that the executive boards of the different states send delegates to a convention to be held at some central point in the near future to organize the executives into a society to work for the betterment of our teachers and mediums.

G. A. HINTON,
Pres. Iowa State Spiritualist Ass'n.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. A. B. C. Arnold passed to spirit life, Dec. 5, at the residence of her daughter, Mrs. V. A. Betts, at Clyde, Ohio, at the ripe age of 87 years. She had been a Spiritualist for many years, and waited anxiously for the change. For over five months she had been a great sufferer, but amidst it all she was ever happy and cheerful, making all arrangements for her funeral. The writer, a friend of the family for many years, was chosen to officiate at the funeral which was very largely attended at the home of her daughter. The consolation that Spiritualism alone can present was given to the family, who are all Spiritualists.

G. H. BROOKS.

Passed to spirit life, Nov. 13, 1901, near Camden, Mich., William L. Lords, aged 80 years. He was a life-long Spiritualist and one of the noblest and best men I ever met. As there were no Spiritualist speakers within reach, all funeral ceremonies were dispensed with according to his last request. To know Uncle William as he was familiarly called was to love him. The writer has great reasons for loving him, for it was he who first caused him to investigate Spiritualism.

B. V. SPRINGER.

Funeral services over the late Mrs. Trickler were held Dec. 8, from the Spiritualists Temple, Anderson, Ind. Dr. Hilligoss conducted the services and in speaking of the deceased paid her a high tribute, mentioning in touching words the woman's most notable character and loving disposition. The sterling qualities and true friendship of the lodge of Knights and Ladies of Columbus were evidenced yesterday by almost a full attendance, the inclemency of the weather not being allowed to interfere with a desire on their part to pay to their beloved friend and lady the high mark of respect in which she was held by all.

Miss Eliza Stebbins passed to the higher life, Dec. 3, 1901, at the home of her sister, Mrs. M. L. O'Dell, in Paw Paw. The funeral services were conducted by H. L. Chapman of Marcellus, Mich.

MRS. M. L. O'DELL.

Clara B. Gardner, 83 years of age, passed to spirit life at Sturgis, Mich., Nov. 28. For nearly fifty years she had been a Spiritualist.

LAURA C. ANSLEY.

Passed to spirit life, November 21, Mrs. Emma F. Vogan. She was a true Spiritualist and had no doubts as to her future state, and for months before the transition, expressed her desire to enter the beyond and be free to learn more of life. According to her expressed desire services over the remains were conducted by the Richmond Psychical Research Society, of which she was a zealous member. We shall miss her from our midst. Still we know her spirit will surely be with us

F. L. JOBSON.

Richmond, Va.

Mrs. H. Houghton-Chaapel entered more progressive spheres of spirit life, Nov. 20, 1901, from her home in Palmetto, Fla., after a brief illness; aged 78 years. For some months she had presentiments that her long, active, useful life on earth was near its end. She gave directions for a plain coffin and funeral—no prayer or invocation, and that her husband, Jay Chaapel, speak over her lifeless form, which he did for about twenty minutes, after reading a poem, "Mon Ami," from her book published over a year ago. She left several bequests to the poor, and $4,000 to $5,000 to the Freethought University at Silverton, Oregon. COR.

Passed to spirit life, from his home in Leon, Wis., Richard DeWitt, aged 83 years. He was the oldest man in the community in which he lived yet he retained in a remarkable degree his mental powers until the close of his long and active life. His entire family, a wife and six children, the circle until now unbroken, were gathered at his bedside to catch the last sign of recognition and good-by before he passed to his home beyond. He was a highly respected citizen, a devoted husband and loving father, and passed on as he had lived, with full faith in the glorious teachings of Spiritualism. The writer officiated at his funeral and was again permitted to shed some light upon the minds of those who were bound by creed, superstition or prejudice.

CATHARINE M'FARLIN.

Mrs. Julia Lyon, aged 75, passed to the higher life, from her home, 174 Gladys avenue, Chicago, Dec. 9. Mrs. Lyon was a consistent Spiritualist, and found in its beautiful teachings great comfort during the years of physical weakness that preceded her transition. She was patient, loving, and a true friend. It was a blessing to her to be attended by her daughter, who lived with her in their home. The funeral services occurred Dec. 12. Mrs. Cora L. V. Richmond officiated. Beautiful flowers attested the love of her friends, and were mute sermons of joy for the release of the unseen sister. Cremation at Rosehill.

Mrs. Mary Durfee, aged 83 years, passed to spirit life from the Old Ladies Home, 3850, Indiana avenue, December 9. Mrs. Durfee was a strong believer and advocate of the Spiritualistic philosophy, and neglected no opportunity to present its truths to others. The funeral services were held on the 12th in the chapel of the Home, conducted by Mrs. Cora L. V. Richmond, pastor of the Church of the Soul. It was Mrs. Durfee's request to have Mrs. Richmond officiate, and the officers of the Home were most desirous (as they always are) of carrying out her wishes. Many inmates of the Home and many members of Mrs. Richmond's congregation were present. The music was by members of Mrs. Richmond's choir. Burial at Oakwoods. X.

Edna, the only child of Solon and Edna Kinsmen, aged four months, passed to spirit life, December 1. Mr. and Mrs. Kinsmen are mediums of Fitchburg, Mass., who have been very useful in making many happy in the knowledge of the truth, and now this beautiful truth comes as a great support to them in their great sorrow. The writer officiated at the funeral.

MRS. J. W. KENYON.

Wm. Porter passed to spirit life, November 5, from his home near Leonidas, Mich., aged 64 years. Services were conducted by F. M. Aunks.

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SATURDAY, DECEMBER 21, 1901.

For the Good of Our Cause.

If Spiritualism is on the decline, as some writers claim, if it manifests any apparent tendency that way, it may safely be taken for fact, that the chief cause of such apparent decline is chargeable to the remissness of spiritual societies in organizing and sustaining children's lyceums as a vital auxiliary to the support and spread of our cause.

The great question should come home to every Spiritualist: Shall our children be miseducated in the warping and enslaving dogmas and teachings of the current orthodox Sunday-schools; or shall they be educated in the living, vital truths of Spiritualism—its facts, its phenomena, its philosophy and ethics? By all except the utterly careless and indifferent, there can be but one answer given, and that answer should incite Spiritualists to activity in earnest work in children's lyceums. The prosperity of Spiritualist societies, the good of the children, and the spread of our cause demands this work.

Sunday-schools fill the minds of children with false ideas which are instilled as God's truth, taught by His infallible word, the Bible. Deep, awesome reverence for that "word of God" is inculcated and impressed upon the child-mind, until the impress is well-nigh, if not quite, ineradicable; even by the maturing of mind under the growth of years and the impact of knowledge acquired in the great school of life, thought and experience.

Supernaturalism, even to the verge of fetishism, is taught in the Sunday-school; the lyceum, in accordance with Spiritualism, teaches naturalism—that nothing is or can be supernatural.

Miracles, as understood by orthodox expounders, are supernatural; as such, Spiritualists declare them impossible.

In the Sunday-school, dogmas and Bible texts must be received and believed without question, under peril of the soul's everlasting damnation. To doubt is to incur God's anger and risk the soul's endless misery.

Spiritualism and the lyceum encourages full and free inquiry and fearless investigation, and the bravest acceptance of truth wherever found.

Hence, Sunday-school studies and teachings make cowardly minds, that fear to believe contrary to the teachings of orthodoxy, lest they fall into the power of the Devil and be forever lost.

Spiritualism through the lessons inculcated in lyceums, makes brave, fearless, progressive thinkers, who fear not to follow truth and reason wherever they may lead and however far away from the old landmarks of venerable superstitious beliefs.

Instead of fettering and tethering minds to ancient puerilities and falsities because a so-called infallible book teaches the same, the Spiritualist children's lyceum encourages the full and free exercise of one's best common sense, reason and judgment in all things, not excepting things given or purporting to be given by spirit inspiration. It recognizes no inspiration as infallible and to be accepted and believed as truth even though it teaches contrary to our moral sense of right and justice. Herein the lyceum differs from the orthodox pattern of Sunday-school.

As a result of Sunday-school training, the churches to-day are full of cowards, who dare not think freely, because they know such thinking will surely lead them away from the church, from the Bible as an infallible, inerrant book, and from orthodox doctrines and teachings generally. They feel that, for their soul's salvation they must hold fast, at all hazards, to their plenary-inspired Bible, and the orthodox doctrines derived therefrom.

A question now comes home to Spiritualists—a question big with import to the cause of Spiritualism, and to the world at large—do Spiritualists want their children trained to be moral mental cowards, or trained to be brave, fearless, manly and womanly independent thinkers, with minds progressive, and ever ready to accept new truths?

Spiritualists, what are you going to do about it?

The Lord's Prayer Forbidden.

From Minnesota comes the information that Attorney General Douglas has recently upheld a ruling of former Attorney General H. W. Childs in an opinion given to State Superintendent Olson that under the state constitution the Lord's prayer cannot be used in the public schools. This ruling is because of section 16, article 1, of the state constitution, which says:

"Nor shall any man be compelled to attend, erect or support any place of worship."

The question came to Superintendent Olson of the department of public instruction from a school director of Pierz, Morrison county, Minnesota.

In Wisconsin.

H. D. Barrett, president of the N. S. A., is now in Wisconsin, where for a season he will answer calls to lecture. Mr. Barrett is highly interesting and instructive as a lecturer, and we hope every society in the state will have an opportunity to hear him. He can be addressed at Whitewater, Wis., in care of Morris Pratt.

The Astral Body.

As set forth in the Harbinger of Light, Melbourne, Australia, Dr. Constantin-Alexandrowith Bodisco who, in 1892, published in French, a book which we reviewed at the time of its appearance, entitled "Psychic Researches Between 1888-1892, Dedicated to the Incredulous and the Egotists," has just addressed to El Spiritualista of Valparaiso, a letter in which he describes a discovery of the highest importance in connection with the science of Spiritualism As the value of a statement of this kind depends, to some extent, upon the intellectual capacity and attainments of the author of it, it may be mentioned that Dr. Bodisco's father was the Russian Ambassador to the United States, married an American lady, that the son was born in the United States, that the son became, in course of time, secretary to the Embassy at Washington, and Russian Commissioner to the Philadelphia Exhibition in 1870, likewise married an American wife, and on his return to St. Petersburg, was appointed Chamberlain to the Emperor, by whom he was entrusted with several confidential missions of a diplomatic character; and it is well known that Russian diplomats are reputed to be the ablest in Europe. For the last twelve years, Dr. Bodisco has devoted himself to psychic researches, and has especially investigated the nature of the luminous matter which forms what may be called the "substance" of the astral body, aura, or perispirit of every human being. He has done so, he says, in the presence and with the co-operation of persons worthy of the utmost confidence, and under strictly scientific test conditions. In the work above referred to, he expressed his conviction that that substance would prove to be the link, or mediator, between the visible and the invisible world. He has now satisfied himself that it is so, and is certain that "when the laws to which it is subject have been discovered, it will produce an enormous moral revolution in the whole of humanity."

We will now let Dr. Bodisco describe the discovery in his own words: "In Tsarkole, one of the suburbs of St. Petersburg, we met, to the number of five persons, in a darkened habitation. Two of these persons fell into a deep and tranquil sleep, merely under the imposition of hands, and without any passes; and in a few minutes we all of us saw a luminous white spot enveloping the hand of one of the sleepers, which gradually increased in intensity. This brilliant substance had all the appearance of a snow-flake with a certain blue tint in it, and through it we could clearly perceive the hand of the subject. The point of departure of this luminous substance appeared to be the palm of the hand, and its light was sufficiently intense to illuminate perfectly the various objects we brought near it. The hand of the medium began to move over the table until it reached a pencil, which, likewise illuminated, was enveloped in the astral and began to make attempts to write upon the table independently of the hand, which continued illuminated. Suddenly the medium, without coming out of trance, pronounced the following words:

"'This is the astral body; you have been witnesses of its power of attraction.'

"The substance separated itself gradually from the pencil, and, at the same time, considerably augmented in volume. Then the subject, taking a part of this spongy and imponderable substance, formed a ball of it and placed it in my left hand, and in my right hand a hard and heavy body, intensely white in colour, which had been formed in my sight.

"The subject again spoke to the following effect:

"'You hold in your right hand a portion of the astral fluid, and in your left another portion, which is astral matter condensed. You hold in your hands the immaterial part of the human body; that which is indestructible, and out of which the material world has been created. That which you touch at this moment is indestructibly bound up with my being, yet you could not perceive it by itself; for to your sight, they are two separate things.'

"I continued to observe these bodies with the liveliest interest, when I began to feel that the 'stone' I held in my hand emitted a powerful heat, at the same time that it diminished in luminosity. Presently the medium took these objects from my hands, laid the 'stone' upon the table, and with the spongy substance, lightly brushed my head and face; and at the contact, it felt something like a hank of cotton, or of very fine tulle. Then he blended this latter substance in his hand, which liquefied, and placing it on the stone he presented it to our view. I observed for five minutes, with the greatest attention, this extraordinary body. I touched it, admiring the constitution of its brilliant texture, and watching its progressive diminution in light and volume until it finally disappeared. Then I lighted a candle, and observing that the subjects were still in trance, I proceeded to awaken them by means of passes. The experiment had lasted for more than an hour. After tea, we seated ourselves at the table, and in about two minutes, one of the subjects fell into a magnetic sleep. He walked behind the curtain and told us to light a magnesium lamp. The sudden glare forced us to close our eyes, and when we opened them again, we saw the medium immersed in a luminous substance analogous to that seen in the previous experiment, which softly illuminated the whole room with the effect of moonlight. The medium arose from the arm chair in which he was seated, slowly gathered together around his head the marvelous garment of light which covered him, and approaching the table enveloped the whole of us in this veil.

"Three of the persons present saw and heard what took place, and can verify the accuracy of my statements. The fourth and fifth were in a trance."

New Trial and Yearly Subscribers.

All new trial or yearly subscribers will have their subscriptions commence with the Hull-Jamieson debate, unless otherwise ordered. After publishing the debate in our regular edition, we combine them in one paper, No. 624, Nov. 9, at which time the debate commenced. That date contains six addresses of the debate. The next paper that all new trial and yearly subscribers will receive will be number 630, bearing the date of Dec. 21, and containing the seventh address of the debate.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

SPIRITUALISM A RELIGION

So Pronounced by the Nebraska Courts, and Is Entitled to Protection by Laws.

Dispatch from Lincoln says: Spiritualism has been pronounced a distinct religion by the Nebraska courts, and its believers are entitled to all the protection guaranteed by the State Constitution.

Recently the Rev. Mr. Klook, head of the Lincoln colony of Spiritualists, was fined in the police court for practicing clairvoyancy without a license. The defendant admitted foretelling the future by spirit communication and charging a fee for the information.

To-day District Judge Holmes set the Spiritualistic elder free, decreeing that his punishment was an abridgment of his rights under the Constitution and that the ordinance under which he was fined was special legislation and therefore unlawful.

A Priceless Paper.

The Progressive Thinker keeps up a wonderful record of high-class work; bold, aggressive thought, with a moral spirit and a generous freedom rarely attained in modern philosophical journalism. I know while you are at the helm we shall have a priceless paper.

J. CLEGG WRIGHT.

A New Scientific Discovery.

A woman, Mme. Slodowska Curie, a Pole, assisted by her husband, a Frenchman, is reported to have discovered a new metallic substance which they have named polonium, which threatens in some measure to revolutionize our ideas of light.

The regents of the Smithsonian Institute, at Washington, in their annual report, discuss the metal, and show it possesses wonderful properties. One portion of a specimen never exposed to sun-light, hence could not have borrowed its rays, having been kept in entire darkness for many weeks, when opened in a perfectly dark room, glowed and gave out a bluish light from which photographic impressions were made.

Some of the scientists connected with the Institute, maintain that this mineral bears light, just as hardness is a property of iron.

This discovery of itself may not be so important, but others incidental to it, is powerfully suggestive that we are on the eve of astonishing scientific discoveries which will revolutionize current ideas in regard to matter.

The X-ray has demonstrated that light can penetrate solid matter, and reveal much that is within. Even copper eight-tenths of an inch in thickness did not resist the transmission of light. Some of the Professors of the Institute made bold to assert their belief that all matter must be regarded as possessing life. Reporting them accurately, they say:

"The molecules of which all bodies are composed are not something rigid. They live; that is, an atom or a corpuscle, is continually being detached from this or that molecule, and it wanders through the gas, the liquid, or even the solid; another atom may next take its place in the broken molecule; and so a continual exchange of matter takes place within the gaseous, liquid, or solid bodies, the wandering corpuscles always carrying with them the sort of motion we call an electrical charge.

"We know that in solutions the so-called unstable compounds play an immense part. They are continually broken up, losing part of their atoms, and are continually reconstructed as they take in new atoms. And we know that in living matter the most compound molecules, those of albumen, are those which are split up most easily, and that what we call life consists in a continual splitting up and rebuilding of these molecules."

The idea that all matter is eternal, and is instinct with life, has been repeatedly maintained in these editorial columns, and particularly in the leader of August 24 last, headed "Gigantic Thoughts." This confirmation of that theory by the leading scientists of the Smithsonian Institute, is very gratifying to the writer, and he is confident it will become general so soon as the X-rays of knowledge is turned in that direction.

Instead of a dead and senseless world, all matter is but a congeries of living germs, each atom filling its true place in the economy of Nature. A germ may die, but with its death another springs into being, and thus life is maintained.

These new discoveries follow closely along the lines of the occult, and are tending up to the plane of Spiritualism, and the theory that all life is perpetuated in ethereal forms, disrobed of grosser matter. Every honest thinker bound by no creed halls with delight these new revelations of science.

The Ignorant Woman's Vote.

Women's suffrage prevails in Colorado, and the Denver Republican, discussing the grant says that the percentage of illiterate female voters in States where women suffrage prevails is ridiculously small as compared with the reported percentage of illiterate male voters. It would require arduous search on the part of enumerators in Colorado, Wyoming, Utah and Idaho to discover a large enough percentage of illiterate women voters to cut much figure in the census returns. In fact, the demand of the women of these States has always been for the severest educational tests, showing that the sex is willing to accept the franchise only on the highest plane.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

Influence of the Mind.

A lesson of great value may be learned from the following account given by the Chicago Chronicle. Many a serious sickness and also death has been caused by the power of suggestion, and cures have been wrought by the same principle rightly used. The potency of suggestion is not so well understood as it should be, and it were well that the matter were studied and humanely applied for the good of suffering humanity. As stated by the Chronicle, the fact that the imagination exercises a powerful influence over the physical system is not new to medical science. The potency of this form of suggestion is well illustrated in the case of Jerome Kennedy, a fourteen-year-old boy living in Jersey City, who was bitten on the face and arm by a dog on November 4. The wounds were cauterized and the dog killed. Two days later the boy returned to school, but was told by the principal to remain at home until the wounds had thoroughly healed. Whenever the lad went out on the street some of his playmates would warn him to look out or he would have hydrophobia. The boy was much worried by this constantly suggested danger.

On Monday night last the boy was seized with convulsions. He foamed at the mouth, tore his pillow with his teeth and made a sound not unlike the barking of a dog. The physician who had first attended him was summoned and advised the removal of the patient to the city hospital. At the hospital the doctors assured young Jerome that he was in no danger of hydrophobia, and before long the boy fell asleep. His temperature and pulse were about normal the next morning and he relished a drink of water, though at the time of his admission the evening before he was unable to swallow. The house surgeon says he believes the boy is suffering from hysteria. He is taking no chances, however, and will keep Jerome under treatment for prevention of hydrophobia for a week, at the expiration of which time the danger point will have been passed.

Every physician encounters from time to time pathological conditions produced solely by suggestion. Long brooding over a fancied danger produces conditions so like the disease itself as to deceive even the doctor. As in this case, the suggestion is quite as powerful, if not more so.

But if suggestion can produce conditions closely simulating certain disease conditions it can also be cured. Every physician knows this fact and uses it with a frequency that would startle some of his patients. The "bread pill" is no fiction. It's a cold, hard fact. Its potency lies in suggestion. It accomplishes as many cures as any other remedy, and has none of the limitations of the recognized remedies of the pharmacopoeia. In the case cited the apparently hydrophobic symptoms subsided under the suggestions of the hospital surgeon that there was no danger from hydrophobia, and twelve hours later the boy was practically normal. Instead of brooding over disease, why not brood over health? The result would be far pleasanter.

More Missionaries Wanted.

The supply of fat missionaries having run short at Rio Muni, a Spanish settlement on the west coast of Africa, the natives were compelled to feast on the bodies of seven marines they had captured. A light juicy, non-tobacco eating nor whiskey drinking missionary, blond at that, is said to be greatly preferred to Spanish marines as diet by these dainty epicures of the Congo forests. Let them be hurried forward.

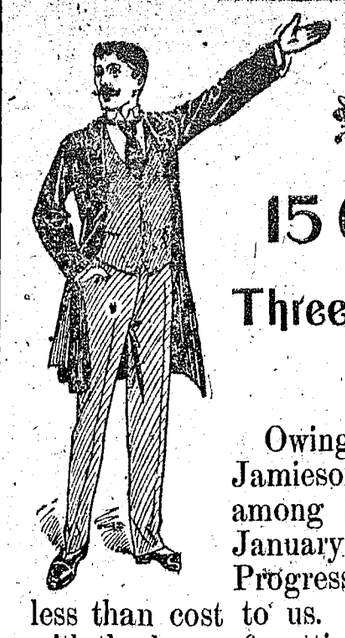
Froze Over.

Said a colored pulpiteer down South: "Ever time Satan looks down and sees de Lord's work gwine on, fire flashes from his eyes. Dat's lightnin'. W'en he fails ter hit a church wid it, he lays back and hollers. Dat's thunder."

"But," inquired the Deacon, "whars Satan in de winter? We have no lightnin' den."

"Hit may be, Br'er Williams, dat hell's froze over den."

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 60 cents. For sale at this office.



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FROM THE N. S. A.

A Genuine Home for Mediums.

To the Editor:—It is with pleasure that I can now inform the public through your valuable paper that a genuine home for mediums is under consideration and preparation by the N. S. A. A building has been purchased by this association; the money for the same has been paid from our treasury and we are beginning the work of founding and maintaining a true home for wornout and needy mediums. The building mentioned is at Reed City, Mich. It adjoins the well-known sanitarium of that staunch Spiritualist, Dr. A. B. Spinney. It is as yet in a crude condition, and must be altered and repaired to serve the purpose of a Home. This building must also be furnished suitably and comfortably; when the work is complete it will be heated by steam from the heating plant of the sanitarium. For a low cost Dr. Spinney offers to feed the inmates, and to give the best of medical care and nursing to any who are sick; these can be removed into his hospital and be well cared for. Dr. Spinney also intends at once to deed a lot of land adjoining this Home to the N. S. A., that additions can be made to the building as soon as possible. We know that it will take much money to equip this home, maintain it, and to keep its good work in operation; but we hope and believe that the liberal Spiritualists all over the country who learn of its mission, and who are in sympathy with it, who desire to see the poor and needy of our workers kept from the poor-house or from suffering elsewhere, will heartily respond to our appeal and send in their contributions to the special fund we shall at once create for this noble work.

The board desires to have the work on the building progress as rapidly as possible, so as to have the home ready for the occupancy of at least twelve or twenty inmates by next summer. This can be readily done if our good friends will send in their contributions of dimes or dollars; all we be appreciated and properly acknowledged. Contributions may be sent directly to these headquarters of the N. S. A., and will be especially applied to the Medums' Home when specified. Donations of bedding, towels and such necessary articles will be gladly accepted. Societies, individuals, or groups of friends can endow or furnish a room if they wish, and name it to suit themselves, by paying fifty dollars or more, and any good work done for this Home, will indeed receive the gratitude of the N S. A., the thanks and appreciation of weary souls who will find a comfortable habitation there, and the sweet benedictions of the angels. Please, dear friends, send in your aid, and help us to carry on this this needed work for humanity.

The home is not sectional in any respect; it will be open to applicants from all sections as far as accommodations can go. Its facilities will be increased as the fund grows, and we feel that success will shine upon this unselfish work for the good of our way-worn mediums. Dear friends, listen to our appeal, aid us in this noble work, and help to build by so doing, heavenly homes for your selves in the bright Beyond.

MARY T. LONGLEY,
Secrethy N. S. A.
600 Pennsylvania Avenue, S. E., Washington, D. C.

To the Friends of Our Noble Workers.

I come to you once more, as the holiday season approaches, desiring to interest you in the needs of that worthy pioneer medium and worker in our cause, Mrs. E. V. Wilson. She is the widow of our arisen brother, E. V. Wilson, who for thirty years battled for our cause when it cost something to be be a Spiritualist. Mrs. Wilson is very feeble, being under the doctor's care, and she is in need of financial aid. She asks not for charity. She has copies of the last edition of her husband's book entitled "The Truths of Spiritualism." It is neatly bound in cloth and contains just what its name indicates. It is a grand work and will make a beautiful Christmas gift. The purchaser and donor will confer a lasting benefit upon the recipient of this gift, at the same time he will be aiding a worthy and needy sister worker.

Reader, please do not lay this aside and forget it, but send $1 to Mrs. E. V. Wilson, No. 1 Union street, Valparaiso, Ind., and you will receive the book, postpaid, by return mail.

E. W. SPRAGUE.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

MATERIALIZATION.

Musical Needs of Spiritual Services.

Materialization is a failure in that while it has within itself the possibilities of an educator in things spiritual far superior to any other form of phenomenal demonstration, it accomplishes little or nothing in this direction. The actual result to the average outsider of witnessing the phenomena is that such a person is simply stunned and dazed, for no rational comprehension of what he has seen comes with it; and this is just as true of the other forms of physical manifestation.

No seance should ever be held without an explanation of at least some of the fundamentals upon which this truth stands. It is true the guides of the medium give some very necessary remarks at the opening, but these are mainly descriptive of the common routine, and for the protection of the medium, in doing which they realize that their work is done.

There are some things which if impressed on the mind of the stranger would add much to the value of the demonstration of spirit intelligence and power. For instance, they should know that in the materializing phase they cannot see a spirit. No mortal eyes have ever beheld one. We do not see each other—we can only see the physical body whose mission it is to represent to mortal sight the ego that belongs with it. The materialized forms differ from ours in this, that in the accustomed way, creation takes nine months for the preparation of the human to begin mortal life; while in this case, through unknown and uncomprehended laws of spirit chemistry, a temporary body is put together in a very short time, and as soon disappears. Right before our sight a fluffy speck of white appears; then increases in size and volume until about two feet in height, when rapidly it rises to the ordinary person's height and appears as if instantly transformed into a perfect human being that moves and speaks as though one of us. Yet to the practiced eye these forms have certain peculiarities and limitations. Speech is either absent or difficult—generally in husky or suppressed voice. The individuality, evidently has all it can do to keep itself together, so to speak. The eyes have a preternatural brightness, and the movements of the body are generally made with care. While the medium's looks are incorporated into the forms more or less, yet some bear no resemblance whatever. This shows the necessity of explaining the law which makes the forms partake more or less in looks and appearance of the medium-battery from which their material is mainly drawn.

An essential for people to know is the fact that all creations in the phenomenal as well as in the world of external life are begun in an envelope of darkness. This applies to the entire vegetable and animal kingdoms. Nature furnishes her own dark cabinets for all forms of life, and this phenomena but adheres to the common law, and must. Even the creation of a photographic reflection requires its preliminary dark room.

It so happens that deception is a common factor in this world of undevelopment, and some are so unwise as to suppose that nature's laws can be put aside, that the counterfeit and the evil can the more readily be detected. It is a dull student who has not observed that the introduction of the least quantity of light at once weakens all physical manifestations. The spectator should be told that demonstration rests upon evidence, not on that which excites wonder only; though the wonderful character of materialization must ever exist, as its operations so far transcend anything on our side of life; but the proof of its truth rests in the identification of the made-up forms. These must always be more or less imperfect and this evidence may come in what they may communicate; for allowance must be made for all kinds of shortcomings in their make-up. Spirit forms that are perfectly recognizable are exceptions, not the rule.

The ordinary manner of conducting the seance is subject to severe criticism. It is a common practice in trumpet work to open with the recital of the Lord's prayer. While this is proper enough in its place, if any one will take the trouble to analyze it line for line, not a single thing will be found adapted to this latter-day demonstration of a future life. On the contrary, much will be found which flatly contradicts that which all truth-seekers know through these investigations. I would have song in place of ritualistic prayer. Instead of thus borrowing that which is so clearly untrue, for the purpose of giving a religious color to our work, how much more ennobling as well as self-respecting, to plant ourselves on the sacredness of human affection and the great consolations offered through spirit communion.

Our holy of holies should be the circle or seance, and our hour of prayer the seance hour. No religion has ever come to man that equals Spiritualism in giving healthful play to the emotional nature in the exercise of this gospel of life.

When Modern Spiritualism came, the religions extant were mainly made of two things; a belief in Deity and in a future life. The united testimony of the decarnates at once proved that our religious teachers know no more of the future life than unborn babes; and the same testimony gave no more knowledge of Deity. Now the ideas contained in religious songs are replete with the ignorance, superstition and untruth belonging with this old order of things. Yet the world over, these are sung at all our seances. What must Christians who attend our circles think of us when they find us unitedly singing their sentiments and making no voice of our own?

I have attended many—so many seances by many different media, and have never heard any but religious or sentimental songs, save one or two for child's use as proved by their depth and scope. The great difficulty is in supplying that which all can sing, and this is got along with by borrowing untruth where we should be voicing a demonstrated immortality. The church people have united on songs that are nearly or quite material in their use; but we have as yet none outside of their vocabulary. A great want would be supplied if the N. S. A. musical committee would gradually prepare words and music for general commitment to memory and singing in unison; provided, the songs shall embody our truths and eliminate others' untruths. We care not whose songs these shall be or where they come from; but want none made up of crowns, kingdoms, thrones of God or rulers, streets of gold—or other rubbish—ideas belonging to the barbaric, primitive mind. If the spiritual press will co-operate with an occasional print of these, one at a time, till they are universally learned for standard songs to be memorized and ready anywhere on call, we can soon have something for universal use. A great work is before us in which we can make its demonstrative department thoroughly educational and in every way uplifting and ennobling.

A common seance method of evading songs that teach the miracle of blood, and other vocal inadaptedness, is the use of the music box. If thoughts are really things, a surer method to prevent harmony as a means to success, could scarcely be found; if while the mechanical monotone of sweet noise goes on, the thought of the circle must be with the latest display of the simian persuasion ascending the telegraph pole in the presence of the organ-grinding director; a subject for contemplation, it must be confessed, quite at variance with a season of communion with one's dear departed.

It is to be hoped the time may come when Spiritualism shall be honored in its fundamentals, instead of rostrum display; when it shall be acknowledged as resting upon its phenomenal demonstration. While its proofs are now simply tolerated and accepted, we hope they shall be made the most prominent—the real thing in fact as they are, the rest being only accessory.

What we want in our rostrum work is not display, speculation or metaphysics, but common sense explanation of things spiritual; and it is the failure to get this, with a surfeit of what people do not come out to hear, that thins out the audience. Every department of spiritual work should be essentially educational. We should educate not the intellect alone, but the emotions and the religious nature as well.

H. W. BOOZER.
Grand Rapids, Mich.

THE CABIN ON THE CLAIM.

Lonely, you say, and with this arch
Of sky so grandly blending,
By bright-hued clouds and glittering stars
A tender message sending?

Joyless, when out of crimson clouds
The sunrise pours its glory,
Morn after morn repeating well
Aurora's cheerful story?

Peaceless, when night with noiseless feet,
From fields of herbs and flowers,
Sweet odors in her mantle dark
Bears to this cot of ours?

Like faintest sounds of distant seas
Around some castle hoary,
We hear the great world's roar and fret,
And trace her changeful story.

And like a faraway gleaming sail,
Turning a bend of river,
A noble deed with radiant flash
Makes every heartstring quiver.

So, thankful where the kindly stars
Spangle the blue with beauty,
We look, and breathe the fervent wish
That all may do their duty.

—Boston Transcript.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

The Uses and Perils of Psychism, Spiritualism and Hypnotism — A Lecture — Delivered in Chicago, By Colonel H. S. Olcott.

Mr. Chairman, Ladies and Gentlemen:—The three subjects of discourse this evening may be grouped under the head of occult sciences, because so little is really known at the present time as to the nature of the forces and the intelligences which are involved in the phenomena. That is nothing against them, however, because everything of any importance has been occult at some time or other; from printing and gunpowder downwards, everything has been ascribed to the agency of the Devil. The Devil has subsequently left the premises and left science to adopt the new idea and put it into practice.

Generally speaking, I should say that it is a very unwise thing for a person to undertake the investigation of these subjects unless he has a well-balanced mind, great courage—moral courage that will enable him to accept the phenomena that he sees and to follow them out to their legitimate inferences, and no trace of credulity or superstition, because from the very outset the experimenter is startled by the nature of the phenomena which he sees and the bearing that they have upon his past experience and education. It is most difficult to get an unbiased judgment from any unprejudiced person upon any of these phenomena, until he has had time to correct his previous judgments by experience. The fact of the matter is, we are not prepared to see anything. We are not able to see anything for which we have not been prepared by experience.

I read recently in a medical journal of a doctor at St. George's Hospital, London, conducting a clinic before a medical class in which he said: "Now, gentlemen, I have shown you here a patient who had a certain abnormal development of a certain part of the body, and out of this class of thirty-nine only two understood what they were looking at. The others thought it was a tumor. That shows us that the human mind is incapable of seeing a thing for which it is not prepared."

Now in the investigation of these transcendental phenomena one must have a mind which will extend itself to observe things on the transcendental plane—the plane of transcendental physics, as Prof. Zollner calls it. The difficulty with the exact scientist is that his training has not prepared him to admit the possibility of phenomena which cannot be measured and cannot be compelled to come within the rules which he lays down for his laboratory.

PROF HARE'S INVESTIGATIONS.

Some of you remember, probably, the history of Prof. Hare's investigation of Spiritualism at Philadelphia nearly fifty years ago. Prof. Robert Hare, Emeritus professor of chemistry at the University of Pennsylvania, one of the most eminent men of science whom America has produced, announced that it was his intention to take up this baneful phenomena of mediumship and with the help of scientific research put a stop to what he considered delusion which was doing harm to the public. So he went to work at it and invented various apparatus for testing the force, the presence of which he saw in connection with the person of the medium, and of making it possible for him to receive intelligent communications without the possibility of affording the medium any opportunity to deceive him. His book contains a number of drawings of apparatus which he invented, and I think that you will say when you see it, that it is a most intelligent report upon obscure phenomena. Certainly nothing could be more effective than for instance his dial plate.

We will suppose a table like this; on this side a tilting desk arranged with a lever; on this side a vertical disc with the letters of the alphabet and the words "Yes" and "No" and "I don't know," and the numerals, painted upon it; here a hand like a clock hand going round. It was impossible for the medium to know what was going on this side of the dial plate. If the observer sat here he would put a question sometimes in writing, sometimes verbally, and the answer would come on the dial plate. That was only one of a number of apparatus he invented. He pursued these investigations, adding more and more interest, and he went on until he was convinced that as an honorable man he ought to give a verdict in favor of the genuineness of the phenomena. He did so. Instead of being greeted with the respect and honor that his age and scientific knowledge and dignity entitled him to be, he was hooted at, and he was considered half-cracked by his colleagues, and his influence waned from that time forward.

SIR WILLIAM CROOKES' WORK.

Take the case of Sir William Crookes. He also many years later announced that he would undertake to investigate Spiritualism for the purpose of putting a stop to this delusion which would not be put down, and which came up much stronger after every attack upon it. He was the editor of a journal of science at that time, and he laid down the points of evidence which would be required in the nature of proof. Among other things he said the chemist uses a scale so sensitive that it weighs the thousandth part of a grain. Now we ask only a pair of scales like that, properly protected from contact from outside, shall be deflected in the balance one degree. We are told of large bodies of stone and wood and iron being lifted and carried through the air. Now that is all that science can absolutely demand; it does demand, under test conditions, the balance shall be deflected at least one degree. Then he went on with a number of other propositions. This was before he had attained the high eminence he now has in the scientific world, but the people at large who were opposed to Spiritualism applauded his definition of the evidence that would be acceptable to science. He also, like Hare, invented a number of apparatus. He found by experiments with the medium Home, that some kind of a force traveled through his body to such a remarkable degree as to produce striking scientific effects. So among the apparatus that Crookes invented was this one: He had a tripod which was connected with a hanging lever. Along the base of the lever here was connected a bowl that was of perforated copper, contained in an outer vessel filled with water. The water went in the inner place and the other end of the lever was hung on a spring balance. The medium was placed here and at this end was a short fulcrum. It was impossible for the medium to do anything with this end, because it was contained in a copper vessel in another copper vessel. He found this scale was very remarkably deflected, and by a simple clock-like apparatus he measured the force that was pressing through Home's system. He went on with these investigations, inventing new apparatus. He finally got hold of a Mrs. C—, who was a medium for the spirits, an alleged spirit calling herself Katie King. He saw this figure materialize itself so as to be to all intents and purposes like a living person. He got communications from her, and talked with her, and got on very good terms with her, so that he was able to take hold of her, and she allowed him to walk into the cabinet where her medium was lying on a sofa in a state of trance, and she and the medium together were seen by him at the same time. Then he made a report in a work called "Researches in the Phenomena of Modern Spiritualism." He again, being a courageous man, reported in favor of the genuineness of the phenomena. He did not go so far at that time as to say that he believed in Spiritualism, but the reality of the phenomena produced through mediums he unreservedly certified to. I take it as a sign of remarkable moral courage on his part quite recently, not more than seven years ago, when president of the British Association for the Advancement of Science, in discussing the finer forces of nature in his address, he reaffirmed the assertion made thirty years ago. He had then lived down all of the contumely and sarcasm and persecution shown by his colleagues as a reward for his candor and magnificent bravery. He discovered the radiometer and made a number of important discoveries in regard to the different elements, the temperature at which they are evolved. He stands before the world with a reputation as a first-class chemist and he was given the most honorable position in the gift of the British government, that of President of the British Association for the Advancement of Science. Standing on that platform on that occasion he reaffirmed his opinions of thirty years previous.

PROF. ZOLLNER AND AKSAKOF.

There was a Prof. Zollner, of the University of Leipsic, professor of physical astronomy, who had an idea that if the phenomena of mediumship were really as reported, that it went to prove a fourth dimension of space; that is, in addition to the length, breadth and thickness which we know in nature, there must be a fourth dimension; why, he did not go into, except that the fourth dimension must exist, showing the interpenetrability of matter.

The University of St. Petersburg, at the command of the father of the late Czar, had undertaken some experiments to test the truth of spiritualistic phenomena. On behalf of the committee the Honorable Mr. A., Privy Counselor, wrote to me to find a medium who could stand scientific tests; so I made in connection with my colleague, Madame Blavatsky, investigations of a number of mediums, and finally after three months' testing of Dr. Slade I recommended him to the committee. The money was sent to me for his expenses. He went, and scientific men here know what happened him in England. He very foolishly, instead of going straight to his post and putting himself in the hands of the St. Petersburg committee, stopped in England and gave some seances, and he was taken hold of by two materialistic men of science, Professors Lancaster and Duncan, and they got him at a disadvantage. They made charges against him before a police magistrate for obtaining money under false pretenses. The magistrate or judge of the police court happened to be of a very low order of intellect, without the least knowledge of science, and he decided Slade should be held for trial. An exception was taken by his counsel and he was got off on some trivial charge. He left to accept an invitation to go to Leipsic. A Mr. Van Hoffman invited him to come on and had him at his house. A committee of the professors of the Leipsic University met and witnessed his phenomena. Prof. Zollner then used his presence to test his theory of the fourth dimension. Now he proceeded in this simple manner. He took a cord and fastened the ends together and sealed them to a card on which he impressed his seal, making a loop like this. Then he sat down together with the committee of Professors of the University. Prof. Zollner put his hand on this cord which hung down between his knees under the table. He asked the supposed spirits that if they could do so, they would tie knots in this endless cord. The ends being secured, you see that that would be a request absolutely impossible to grant unless the theory of Zollner was true, that there is such a property in matter as interpenetrability. After the usual phenomena they heard raps to signify that the thing was done, and he looked at his cord and there were two or three knots tied in it. He published a book on "Transcendental Phenomena," which was translated by a friend of mine, Mr. Massey, of London, and illustrated it with engravings. You can see for yourselves. Probably you have it in your library.

He did something else. He went to a wood turner and got turned a ring of a certain kind of wood. They had in the room of Prof. Hoffman's house where the seances were held a small stand with a pillar, and three legs at the bottom, which stood at the end of the table round which they were sitting. Zollner took this wooden ring and passed a cord through it and sealed the ends. Then he asked that a knot might be tied around the ring in the cord. So they sat there and by and by heard raps to say the thing was done. Zollner said he heard something like a cracking of wood striking wood. When he looked down the ring was gone off the cord, the ends were sealed to the card which he had under his hand. Matter must have passed through matter and caused the tying of knots in the cord. They looked through the room and could not find the ring; they looked on top of the book-case, under the sofa, under the pillar, behind chairs; they could not find it until someone noticed the stand, and going behind it, there was the ring thrust upon the pillar, where the turning left a space for the ring to go on; between the two bulges below and above it it was driven. Under a powerful magnifying glass they found the wood absolutely intact, no break of fiber or continuity. That has been put in the Museum in the University of Leipsic, standing as the principal testimony of the truth of mediumistic phenomena.

I have made myself a great many experiments stretching over fifty years, for I have been studying the matter since 1852. I need not trouble you to dwell on those because those I have mentioned are quite enough. The reputation of those men of science no one can question. Even Zollner was received in the same way as his colleagues before him. He was broken-hearted over it.

Then we have the testimony of Harvey, the discoverer of the circulation of the blood. Years after he made his discovery a paper was read before the Royal Society to prove the impossibility of the circulation of the blood in the way claimed.

REICHENBACH'S EXPERIMENTS.

Reichenbach, of Austria, the discoverer of glycerine, and a metallurgical chemist, a man of wealth, conducted at his castle of Reisenberg for several years experiments with a new force which he claims to have discovered, to which he gave the name of "od" or "odyle." His book is one of the most interesting in the annals of science. He neglected no detail to make his experiments absolutely convincing. He discovered that this odyle exists in nature and flows across the magnetic current, and all substances in nature are imbued with it. He found that it existed in crystals and that crystals have polarity like the magnet. He found it in vegetables; he found it in the human body; he found that the two eyes of man are foci of this odyllic force or light. He found it streaming normally from the ends of the fingers. He found that it flowed through the body with a rise and fall like the tide. He made observations running through twenty-four hours with men and women. He had this recording pencil—I don't know the scientific name of it—that would go up and down; in this way he showed the fluctuations of the force. He has got in his book a page of illustrations which was taken to show the nature of this luminosity that goes to the ends of the fingers, showing how it gathers at the poles of crystals; showing how it shows itself in minerals and in vegetables. Then he took from his laboratory a long list of chemical substances and tested them and found they arranged themselves in two groups, positive and negative, and he gives out of them which are plus odic and which are minus odic. Again he met the same fate as the others. He was denounced by Baron De ——, of France, in the most bitter and unscrupulous way. He was called a charlatan, devil and everything else. The result was he died without knowing that one day he would be appreciated, and people would be discovering the same thing which he had discovered. For so it appears, that while the white banner of science is emblazoned with the words "know thyself," and truth and justice are supposed to be the guardian principles of the college and of the laboratory, yet we find that scientific men have shown themselves in so many cases, from the beginning of the revival of science, to be subject to prejudice, blinded by prejudice and capable of doing gross injustice to inventors.

MESMER AND MESMERISM.

You will remember in the history of science, how the discovery of Franklin was received, the bitter sarcasm with which he was treated by the sister of the king when he went to Europe. You remember also how his scientific reputation became established, and he acquired first rank among men of science. And this brings me to another portion of this discussion. He was appointed by the king to investigate the claims of Mesmer. This brings us to one of the subjects of the discourse this evening, mesmerism.

Mesmer came from Vienna to Paris claiming he had discovered a universal agent and that the human body was the reservoir of this, and that it could produce marvels in the way of healing. The idea took the fancy of the fickle populace of France. The Court went wild about it. Classes were formed to learn the secret. Immense fees were paid him for communicating it, and scenes of the wildest sort of hysterical disturbance and madness took place in his consultation room where he had the baquet, which was nothing but a tube with water in it, iron filings and pieces of glass. A covered tube went from that and people sat round the baquet and took hold of it, and hysterical crises were provoked; and hysteria is contagious. If one person has a hysterical attack, it is likely to be carried to all the sensitive persons in the room; but cures were made. He got a number of eminent men as pupils and followers. The matter of money was associated with it, and that brought about his downfall in the estimation of the scientific world, as it ought to always, for when persons degrade a scientific discovery into a mere claptrap affair for making money, they should be punished by the scorn of the public.

But still he was a great man and a great discoverer, and introduced to the world a most important fact, and the consequences have been going on with an increased breadth and spread up to the present time. Among his pupils was the Marquis Puysegar, who went so far as to mesmerize a tree in his grounds at Chartrey, outside of Paris, and he had cords attached to the tree, and sick persons would sit there and take hold of the cords and get cured. Now he has written also for private circulation a most interesting book, of which I am fortunate enough to possess a copy, and find in that an extremely interesting fact, that is to say, that in his cases a large number of his patients developed the clairvoyant faculty, which we do not find in the cases of Mesmer. That is a most remarkable thing. Sir Walter Scott has told in one of his novels that he knew of a seer who if he would touch another who had the same gift would transmit his vision to the other. I have seen two little girls looking in a crystal to see different pictures in it; at the same time when they held their heads together to look in the crystal had the same vision in common. Prof. Gregory, professor of chemistry in the University at Edinboro, a fellow of the Scottish Royal Society, published about 1850 a very interesting work entitled "Letters to a Candid Inquirer About Animal Magnetism." I read that book two or three years ago, and it made so deep impression on my mind that I was able about that time to apply this mesmeric power to a young woman who underwent a surgical operation without any knowledge of it until it was over, and she also under these circumstances developed the clairvoyant faculty.

I have not pursued the study of mesmerism for amusement. I have not made experiments upon it simply for my own experience. The experiments that I have seen have been in the presence of a third party; because I think it is dangerous power. I think it is one that should be very carefully employed, for it is a very grave responsibility to take upon one's self to reduce a fellow being to a state of servitude, such as mesmerism is in the hands of the mesmerizer. But at any rate I had from the very first the proof needed of the exercise of the power, and from the Marquis Puysegar it appears he had the faculty of making his patients clairvoyant, and his book, which is a very modest report written in the utmost candor and from the standpoint of a high nobleman who had an assured position and would not stoop to any falsehood or pretense, is very interesting to the student of psychology, as showing the personal quality of the mesmerizer which influences the possession of second sight. Prof. Gregory said in his book that he had not been able to provoke clairvoyance in more than two or three cases during the course of his researches, but he mentions others who would provoke it every time. Among others there was a mesmerizer, a fellow by the name of Lewis, who figured as a clairvoyant and practitioner of mesmerism. This man had a most marvelous power. Gregory also quotes a case of a certain Major Buckley, of the British army, who had very remarkable powers. He could simulate death. He could by nothing but will throw himself into a state simulating death; the pulsations of the heart, the action of the lungs, would cease, the temperature would be reduced; but he could restore himself to consciousness by will. This Major Buckley had the faculty of provoking clairvoyance to an extreme degree. There were in England confectioner's candies made for children's parties. Two shells of an English walnut were held together with a little melted sugar. Inside them were candy and a motto wrapped around. They sell by the pound. Major Buckley used to buy a pound of nuts when he experimented with his pupils. He would take a nut and hold it in his left hand and make passes from his brow down to this nut in this way. This nut would become translucent to the pupils and they would be able to read the motto inside. Then the nut would be broken open and the reading would be verified.

CLAIRVOYANCE.

This clairvoyant faculty is of enormous use in certain cases, for instance in the diagnosing of disease. What is the object of vivisection? The object is to try to find out something about the nature of disease in the human being, to enable science to detect it, and also the action and counteraction of serum. Now supposing that a patient were made of glass so that all his internal organs could be correctly seen and the operation of them detected. Then what would be the use of putting the poor animal to such excruciating torture for the sake of getting merely that faculty? And yet that is what happens in the case of clairvoyants who can diagnose disease. I have seen it done frequently. I have seen it practiced on myself about four years ago when I was in Paris. I was talking to that remarkable clairvoyant, a woman whose name I mentioned before in my lectures, Madame Mongruel. She has been long known in Paris as a respectable practitioner of this art. She has a prophetic gift also, and at the time of Louis Philippe she predicted the downfall of the ministry, of Roland, the fall of the Orleans family, the fact that Louis Bonaparte would become emperor, and various other things. The Bonaparte prophecy gave her great notoriety and they have liberally patronized her ever since. From time to time the prophecies of this woman have been published. And just now, very recently Mr. Stead, of the Review, published in London an account of a visit to Madame M., which he obtained by my intervention. He went to her—this was at the time when the embassy at Pekin were supposed to have been massacred. That was the general opinion throughout Europe. Circumstantial accounts of the atrocities had been telegraphed from China, and the London papers generally believed a bloody massacre of the legations had occurred. She told him that they were not murdered, and that they would be released, and told the troops that would be engaged in the release of the legations. She mentioned the fact that the Germans would not participate in it. It so appeared that they did not take part in the advance.

She also prophesied the invasion of China by the allied forces of Europe years before it occurred, and this was also published in a magazine called La Revue or something like that. At any rate I have seen the copy in a scrapbook and I am certain of the fact that it was published long before the Chinese question became active or any talk of a military invasion. She also prophesied to Mr. Stead of something that is not yet fulfilled. I give it to you and you can remember yourselves and see how it turns out; that a general European war is coming out of the complications, in which Great Britain and Germany and Italy were to be arrayed against Russia and France, and Russia would abandon France and leave her to be overwhelmed and great disasters would happen to that country.

That is a sample of what can be done in the way of foresight by people who have been mesmerized and put into this state of lucid somnambulism. Here we have a gift of prophecy that enables us to foresee events. The most marvelous events are those predicted by Nostradamus in the 16th century, in regard to Catharine de Medici and her two sons who successively occupied the throne of France. He left to his son a copy of verses in the old Provencal of France, very much mixed up and difficult of clear reading, but this has been analyzed to a certain extent. I have counted forty-two of those prophecies fulfilled in history since that time. There is no doubt at all about the genuineness of the prophecies, because they were put into book form in the Library of France and preserved from the 16th century down.

Here we have the matter of the diagnose of disease, a most important thing. In my own case I was talking with her and she said: "You seem to be so strong that you are built to last a hundred years; but isn't there something wrong that is chargeable to your body? Do you not suffer from pain and swelling of the feet?" I said "yes." She said, "That is a gouty tendency, and it is provoked in your case by eating butcher's meat; you must not eat that because it poisons your blood." Then I thought I had already tried experiments for the sake of science, though not of interest to myself. Now I would try an experiment for myself. I did so, and I may say that all the symptoms which troubled me disappeared and I have had no return of them to this day.

CLAIRVOYANT DIAGNOSIS, ETC.

I have known doctors who would employ this diagnosing faculty of the clairvoyant for finding out the diseases of their patients, and in some cases obscure diseases have been discovered. This sight of the clairvoyant which penetrates through the human body and through walls, etc., and can fly across to different lands and countries is only a form of that force that we have discovered called the Roentgen ray. We have discovered that we can photograph it, so that we can see in the body of a man any bullet that is lodged there, or any body that is opaque by the Roentgen ray can be detected, and also disturbances in the system. We are on the way then to prove psychical means the possibilities of this transcendental sight which has been known from time immemorial, as possible by persons who are called clairvoyants, by the French called somnambule.

Then, again, for the testing of drugs. You may give to a clairvoyant, or even to a person not endowed with that extraordinary sight, but to a person who would be able to use the psychometer, a new invention by Prof. Buck, only four years ago, who says that four people out of ten are able to give descriptions in this way. I have made experiments and seen them made by the discoverer himself. You take a number of dry powders of different substances very different in qualities of taste, say ginger and pepper and mustard and acetic acid and sugar and salt and quinine, aloes, opium, such as that, and make them into powders all exactly alike, as the druggist prepares powders, and no sign on the outside by which they can be recognized. Put them on a table or into a hat and try the experiment with a number of persons. Let each take a powder and hold it in his hands. After while you will ask them if they can tell what they have got there. I saw the thing tried on the reporters of the press—they are very sensitive gentlemen, as you know—in New York. Prof. B. wanted to have this matter brought before the New York public, and as I knew the reporters pretty well, I invited a certain number to the Doctor's house. He made experiments. He also had some not reporters. Out of a dozen people perhaps two could tell what substance they took in their hands.

Suppose that you have a drug, let us say, a new drug is brought from some distant country, South Africa or Sumatra or Java, for, mind you, you have not begun to discover all the drugs that are available there; in fact, the Medical Society has appointed a commission to report upon the new drugs. Suppose you have some of these drugs brought, and you have within your call a person who has this sensitive faculty, and he can take it and tell what qualities it contains; if he has a fine perception he can tell you exactly what that remedy will do. This is a psychic faculty that is usually employed in various ways. In diagnosing disease and discovering the nature of drugs. You may go farther and employ this faculty for the finding of water.

PSYCHOMETRY.

That method is now used by the railway companies of Great Britain and Australia. I was at B., in Australia, and I saw a man who kept a dry goods store and had this natural gift of finding water. He would take a rod of some hazel or something in his hand and walk rapidly over the ground, if they wanted water in a particular place, and hold it in his hands, and when he came over a spot where there was water it would twist itself in his hands; if he held it as tight as this it would draw; some power in his nervous system would cause the rod to bend down over water, and in every case the man's indications were correct. There was a well found that way for the railway company in the station yard; and planters were employing him to find places where they could make wells for the watering of their stock in times of drouth.

The faculty is also used for discovering metals, and in one case at least, that hysterical case called the Jack Aymar case, a French peasant, was brought to the notice of the French Academy. He had the water finding faculty, and also one of finding murderers. Because he seemed to have an instinct in following up criminals, the police employed him to find two murderers. They started on the place where the murderers had lived and traced the murderers from place to place, and finally he ran them both to earth.

I met one time a member of the legislature of New York who had the same faculty as a hound in hunting a deer. If he crossed the track of a deer the scent sent him flying, by lying down and putting his nose to his track he could feel something that would indicate when the deer had passed by and what sort of a deer it was.

The fact is that here is a faculty that is latent in all of us, and B. says that four out of ten can use it in reading letters or reading drugs. Take a piece of writing. When you write you impregnate your character upon the paper, because this luminous current which Reichenbach calls odyllic force permeates everything. There have been illustrations made by photograph of this luminous force on paper. So long as the paper will hold together you can give the paper to a psychometer, they will put it against the forehead and give you a description of the writing. B. says, the oldest manuscripts and old tapestries and particles of mummy shrouds, and things very old, but still preserving enough of this power in them to enable a psychometer to trace the article to the time when it was made or worn.

In a book called the "Soul of Things," by Denton, in three volumes, there are reports of hundreds of experiments with fragments of metal and stone from ancient buildings like the pyramids, like the Roman baths, etc., bits of mummy shroud and sarcophagus and lava, the psychometer by holding the thing in the hand or against the forehead has been able to describe the events connected with them, been transported to the places from which they came, and at request could go back or forward in time at will. You will find this a most interesting book to read, whether you are interested in scientific study or not, "The Soul of Things," by Prof. Wm. Denton.

HYPNOTISM.

Now, then, hypnotism is a mesmeric state provoked usually by mechanical means. There was a committee appointed to report on the discovery of Mesmer. On that committee, appointed by the King, in 1780, I believe, was Franklin. Franklin, although he had been recalled and persecuted for his pretense that he had discovered the nature of lightning, yet when he was appointed on that committee by the King of France, in company with the most distinguished scientists of France, turned around and denounced Mesmer as a fraud, showing that the scientific prejudice which had been shown against him led him to commit an injustice, and not give a fair chance to another scientific discoverer whose claims he was investigating. It was a long time a mystery to me why he did this, but in a book by Benet on animal magnetism, which is one of the International Scientific Series, I find there a copy of a secret report made by the committee to the King. The report included the King's reason why he would not allow mesmerism to be practiced. It was the very serious charge that by means of that great moral offenses might be committed; that a person of the opposite sex who was under the mesmeric control of the operator might have the gravest injury done her.

Now that is an aspect of mesmerism and hypnotism which should be taken into serious consideration, for it is true. I know that a great many books have been written on mesmerism in the last 25 years, and some people say it is impossible for a subject to be made to do a criminal act unless they have the seeds of criminality in themselves. I know that is so, but I know also what I have seen with my own eyes, for I have assisted at experiments in the two rival schools of France, one the clinic of Charcot, at Salpetriere, the other by Bernheim in the hospital at Nancy in Eastern France.

Now as you know, you scientific men know, there have always been among the alienists (that is the physicians who treat the insane) two schools, one believing that consciousness was functioned in the brain, as digestion is in the body; the other that the mind was an entity which employed the organs of manifestation. The Charcot schools adhere to that physiological theory of hypnotism; whereas the others claim it is a matter of psychological phenomena.

Among the experiments made by Bernheim for my instruction when he was kindly showing me around through the hospital, (I spent a week there), were cases of criminal suggestion. One perfectly honest man, who bore an unblemished reputation, was made to cross the ward when our backs were turned and steal something from the bed of a patient and conceal it under his own pillow. We turned around and came back, and the Doctor fastened his eyes upon him and said: "I am astonished to see you a thief." The man's face flushed with embarrassment. He said, "How dare you make such a charge; there is no stain on my reputation; I am an honest man."

"But," the doctor said, "my dear sir, I saw you go across the ward there and steal something from that bed."

"No, sir; no, sir, I did not, I did not."

"Why, I saw you bring it over here." Then the doctor stopped for a moment and put this hand under the pillow. The man started forward, anticipating the doctor lifting the pillow, and the doctor took out a snuff-box which he had stolen. Then the doctor said, "Did you do this because of any suggestion I made to you?"

"No, not at all; I merely saw the thing and I thought I would like it. I am heartily ashamed."

Then the doctor put him under hypnotic suggestion and said he should forget all about it and never receive a suggestion again to do any criminal act; that impression was received, and then he brought him back to consciousness.

The doctor made a suggestion of evil to a decent young woman, a patient there, very sensitive if the doctor had not interfered it would have resulted in her ruin. I assisted at that experiment, and when the young woman had that impression taken off her mind and went into the ward I asked the doctor, "Do you mean to tell me that young woman would have carried out your suggestion?"

"Absolutely," he said. "The moral sense was completely paralyzed."

There you have the two schools. Undoubtedly we give what we have got to give. If we have disease in our system the disease is affecting our vital principle which flows through us, which is the very life, which is the sum total of the functions of the body, which is derived from the atmosphere, from the sunlight, from the food we take and the water we drink. These things go altogether to make up our vitality.

DISEASE AND HEALTH.

I explained in my lecture on the healing art what I considered disease and health. We have pulsations through our whole cosmos which we call the divine life. We know by scientific observation that nothing is in a state of static equilibrium, but vibration everywhere. Even the heart of the rock vibrates, because the rock is not solid substance with atoms held together; the atoms are separated by cushions of the universal ether. This esoteric mind that pervades everything and from which everything has come. These cushions then are between the atoms, making them in a state like as though on India rubber springs. The pulsations of divine life running through the different kingdoms of nature keep vibrating. It goes through the mineral kingdoms; it goes through the vegetable kingdom and the human kingdom. We make every twenty-four hours a surplus of this vital fluid. If anyone takes what he actually requires for his own vital functions, what he does not want is discharged like a cloud overcharged with electricity discharges it. So the human body that is overcharged with vitality discharges it either by nervous action, muscular action, hard labor or efforts at some activity of the brain or body, whatever it may be; or it streams off from the extremities. Observations were made by R. and pictures in his book by Baraduc; they put up the negative and we have the result in the printed photograph. That is the fluid which flows from the extremities in a state of health. Sometimes we evolve just enough for our use in a state of health and nothing to spare, and a little extra exertion will make us feel over-fatigued. Sometimes we run short and then we are in a decline and go down, down, down, down. Then we try to get up by a change of air or dress or food, or use some stimulus upon the sources of life; build up the brain or some vital organ which will cause more activity. We have reduced this vitality in the body.

Then I also said that health in the man means a sympathetic vibration in himself of his nervous system in harmony with the pulsations throughout the cosmos which we call divine life, and that the restoration of health means the changing of a negative state of some particular organ in which for some reason the vibration has been changed, into the normal vibration which we call health. That is all. That is the secret of disease and health. One vital organ may be changed from a state of health to a state of disease, or from a state of disease to a state of health.

Now you can do an enormous good by using this power of yours either by transmitting to someone your own surplus vitality, or by causing someone's own mind to act upon his own vital organs and effect a cure. You can do that without robbing him of one particle of his independence or liberty. It is not necessary for you to go and dominate a person's will to bring him to health, or bring him to a state of slavery such as is in too many cases brought about by ignorant or unscrupulous people. To dominate a subject to a state of abject slavery, where his brain ceases to govern his own actions, but is dependent upon the will of another brain; the two brains become absolutely like one.

THOUGHT TRANSMISSION.

I think I told you one night of an experiment I made in Rangoon in connection with the municipal fire department. I tested the transmission of thought from the operator to the subject. Here was a Hindoo servant who was sensitive, and he was mesmerized and brought to the suggestive state and put with his back against the wall

(Continued on page 7.)

WEAK EYESIGHT.

All Imperfections of the Eye, Even Blindness, Cured without the Use of the Knife.



If any reader is afflicted or has a friend afflicted with cataract, granulated lids, cross eyes or any affliction of the eye, they can have that affliction positively and permanently cured without pain or without the knife, through a mild medicine method originated by Dr. F. Geo. Curts. It is a home treatment, self-administered by the patient. Rev. J. M. Dinsmore, 1317 Penn street, Kansas City, Mo., says: "I have been under Dr. Curts' treatment but a short time, but from the good he has done me I feel warranted in saying that his Mild Medicine Method is scientific, safe and effective." O. B. Emerson, Rock Island, Ill., conductor on the C. B. & Q. Railway, was deaf seven years, but Dr. Curts cured him in two months. This eminent oculist has just prepared a wonderful treatise on the eye, appropriately illustrated, containing much valuable information, which will be sent absolutely free to those writing to

DR. F. GEO. CURTS, 427 Shukert Bldg., Kansas City, Mo.

DR. F. GEO. CURTS.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

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Not one, but every day, feast, fast, and working-day,
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The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Letter received from Dansville, N. Y., with $1.00 enclosed, and no name signed.

Mrs. Carrie E. S. Twing and husband will start for Lake Helen, Fla., January 2. Mrs. Twing will be one of the principal speakers at the camp-meeting held there.

Mrs. Carrie F. Curran writes from Toledo, Ohio: "I have just returned from Geneva, Ohio, where I was called to lecture and give tests. Both sessions were very well attended and appreciated, so much so the friends wish to engage me for the last of this month or the first of next. Much credit is due to the officers and members in making one feel at home and giving conditions for spiritual work. They have a temple which belongs to the society. They are appreciative people and desire to hold meetings, but their finances will not permit them to have a speaker very often. I would advise any speaker in passing through Geneva, or who should have calls in their vicinity to correspond with their secretary, Mrs. Hattie Ward, Box 740, Geneva, Ohio. Mr. and Mrs. Bartholomew are royal entertainers and made my stay in their city very pleasant."

Mrs. Carrie Firth Curran writes: "We would like to hear from all Spiritualists in Ohio who are desirous of holding meetings. We have missionaries in different localities of this state and other states also who would be pleased to organize new societies and stimulate old ones and by keeping in touch with these missionaries we may save a great deal of expense to the National, state, and local societies. Address all communications to 123 Indiana avenue, Toledo, Ohio."

G. F. Perkins is now located at 1073½ Market street, San Francisco, Cal., where he will give readings.

Dr. Hilligoss has been deluged with letters from every State in the Union. And all because of that fake story recently published that some wealthy Spiritualists intended to buy Chesterfield and convert it into a Spiritualistic community. The story got into the Associated Press and has had an immense circulation. Many of these letters are written by men who have big schemes which they desire to convert into ready cash. One man offers to sell a gold mine in California for $175,000, which he declares will make the investors rich enough to start a dozen colonies, and to enable the association at Chesterfield to richly endow a college. There is untold millions in this mine, says the writer. Many letters are offering advice, others want to take stock in the enterprise, and many are from persons who want full particulars, presumably that they may be able to get in on the ground floor of this tremendous enterprise.—Anderson (Ind.) Daily Bulletin.

Mrs. T. Boyd writes: "I would like to ask through the medium of your paper whether there are any Spiritualists in South Dakota, and if there are I would esteem it a favor to have them write to me at Vandervoort, South Dakota."

Sunday meetings at 7:30 p. m., at Temple of Honor Hall, 591 Massachusetts avenue. Mrs. S. E. Hall, 421 Green street, Cambridge, Mass.

The Register, of Hampshire, Ill., says: "A haunted house is stirring the inhabitants of Carpentersville. Its owner is David Hill, and the house was until recently occupied by Robert Zorneck. The house was built by Wm. Wilbur, who resided there several years and met death on the railroad track. The next inhabitant also met a violent death, committing suicide. Chas. Coon moved into the house soon afterward and a few years ago was run over and killed by a train. After this a family moved into the house, and one night the daughter retired and the next morning was found dead in bed. About two years ago Jos. Warner moved into the house. He was driving home one night and was thrown out of his buggy and so badly injured that he died. Last week Zorneck was sleeping in his room upstairs, and was awakened by the door being opened. He closed it several times and it each time was reopened. The last time he locked the door, but it soon afterward opened with a bang. Looking about the room he thought he saw a person moving around, and from the description given the next day all agreed it was Jos. Warner, who had lived there. Zorneck has vacated the premises."

H. C. Green writes: "The dance given by the Spiritualistic Social Circle, December 7, at Kenwood Hall, 4308 Cottage Grove avenue, was a most delightful affair, and a large and enthusiastic number of people participated. When Mr. H. F. Coates, of 233 Thirty-second street, president of the society, made the announcement that the dances were to be given twice a month, exclamations of satisfaction and pleasure were heard from all present."

The Chicago Record-Herald has the following from Copenhagen: "Mrs. Abend, the famous medium of Berlin, who lately gave startling seances at the house of Princess Kargdia, at Stockholm, came to Copenhagen to repeat her performances at the house of a professor of the university here. When the medium's traveling bag arrived it was accidentally upset and its contents spilled on the floor, disclosing instruments into which by breathing one might produce strange figures bearing a striking resemblance to the 'spirits' which showed themselves in Stockholm. The professor told Mrs. Abend to leave his house, and she took her departure very abruptly."

J. S. Russell writes: "Dr. E. E. Hall lectured for us last Sunday, and I want to say that his lecture on the 'Power of Suggestion' is a mental developer, just the thing needed."

Dr. J. A. Bailey, inspirational speaker and test medium, is now in the work at Davenport, Iowa, subject to call. Will attend funerals. Open for engagements on reasonable terms. Address him at 1522 Brady street, Davenport, Iowa.

Jacob Kopp writes: "It is my humble opinion that The Progressive Thinker ought to have 1,000,000 subscribers. This debate between Hull and Jamieson is a treat."

J. Q. Adams writes: "The Spiritual Science Church at 77 Thirty-first street, is being built upon such lines of liberal and progressive thought as to call together 'many men of many minds,' all anxious to express the truths that they believe will be for the betterment of mankind. Sunday evening, December 15th, we give an entertainment for the benefit of our free circulating library. A very diversified and interesting program has been arranged."

John W. Ring writes: "Mrs. Nettie M. Wood, secretary of the Texas State National Association of Spiritualists, wishes to hear from all points in Texas where the friends wish the services of Mr. and Mrs. Geo. W. Kates, who are to be in Texas from February 10 to March 16. Address her at No. 2011 Washington street, Houston, Texas."

John K. Scott, attorney at law, of Rock Island, Ill., writes: "Let me compliment you on publishing the best Spiritualistic paper in the country."

Peter Miller writes from Dunkirk, Ind.: "We had J. W. Journigan, of Richmond, Ind., trumpet medium, come to our place, staying two days. He gave us some fine manifestations of spirit return at the writer's home. On the second evening we had a good gathering, among them some of our prominent merchants; also some of our business ladies, and after being fairly started a spirit came and bid us all 'good evening,' and said: 'I would like to send a message by one of you here to Isaac Barnes, from his son George.' The spirit then requested Mr. Leitz, our city boot and shoe merchant, to deliver the message. The spirit then told where and how he was killed, giving the distance and location where his father lived. Every word was plainly spoken and heard by all in the circle. The next day Bro. Leitz found a Mr. Whetsel, who knew the Barnes family well, and when Bro. L. got through telling the message, he replied that every word was true."

The Sentinel, of Fairmount, Minn., says: "J. Randall Brown, the mind reader and Spiritualist medium, held forth at the Opera House to an interested and appreciative audience Monday night. Mr. Brown certainly possesses remarkable powers as a mind reader. The tests given cannot be considered other than genuine without questioning the integrity of a committee of six of our most prominent citizens who chose the subjects for the tests and otherwise assisted Mr. Brown. The most unusual test given was that of reading the mind of a subject by means of an insulated wire. The experiment was a perfect success. Mr. Mathwig was the subject chosen for this test. He took a position at a distance of some thirty feet from Mr. Brown and was then requested to ascertain the number of his watch. This Mr. Mathwig did, after which, acting under the direction of Mr. Brown, he pressed his end of the wire to his forehead and thought strongly of the number. Mr. Brown also pressed his end of the wire to his forehead, and by this means of communication alone was soon able to reproduce the number, which contained six figures, upon a blackboard. During the test Mr. Brown was blindfolded. This test it is claimed is not duplicated by any other mind reader. The spiritual manifestations were certainly very mysterious, but we are not prepared to say whether or not they were genuine, as this is a subject concerning which much skepticism exists. Mr. Brown, however, possesses the ability to give a good entertainment, and undoubtedly is as genuine a medium as any before the public."

I. O. Brown writes from Wheaton, Minn.: "I have the pleasure of announcing that Wm. E. Bonney, of Lincoln, Neb., has just finished a course of lectures for our society. They were grand. We call him the Thomas Paine of modern times. We had fair audiences, notwithstanding the weather was against us, as well as public sentiment. Spiritualism must come to the front rank of the religions of the world. Our society is growing slowly."

Laura B. Payne writes from Topeka, Kan.: "I desire to thank the many who have written letters endorsing the article concerning fake mediumship, which appeared in your paper some two weeks ago. It must have 'struck the key note of the sentiments of a great many, for the kind words of sanction and encouragement have been many. At first I began to answer each personally, but they are so numerous I take this plan to show my appreciation of their kindness. Dozens of letters now lie on my desk from earnest, honest Spiritualists and investigators overflowing with kind congratulations, for which I sincerely thank you, my dear friends and co-workers."

Rev. Alexander Campbell, in his report after a thorough investigation of Spiritualism, said: "Few of those who have believed ever fall back, while numbers of investigators are added daily. Everywhere the intercourse has extended, skeptics in the existence of God or a future state have been converted to a belief of both."

There is no cessation of stories of the marvelous. One of the latest comes from El Dorado, Kans., where it is said, there is a girl, thirteen years old, who possesses mysterious powers. Two years ago her parents were disturbed by rappings about the house. As the girl became older the rappings grew louder and louder. Finally it occurred to the girl that the agents responsible for the noises sought means of communicating with mortals. Therefore she kept a slate and pencil near her. Her thoughtfulness was soon rewarded, and from time to time when the slate is covered the pencil writes. The names of bad boys who killed a dog belonging to the girl's father were inscribed on the slate, and the information was confirmed. The spirits evidently are not entirely satisfied because they continue to rap sometimes very angrily.—Worcester (Mass.) Spy.

J. Clegg Wright will be at Toronto, Canada, during December; January, Washington, D. C.; February and March, Lake Helen, Fla., and April back to Washington.

The Chicago American says: "'Hallucination,' declare the doctors in Bellevue Hospital, New York. Mary Hoffman does not understand the word. What she sees is only too real to her, and the dreadful presence that has haunted her for two years will, it is feared, rob her of the last vestige of reason. The case is peculiar. Mary Hoffman is a normally healthy girl, twenty-three years old, and in daylight is happy and cheerful and as busy and bright as any girl of her years. But at night, around her, dogging her steps, circling about her path, in the dark, is the figure of a man in white, beckoning and moving his silent jaws. She is kept in a room constantly and brilliantly lighted. Deprived of her sleep, with nerves wrung to breaking tension, the girl is in terror of the presence. All methods of mind cure are being adopted to restore her reason. Mrs. Hoffman's aunt, Mrs. Agnes Hoffman, with whom she lived at 1175 Fulton avenue, in the Bronx, said that her niece had come from Alsace seven years ago and that the 'haunt' which oppressed her had appeared two years ago."

Emma Zoe Sostheim, of Chicago, writes: "I now have the eight premium books, and it would be hard to tell which I like the best. All are good. The Progressive Thinker grows better all the time, and I think it is the best Spiritualist paper published."

Do those of the dead numbered among the worthy members of the human race live again on this earth after they die? Is the immortality of the soul a corporeal immortality brought about by a series of several births, lives and deaths of each individual? These questions are answered affirmatively by the Rev. Columbus Bradford, a prominent Methodist minister belonging to the Southern Illinois district, who is at present visiting friends in Clifton Heights, Mo. At the regular meeting of Christian ministers Monday he expounded his views on the doctrine of the soul's immortality. The address provoked a heated discussion. Not all of the ministers, however, decided against Dr. Bradford. While not agreeing with him, the Rev. Frank Tyrrell said there was not one minister out of a hundred who thoroughly understood the theory of a future life. Mr. Bradford said: "Now, I contend that by and by the unworthy members of the race will drop out by failing to be born again after they die. In other words, that the immortality promised in the Bible to the faithful is a corporeal immortality, not an endless life after death, in the form of a bodiless spirit or ghost. Yes, I suppose you may call it a theory of survival of the fittest. That is what it amounts to. I refute absolutely the theory that it is by dying that we reach immortality."

M. F. Everbach, of Seymour, Ind., writes: "I will, after two years of trial at home and abroad, now be permanently engaged as lecturer, and travel over Indiana, Illinois and Wisconsin, in company with a newly developed and highly educated lady medium, who is a good clairvoyant, and clairaudient, as well as healer. I speak German and English."

Henry H. Warner, lecturer and platform medium, would like engagements in Iowa and Nebraska and en route to Oregon City, Oregon, by way of Denver and Salt Lake. Address him, Box 117, Eagle Grove, Iowa, during December."

J. W. Kenyon writes: "Mrs. J. W. Kenyon lectured during September in Worcester, Mass.; during October in Fitchburg, Pawtucket, R. I.; during November in New Bedford, Mass. She will fill more engagements during the season in all these cities. Large numbers of people are converted to a belief in Spiritualism through the tests. It is a mistake to say that Spiritualism is declining, or that the N. S. A. represents the great body of Spiritualists, as Mr. Kates asserts. There are millions of Spiritualists in the United States who never go to a spiritual meeting, but do visit test mediums. Members of all the churches visit mediums, and believe in them; even priests and ministers. The N. S. A. is, no doubt, doing a good work, but Spiritualism will grow and spread independent of its work. I find the great body of Spiritualists indifferent to its literature, either its books, journals or public teachers; but announce a test medium, the hall is packed. There are but few good public test mediums; hence there is a good deal of disappointment, and even disgust, on the part of the public. To-day a well-developed medium gives very excellent tests, full names, facts, dates and characteristic messages, and every one goes home happy, joyful and in full faith. Next Sunday comes a new medium, half developed, who blunders, half truths, guesswork, etc. Then come the brazen fraud—many names given, none recognized, and every one goes home disgusted. Still Spiritualism grows and spreads because of the true and honest mediums' work that underlies the whole."

Laura C. Morse writes: "Through the kindness of friends, I have for an indefinite time been blessed with the reading of your valuable paper. My best wishes go out to you in your glorious undertaking to elevate humanity. Your 'Symposium on Prayer' was a number to be kept for reference. I am not through laughing yet at the remarks of 'The Man Up a Tree' in that number."

Virginie Barrett writes: "I shall be in Chicago this month. I would like to aid societies while in the city; also like to hear from towns in Illinois and Indiana on my way. Friends, please address me here. Will make terms reasonable. I am still soliciting engagements as vocalist and speaker for camps for 1902. I will largely use C. Payson Longley's beautiful spiritual music. Friends and workers at this time, with thoughts of the angels, let us remember the poor of earth. Address me at 810 E. 16th street, Indianapolis, Ind."

L. Hamdcher writes: "I am delighted with the premium book, 'A Wanderer in Spirit Lands.' I found it interesting from the first to the last page."

Mrs. I. Tisdell writes: "Your paper is indeed a light in my home. When reading it I am always under control and have been able to give tests, dating back many years. Many times there comes to me for you a little girl; I should say five or six years old. She comes through an open door, and running across the room to where you sit, she lays a bouquet of flowers beside you. This I see as you are sitting in your office."

B. V. Springer writes: "I have the eight premium books, and if they could not be replaced, money could not buy them, and although I have never had an opportunity to witness any of the phenomena of Spiritualism, I am thoroughly convinced of the truth of its philosophy. It effectually sweeps away the cobwebs of tradition and superstition. Orthodoxy with all its Gods and inconsistencies are back numbers. I shall always bless the day that I first saw The Prfogressive Thinker."

A. K. Venning writes: "All right-thinking people will heartily endorse Mr. Coleman's sentiments in your last: 'Vaccination and re-vaccination of all children of school age has been compulsory in Germany since 1874, and in 1899 when this law had been in operation for 25 years, the total deaths from small-pox in 285 German towns, with a population of nearly sixteen millions, were only four. That is one side of the position. The other side is supplied by France, where vaccination is far less universal. Here in 116 towns, with a population of eight and one-half millions the deaths from small pox in the year 1899 were 600.' This is an extract from the Spectator; it also appeared in the Times. I have a certain respect and admiration for Dr. Peebles, but every one who has studied this subject can not help saying that he is mistaken thereon. Abuse and violence never help any cause."

Ben F. Hayden writes from Indianapolis, Ind.: "Spiritualism has again been 'killed'; utterly annihilated this time, by the presiding elder of the Muncie district of the M. E. Church, who 'exposed' it at the M. E. church in Sheridan, Ind. He succeeded in arousing quite an interest in our cause, and when the society there secured my services for a series of lectures, I found the people there ready to give respectful hearing. A well-filled opera house greeted me; the closest attention was paid, and from the nods of approval, I am led to believe that Spiritualism is better understood and a deeper interest manifested than before it was 'killed' by the doughty bishop. I am now permanently located at 1431 Columbia avenue, where we will stay for the winter, holding public circles every Tuesday and Friday evenings, and regular services every Wednesday afternoon from 2 to 4 o'clock. We will go out for Sunday services anywhere within one hundred miles of Indianapolis, lecture and give tests and conduct funeral services, etc. We are also open for engagements for camp work, season of 1902. Spiritualist friends visiting the city are cordially invited to call on us at the above number. We solicit correspondence with societies with a view to engaging our services."

Geo. H. Brooks writes from Newport, Ky.: "I finished my second month's engagement with the society the last Sunday in November and am now on my second engagement of two months more—December and January. The work is moving on nicely. I established a Sunday afternoon service the second Sunday I came, and have kept it up. The attendance is fair in the afternoon, but the house is filled in the evening, and the interest is on the increase. There has been quite a large accession of members, and more to follow. The society has taken the stand that no medium shall step on its rostrum who cannot come well recommended. They feel that their past experiences have been such that any medium who comes among them either for their Thursday evening meeting or Sunday service must come with the recommendation of some one who is known. I call the attention of the friends in Kentucky as well as in Southern Ohio and Indiana, that I would like to make arrangements to hold a few week-night meetings in your place. Write me on the subject. Let us make arrangements, and please do so at once, for my time here will soon be up. I go for February and March to Milwaukee, Wis., and serve the Unity Society there. Come, friends, let me hear from you and let us hold meetings in different parts of the country. I will respond to calls for funerals. Send all mail and telegrams to 120 East Third street, Newport, Ky."

C. W. Jackson writes: "I have been much interested in the letters appearing in The Progressive Thinker, purporting to come from Spirit Frances E. Willard. In the Date, December 7, she makes some statements that need explanation. She says: 'There is a second death, the annihilation of the sin-stricken spirit.' Is it possible she means to say that the soul is annihilated? If so, what power is it that does it? If it can destroy a sin-stricken soul, can it not destroy one that is stricken with an excess of joy? Are they destroyed by a fixed law or by some God or Devil? In speaking of intemperance, she says: 'One should use moderation, one can be intemperate in eating or dress, in house furnishing, or in love of one's husband, and refers to Martha Abbott. Now, does the sister aim to compare such things with the excessive use of alcohol or opium? Once she taught true temperance was to abstain from the things that are evil and to use the things that are good in moderation, and there were many thousands who think she was right then, and who think is she has changed, it is for the worse. Has not the sister let some Jesuit priest impose on her?"

S. R. Anson writes from Marshalltown, Iowa: "Our rostrum has been occupied for the last several Sundays by Mrs. H. C. Westlake, teaching the higher thoughts of Spiritualism. She is now contemplating going out for the Iowa State Spiritualists Association as a missionary. If all organized societies would be as choice in their selection of workers in the spiritual cause, the next symposium for The Progressive Thinker would be on the wonderful growth of Spiritualism. Undeveloped mediumship and unscrupulous persons are the cause of the so-called decline in Spiritualism. Spiritualists themselves are responsible for this state of affairs. Invariably Spiritualists are looking for tests and messages to convince themselves they are still Spiritualists. Spiritualism as taught through the mediumship of Mrs. H. C. Westlake carries us to a higher plane of intelligence and refinement, where Spiritualism belongs. Such mediumship is rare and should receive substantial support from those interested in the betterment of our cause."

Frederick Schroeder writes from Marthton, Ill.: "We have had several fine meetings in Watseka at Brother Upsall's home, through the trumpet medium, Mrs. Pemberton. I will have her come to our home this winter for a day or two, which she promised to do. She is, I believe an honest lady and medium. For two days she was kept busy giving seances to a great many, who came in from far and near. Let the good work go on, is my desire, and to do good whenever possible."

A dispatch from London, Eng., says: "A new craze threatens to grip society. That is crystal gazing. Andrew Lang is the prime mover. He has been recommending that everyone should possess a crystal ball, and to sit down with it in the hope of seeing uncanny pictures. Mr. Lang succeeded even beyond his dreams. People everywhere are buying crystal balls. They have read Mr. Lang's article in a monthly review, and on its advice are writing to the Psychical Research Society in Buckingham street, the Strand, for the necessary crystals. Mr. Bennett, secretary of the society, says that as a result of Mr. Lang's article the demand for crystals has gone up with a bound. So many are the orders that he is unable to execute them all. 'There is something weirdly attractive in Mr. Lang's instructions to crystal gazers. It is best, he says, to go into a room and sit down with your back to the light. Place the ball at the proper focus on a piece of dark cloth. Try to exclude reflections. Think of everything you please. Stare, say, five minutes at the ball. That is all.' Mr. Lang says he has known people to see in the crystal things actually happening miles away. More wonderful still, he has known people gazing into separate crystals at the same moment each to see the same picture."

The Society of Spiritual Science of New York meets every Sunday night at eight o'clock, at Etnis Hall, 132 West 23d street. The true principles of life as taught and demonstrated by Jesus the Christ, are given. Psychometric delineations from sealed envelopes. Address of secretary, P. O. Box 1903, New York City.

G. W. Kates held meetings in New Haven, Conn., December 11 and 12, in place of H. D. Barrett, who has been summoned to Wisconsin. A local society will likely result from the meetings.

Ella C. Preston writes from St. Louis, Mo.: "Our bazaar is over, and was a grand success. It was given by the ladies of the First Spiritual Association, Brother Thomas Grimshaw lecturer—afternoons and evenings of the 3rd, 4th and 5th of this month. We had the Banquet Hall of the Masonic Temple, a very roomy place, and had many booths, tables, etc. It was a grand success. The booth and paper booth was the banner booth, netting some $49; next, the lyceum, $40. We are very thankful to you for your year's subscription for same, and the winner is Mr. J. O. Breech, 3403 Bell avenue."

A CALL

To the Spiritualists of Minnesota.

Arrangements have just been completed with the State Spiritualists Association of Minnesota, whereby I am to act as your and their state missionary for the ensuing year.

Minnesota stands today prominently in the foreground as regards work done in the cause of Spiritualism, and naturally the officers of the association as well as the writer are extremely anxious that the past splendid record be sustained.

There is every reason to believe that this can be done, if we will all work with that end in view.

We are desirous of reaching every available point in the state, and every locality, great and small will be visited if desired.

While the workers in the field are willing to work incessantly for the advancement of the cause they represent, they cannot do it all unaided. Every Spiritualist represents a spoke in the wheel of progress, and if one be weak, the same burdens cannot be borne. Therefore is this call issued to every Spiritualist in the state. In order to facilitate the work, and make possible the greatest degree of success, it will be necessary to have the hearty co-operation of every one who has the interest of truth and progression at heart. We want you to send in your names to either the state secretary, Mary K. Calmus, 2816 11th Ave. So., Minneapolis, Minn., or to the writer at his present address in La Crosse.

Let us hear from every locality that wishes one or more meetings. In order to work to the best advantage it will be necessary to make all engagements en route.

For the month of January, every point in the Southern and Eastern portion of the state will be visited. During February, the north and western portion will receive the bulk of the attention. Do not wait before writing to fix dates but let me hear from you at once, as we must be up and doing if we would continue in the front ranks. Never before has our beautiful philosophy received the attention or seen the activity that will prevail during the coming year. We cannot afford to procrastinate as nearly every state in the Union will be stirred to an activity never before witnessed; this means we will have to work to retain the laurels won for the state by my predecessors. A vigorous programme is being outlined by your executive board, and whenever feasible mass-meetings will be put on to increase interest, etc. Talent of the highest order will be presented.

We have the truth and we know it, then Spiritualists, let us make the best of the opportunities before us, and show the world that we were never so vigorous as now. The stronger we make our state organizations the better protection and greater liberty we shall enjoy.

In conclusion, let me say I am in the field to work, and am at your service. Let me hear from every town, city or village in the state where the friends wish for lectures, tests and readings.

WILL J. ERWOOD.
1334 Pine St., LaCrosse, Wis.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing ever known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each, or $1.00 for the three.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"Rending the Vail." This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

FIELD NOTES.

Tribulations and Blessings of the Field Workers.

I want to write up some of the incidents of field work and impressions thereon for the purpose of showing some of the tribulations and blessings that come to western field workers. The first place I struck was Beloit, Kans., about the 22d of November. I had been invited to come to this place and organize them in the early part of August, but was disappointed to find that only one or two families wanted me. I was only a lecturer, a mere caterer in intellectual and spiritual matters, and they didn't want any of that. I found people there sitting for development as trumpet mediums and slate-writers, but I found only one Progressive Thinker and no other Spiritualist paper there. I think another family gets The Progressive Thinker, but they live out of town and my coming was of so little importance that though it was known in advance, no word was conveyed to them.

They have had two mediums there lately; one Mrs. Bartell, I know to be good, the other who shall be nameless here, I have never met, but have heard both adverse and favorable reports concerning him. Everything went swimmingly until a pair of handcuffs were put on him which according to program he was to free himself from. This he failed to do, but in a lecture subsequently he called it "a trick," and promised to explain it. He did not. Indeed the only thing he did was to discredit all the manifestations produced by him or through him, whichever way the reader wants it, and all other manifestations that had ever been enacted or perpetrated there. This is one of the beauties (?) of public mediumship. In Beloit the better class of people regard Spiritualism as a sort of a Gypsy show. And why shouldn't they? This is the only phase that is presented to them. If there is anything intellectual about it they have no means of learning it. Last spring a poor stranded lecturer came to Topeka where I was. I saw some Spiritualists from another town and asked them, "Can't you get up some lectures for Brother —— in your place, and help him along? The reply was: "We are not ready for lectures yet, we want to get a good materializing medium there first." And ten chances to one when they get a materializing medium there a large number of the people will decide the whole thing is a fraud. They had the cart before the horse as every phenomenalist I ever met has. The first thing that is needed is lectures explaining the philosophy, and then the next thing is to not have a public medium, but persuade them to hold family circles where it will be know that everything is honest; but if you must have a public medium, be careful who you get and allow no one to enter the circle but honest investigators, I would even exclude chronic test hunters, as they are no good in a circle in a Spiritualist society, or any where else.

It is thus seen public mediumship stands in the way of Spiritualism here in Kansas; that the class they interest most are the do-nothings, and I might say, know-nothings. Their only talk is about the last test and the next one they expect to get, and their only effort is to thrust some so-called medium in front of our lecturers and teachers and prevent the community from receiving any educational or spiritual teachings.

While in Beloit I made my home with Brother and Sister Hickman, old veteran Spiritualists, who love Spiritualism for its philosophy and intellectual tendencies as well as for the evidences it furnishes that our friends still live.

My next point was Neodesha, where I met with quite a different reception. Here I was aided by Sister Sarah C. Scovell, of Galena, with readings and tests. Our audiences increased to the last, and some of the best citizens of Neodesha became much interested. Here we organized a society of eighteen, and several who did not join will co-operate with them. At this series of meetings it was my pleasure, assisted by Sister Scovell, to ordain Sister C. Belle Fleming as a minister of the pure gospel of Spiritualism. I think she feels the responsibility of the work she has undertaken, and I hope she may live long (she is comparatively a young woman yet) and be much honor to the cause after your writer has gone up higher.

In this place, I had my home with Brother and Sister George Shelly, who have been Spiritualists for many years. Indeed Sister Shelly grew up a Spiritualist and a medium. Brother J. H. Fleming is the secretary of the society there, and when they accumulate funds sufficient they will have a few more lectures there.

From there I came to Empire City, Kansas, and am stopping with Brother and Sister Sweet here. I shall remain a couple of weeks here holding meetings in Galena, at Joplin, Mo., and this place.

D. W. HULL.

REGRETS.

You will have deep regrets for a long, long time if you miss the grand debate between Moses Hull and W. F. Jamieson, soon to begin in our columns. You may expect something rich and profound, a veritable treat to the soul in this debate. Don't depend upon borrowing from your neighbor. Subscribe for the paper yourself.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Geo. R. Bicknell: Q. If a church member keeps his soul pure and spotless by the cultivation of pure thoughts and noble deeds, does he not have as good chance for a beautiful thought-built mansion as a Spiritualist, even if he does believe that Jesus is the only begotten son of God?

A. The preservation of Christianity, depends on the one fact that it presents an ideal which fills the utmost capacity of every human soul. Christ the perfect man, who sacrifies himself for others; who is pure, true, just, with infinite love and charity. He is a common type for all Christians, and those who earnestly engage, realizing in their lives this exalted ideal, forget creeds and beliefs, and are not confined by church lines. They are few in number to those who take the beliefs and doctrines, the dead forms and senseless ceremonials as all there is of the Christian religion, and make only a show of conforming their lives to a high morality.

He who lives true to a noble ideal will find nothing to complain of in the next life, whatever may be his beliefs. He may be a Methodist or Presbyterian and immeasurably more spiritual than a professed Spiritualist, whose belief has done nothing to Spiritualize his thoughts. I have listened to the ideas of many of these, of the spirit world, and doubted if they would not be more disappointed when they came to enter it than the church deacons whose conceptions or want of conceptions they ridiculed.

Spiritualism should be the most exalting and uplifting of moral forces. If it is not, the blame rests with those who receive it.

The church member may become better than his creed. He often does. He is nobly true and good in spite of his creed. The Spiritualist can never reach the ideal the perfect spirit constantly presents for an example.

Enquirer: Q. A few of us are talking of starting a progressive lyceum, and we do not know how to do so. Are we obliged to secure a charter from the N. S. A., or its Lyceum Branch, or have one of its agents come and organize for us?

A. Thus far the National Association has done little for the lyceum movement, and the outlook is that it will do less. Its missionaries have organized societies but few lyceums.

To have a progressive lyceum, that will live and thrive, there must be good home material. There must be a few souls willing to give time, strength and means to the work. They must do this unselfishly, and put into the movement the precepts of true Spiritualism. The Lyceum is spiritual and rationalistic, diametrically opposed to old methods.

The Old has sought to force man to call to his aid foreign and external agencies while this substitutes growth by self-dependency.

Not in the past; not on cross, or in dungeon; not in the mouldering parchments preserving the dead ideas of dead men are we to see the truth to be sought; but within ourselves, and the living present. There are no books that teach this knowledge—they are only aids. Tradition, the clinging to the old, dread of the new, all are against us. Success depends on individual efforts, and the harmonious blending of such efforts.

The lyceum is a growing institution; it is living. Forms and stereotyped sessions should be avoided. Its field is as broad as the universe. Hence helps such as Sunday-schools receive from "Lesson Leaves," and texts with commentaries, are of little service. The essential element of success is efficient, self-sacrificing officers and teachers who are willing to put all their energies into the work. Such will find in their efforts to interest and instruct others, they are disciplining their own minds and reaping for themselves even more than they sow for others.

The great mistake is the belief too often entertained that the lyceum is only for children. It is for adults as well; for the oldest as much as for the youngest. Its value lies in its wonderful adaptability, whereby it is a school where all may teach, all learn.

No, you do not require a charter from any head society, nor the assistance of an agent or deputy. Wherever a few persons of liberal thought are able to meet, a lyceum can be inaugurated. All that is necessary is to send for a Lyceum Guide, which gives full directions for the establishment and maintenance of such an organization.

C. H. Mathews: Q. I saw a statement lately that among the civil offices in Greater New York there were eleven chaplains to be appointed, or reappointed.

Is it possible that under our boasted "free institutions," the people of that tax-ridden city are to be burdened with the additional cost of paying chaplains to mumble orthodox prayers for no other use than "the benefit of clergy?"

Is not such misgovernment an incitement to insubordination, rebellion and anarchy?

Under the new regime recently inaugurated there, would it not be well for the new city government to dispense with the chaplains entirely?

Might not the United States Congress, now in session, dispense with numberless army and navy chaplains for the same good reason?

A. These questions carry with them their answers. Not only is it true that the state maintains chaplains at all penitentiaries, reformatories, asylums, and for the state assemblies and national, it is further true that a host of these preachers are sent with the army and navy, and all receive a high salary. It is a survival of a very old custom. In Egypt the army was controlled by the priests. In Rome, when a great battle was impending the priests were consulted, and fixed the auspicious time when the gods would lend their assistance. In the dark ages, down to a quite recent time, the priests went before the soldiers carrying a relic of some titular saint, a piece of bone, or shred of clothing. All this has been discarded with the supremacy of the priest, and all that remains of the dreadful power, is the chaplain, who with more or less elocutionary effect, prays when required, and persuades God to do or not to do. When Christian armies are drawn up in opposing forces, both sides having their chaplains appeal to the same Father God, through Christ to give success to their banners and send them victorious over the mangled forms of the prostrate foe! Oh, was there ever such blasphemy? Such a Satanic lie in the face of intelligence?

And yet will it continue. A superstition with a thousand ages of heredity dies hard, if it ever is quite dead. It will be a brave man who dares suggest that the curtain be rung down on the farce, No one will claim for a moment that all the chaplains of army, navy and legislatures have ever had a prayer answered; and no one expects they ever will, yet they will remain because no legislator dares to suggest their uselessness. The office of chaplain is held in defiance of the Constitution of our government, for Buddhist or Mohammedan priests might as appropriately hold the office as ministers of the gospel. It is supporting a religion, and compelling those who do not believe to give their means through taxation to support this army of ministers who have failed by their mediocrity to gain a place elsewhere.

SCIENCE OF BEING.

A Chapter in the A, B, Cs of Theology.

The great searchlight of human endeavor turning itself upon the various strata of theologic inquiries, deductions, metamorphoses and eventuations as varied as are the earth's changes in its accumulation of atoms since its oolitic crust first gave it a place as a crystallization, shows us the human race to have ever been reaching out through some indwelling power toward a something apprehended yet not comprehended.

We call Egyptian civilization vastly ancient, yet there had been predecessors to them. The Egyptian theologists in their God, Ptah, embodied more of genuine truth than any orthodox creed of the present day indicates, so they must have been epitomes of their past to have been able to hold such a high concept as some of their recently discovered work indicates

Stumbling along the highway of life, man has here and there left footprints that are waymarks to us, showing here a beaten path and there one overgrown with trees and furze, offering no inducement to the seeker after truth to re-tread them. We of to-day, we who have followed the long-trodden path of the so-called evangelistic churches and who have found in them so little food for really hungry souls, have turned ourselves to gaze upon an illuminated sky and have been able to read thereon a new scripture. Turning thence to the parchment of the years we discover that parchment to be a palimpsest and the first writing thereon to have been that which we are called upon to study to-day.

The brain that received those thoughts for recording did not altogether grasp the philosophy intended to be conveyed, and later interpreters were less able to open up the principles on which that philosophy was based, therefore confusion. And this confusion became intensified as those teachings went from mouth to mouth, blending themselves with other isms and ologies until the first speaker's words and sense became lost or entirely disfigured. Result, the creeds of to-day.

Upon these creeds men and women have been and are trying to place the lever of upgrowth as upon a true fulcrum, and have succeeded just so far as they have followed the writing of the old palimpsest. Just as far as lives have been actuated by the principles and ethics of truth have people succeeded in building up a spiritual structure that has stood the time of transition and the demands of the life beyond, even though they could give no clear synopsis of the way by which they had reached a plane of being which gave them happiness.

To the close student, the methodical one though, there is real pleasure in being able to have a chart by which a course can be laid out for a sail over the ocean of life. To this chart we will give the name of the "Science of Being," for religion is this and nothing more. All sciences are based upon proven facts, whether those facts have been demonstrations from cause to effect or from effect back to proven cause. All facts have their bases in principles, and when we have discovered these and have facts to back them we have formulated a science.

Facts of being we have; now on what principles are they based?

According to light received from those who have traversed the ages, we have these three primordial principles upon which Being is based: First we have Love; second, Intellect, and third, Will.

Our first premise is that All is Thought; and this must be true for Love, Intellect, Will are thought properties. And we have the further asseveration that every atom, however infinitesimal in itself, is a living organism, a thought in itself and capable of affiling itself to any other atom of like kind for a definite purpose, that purpose ever being Good. The offices of Love are attraction, cohesion, adhesion, selection, implying rejection; its method is by impulse, taking the word in its inmost sense; those of Intellect are, devising ways and means of accomplishing; while Will puts into effect.

Here we have Nature's formula, and Nature, or all there is, is God. To this who can add; from it who would take away? These are the A, B, Cs of theology, the "Science of Being" and out of the alphabet all words are formed.

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THE USES AND PERILS OF PSYCHISM, HYPNOTISM AND SPIRITUALISM.

(Continued from page 5.)

here, sitting on a chair, and outside on the veranda the operator stood; the boy sat there looking into the room, no possibility of seeing what was going on outside. I had in my hand some papers of bright colors, such as samples used by wall-paper dealers. There were different colors, red and blue and green and yellow, etc. The operator would take his handkerchief and say, "Tommy, what have I got here?"

"A handkerchief."

"What color?"

"White."

I would hold up a red paper and he would say, "what color is this?" "Red." The sense of the color would pass from the operator's brain into the brain of the boy and the boy would immediately get the impression of red. I changed the paper and each time the boy would reflect the color seen by the eye of the operator. There you have the identity of thought between the operator and the subject.

Then we tried this experiment. The subject would taste whatever was put in the mouth of the operator and feel whatever was done to the operator, although insensible to what was done to himself. If you pricked or pinched him he was insensible to the touch, but if you pricked the operator that sensation was given to the subject.

USES AND ABUSES.

Suppose you have a person under your control like that, you could make that person do whatever you liked. I say it is a terrific responsibility to take upon yourself to interfere with the liberty of any person. What right have you to put a fellow man into bondage worse than that of the negro? Because the poor thing gets nothing for it, he merely contributes to your pleasure or curiosity, etc Do you know that you could kill a person by making a powerful impression on his mind? For instance, lead him in imagination up the high Masonic Temple Building, and say, "You are pretty high up; look down, do you see?" "Yes."

"It is a long way down; if you jump you will fall." And you could kill a person, because it brings on such shock, and then the person will actually fall, through space if you choose to lead him there, he would undoubtedly kill himself because the shock will bring on heart failure and he will die. That is, the chances are he would die. You could stop him and say, "See, now I have brought you up here, now I bring you by the window; it is a great distance down there; if I had not been here you might have fallen down; now it is all right." Remove the impression from his mind before consciousness comes.

But you know there are people who practice sorcery. Sorcery is this mesmeric or hypnotic power used for selfish or evil purposes. A brilliant writer in India, a Mohammedan, told me he had one time had an unholy desire for a certain lady, and he went to a sorcerer who told him to—No, I won't tell you, because somebody might practice it. At any rate I will tell you this: He had to do a certain thing and repeat a certain thing over and over and over and over again, thousands of times, for a certain number of days and to think to himself the face of the person for whom he had the desire. When he got it so the face was absolutely life-like and could see her like the living person, then the charm would be complete and his object would be attained. And so it turned out. But he said all the misfortunes resulting he believed to be from the result of putting himself under the power of evil entities that were under the control of the sorcerer who worked the charm.

BROWNIES AND FAIRIES.

Now, mind you, I do not consider the stories of brownies and fairies as eccentricities of certain peoples. I have the courage of my convictions. I have not studied for fifty years without learning something. I have learned some things other people have not learned. I know many things about these things. I merely mention that, for some people might call me insane. I recollect once delivering a lecture in Dublin on "Irish Fairies." I defended the belief in the existence of fairies. The London Daily News said: "Col. Olcott must be a man of great moral courage to defend the Irish fairy in this stage of civilization." They are real. The stories told by the Irish peasantry are true; fairies do exist. The books you give the children to read are not illusions, but are true. There are kingdoms in nature which are inhabited by sub-human beings. They are inhabited because nature has no vacuum. There is no department of nature that is not occupied by intelligences which are functioning actively in various ways. There are evil ones that are attracted to evil persons. The Bible says a certain person took to himself seven devils and was worse than ever; I forget the exact quotation (laughter). But it also speaks about a devil having run into a herd of swine and they ran into the water, without any compensation to the owner, so far as we learn. That these things exist is admitted in sacred writings and were believed in by the people. They can be employed for good or bad purposes.

ILLUSION.

This illusion that you have often read about the juggler in India who unrolls a tape and throws it into the air and a boy climbs up high in the air and you hear his voice crying, "Take me down," to the man down below, who pulls him down and gets angry and dismembers the boy, and you see his bleeding body which he calmly puts under a sheet and pulls in the tape, suddenly the boy appears all well and uninjured, is nothing but an illusion. That is the employment of hypnotism which the juggler has learned from his father, and he learned it from his father, and the thing has been done in the family for generations. Many things are done by the use of psychic powers. Mesmeric powers are substantially the same as hypnotic powers, and can be employed for good or bad purposes.

Where you are employing the power for an unselfish object you will do good, you will not do harm to the person; but you must remember there is a great difference in the sensitiveness of persons. I was pointing my finger at a person whom I was trying to mesmerize, who would resist apparently up to a certain point, and suddenly he fell like an animal struck with a hammer, fell on the floor and rolled under the table. You must be careful in making experiments on sensitive patients or you can do great harm. Let the person stand up so he cannot see what you are doing; put his face toward the wall, make passes on his back to his shoulders, fix the mind and will that he should become a magnet, and draw your hand slowly away, if he is very sensitive he will lose his balance and fall over. You can recall him if you go in front of him, he will come forward and you can restore his consciousness. A person like that can be cured at once. You can simply collect yourself together, gather your will and fling a current of it at the person, immediately he will get cured. And there is an immense amount of charlatanism in this, where people make a great pretense of divine power. People only haven't confidence, or they could do it as well as any public character who pretends to do it by means of God. You must not run wild over a person who happens to be a charlatan, and charge him at the same time with being a trickster. He may have power. A bad man can have power as well as a good man. You can employ it for a bad purpose as well as for a good purpose. So a man who puts a turban on his head and wears a garment of red material with embroidered scrolls and crosses on it, and calls himself the incarnation of Nicodemus or something like that, may have a tremendous healing power all the time, and it is not a wise thing to go and set the hounds at work and run him down because his system of theology does not appear sound, or his patients seem to be misled. The man may have healing power and yet be a charlatan or a misled fanatic. The power is psychic power, nothing spiritual about it at all.

HEALING POWER.

I tell the people in this audience, if they have any pains, to stand up. You will see twenty or thirty standing. I say, "look at me!" When I get their attention fixed upon me, I concentrate my will power and I say, "Be healed." That is quite enough, because the thought I hurled at them in that way is an exhibition of psychic power. The sensitive will keep it; the disposition to be cured is created in their minds and they heal themselves. There is no miraculous power from that, whatever. I give the suggestion, and they keep it and heal themselves. In that way it can be employed to great advantage. Suggest to a person that he can be cured of a certain disease, you will make it possible for him to be cured. Tell him it is hopeless, he will die. In cases of typhoid fever there is always hope for the patient until he loses his grip and begins to whimper like a child, then he will die.

You can use psychism for a good purpose that way. What is it but psychism that causes a man in the fever of a political campaign, or in a question of foreign invasion, to come out and stand before the people a pillar of power; full of patriotism, fire and enthusiasm he stands there before the people and waves of influence go from him to the audience, and are kept up as the leaves of the tree are agitated by the breeze; they stand there through his address and he sends his thought plunging into their hearts and makes them all rise and shout to arms. What a magnificent appeal was that of Gustavus Adolphus of Sweden: "There was a time, my friends, a glorious time, when not a single man of your forefathers," etc.

What power there was in that, and how he turned the Swedes to victory.

Look at Sheridan in the fight with Longstreet, when there was a flying army, and Sheridan twenty miles away; he galloped up and saw the din of the battle and the men flying, and he cursed them and dashed among them and dashed toward the enemy. His immense power of will and enthusiasm changed the flying army into a victorious one instead, and they rushed forward to victory. That is psychic power, a person dominated by a great thought, perhaps a person of great spiritual power, deep character and deep convictions, but he can also employ psychic means for that good purpose.

There was Peter the Hermit who raised an immense army for the crusade; he went around preaching salvation to the people, they were swept as by the wind, they turned around and went to Palestine, but they did not accomplish their object.

If you are a doctor, no matter what your system of medicine may be, your confidence will cure your patients more than anything else, the confidence your patient has in you will enable you to put the thought of recovery into his mind; if you are cheerful and encourage him he will snatch himself from the very jaws of death. Some have the power to do this by their own moral force, some require to be persuaded, require all the persuasion that can be used by the physician on the patient and the psychic influence he is able to exercise.

This psychic power can also be used for the purpose of conversion. I have seen General Booth in Exeter Hall convert seventy-five people at a single meeting; convert them to what? Convert them into hypnotic subjects. I have seen Newton the great healer, do the same thing. I tell you that any good strong mesmerizer can do the same thing and cause people to heal themselves in this way.

Here is the rule. Go into the study of the subject of Spiritualism. How much I could tell you about that, but the time is growing late and I must stop. I have gone into the thing root and branch and done everything to eliminate any chance of fraud. Crookes and Wallace have written to me that I have fulfilled all the requirements of scientific research. I have invented most of the tests employed, such as the use of threads, fastening the medium in a bag and putting him in a wire cage. I invented that in my course of experiments in Vermont. Under those circumstances I saw 500 figures of so-called dead people appear, seventeen in one night. As these people said, I exhausted all the requirements of scientific research I was careful in the matter not to come to a premature conclusion. Wallace wrote me he thought I had done wrong in not giving my convictions as to the truth of the phenomena, because, he said, "You have proved your case over and over again." I said that was exactly what I meant to do; I didn't mean to give my opinion; my opinion was not worth stating. Here are the facts, there are my tests that I used. If you can find any flaws in them do so; if not, then you must say, here is a working hypothesis to go on.

Spiritualistic phenomena have given us the most important additions to our knowledge of matter and force and the possibility of its extension. It makes us know that people in the body can do all the things ascribed to those out of the body, but that does not prove some things are not done by people out of the body that cannot be done by people in the body. In every case where you get communications you must eliminate the possibility of fraud. If you get an intelligent communication, find out whether it is possible to trace the intelligence to living brains in the room, or people connected with anyone in the room, because until you can do this you cannot say that any given communication is from a dead person. There are circumstances where communications apparently could not come from any other person than the dead. That is the solid basis on which the Spiritualistic movement stands. That is why all the attempts to overthrow it, all the exposures of mediums that have taken place, have no effect on the great movement built fifty years ago. It takes us beyond the grave, makes it possible for people on the other side to communicate with us. That knocks the corner-stone out of the theory of materialism, for if only one person has returned there is no reason why ten million may not. It did not require a bushel of apples to fall on Newton's head to show him the law of gravitation; a single one was quite enough.

ANCIENT WISDOM.

Another thing is this: It leads us onto the threshold of the ancient esoteric science, ancient wisdom; for mark my words, we are going step by step toward the threshold where the genius of ancient science stands waiting for her sister to come forward and join hands with her. The discovery of the Beckerl ray, the latest thing, shows us we are approaching this point; this ray, radiant in darkness, shining like the lighting up of the palaces of the genii in the fables of the Arabian Nights is the joining of modern science with the ancient wisdom. My society claims to have discovered nothing whatever, it has not enumerated a single new proposition, we originate nothing but stand for the wisdom of our ancestors.

I thank you for the very kind appreciation you have shown me. I shall always take an interest in the development of your city. I find great pleasure in the immense amount of information given by your Sunday papers. There are many interesting cures related in them. Here is one of locomotor ataxia. Here is a case where memory was restored by hypnotism—the case of a young man named Joseph Kelly, related in the Buffalo Courier of May 28.

I thank you all very kindly, and although I live on the other side of the world, I take great interest in America and in her advancement.

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After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

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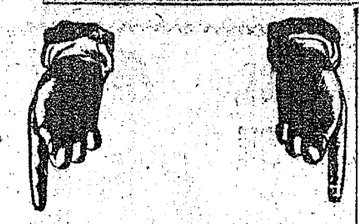
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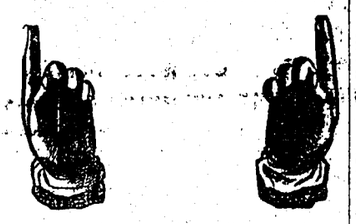
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Spiritualists have an abundance of sound philosophy, science and religion, all their own, so they need not borrow anything from Christianity. Socialists should "do so likewise," for they have plenty of sound ethics of their own, peculiar to their party, and can get along fairly well without alliance with Christianism. They say hard things of professed Christians and their religion. (And they tell the truth.) Then what advantage is it to claim alliance with that religion?

We can scarcely read a Socialist paper any time of year without finding in it a thrust or attack on popular religion, its principles or individual votaries. From a Socialist paper I have gathered at random the following extracts pertaining to Christianity, which show their true estimates of it:

"God of the wealthy, the pulpits breathe forth libel in thy name."

"This is that strange thing, Religion,
Write it, read it, con it well;
Whoso takes another's product
Thereby makes his bed in hell."

"Since the days of Constantine Christianity has been imprisoned in the iron-bound environment of feudalism and capitalism, both of which are necessarily prohibitive of the concrete application of the teachings. Socialism promises more than the teachings of Christianity when lived up to, because it postulates a more highly organized economic environment than the gospel calls for. The aim of Christianity is spiritual salvation only."

Socialism is a science, not a religious creed." (Then why call it Christian Socialism?)

"Christians do not practice or even preach the ethics of Christianity. If ministers had spent as much of their ability in showing the people how to arrange their earthly affairs so that harmony could prevail, as they have in picking out the points of dispute in the creeds, the millennium would long ago have been realized. Men cannot be brothers while they have conflicting personal interests, while they are competing with each other in business, in religion and politics."

"The competitive system will unmake true Christians faster than all the churches can make them. You can not teach the gospel of love from the text-book of strife. The Socialists are doing more for the kingdom of heaven on earth than all the churches put together."

We have no faults to find with the above quoted statements. They are true and meet our approval; but it does seem inconsistent for Socialists to profess alliance with Christianity and then express such sentiments. The profession is a fraud, deception, hypocrisy. How many Christians will they catch by saying "Socialism is Christianity applied?" and calling it "Christian Socialism?" Do they suppose Christians are so obtuse and stupid that they cannot see how roughly and severely they are being handled? And they justly deserve it.

Do Socialists understand what they are doing in saying "Socialism is Christianity applied," and calling it "Christian Socialism?" The fundamental doctrines of Christianity are (1) Worship of God (Jehovah). (2) Belief in Jesus, his only son, savior of sinners. (3) Salvation by faith, baptism, and church membership. (4) Vicarious blood atonement. (5) An angry God and Devil, and everlasting damnation in hell for all who do not believe and accept this gospel. Can Christian Socialism ignore these fundamental doctrines?

Spiritualist do not accept them, but deny them in toto; therefore they cannot and will not support Christian Socialism. Socialists must drop the Christian prefix or else we must drop Socialism. All we ask is that they have nothing to do with Christianity as other parties do not. Let it take care of itself; then we can give them our earnest aid and wish them victory.

We are simply trying to persuade them to correct an error—a serious mistake—for their own welfare. They may not catch many Christians, but can catch a host of Spiritualists, provided they drop Christianism.

Christian Republicanism or Christian Democracy would be no more ridiculous than Christian Socialism. Would either party consider themselves complimented or improved by such appellation? They would spurn it with indignation. They can truly say, "politics has nothing to do with religion." Is it true that "Socialism has nothing to do with a man's religion?" No; if a Socialist has any religion at all, it must be the Christian type, under the present attitude of the party.

What is called the ethics of Christianity were well known and practiced long before the Christian era; yet, standing thus associated they become "dead letters," void and of bad repute, as is shown by our extracts from the Socialist paper. All the ethical principles of the gospel are much better expressed, improved and enlarged in the ethics of Spiritualism.

A. H. NICHOLAS.

ALTRUISM.

Hon. James B. Townsend's Address at Washington, D. C.

The address we published, delivered by Mr. Townsend, at the N. S. A. Convention at Washington, D. C., has attracted such wide spread attention and interest that he has concluded to run the address through a third edition, and will send free of charge for the use of societies, the number they would care to have for distribution. He writes to us as follows:

To the Editor:—The countless number of letters I am receiving in reference to my Washington address have overcome my modesty, and I therefore send you a few copies with the request that you reprint them and say for me to the officers of all Spiritualist societies that I have concluded to run the address through a third edition, and will send for the use of societies the number they would care to have for distribution.

If you will let this stand in print for two or three weeks, it will probably enable me to hear from all so desiring before I make the order for the third edition. Very truly yours,

JAMES B. TOWNSEND.

Lima, Ohio.

Mr. Townsend—Dear Sir:—I have read your admirable address before the N. S. A., at Washington, and would like several copies to distribute among my friends. When you say you have been waiting, hoping that some one would be moved to speak plainly of the necessities of the hour, you define my position exactly, but your address is so clear, so logical, so comprehensive, that it has fully covered the ground. To me it comes as a bugle call and I feel anxious to have it brought to the attention of all thinking men and women who are laboring for humanity.

W. P. CONWAY.

21 W. Baltimore St., Lynn, Mass.

Dear Sir and Brother:—I have just received the two copies of the address you delivered at Washington, D. C., before the National Association of Spiritualists, and like it very much. I think every Spiritualist and Socialist, as well as other progressive people ought to have a copy. I expected to receive quite a lot, as you say you will send any number. Please send at least twenty-five more and I will take great pleasure in distributing them where they will do good. Please send them at once. I feel that I can use fifty or one hundred. Yours, for the great cause you espouse,

J. W. RUMINER, D. M., M. D.

920 East Illinois St., Evansville, Ind.

Dear Mr. Townsend:—I may be rather tardy in writing to thank you for the magnificent address you delivered at the annual convention of the N. S. A., held recently in Washington, but I beg to assure you it was not through lack of appreciation as much as stress of public and private business that I have been silent.

I have read and re-read the address with increased satisfaction and would deem it a favor if you would send me as many copies as you can spare for circulation among the ladies and gentlemen who attend my seances. Thanking you in advance, I remain, yours very sincerely,

M. E. WILLIAMS.

204 West End Ave., New York City.

Dear Sir:—When I read your Washington speech, I said "There is a man who is on the right track." I have no interest in Spiritualism as a religion, but as a movement for the betterment of government, home and society, I am with you. I can very well place fifty copies of your pamphlet, and will see that they go to the right ones.

ALPHEUS J. WILLIAMSON.

Box 801, Spokane, Wash.

Dear Sir and Brother:—I live in a country where the light is just breaking and I think I could do a splendid work by placing a number of these copies where they would be read and thereby giving a knowledge of what we teach to those who are in the dark concerning both the phenomena and philosophy of Spiritualism. So please send me as many copies of the address as you can, and I assure you they shall be used to the best advantage. I am fraternally, N. B. YOUNG, Judge.

Gainesboro, Tenn.

Dear Brother Townsend:—Yesterday I distributed at the Auditorium, fifty copies of your address. There was more than one hundred others who asked for copies. My guides say you are to do a great work for humanity, and that, your address will make many Spiritualists, who are not, so to-day. May the highest good of all life be your blessing.

FRANK T. RIPLEY.

828 S. Burdick St., Kalamazoo, Mich.

Dear Brother:—Received the copies of the address. Have read it again with pleasure and profit. Spiritualists need it more than any one else. The message is for us and through it we are truly shown ourselves. I hope you will go on with your grand work. "Many are called, but few are chosen," applies to you. You are chosen to help lead us from our self-satisfied indifference to a fuller realization of life's duties and needs. The address is also a grand missionary document.

MARY J. STEPHENS.

402 A Street, S. E., Washington, D. C.

Dear Brother:—I read your address before the National Spiritualists' Association, and I thought then, and still think you struck the key-note, and if you will send me some to Neodesha, my next lecturing-place, I will handle them as judiciously as I know how. Most truly your brother,

Beloit, Kans. D. W. HULL.

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Mr. Willard J. Hull, the editor of the Light of Truth, is desirous of saying to our readers that Mr. Townsend, the proprietor of the paper he edits, is conducting a large enterprise that Mr. Hull is confident is destined to meet with eminent success. In conducting the affairs of this company, he says Mr. Townsend is soliciting capital and employing a great many people as agents, and asks any of our readers who may feel inclined, to correspond with Mr. James B. Townsend, Lima, Ohio, for full particulars.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a textbook of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

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If you are in poor health, no matter how long you have suffered or what your complaint is just write the Doctors a plain truthful letter about your condition and then will confidentially consider the same and send you FREE OF CHARGE a full diagnosis of your case, together with valuable literature, explaining fully this grand science and their wonderful methods of treatment which gives hope to all the afflicted. Special advice in your case which in itself would be worth more to you than countless sums of money, for health is above all price. DISTANCE NO BARRIER. It matters not how far you may live from them their methods will restore you, for it is an ideal home treatment that can be successfully taken in your own home without detention from your daily duties or the knowledge of anyone. The founder of this Institute spent over fifty years in study and investigation in perfecting this method, and it is, without doubt, the most wonderful and effective form of treatment ever discovered by man. IT IS A COMBINING OF THE MENTAL WITH THE PHYSICAL, THE PSYCHIC WITH THE MEDICAL AND HYGIENIC, A SYSTEM OFTEN ATTEMPTED IN THE PAST BUT NEVER BEFORE PERFECTED, ABSOLUTELY THE BEST THAT SCIENCE CAN PRODUCE is brought into your own home and at a cost within the reach of all, for the Doctors charge nothing whatever for advice and counsel and only a moderate charge to cover actual cost of remedies used in preparation of the medical part of the treatment. It is a greater pleasure to the Doctors to spread their GRAND METHOD and restore the sick and teach them how to stay cured than be possessed of great riches. If your health is poor, no matter whether you have suffered years or only a few weeks, write at once for their diagnosis of your case and literature disclosing the grandest system of treatment ever discovered. Address

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Atheneum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m. in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall; North avenue and Burling street; German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Contes and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

True Mission Church. Spiritualist meeting every Sunday afternoon at Metropolitan Hall, corner North and California avenues. First door from Metropolitan station. 2.30 p. m. Pastor, M. Summers.

Psychical Research Society, every Sunday, 2:30 and 7:30 p. m., at Lakeside Hall, corner 31st street and Indiana avenue. President, Dr. L. H. Freedman. Residence, 3036 Indiana avenue.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Competent speakers and mediums in charge. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Rev. Chas L. Ainsworth will lecture Sundays at 7:45 p. m., Ericson Hall, Wentworth avenue, near 62d street. Music and messages.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth $1; paper, 50 cents.

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"Harmonies of Evolution, The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

"Who are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25. CHICAGO, ILL., DEC. 28, 1901. NO. 631.

THE GOD QUESTION.

Drying Up the Colorado River.

A CRITICAL DEFENSE OF THEISTIC SPIRITUALISM—THE WONDERFUL SEER, PHILOSOPHER AND AUTHOR, ANDREW JACKSON DAVIS, DEFENDED.

Moses dried up the Jordan for a few hundred yards and a few hours; but J. S. Loveland dried up the Colorado River from end to end, and for all time, Moses was making way for the tribes of Israel; Loveland was making way for the tribes of Atheism. Brother Loveland has often posed as Moses' critic; naturally enough, therefore, he would be expected at the last to outdo Moses—and he did.

It was this way: Brother Loveland has all along given us to understand that he has no God, and needs none. This is his own affair. If he prefers a universe without governmental control, he has at least as good a right to his choice as other anarchists. But when he makes his peculiar views into a Procrustean bed for all Spiritualists, and will cut us shorter, or stretch us longer to make us fit, we have a right to object.

Brother Loveland has no respect for the authority of great names. If we quote them, he tells us, "I have a positive contempt for that style of argument." Teaching us to despise others, he still expects us to respect him. He poses as the expounder of Spiritualism, and declares that "Spiritualism affirms as a self-evident proposition that there can be no God Creator," and that it "sees nothing in the vast workings of Nature but automatic energy." Then he goes on to say, for himself perhaps, that "every prayer upon the platform is prima facie evidence that the offerer is an unbeliever in the fundamental basis of Spiritualism, or a hypocrite."

In reply, I bewilder him with a long quotation from Andrew Jackson Davis, the Prince of Spiritualists—a quotation as theistic, devout, and sublime, as ever was written. It was a part of that long, brilliant, burning chapter entitled, "God Revealed to Intellect," in Davis' book, Arabula. It showed its author "wandering in the gloom of skepticism, till finally converted one summer evening by a five-petaled flower, which he plucked while reclining on the banks of "the crystal Colorado of Texas."

Since "true Spiritualists," according to Brother Loveland, care nothing for authority, it obviously could make no difference to anybody what Davis says, or what Loveland thinks; and yet Brother Loveland, after worrying some weeks under the burden of a quotation so diametrically opposed to his own views, at last rushed into print with a view to being relieved of that burden. But, who would have thought it? He denied the authority for the quotation; said Davis never wrote it; said it was not his style; said that he was "not equal to such a mathematical argument;" said that he never could have had the soul experience which he claimed; said that he never was in Texas; said that he had been "intimate with Brother Davis for years;" that they had often talked togeher about God, and that Mr. Davis "had never never intimated the slightest criticism against Atheism."

Then I wrote again, quoting Mr. Davis, and giving, so to speak, chapter and verse, and his positive and direct statement in his own words that he was the author of the wonderful chapter, and that the argument was framed by himself, with no more than the usual indebtedness of one writer to others.

But whether Mr. Davis actually wrote the chapter is obviously of no concern so long as he fathers it and makes its sentiments his own. This he does, not only by printing it in his book without credit to any other, but by a distinct avowal that he wrote it, and that after the fullest consideration he believed the argument to be impregnable. Thus the weightiest name in Spiritualism is given with tremendous emphasis to Theism as against Atheism, and Brother Loveland knows it and feels it. Does the "true Spiritualist, then, of whom Brother Loveland prates so dogmatically, stand in this matter with Brother Davis or with Brother Loveland?—that was the question. I was a novice—was confused amid the jargon of tongues, and wanted to know "where I was at." Brother Loveland felt the necessity of annihilating the authority of Davis if he would preserve his own; and it has been shown just how he did it. He belittled the intellect of his friend; belittled the attainments of his friend; impeached the veracity of his friend as to matter of fact; denied his soul experience, as stated by himself; and presented him as an unblushing plagiarist, who could steal another man's thunder, and then cheekily declare that he didn't steal it. Finally, with his customary inconsistency, after giving Mr. Davis such a character, he proceeds to proclaim him the "greatest man of the nineteenth century."

And now comes Brother Loveland again in No. 626 og The Progressive Thinker, reiterates and even expands his former statements, maugre Davis and his book, and triumphantly proves that the chapter from which my quotation was taken was not written by Davis at all, no matter if Davis does say so, and print the chapter in his book; but by some unknown romancer, "undoubtedly some excitable scholar, whose nervousness got the better of his judgment," because—"he that hath ears to hear, let him"—because, forsooth, there is no Colorado River in Texas. Hear him:

"I will now say that I know, and Brother McFarland knows, and every American, not an ignoramus, knows, that A. J. Davis was never in Texas, lying on the bank of the beautiful Colorado, reading Plato, watching the Rockies, meditating on the God question, and suddenly converted by a Texas flower and Plato's "God geometrizes," for the simple reason that the Colorado River is not in Texas, but out here in California and Arizona mainly, though some of its affluents come from other states. But the story is a very pretty romance to preface the sterner mathematical work of the article, and would have more effect upon some minds than the article itself."

Thus speaks Brother Loveland—Brother Loveland, who hesitates not to call down every man of the past or the present, no matter what his intelligence or attainments, who has believed in a God, or in the Bible; and who has called down not only Moses, but Jesus Christ—and in speaking, he unconsciously gives an excellent example of just how much he knows about facts, and how he verifies them. Did he suppose that Davis, or anybody else, even if he were romancing, would be such a fool as to invent a Texas river, when nature has made plenty of them, and thus belie geography? We do not blame Brother Loveland for having forgotten his geography, as he has forgotten his God; but with a plain pointer about the "crystal Colorado of Texas," why did he not, before making himself ridiculous in print, and that for the express purpose of proving his friend false, consult a map, or ask the nearest schoolboy? It would have been the labor of but five minutes or less. He would have found that this country is broad enough for two Colorado rivers; one flowing into the Gulf of California; the other rising in central Texas and flowing southeast into the Gulf of Mexico, at Matagorda. But we presume he did not consult a map, because, being a "true Spiritualist," he is not bound by authority; and if he should yet treat the authority of the map as he has treated the authority of Mr. Davis, he would, for once at least, be consistent. He speaks freely of ignoramuses, and it is obvious that there are some. Let the readers of The Progressive Thinker mark them, and look for light only to those who ascertain their facts carefully, and then derive their conclusions logically. Beware of the man who goes forth with the lofty conceit that he alone has attained the truth which the mightiest intellects of the past or the present have been unable to find. Be pretty sure that the man who hears nothing but asses in all directions is simply deceived by his own incessant bray.

It is painful to write such things, but it ought to be done. The purpose is not to humiliate a brother, but to exalt the truth. It is right that readers should mark the mental habit that leads to Atheism, and proclaims it. The capital objection to Atheism is that it is unreasonable. Hence, speaking of the Atheist, one of our poets wrote:

"Hell's madhouses are full of such, too fierce
Too furiously insane, to rage unbound,
'Mong evil spirits damned."

Among the writers of The Progressive Thinker, Brother Loveland is the lion of his tribe. He shows himself one of the best informed, one of the most careful as to his facts, one of the soundest as to his inferences. It was precisely for this reason that he ought to be selected for just and needed castigation. What we have seen of him in connection with Brother Davis, the Colorado River, etc., is a fair sample of his facts and his conclusions. And if such be the showing of the most careful of these skeptics and iconoclasts, what ought to be said of the worst?

The present writer does not know a great deal about God, but he believes there is one. He will not deny the existence of the ocean because he cannot put it into a pint cup. Brother Loveland says that this writer is an Atheist, as well as himself; in this he is probably as reliable as he is about Brother Davis or the Colorado River. The Cause that kindled the fires of central suns, swung planets on their orbits, populated worlds with the infinitely varied forms of animal and vegetable life, and evolved mentality in all its varied phases, from the instinct of the bee to the reason of a Leibnitz or a LaPlace, must be farther above me than I am above a beetle. And yet the beetle, which cannot understand me, will not deny my existence, nor refuse to mark where I am going, and keep out of my way if it can.

Brother Loveland is struck with the automatism of Nature, and thinks the bee a fine example. But who made the automaton? Did Brother Loveland ever see or hear of an artificial automaton, from the gilded beetle crawling on the sidewalk and sold by the street man, to Ajeed the chess-player, that was not the product of an independent intelligence that constructed it? Wonderful reasoner is Brother Loveland. Why doesn't he tell us that the gilded beetle made itself, or else always existed?

Brother Loveland says that Spiritualism affirms there can be no God Creator. Spiritualism affirms nothing of the sort. All the seances that were ever held have not shed a ray of light on the God question. Atheism is not born of Spiritualism; it is imported by designing men. What possible relation can spirit communion have to the being of a God?

I have not discussed the attributes of a God—involving personality and what not—with Brother Loveland, and will not. Davis was right when he would not discuss the matter with anybody "who is not acquainted with algebra, geometry, and the strict rules of logic." For a brief, but most admirable discussion of the subject, I cheerfully refer Brother Loveland to the sermon of the Rev. Minot J. Savage, in No. 624 of The Progressive Thinker. I have not yet appeared as the defender of the Bible, or its God, or of any God. If these are not able to take care of themselves, let them die. I simply protest against the miserable travesty of fact and reason that would array Spiritualism against either. When misconceptions of God, of the Bible, and of Spiritualism are all corrected, we may find them a loving trinity.

The Progressive Thinker does well in allowing all to speak. It is well that Spiritualism should know the diversity of children that call her mother. Men may be perfectly agreed as to spirit survival and return, and yet be wider asunder than the poles on matters of far greater moment than communication between the dead and the living. It is absurd to suppose that the heterogeneous elements which compose Spiritualism to-day will ever be all welded together to one really valuable end.

Brother Loveland reminds us that, anyhow, Davis is now a dethroned king. He says that "many years ago a large per cent of Spiritualists substantially excommunicated Brother Davis from the spiritual fold." Yes; Brother Davis has long been in retirement, as are thousands of others, the best and brightest men that have ever honored Spiritualism with their faith. Some of these are hardly more than a stone's throw from where I write; and why are they in retirement, pray? Who practically excommunicated them? The answer is, the Atheists and iconoclasts who have been in the saddle for fifty years. These are the cuckoos that have shouldered better birds out of the nest, until the best representatives of Spiritualism don't "know where they are at."

It is said that when the children of Israel came out of Egypt, there went up with them "a mixed multitude." These were merely malcontents—Egyptians, probably for the most part—with little concern either for Moses or his God, but ready for adventure in the hope of betterment. They were a constant element of disturbance. In dark days when food was wanting, or when enemies were in front of them, these sighed for the flesh-pots of Egypt, and murmured against God and against Moses. They wanted to return to the land from whence they came. They stirred up the people, and brought down upon them the wrath of heaven. What ultimately became of this miserable throng is not certainly known, but it has been maintained with much plausibility that they were the ancestors of the gypsies of to-day. Without principles, without God, without a leader, without organization, they have wandered for three thousand years, child-stealers, fortune-tellers, hen-roost robbers, the plague of all lands. The children of Israel on the other hand, had an organization however loose, they had a leader, they had a God. Slowly through the centuries they developed into a people that has marked the world with its presence and influence as no other people ever did; and none to-day have so few representatives in almshouses, jails or prisons. They counted in their line a Joshua, a David, a Solomon, an Isaiah, a Jesus of Nazareth.

Two years after they left Egypt the children of Israel were encamped on the borders of the Promised Land. For listening to the "mixed multitude" that was among them, they turned, and wandered in the wilderness forty years, till every faithless coward who came out of Egypt was dead, and a new generation stood up, with courage and confidence to cross over Jordan. Be the story a myth or a history, it illustrates.

From the time that Spiritualism began to ascend out of the modern moral Egypt, it has been cursed by the presence of a mixed multitude of fakirs, fortune-tellers, fortune-seekers, Bible-haters, Atheizers, and iconoclasts; and for giving place to them and their teaching, it has turned back from the triumph which early seemed just before it and has wandered in the wilderness fifty years; and even now it is debating whether it is nearer the Promised Land than it was forty years ago. Like Ishmael, whose hand was to be against every man, and every man's hand against him, it has gone about to assault and overturn and smash about everything that men have been ages in building, and which they esteem venerable and sacred. Brother Loveland has been identified with the movement almost from the beginning, and is a favorable representative of the influences that have been largely dominant; and what is the result? Spiritualism as it is to-day—no organization, except against his protest; no liberality, no schools, no temples, no power to protect mediums against unjust laws, no power to suppress frauds, no hospitals, no orphans' homes, no influence in legislation, great talkers, little doers. And why? Because we are not conscious of anything in particular to do for. If my neighbor thinks I am a fool for telling him that he may, if he likes, talk with his dead grandmother, how much money ought I to give, how much sacrifice ought I to make to convert him? If I saw him "hair-hung and breeze-shaken" over "the yawning gulf of hell," and did not bestir myself to save him, I would be unworthy the name of a man; but why should I incur obloquy, give money, build temples, or support teachers to show him that he may talk with his grandmother, and this, when I know he is going to be saved, whether he talks with her or not?

And what is the remedy for these things? It lies in organization, and in nothing else. Spiritualism must organize before it can do anything or control anything. But if it have an organization, it must have a creed; for no organization ever existed without a creed, or ever will. A fire company has a creed—a creed numbering several articles—that fire will burn; that it breaks out in undesired places; that water puts out fire; that men may put on water; that they can do it better in concert than singly; that a machine is needed—and so on. But when Spiritualism organizes, its creed must consist of more articles than the return of spirits—absolutely the only common bond of Spiritualists to-day.

The creed will have to embrace the existence of a God; otherwise, Spiritualism is not a religion. A religion without a God is a misnomer. There might be a cult without a God, but never a religion. It is pitiful to hear Spiritualists talking about their religion, and then telling us in the same breath that neither Jehovah nor any other God is the object of their regard or their worship. If any don't like the God of the Jews or of the Christians, why don't they make a better one? How much better off will the mass of men be if they have none at all?

The N. S. A. is moving slowly and with difficulty in the right direction. It recognizes an Infinite Intelligence; it opens its deliberations with prayer—let us support it. What a power Spiritualism combined with the teachings of Jesus of Nazareth may yet become! Surely the combination is possible. It would exalt Spiritualism; it would restore to Christianity the day of Pentecost.

What did Atheism ever do for men? What did it organize? What nation or what community was bettered by its presence? Anyhow, men will not have it; of that we may be well assured. Spiritualism without a God is doomed.

Mrs. Eddy was a Spiritualist, but she kept her God. She builds costly, sensible, beautiful temples—several of them in Chicago—and fills them with worshipers; while Spiritualism, in half dozens, is paying twenty-five cents a head to see a seance. The one has a God, however incomprehensible; the other doesn't know what it has nor "where it is at."

Yet Spiritualism will hardly die. It cannot while honest mediumship remains. And there are honest mediums, many of them, just as in Elijah's day there were seven thousand who had not bowed the knee to Baal. It is they that have been guarding and carrying the ark of the covenant these fifty years. Sadly handicapped as they have been, they have kept the door of the Holy of Holies, with its beaming Shekinah between the cherubim. Poorly paid, too often broken in health, evil spoken of, persecuted, hailed before judges, they have given up their lives by inches, that the loving and the loved might talk with those they deemed lost because held in the hard grip of the grave. And thousands have come and seen and felt. Their eyes have not down with tears, and their bodies have been shaken with emotion; angels have been heard singing with mortals, and spirits of loved ones, like phosphoric lamps, have hovered in the air. And from these quiet gatherings, mostly in the shadows of evening, men have gone forth, marked for life. They will carry forever the evidence of their senses, that the dead are yet alive, and talk with the living, as Jesus talked to his disciples in that upper chamber a week after his resurrection. In spite of conscienceless frauds, in spite of Atheism, in spite of fools who think that vinegar catches flies, these worn and weary women push on the work. The leaven slowly leavens the lump; and the signs increase of a day when Spiritualism will organize and appropriate Christianity, or organized Christianity will appropriate Spiritualism. So mote it be. Amen. J. YOUNG McFARLAND.

Chicago, Ill.

A VISION.

And Queries Concerning the Same.

While visiting a friend, Mrs. Dr. Walz, of Joplin, Mo., I received the following remarkable vision. A music-box was playing and the sweet strains seemed to have a hypnotic effect upon me, placing me in a deep sleep or trance. During this sleep the vision came and is given here as near as I can remember it.

The music sounded different from any I ever heard before. I seemed to be borne along on the current of sound. I ascended a square tower, conical-shaped at the top. I was met by a gentleman and lady. They extended their hands and assisted me into the tower, saying: "We welcome you to annals of this new life." The gentleman gave me a book, saying, "You must register." I hesitated, I tried to think, I had forgotten my name, my mortal mind seemed to have left me. He smiled and said, "Register as Dean the Second." I did so, wondering who Dean the Second might be. He then gave me a picture of Christ and the Virgin Mary, about 3 by 5 inches. The margin of the frame was ornamented with holly leaves and berries. This picture I was told to take with me on a journey which was before me.

The man who welcomed me was tall and dark, and wore a flowing robe, a cloth turban encircled his head. The lady was light, dressed in pure white robes. The two acted as my guides on the journey I took through space. The gentleman called for ethereal floats. Two appeared, one blue, about a yard square. I was ordered to step into this one. I did so. They stepped into the other one. This one was pure white, about six feet square. The two stepped to theirs and began forming it into a skiff; when formed to their satisfaction they stepped into it and we floated out into space. We met many like ourselves, navigating space, each with a float. Sometimes there were two or three in one float. The floats were shaped to suit the taste of the individuals who were in them. Some like skiffs, sleigh beds, diamonds, leaves and baskets. Mine remained square and I did not fancy it, and so expressed myself. The guides reached out and drew a cloud to me. I shaped the cloud into a large maple leaf. The leaf was shaded from white in the center to a deep yellow at the margin. I obeyed the guide and stepped into the leaf.

I now desired to know more of the infinite, and said to my guides, "Where is God?" He answered, "You are God." I said, "O no." Then he pointed to the sun, which seemed very near to us, but was covered by a white ethereal cloud, shaded from a purple to a light blue, so that it did not distress the eyes to look at it. He said, "That light and you are all the God there is, and this is as near as we ever get to the light, or God."

We floated back to the tower from which we started. As we stepped from our floats, the guide said to me, "Now, as you are registered, you will touch the picture and leave it with us until you come again. Then I will remove the covering from my head, and then you will know who I am."

I felt myself slipping back to earth, and with a sigh I awakened. The music-box was still playing, and my friend, Mrs. Malz, was anxiously watching by my side.

Can anyone give me the interpretation of the vision, or why I should register as Dean the Second? Who was Dean the First, and what was his mission?

Joplin, Mo. MRS. M. A. HANNA.

A GOOD PROJECT.

Endowment Fund for the Veteran Spiritualists' Union.

Dear readers:—Below we reprint a proposition made in a former issue of the Banner of Light, and a statement from the hand of the president of the V. S. U., which appeared some months ago.

By carefully reading these articles you will comprehend the situation.

In a few days many of you will receive a coupon letter which is the working plan evolved to combine the offerings small and great for this crying need. If the Spiritualists of America will treat this opportunity with care and prompt responses as they are able, we believe the Union will soon be in working order. If anyone reading this feels willing to start a letter, kindly write Harrison D. Barrett, Lock Box 183, Back Bay P. O., Boston., volunteering this service instead of waiting for a letter to reach you through another. In this way you will speed the work.

The trustees of the fund are: Harrison D. Barrett, Boston; Dr. B. F. Austin, B. A., Toronto, Canada; Mrs. Minnie M. Soule, Somerville, Mass.; Geo. W. Kates, Philadelphia, Pa., and Irving F. Symonds, Boston.

THE V. S. U.

This is Number One of Vol. XC. It is fitting that the initial number of this volume should usher in a practical work.

We are impressed with the idea from the numerous letters that we are constantly receiving from all sections of the country that the immediate duty of the Spiritualists is to make possible the opening of the Home at Waverly. Elderly Spiritualists, with small means, are desirous of spending their remaining years with those of their own faith. Mediums and Spiritualists who are wholly without means, with no place that they can call home, are in need of a place of refuge. This can be found for all classes at Waverly, provided it is opened to the public. It will require but little to make this Home available, so far as each individual is concerned. It only requires a little thought put into practical application.

The Veterans' Union is an international institution and knows no state nor national lines in its treatment of the needy. The N. S. A. has a home of its own, and a small endowment fund. This is highly meritorious, and we hope that the increase will be abundant as the days pass by. The N. S. A. will look out for missionary work, the defense and protection of our cause from its enemies. But the V. S. U. is organized for the special work of caring for the sick and needy. It is occupying a field of its own, and its noble purpose should recommend itself to every charitable soul in the land. We, therefore, appeal to the Spiritualists of America to interest themselves in the unselfish efforts of the V. S. U. to care for our own people.

Letters are before us telling of poverty, sickness and suffering of our aged mediums and Spiritualists. Several of them are already in almshouses. This is a shame to Spiritualists and to Spiritualism that it is so. It behooves us to remove this disgrace from the fair escutcheon of our beloved cause. WE MUST CARE FOR OUR OWN! No longer should they be permitted to suffer privation and want for sympathy. We have people of means in our ranks who can help us. We ask them to open their hearts and purses at this critical juncture that the Home of the V. S. U. may be made available to the needy of our land at an early date. The Banner of Light henceforth will labor earnestly in behalf of this philanthropic work. We feel that personalities, jealousies and bickerings should and must be laid aside for the sake of our common humanity.

To that end we propose to establish a Banner of Light Endowment Fund for the V. S. U. and pledge ourselves to contribute thereto the sum of $500 as an index of our good faith. We say again our own people must be cared for. There is no time to lose in view of the suffering now known to us. We ask our friends throughout the world to join us in this work. Who will help us? Is not the time ripe for action? Shall the cries of the needy ones of our faith, now in the poor-houses of the land, pass unheeded by? Shall we escape condemnation if we refuse to aid our own?

We purpose making the fund named a trust fund; the income from which only shall be used and that income devoted solely to caring for the indigent worthy Spiritualists and liberalists throughout the world. By establishing this fund, the Home can be opened, the needy cared for, and the officers of the Union enabled to devote themselves exclusively to the work of raising the mortgage now on the Home. They may be able to find a location of greater value, and by so doing dispose of the Waverly Home to advantage. But that is of the future; the Home can be made immediately available if the Spiritualists will but act together. Now is the time to look out for our own! Who will join us in this work? Let us hear from our humanitarian friends in all sections of America. This fund should be raised at once. A few hundred dollars from one hundred persons will make it possible for the Union to do its work. Let us take hold of this task with a will. Let us hear from our noble-hearted philanthropists with generous pledges to our Endowment Fund. Whose name shall we place next to that of the Banner of Light as a donor to this splendid, practical charity? Speak up, ye lovers of humanity, and fill this fund at once.

TO THE SPIRITUALISTS OF THE WORLD.

Feeling it is due to the friends of the Veterm Spiritualists' Union and other loyal Spiritualists to acquaint them with the conditions of the organization existing to-day, I respectfully submit the following as an exact account, as I see it:

As is pretty generally known, the purpose of the Union is practical service on the lines of philanthropic effort in behalf of servants in the cause of Spiritualism. Excepting addresses by capable speakers and evidences through reliable mediums on anniversary occasions and special camp days; Sunday services at the Waverly Home, during the open season; distribution of carefully selected literature pertaining to vital issues in our religion, the energy of the Union is devoted to the relief of carefully investigated cases of need among our own. For some purposes of consultation the working board of directors is composed of people within reach of Boston, but the ministrations of the organization are by no means limited to New England even, as is evidenced by the assistance that has been rendered all over the United States and with our Canadian friends now joining us, the arbitrary line of state government will not be recognized in our errand of mercy.

Some years ago, the Union instructed its officers to purchase the Waverly property now owned by the Union. It consists of a house with modern equipments, as at present constituted, capable of entertaining about twenty-five persons, and upwards of two acres of land in grove and tillage, well situated for building purposes. It was hoped the Spiritualistic world, out of its gratitude for the service of Spiritualism in bringing us freedom, would so generously respond to the calls for funds that it would be possible to open here a home to care for workers disabled and needy from service in the cause, or for those temporarily in need of retirement for recuperation. There have never been sufficient funds furnished to make this possible. For the past few years the officers of the Union have devoted their energies to caring for interests vested in the property, and with no sinking fund by which the work of carrying on a home was possible, their efforts have resulted in little more than guarding the equity. There are two mortgages on the property, one to the amount of five thousand ($5,000) and another for about twenty-three hundred ($2,300) dollars, with no interest due. The property is probably worth from $15,000 to $18,000, in a bright real estate market. To-day there is no demand for it. While the expense of carrying the place is now a burden on the Union, if we had funds to use it as a home this expense would not be excessive rent for such purposes.

Whatever my successors may think about the advisability of having a place as available at a less cost elsewhere, the present conditions demand we carry the property until our equity can be released through sale at a proper price. As the property is available for uses of a home, the only practical solution of the problem that appears is to raise funds of sufficient strength to enable us to utilize the property for this purpose—transferring from this to a less expensive property as we are able, if this seems best. There has been pledged by a friend of th Union $2,500 for the cancellation of the $2,300 mortgage, when the home is in practical operation. It is for us, dear readers, to determine when I shall call on the gentleman for the money with which to cancel the mortgage.

Let it be clearly understood there is no salaried office in connection with the Union, and all handling the funds of the organization (in excess of one hundred dollars) provide suitable bonds. There are no debts against the Union other than the mortgages against the real estate as referred to above. I make this frank statement of the situation, dear friends, as I see it, feeling it is your due. Now go apart and sit face to face with your blessings under the ministration of Spiritualism and ask what you can give to the servants of this truth.

Since preparing this paper for the press, the Banner of Light Publishing Company has made what seems to me a most practical proposition, which I heartily endorse as president of the Union. There must be a sinking fund before any board of Directors can undertake the responsibility of permanent obligations. This fund must be kept intact, so its income can be depended upon by the trustees in making their estimates for the year. This, as I understand by the editorial proposition of the Banner (August 31, 1901), is what "The Banner of Light Fund" is. With this working fund before you, there would seem to be no excuse behind which you can hide your contributions—as only the income is to be used, and that for actual care of the needy. As an officer of the Union, I should not expect, under the terms of the trust, to use the income to defray the expenses of the Waverly property. Your contributions then to this fund will be devoted to the immediate purpose for which the Union was established—caring for the needy workers of worth, in the cause of Spiritualism, our indebtedness to whom no man can estimate.

IRVING F. SYMONDS,
President of the Veteran Spiritualists' Union, 204 Dartmouth St., Boston.

Considering how fiercely I have been attacked by the orthodox, it seems ludicrous that I once intended to be a clergyman. Nor was this intention and my father's wish ever formally given up, but died a natural death when, on leaving Cambridge, I joined the Beagle as naturalist. If the phrenologists are to be trusted, I was well fitted in one respect to be a clergyman. A few years ago the secretary of a German psychological society asked me earnestly by letter for a photograph of myself, and some time afterward I received the proceedings of one of the meetings, in which it seemed that the shape of my head had been the subject of a public discussion, and one of the speakers declared that I had the bump of reverence developed enough for ten priests.—Charles Darwin.

The best lightning rod for your protection is your spine.—Emerson.

Resolve to edge in a little reading every day, if it is but a single sentence.—H. Mann.

A PERTINENT INQUIRY.

A Letter Addressed to the University of Pennsylvania.

Fort Wayne, Ind., Sept. 20, 1901.

To the President and Officers of the University of Pennsylvania:

Gentlemen:—To the University of Pennsylvania was bequeathed by the late Henry Seybert, the sum of sixty thousand dollars for the purpose of investigating:

"All systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism."

You accordingly appointed a commission composed of the following gentlemen, well known to the medical profession: Dr. Wm. Pepper, Dr. Joseph Leidy, Dr. Geo. A. Koenig, Prof. R. E. Thompson, Prof. Geo. S. Fullerton and Dr. Howard Furness; later there were added to it the names of Mr. Coleman Sellers, Dr. J. W. White, Dr. Calvin B. Kerr and Dr. S. Weir Mitchell.

Your commission made a report, now about fourteen years ago, a copy of which I have before me. In it is written:

"The commission is composed of men whose days are already filled with duties which cannot be laid aside, and who are able, therefore, to devote but a small portion of their time to these investigations."

The general tenor of this report is emphatically in accord with this acknowledgement of insufficient time to make a proper investigation of Modern Spiritualism, being for the most part devoted to the ridicule thereof and to the positive or implied denial of the truth of its phenomena.

Since this report was given to the public the scientific investigation of Modern Spiritualism has been going on with results directly opposed to it. Professors Hodgson, Hyslop, James, Coues, Gibier, Flammarion, Crookes, Wallace and others have satisfied themselves of the truth of Modern Spiritualism. Even scientists opposed to Modern Spiritualism acknowledge the truth of its phenomena, as may be seen on page 206 of Prof. T. Jay Hudson's book on "The Law of Psychic Phenomena," recently published. Mr. Hudson writes as follows:

"But I do undertake to say, and will attempt to prove, that the phenomena of Spiritualism, so-called, do not constitute valid evidence of the ability of spirits of the dead to hold intercourse with the living. In doing so no attempt will be made to deny the phenomena of Spiritualism. On the contrary, I shall not only admit the possibility of every phenomenon alleged by any respectable number of reputable witnesses to have occurred, but I shall also assume the substantial accuracy of the general statements made by Spiritualists regarding the leading phenomena of Spiritualism. But I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead. In other words, I admit the alleged phenomena, but deny the alleged cause.

"I will not waste time, however, by attempting to prove by experiments of my own, or of others, that such phenomena do occur. It is too late for that. The facts are too well known to the civilized world to require proofs at this time. The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant; and it would be a hopeless task to enlighten him."

In view of the foregoing, then, and much similar matter which might be added, would it be asking too much of the University of Pennsylvania to appoint another commission for another and more careful investigation of the claims of Modern Spiritualism, or has the appropriation by Mr. Seybert of sixty thousand dollars been exhausted in the only investigation you have made, fourteen years ago, and which you tacitly admit, as already quoted, was not sufficiently thorough?

Hoping that you will be sufficiently interested in the scientific aspect of this question to give it your further attention, I remain

Yours for the truth of the subject,
H. V. SWERINGEN.

AN INVOCATION.

Fount of all life and being,
Light of revolving orbs,
Whose breath through space proceeding,
Each human soul absorbs—

God of the brook and ocean,
Lord of the star and lea,
In humble, meek devotion
This boon we ask of Thee:

Oh! let new light and wisdom
Fill all our hearts to-day,
That, seeking for Thy Kingdom,
We may work, as well as pray.

Let that divine compassion
Which deeds alone express,
Give to each thought and passion
A loving tenderness.

Help us to rise in feeling
Above earth's cumbrous clod,
Through faith in Thy revealings,
Oh, God! our father's God.

Help us to feel our weakness,
And Thy sustaining power,
That we, in loving service,
May praise Thee every hour.

We ask Thee not to alter
One fraction of Thy will,
But when our footsteps falter,
We crave Thy guidance still.

(Bereft of all earth's treasure,)
We kiss the crown or rod;
Work with us, Thy loving pleasure,
Oh, God! our father's God.

And oh! if there be any
Who with hate our steps pursue,
Father divine, forgive them,
"They know not what they do."

BELLE BUSH.

In that sweet mood when pleasant thoughts bring sad thoughts to the mind.—Wordsworth.

THE GREATEST DEBATE WITHIN A HALF CENTURY UPON MODERN SPIRITUALISM

DISPUTANTS:

REV. MOSES HULL,

President New York State Spiritualists' Association, Headquarters, Buffalo, N. Y.

—AND—

W. F. JAMIESON,

Secretary National Liberal League, Headquarters, Cincinnati, Ohio.

PROPOSITION:

Resolved, That the phenomena and philosophy of Modern Spiritualism prove that departed spirits can communicate with mankind.

MR. JAMIESON'S FOURTH SPEECH.

(Eighth Address of the Debate.)

This closes the first proposition for the present. To-morrow night I am to take the laboring oar, and my friend Hull will "sauce back." He is better at that than making "arguments."

I will leave my analysis of his speech until after I present some considerations on mediumship.

I take great pleasure in announcing to this audience that one of the most distinguished Spiritualists in the United States, indeed I may say the most famous in the world, a gentleman who has thrice circumnavigated the globe, honors us by his presence in this debate. He is over eighty years of age, looking as young as most men at sixty, as straight as an arrow, still vigorous, mind as clear as crystal, Dr. J. M. Peebles, of Battle Creek, Michigan, whom I thought, forty-five years ago, when I first knew him, was the handsomest man I ever saw—

Mr. Hull.—That was before you saw me! [Laughter.]

Mr. Jamieson.—Yes, sure enough, but the Doctor knows more. Doctor, please arise and let the people see you. [The Doctor arose and gracefully bowed his acknowledgments amid applause.]

Do the phenomena and philosophy of Spiritualism prove that man exists and communicates with mankind after death? Spiritualists do not hesitate to declare that the church failed to prove the existence of mankind beyond the grave. The Progressive Thinker, Chicago Ill., an able Spiritualist journal, says, "The church will secretly retire to the dark caverns in which they and its reputed founder had birth. A long good-bye to their rattling, flapping, worthless wings."—Feb. 16, 1901.

I retort, It is modern Spiritualism which "secretly retires to dark caverns" where it has not even rattling, worthless wings to flap! Take Spiritualism out of its dark circles and dark cabinets; expose it to the searching light of day, and you kill it.

Says E. J. Schellhous, Spring Hill, Kansas: "The fact of spirit phenomena is established beyond all doubt. Then why speculate and theorize, hold conventions and discuss these phenomena and arrive at different conclusions?" "We want no 'faith,' no 'cults,' no 'believes' in Spiritualism. If it is true, let us have the truth and abide by it. Belief, opinion, dogma will not do."

He wants a spiritual despotism.

Mrs. Cora L. V. Richmond says, "there was no open communion considered possible" until the advent of Spiritualism fifty years ago, only a "general hope," she says, existed. But she admits that "great doubt" still exists "concerning that existence," the spiritual, not only among "partially agnostic and materialistic," but "even among church members."

This is the condition of the world after more than half a century of Spiritualism, which gives us no more light upon the existence of a spirit world, and its inhabitants, than the race has obtained in a thousand years.

Says Moses Hull: "Science is exact knowledge It professes to have no knowledge on the question on which we are seeking light. [Immortality.] Science takes hold of physical things—nothing else." "The result is that scientific men are either materialistic or agnostic."

That is a confession that Spiritualism is only a "faith," after all. Science, in its sweep of the heavens, he confesses, has made no discovery of a spirit, or of a spirit world.

I have no prejudice against Spiritualism. If it were a truth I would be glad to accept it—to accept any truth. Spiritualists have ransacked history to show that the early Christians maintained that "pious frauds" were proof of genuine Christianity. The Spiritualist of to-day, equally sophistical, asserts that lies prove the truth. I gave up mediumship because I found that what I supposed to be my "spirit controls" endorsed mediums for physical manifestations who were demonstrated to be frauds. There was no denying it. I was compelled to admit that they were frauds. They not only confessed it, but proved it. You say they were counterfeits, and do not prove that there are no genuine. I have hunted for thirty years to find one genuine spirit, and failed to get one. Mediumship, as a foundation for any movement, is a sandy foundation. Even my friend Hull has said that he would not give up Spiritualism if every medium were proved to be a rogue. This shows that Moses Hull himself feels that mediumship is a broken reed.

He builds his Spiritualism on higher, more solid ground than mediumship, as he admitted in our Clinton debate. Then why should he not abandon the defense of mediumship? In that debate he said: "If Spiritualism is a delusion, it is a charming delusion," and he hoped he never would "live long enough to find it out."

When spirits can come back and talk to us like intellectual beings, face to face, then it will become a world-wide philosophy worthy of the confidence of mankind. But at present it is associated in the public mind, as well as among scientists, as Mr. Hull said, with jugglery. I would like to have time to treat upon spiritual jugglers and unspiritual jugglers; Spiritualism and Mesmerism, and the explanation which Christian Science gives of Spiritualism; also the bubbles, delusions, mania which have swept millions of the race into a maelstrom of misery.

My opponent asks how I account for this and that phenomenon—and asks why I do not notice them. Some of them are said to have occurred far back in the past—said to have occurred; but who witnessed them? Were they critically tested by scientific men? Nothing of the kind. Such alleged phenomena were hardly worth a notice. And, then, I do not pretend to account for every phenomenon occurring in daily life. I cannot account for my heart's beating when I am sound asleep, but because I cannot account for it is no proof that spirits, or even my own spirit, causes the beating. Superstitious people get the habit of laying everything to spirits. Barbarians believe that their shadows are spirits, and Spiritualists can see ghosts when the clear-headed investigator sees nothing.

Though my opponent has talked about the return of departed spirits he has utterly failed to prove that they are spirits. Many of them when controlling act more like devils. Others act like Madame Blavatsky's elementaries; others still conduct themselves like fabled gnomes, sylphs, and satyrs sucking the vital forces of mediums—vampires.

Brother Hull has miserably failed to tell us what spirits are, what they are composed of, how they live, how they move, whether they progress or retrograde; and how could he, for they "exist and nothing more"—what a pitiable plight he has put himself in! I extend to him a brother's pity and sympathy and exhort him to leave these superstitions, old wives' fables and devote his life to some reformatory work making a heaven for people here and now with no reference to a dreamy futurity.

John McQueen, the famous Michigan medium, whose dark circle musical manifestations converted or confirmed, thousands in the belief that spirits rang sixteen bells simultaneously, keeping perfect time with a violin played by earthly musician outside of a large circle of men and women. We never paused to ask why the spirits did not themselves play the violin!

For five years Mr. McQueen successfully played the role of medium; sometimes suspected, and occasionally caught in trickery; fairly discovered at Kalamazoo, Michigan, in the very act of standing on a table holding a chair in his hands scraping it against a high ceiling, when it was assumed the medium was carried up bodily by powerful Indian spirits. Tin milk pans were often carried around the room, grotesquely inverted on the heads of sitters, to the great amusement of the entire company, when the light was called for. The dwellers of the spirit land were supposed to be the manipulators of the pans. It was not dignified employment, but strikingly convincing! The denizens of the higher life thus indicated their condescension in leaving their bright homes to visit a world such as this, and prove their presence in thick darkness.

I look back upon those times and am amazed that I ever accepted such demonstrations as proof that when a man dies he lives!

I was then as my friend Hull is now. When McQueen revealed his imposition Spiritualists refused to accept his confession, averring that if he lied in one instance he was not to be believed in another. True enough, but it misses the point. McQueen acknowledged that his word was worthless. He showed, item by item, how he had deceived the Spiritualists for years. When he rang two bells I bluntly told him it was a poor imitation. He then rang four bells. Of course, the imitation was rather better. When he placed the handles of three bells between his fingers, thus [illustrating], three bells in each hand and a large dinner bell between his teeth, the imitation was perfect. Those chiming, silvery bells, as he rolled his hands with the bells outward, and as he sprang from side to side, illustrating how he rang them over the heads of the circle sitters, could be easily imagined as "music from the spheres," despite dense darkness demanded by spiritual "conditions." Indeed, without the darkness such spirit manifestations would be impossible.

But I remarked, "Still your explanations are not satisfactory, for I have heard sixteen bells ring at one and the same time in your seance."

"You thought you did," he responded.

"Ah, but I have counted them, as they fell onto the table, after the spirits had been ringing them, counted sixteen bells and you are able to ring but seven. Who rang the other nine?"

That notorious deceiver sat down at the table thus: [Jamieson here placed himself at the table.]

"Now," said McQueen, "imagine that it is dark. The bells have been ringing all around the room over our heads. They are now coming in, count. The company count, one, two, three, up to sixteen. Could just as well count up to sixty. How is it done? This way: I take these two bells, which do duty for sixteen. As it is dark, I lift one up, jam it down; lift the other and throw it down; up and down sixteen times." [Applause.]

"For ways that are dark, and tricks that are vain," he was equal to any dark circle medium I ever saw.

Nevertheless, there are many Spiritualists who still argue for dark circles, and maintain that McQueen, in spite of his confession of fraud, was a genuine medium. I had unbounded confidence in him; was his business manager for six or seven months, and so sure that he was a true medium that I invited our patrons to place me where they chose in the seance, and have changed my location five or six times in a single evening to satisfy skeptics that Mr. McQueen was a genuine medium, and that I could not render him any assistance had I been so disposed. As I then believed, he needed none. The spirits were his helpers—so we all thought; few exceptions among Spiritualists, at least.

But I was cured of all belief that spirits required darkness as a condition necessary to prove that they exist and communicate. Since I gave up Spiritualism entirely thousands of Spiritualists have abandoned the dark seance.

Dr. Peebles is sensible enough to say "pitch-dark commercial spiritism" is not "real Spiritualism." The Doctor adds: "It is only the most valuable things that are counterfeited." That is what the churches say, my brother, that spiritism, or Spiritualism, is a counterfeit of the manifestations in the lives of Jesus Christ, Peter and Paul, and a very poor counterfeit at that. But Doctor Peebles, like many other Spiritualists, is disgusted with pitch-darkism, and he says he would rather be "an upright, conscientious, intelligent man" than a church bigot; rather than be a "pious semi-idiot—saint, saved," he says, he "would prefer to be damned." They will give you hell for that, Doctor. However much the church may have opposed the doctor, I believe it will now cease its opposition and let him burn! Doctor, come and go with us. Col. Ingersoll said the next best thing to eternal bliss is eternal sleep.

My good Brother Peebles says that Henry Ward Beecher admitted that "Spiritualism strengthens faith in future life;" but Beecher also said that, judging Spiritualism by its communications, it gives one "an awful setback to go to the spirit world."

I will now review my friend Hull's speech; and bear this in mind, that although we say many plain things, spare no error in each other's statements, we are friends, nevertheless. I will do for him what he says the spirits will not do for me: save him from delusions—if I can. I sometimes fear, however, that he is like the little girl with her catechism lesson—"beyond redemption!"

My friend says he is "truly thankful that means have been provided by which even the most faint gleams can be obtained" of future life.

Indeed! "Small favors thankfully received."

What a fall! My brother started out to "prove" that spirits exist and communicate. In his fourth speech he is "truly thankful" for "even the most faint gleams." Is this a specimen of the "driving" and "mauling" he is giving me! You Spiritualists have found fault with the Christian church for its failure to "prove;" for its "mere faith;" for its "faint gleams," which you were not "truly thankful for."

My brother says: "When Mr. Jamieson says Spiritualists encourage mediums to never confess he tells what he ought to know is not true."

I tell exactly what I know to be true. I know Spiritualists who did all they could to prevent the exposure of mediums, and advised against confession of fraud, "because it would hurt the cause."

I never said that all Spiritualists are guilty of this black deed. Again and again I except a large number who love the truth for its own sake, and are doing all they can to clean the augean stables of Spiritualism from their filthy frauds. Does my friend Hull take an active part in exposing these frauds? Is it not yet unpopular among Spiritualists to "expose?" Does he not say that "if Spiritualism is a delusion, it is a charming delusion?" and that he hopes he "will never live long enough to find it out?" Will any one in that frame of mind be diligent in seeking out impositions? He is after something "charming."

Many years ago, when I wanted to publish G. W. Cusser as an imposter, not one of the members of that Grand Rapids, Michigan, Spiritual Society (for which I was at the time the lecturer) would join me.

In Chicago when, a few years later, I detected a "medium" in the very act of playing spirit, a howl of indignation went up from "representative" Spiritualists, not against the medium for practicing fraud, but against me for exposing it. It was openly charged by Spiritualists that I "injured the cause" by my exposures of cheats. For fifteen years I did all I could to induce Spiritualists to weed out these abuses; but on every side of me the cry raised by Spiritualists was that I was a "persecutor of the poor mediums," and was advised to throw the mantle of "charity" over them.

Not long since, Mrs. Dr. Edwards, 768 West Madison street, Chicago, declared that she would no longer assist in the programmes of the Steinway Hall Spiritual Association, owing to the fact that she exposed the "tricky methods by which Mabel Aber Jackman's slate-writing is done, against the wishes of the president and others connected with the society."

There are your "representative Spiritualists."

Much of the literature of Spiritualism is saturated with apologies for trickery, and that even some of the best mediums resort to trickery sometimes, is fully admitted by Spiritualists. Said The Watchman, a spiritual paper published in Chicago, November, 1882, page 2:

"Our late exposures of materializations where it has been proven that the media had concealed paraphernalia on their persons;" "It is a proven fact (to us by long research and study) that in a greater part of the materializations given on exhibition before large and promiscuous audiences the form of the medium is used to represent the spirit."

There is a case of real "dodging." When the medium is caught with the toggery on him, this spiritual paper "explains" that "the spirits do this to assist in the financial interest of their mediums—inducing the mediums to take these things [false faces, flowing garments to represent celestial visitants, etc.] assuring them that it is necessary for the work."

These words are not from an enemy of Spiritualism, but its devoted friend and advocate.

That journal chides Spiritualists who "pound at media because the form of the medium was seized while the spirit was demonstrating."

Such is the Spiritualists' "explanation." They are bound to have it that if the medium is caught in the very act of making his manifestations the spirits made him cheat, inspired him to take the toggery with him to fool people for the sake of putting money in his purse. Considerate spirits! But, worse than all, there are Spiritualists, like F. F. Cook, who have come out openly and justify fraud. In an article of three columns he defends fraud. Here is a delectable paragraph:

"So long as the upper world deals with imperfect human nature, real or seeming 'fraud' will ever be a concomitant of spiritual phenomena. To my mind fraud has the deepest significance. In connection with Spiritualism—its present status—I regard it as essential." "Take fraud out of Spiritualism, and it would dash to pieces in a twelve-month."

There are Spiritualists, like my friend Hull, who deplore the fact that Spiritualism abounds in fraud, all intermixed with what they think is genuine; but when any man in his sober senses comes across ninety-nine counterfeit bills to one genuine he naturally doubts that the so-called genuine is what its friends claim. Because there are thousands of false miracles in the Romish church, must we conclude that they are counterfeits of a genuine miracle? This is begging the question. First prove that there is a genuine. The same vicious reasoning is indulged in behalf of religion: a thousand counterfeits, one genuine. Which is the genuine? Who can tell?

But I must reserve further discussion of mediumship for the next question, and we all should endeavor to discover just what is fraud and what is fact in both the philosophy and phenomena of Spiritualism. I will bring forward the explanations of the best writers on Spiritualism, such as Epes Sargent, A. E. Newton, A. J. Davis, Judge Edmonds, Dr. Peebles, Massey, Zollner, Loveland, Tuttle, and many others. If my friend's explanations are truer than those of other Spiritualists, or better than any I shall offer, take them. As a result of these debates those who want the plain truth and a clear explanation of Spiritualism will obtain them.

Brother Hull says if I have "real arguments against Spiritualism." I never use any other kind. Several times he has accused me of ad captandum; and, to apply his own style of logic, if I am thus afflicted, therefore, Spiritualism is true! I observe that he has a leaning toward the Baptists, who teach, "Once in grace, always in grace;" hence, one who leaves Spiritualism "never was a Spiritualist." I was acquainted with W. F. Von Vleck when he and I were boys. If he was not a Spiritualist, and Hagaman was not, where shall I look for real Spiritualists? But here is the point, which should not be overlooked: while they were "mediums" Spiritualists and mediums endorsed them as genuine.

When I said that Hull, too, associated with tricksters, like Hagaman and Von Vleck, it was in the sense in which he charged that they are my associates, because they are now on my side of the question. I never intimated that he slept with them!

I will have use for both of these shrewd gentlemen before we finish.

Strange logic. When they were practicing "mediumship" and posed as Spiritualists, no one was able to tell them from the genuine article! No "spirit," no medium, no Spiritualist made the discovery. On the contrary, they were highly praised for the "proofs" they furnished that the dead return!

Brother Hull says my "arguments against Spiritualism" "are already stale"—that is the reason spiritual societies do not employ me to go before them to debate! Are they more stale than his arguments in favor of Spiritualism? He goes back to Moses, the prophets, the early Christians, all through the dark ages, to bring forward moss-grown and moth-eaten arguments, hoary with age and trembling with palsy. Compared with his old arguments mine are fresh as the dews of heaven, or full-blown roses from the gardens of "Araby the Blest." Now, what will you think when I tell you that, with a few exceptions, Spiritualist societies have never heard my arguments? Clinton camp is one of these exceptions. Yes, I was paid, and on Sunday, when I lectured alone, I was told I had over one thousand listeners—that one lecture more than paid for my entire debate with Hull. And Clinton camp heard but four sessions.

But "when did a so-called Liberal Society," he asks, ever employ him to "debate against their convictions?" I am acquainted with Liberal Societies which would hail the opposition. The Ohio Liberal Society, of Cincinnati, is one. It has paid Spiritualist speakers, rabbis, orthodox Christians to say what they pleased. Boston has just such a broad platform. I believe in it; have no respect for a church pulpit, a Spiritualist platform, a synagogue, or a Liberal Society which does not steadily, continuously welcome, and even urge "debate against their convictions;" but you must not expect they will not exercise the right of reply, as was the case with one Jewish rabbi, in Cincinnati, who was very much offended because the Liberals tore his address to tatters!

But Mr. Hull argues that it is unreasonable to "pay Catholics and Presbyterians to come before them with their stale theologies."

Why not? If you Spiritualists have the eternal truth, or believe you have, this is exactly what you would do, instead of sustaining the sectarian system of supporting "their own preachers" to repeat the same "stale" sentiments from Sunday to Sunday; or, as Mr. Hull puts it, "employ those who can enlighten them." I have often heard mediums "enlighten." A noted one in Michigan, in her lecture under inspiration, said: "We can come to you, but you cannot come to we." The whole discourse was equally enlightening. I am a patient man; listened to five consecutive lectures "through" her organism, and I heard many of her enraptured hearers exclaim: "Isn't it beautiful?" It was one lecture delivered five times forward and backward, and twice down the middle.

I wish Spiritualists would more generally, nay, universally, invite opponents to their platforms for the purpose of speaking the truth as they see the truth, rather than waste their energies building another sect. I am helping you to find the truth in Spiritualism. Do you really appreciate it?

Brother Hull does not think a society should employ anyone to advocate what they do not believe. If all societies, which profess to be searching for truth, would do this, more truth would be told, more error destroyed. For thirty years I have advocated this plan in opposition to the present system of hiring men to echo the convictions of hearers; to preach what congregations already believe. This old plan, which Hull pleads for, does not encourage men to speak the honest truth; does not truly "enlighten."

My brother charges me with "denying and ridiculing certain phenomena." Mistaken once more. I deny your explanations and ridicule what I think are your absurdities. Ridicule is one of the handmaidens of Truth, and is death to errors.

I showed that Dowie, Wesley, Mrs. Eddy have a "following." Hull has no more following than I have. I have had thousands of hearers at a single meeting and taught them to be the followers of no man.

My friend then switches off to a "permanent audience." I want none. Such an audience tends to fetter thought and stereotype expression. Thinking men are absenting themselves from "permanent audiences;" independent thinkers prefer to commune with nature. They devote their lives to studying, questioning, thinking.

Brother Hull says the spirits are not here for "business." I thought so. He says "we are placed here for development." How does he know? It would be as true to say hundreds of millions have been placed here for starvation, and a very few to roll in luxury. If to help the starving, the sick and imprisoned would take from us "our best opportunities," and would unfit us to "live in this world" as he says, what are the spirits here for? To give "a test," says Mr. Hull. What a glorious object? And he admits that but a handful out of the millions get the "test." The spirits could help humanity, but will not because it would "take business out of our hands" and wreck "our best opportunities." What a calamity! When S. B. Brittan, partner of Mr. Partridge, told, through his gift of clairvoyance, what the price of flour would be on a certain day, the dealer made a profit of several thousand dollars. He gave Brittan $500. This is what the spirits did for those two gentlemen! What a test? How easy it would be to convert the whole world to Spiritualism! Who would not be glad to have the spirits "take business out of our hands" on the same terms? It might hinder our "development," but we would cheerfully submit!

We can get voluble communications from taciturn Indians. They can talk by the hour, according to the philosophy of Spiritualism (I will give you a couple of samples in next question), and Brother Hull thinks I ought to be satisfied with a telegram through the mediumship of the operator, such as he sent me before this debate. Let me get as good a "test" from the spirit world as Hull gave me by telegraph and I will surrender. Let me have ten unmistakable words—a spiritual telegram—from some one who has passed the portals of death, and I am yours. Not for love nor money can it be obtained.

We have heard from Charley Ross at last! The mediums say he is at the bottom of the sea! Well, well, what a find that was!

Hull himself has found a lost boy. "No definite" knowledge was given, but he was "led" to him.

I notice that I have over-run my time five or six minutes through my friend's courtesy. He will be accorded the same indulgence at any time.

To be continued.

SACKCLOTH AND JESTS.

The jester who grinned at the scanty fare they spread at the royal board,
And tittered a grace, more jest than prayer, and more to the guests than the Lord;
And wrinkled his face with a wry grimace, while the people looked aghast
At the sackcloth under the purple robes of their king as he went past—

The jester, whose merry gibes were heard in all that doleful while,
Should he wear sackcloth like the king, why Famine's self would smile;
He, light and empty of heart and thought as the jingling bells he wore,
He would laugh at the sackcloth and jest at the ache of the heart it covered o'er.

Well might the king wear sackcloth; his were a nation's woes,
And every sob from a million lips was one of his own heart's throes;
The tears of his people burned his cheeks; their hunger gnawed his breast;
The pain that ached in their hollow eyes drove peace from his sleepless rest.

But the jester, who laughed in the palace, who mocked at the shriveled lips
Of gaunt-eyed Famine and turned aside her moan with his nimble quips,
Who rippled a stave of reveler's song when the woman, with bitter cry,
Shrieked, "Help, O King, for God will not!" as the helpless king passed by.

The jester—Death laughed in his face one day and the smile on his lips was chilled;
So strange it seemed for him to die that all the court was filled
With ripples of laughter, hushed and low, just tinged with pity and shame;
But the smiles would come when they coupled Death with the frolicsome jester's name.

So with pitying smiles and hands they dressed the dead for the court of Death;
They stripped off his motley—the grotesque rags—and then, with startled breath,
They looked in amaze, for, chafing his breast with its irritant rankle and sting,
Under his motley the jester wore sackcloth—like the king.

Robert J. Burdette.

Correction does much, but encouragement does more.—Goethe.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole nation.—Isaac Iselin.

Religion must always be something emotional, and the culture of emotion is not carried on advantageously in ordinary school-teaching. The system that is best for securing the intellectual element is not best for securing the emotional element.—Bain.

We are so vain as to set the highest value upon those things to which nature has assigned the lowest place.—Seneca.

I have lived to know that the great secret of human happiness is this: Never suffer your energies to stagnate.—Adam Clarke.

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OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

BOSTON WOMAN'S TRIPLE PERSONALITY

A HARD PUZZLE FOR THE PSYCHOLOGISTS

CASE OF "MISS BEAUCHAMP" IS MORE REMARKABLE THAN JEKYLL AND HYDE.

There is a woman in Boston who has gone Robert Louis Stevenson one better.

Were that old truism about fact being stranger than fiction not so sadly overworked, one would be tempted to repeat it in her case. For, whereas, Stevenson merely exaggerated a well known psychological fact and made his Dr. Jekyl turn at times into a Mr. Hyde, "Miss Beauchamp," as she is called in the medical reports, has, quite unconsciously, and very much to her own disquiet, developed not only two but three separate and distinct selves, only one of which—and that one of the couple that might be called artificial—has a knowledge of either of the others.

That, in brief, is the tangle, and you must agree that it is a rather thorough one. To put it more scientifically. "The patient," in the words of one who has studied the case, is undoubtedly that psychological anomaly, a triple personality. When not under hypnotic influence of some sort or other she is a quiet person, clearly manifesting at times symptoms of hysteria, it is true, and showing the effects of some deep-rooted nervous trouble, but pre-eminently a lady, gentle and, though of a neurotic temperament, decidedly religiously inclined—sincerely so, in fact. Hypnotized, however, she will, under conditions, which it has not yet been possible to distinguish and so create as may be wished, become one of two other distinct persons."

One of these—the first observed—is in no wise remarkable.

The other, however, is the exact antithesis of the original, and delights in annoying that self. Its ingenuity is almost uncanny.

The other two selves have no knowledge of each other or of the third, but the last has a far more perfect, though perverted, knowledge of the original than the original has of itself.

THE CASE INCLUDES A ROMANCE

"The case," continues the student, "is in many respects more surprising than any noted by Jaffe in the 'Archiv fur Psychiatrie' or Azam in his 'Hypnotisme, Double Conscience et Alternations de la Personalitie.' There is no doubt but that it is perfectly bona fide."

Nor does the mystery end there.

A great deal of romance, not altogether explained, is woven into the story.

"Miss Beauchamp" is said to have been a very pretty woman before her troubles left their mark upon her. She followed the profession which, above all others logically open to women, calls for steadiness of hand and coolness of brain.

She was a trained nurse, sufficiently successful in that work to be considered a person the very farthest removed from the type of disorder to which she has now fallen a victim. And that disorder came about in the manner of the accepted melodrama.

In this incident lies, her doctor thinks, the key to the enigma of "Miss Beauchamp's" present condition.

It appears, from this story, that in 1893 she, as originally constituted, was nursing in a hospital.

During her turn at night duty she was late one evening sitting beside a patient. The patient was sleeping; the whole building was quiet.

By the drug-laden table "Miss Beauchamp" was sitting, trying to read. The dim rays of the night lamp left most of the room in deep shadow, but clearly illuminated the window.

Suddenly she heard a slight noise. Her professional instinct at first directed her attention to her patient, but the patient was quiet, and "Miss Beauchamp's" attention again wandered.

Then once more, the noise. Slight it was, but unmistakable. Some one or something had struck the window pane.

The girl looked up, and found herself gazing there into the face of a man she had not seen for a long time, a man who she had every reason to believe was in a far distant portion of the country.

This was the incident which, at first upset her fine nervous organization.

It was easily explained; the man was a friend who had known her since childhood and had for years been her counsellor and adviser. He had come into that place unexpectedly on his way to New York, had discovered her exact whereabouts, had determined on a joke and had climbed the fire escape.

At the time "Miss Beauchamp" calmly beckoned the man to go downstairs, and there she finally met him. But in the end the "joke" turned out as so many of its foolish sort have done before and after.

"The shock," says her physician, "caused the disintegration from the rest of certain components of her personality. Certain local areas of her brain simply went to sleep and the original self became modified."

Time went on and "Miss Beauchamp" eventually became a neurasthenic of a very severe type.

She had once been a student at a well-known New England college, quick-witted, but overdiligent, and thus compelled to give up her studies.

As a nurse she had overcome the effects of that, but the occurrence above narrated had brought back all the old symptoms, until, when she finally arrived in Boston for treatment, she was a physical wreck.

Her innate temperament has always been one of extreme idealism, but at first the case seemed in nowise remarkable, and she was subjected only to the commonplace treatment.

But no satisfactory results were obtained, and at last it was determined to try hypnotism.

While hypnotized she developed the usual sub-conscious self.

Then one day the physician found that she remembered nothing of what she had said and done while previously under hypnotic influence. It was at deception on the part of the hypnotized mind, but repeated tests failed to satisfy the requirements of the theory.

It became clear that sometimes when hypnotized "Miss Beauchamp" was one person and at other times another. In each of these she was a distinct person.

Here, then, are the three personalities contained in this troubled brain:

(1) "Miss Beauchamp," quiet, reserved, studious, very religious, a French scholar, a musician, an idealist.

(2) Another person altogether, a rather colorless person, without any taste at all for literature, music and kindred subjects, one who "has no emotional ability excepting bad temper," and who does not recognize her own doctor.

(3) "Sally," as she has been dubbed, who is the exact antithesis of the original "Miss Beauchamp" in every particular of temperament and ethics.

Her physician has written a report of the case for the Society for Psychological Research, to which organization the case is already more or less known.

The peculiar point to be insisted upon, however, is that the original self can recall none of the other personalities, both of which claim to possess alone the clear title to the mind and ego of the real "Miss Beauchamp."

"Sally," on the other hand, knows the original self only too well for that self's comfort.

She hates its propriety and its circumspection and she torments it to a degree "well-nigh incredible."

She knows its most secret thoughts, detests books, study and church, and delights in that poor style of wit to which, no doubt, she owes her existence—the practical joke.

She is most vindictive and pours the major portion of her spite upon that first self, often with fiendish ingenuity. She is cruel, too, whereas the first self is kind and gentle to a degree.

Again, she will write letters to the first ego, pointing out all its weak points, tearing its character to shreds, discovering her most private thoughts and narrating with glee acts performed by the writer which are calculated to shock the reader.

Waking in the morning as her proper self, "Miss Beauchamp" will find opprobrious letters pinned to her counterpane, verses narrating her shortcomings fastened to the wall—everything, in short, that may be done with a pen to make her life miserable.

"Miss Beauchamp" has now been under the care and observation of a noted specialist in nervous diseases for three years, yet the solution of the problem seems still, to the lay mind, as distant as ever.

All that can be added to the facts given above is that at this constant analysis she occasionally continued for a hundred hours or so at a time, and the last two selves appeared in a measure with less hypnotic states and that during these hours of the investigations the two have been coming and going apparently without the least consistency.

WHAT AUTHORITIES SAY ABOUT DUAL PERSONALITIES.

The ego is not a simple, single thing; "in descending the animal scale we always see the psychic individual formed of a more or less complete fusion of simpler individuals, as also 'a colonial consciousness' created by the co-operation of local consciousness."—Th. Ribot, "The Diseases of the Personality."

A patient "in the fullness of health and while possessed of exuberant vitality and strength experiences an ever-increasing sensation of weakness, such that he is in momentary fear of fainting and of death," the expressions, apparently, of a morbid secondary personality. — "Annales medico-psychologiques," Sept., 1878, 5e serie, Vol. xx., pp 191-193.

"A soldier believed himself dead since the battle of Austerlitz, at which he had been seriously wounded. When asked, he would reply: 'He is dead. What you see is but a poor machine they have made, an imitation of him; you ought to ask them to make another.'"—Michea, "Annales medico-psychologiques," 1846, p. 249.

Leuret, in his "Fragments psychologiques sur la folie," notes the case of a man convalescing from a fever who "believed he consisted of two individuals, of which one was in bed, while the other walked about. Although without appetite, he ate a great deal, having, as he said, two bodies to feed."

Gratiolet ("Anatomie comparee du systeme nervoux") tells how a man recovering from typhus developed two personalities. While the second of them was in control he did not suffer from any ill or weakness.

In twins the subliminal consciousness is especially keen as to the suffering of the other of the pair. In one case one wrote the other: "I have my ophthalmia, you must have yours," and Trousseau in his "Clinique Medicale" notes that the suggestion was correct.

In all forms of melancholia and in the states technically known as hypochondria, lypemania, etc., the alterations of the personality admit of all sorts of degrees. Thus one of Esquirol's patients complains: "Each of my senses is separated from me and can no longer give me sensations."

Among the case of "circular insanity" observed in extenso by Ritti, one sees that upon the primitive or original personality are builded two distinct other personalities.

"Our ego at different epochs is very different, according to age, the various duties and events of life, and the excitements of the moment."—Greisinger, "Traite des maladies mentales" (Fr. trans.)

Examples of the formation of a new ego will also be found noted by Dr. Azam (Felida), and the case of Dr. Dufay.

Dr. Camuset ("Annales medico-psy") tells of a man who is by turns a respectable citizen and a thief, taking up his one life at the very instant at which it was changed for the other.

Dr. North, professor of physiology in Westminster hospital, says: "After looking at a bright disk for a certain time I seemed to exist in duplicate. My inner self seemed to be thoroughly aware of all that was passing, but made up its mind not to interfere with the doings of the outer self."

Jaffe notes a case where the patient believed one self to occupy one half or side of his body and another self the other half. Langlois had a case in which the patient always spoke of himself in the third person, apparently because he believed that he did not inhabit his own body.

Descourtis observed a case of dual personality where the patient was at one time right-handed and, as another personality, left-handed.—Boston Herald.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

SUBTILE POWER.

Illustrated in a Remarkable Way.

FOOD FOR THOUGHT IN OUR ECLECTIC MAGAZINE OF OCCULT MYSTERIES.

Dr. J. Duncan Quackenbos, emeritus professor of psychology in Columbia, astonished his associates of the Medico-Legal society at the Plavano Hotel, in West Thirty-fifth street, New York, on Wednesday night by telling them how a young actress bounded into fame in a single night under a hypnotic spell.

Not only has the doctor helped actresses to fame by his hypnotic suggestion, but he has inspired ministers of the gospel so that their sermons have brought them fame as pulpit orators.

Dr. Quackenbos says that, rightly used, the power can be of immense benefit in many ways, as in his own experience it has furthered the causes of art, science, and humanity.

In the case of the young actress he helped to a successful career on the stage the professor says there was nothing supernatural about it.

WOMAN TOLD OF HER POWER.

That spell was put upon her by Dr. Quackenbos, who is one of the greatest authorities on hypnotism in the world. It is a case of Trilby in real life. The actress was brought to Dr. Quackenbos by her manager. She had been attacked by stage fright as the time for her appearance as a leading woman approached. Her manager tried to reassure her, but his efforts were unavailing, and as a last resort he took her to Dr. Quackenbos. Professor Quackenbos accepted the case with enthusiasm.

PUTS SPELL UPON WOMAN.

He threw the actress into the hypnotic state. The suggestions made to the actress were in part disclosed by Dr. Quackenbos to the psychological section of the Medico-Legal society. He referred to the actress as "an actress inspired by me within the year and risen at a single bound to fame and fortune."

"After treatment by hypnotism," he said, "this lady went before the footlights a consummate mistress of her art, to be curtained seven times after the climax of the play."

SUGGESTIONS MADE TO ACTRESS.

The suggestions made by Dr. Quackenbos to the actress after she had been thrown into the hypnotic condition were partly as follows:

"You are now in a position to realize your talent and your power over its expression, and you are going on the stage free from all agitation.

Your acting throughout will be consistent with this interpretation, sincere and natural in its tone.

"Realizing the efficiency within you, your whole being instinct with an intense vitality, you will naturally and unconstrainedly cast into your art all the magic that fascinates, all the control that holds an audience from first to last—your self-possession retained, but your self-consciousness all but submerged in your impersonation."

HYPNOTISM A VALUABLE AGENT

Dr. Quackenbos seen to-day at his office, supplemented this example of hypnotic suggestion with others equally startling. He denied, however, that the actress mentioned in his paper was at the time she made her great success this fall in a trance of the Trilby order. He said:

"She was not in a trance the night she made her first appearance, and I was not even present in the theater, but the subliminal force in her being had been made for the time the dominant force, and her self-consciousness was completely obliterated.

"That is all there is in the treatment. The operator brings into activity the dormant psychic power in the subject. Hypnotic suggestion will not give a man knowledge—it simply enables him to comprehend things that he has known but half forgotten; it will bring to his fingers ends all the knowledge he has ever had, and inspire him with an overwhelming confidence in himself.

VIOLINIST CURED OF FAULTS.

"There is a young woman violinist appearing in this city to-day who a short time ago was almost ruined in her art by self-consciousness. I know nothing about violin playing, but by putting her into a hypnotic sleep and impressing on her that she was capable of the highest expression on her instrument, she performs now as one inspired. See her some day and notice the utter absence of self-consciousness in her work.

MINISTERS SEEK INSPIRATION.

"I have also had a number of ministers of various denominations who got into that state where they dreaded the coming of Sunday. They come to me at regular intervals. I put them into a hypnotic sleep and by suggestion make them think that it is not themselves talking, but the spirit of God speaking through them. Some powerful sermons preached in local pulpits recently and reported in the press have come immediately after a hypnotic sleep.

"Recently I had a young woman singer come here from California to study under one of the most distinguished teachers in the city. She had a splendid voice, but had certain vices of expression which the teacher told her would take two years to correct. One hypnotic sleep was sufficient to correct these faults entirely and almost incur the enmity of her music teacher. It was done by simply impressing her with a conviction that the faults did not exist.

HELI'S STUDENTS IN COLLEGE.

"The same method has worked successfully with scores of students in Columbia University. I had one man last June, the son of a wealthy man in the city, who was promised a trip abroad if he successfully passed his examination. He felt absolutely hopeless of being able to pass, and came to me in despair to be experimented upon. The experiment was a complete success, and he took his coveted trip through Europe. By hypnotic suggestion all the knowledge gained by him during the year was simply brought to his fingers' ends, so to speak."

"Elsie's Little Brother Tom," By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this office.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

MORRIS PRATT INSTITUTE.

Moses Hull Has a Few Words to Say About It.

The time is ripe to make known the condition of affairs about our prospective college. Those who see and think aright can but regard the movement to found a college as at least one of the greatest movements ever undertaken by Spiritualists.

When I embraced Spiritualism thirty-nine years ago, my boast was that we had more talent—more ability in the young men and women occupying our platforms than could be found in an equal number of young people anywhere. Spiritualism was at that time considered something of a curiosity and the best card of a rising speaker was the fact that he was not educated. That day has forever gone.

Where are the young workers of our cause now? Those who were young workers in the cause in the early sixties are now either old workers in the cause—veterans in the cause, or they have passed to the other side, or fallen out of our ranks. Who takes their places? I was astonished to hear President Harrison D. Barrett say that there were not twenty of our workers under forty years old; I thought the statement exaggerated, but I have tried for two weeks to find, or think of the names of twenty of our active workers under forty years of age. Spiritualists, they are not to be found. Can anyone tell why?

The fact is, able, intelligent, respectable young men and women are not willing to go before the world as public workers unprepared. They want, in addition to what the spirit world can do for them, that preparation which culture can give. Spiritualism has never been able to thus equip its advocates. Unitarians, Universalists, and other liberal denominations have schools; they invite our young men and our young women to go to them and graduate. A few dozen of them have done so. When such have come out of school, they have had less of Spiritualism than when they entered; a pulpit was always ready for them in the denomination whose college they patronized. The result was that they were lost to us. On this, I could give a lengthy list of familiar names of people who once filled our rostrums with honor to themselves and the cause they loved. I will only mention Hayden, Brunton, Lynn and Brown.

One of our young men who attended one session of our training school became so hungry for that knowledge of which our short school only gave him a taste, that he wrote and asked my advice about his going into a Unitarian college. He told of the generous offer they made him. Of course I could not advise him not to go. Whether he is trying to make a Unitarian minister of himself or not I have not heard. That was his determination at last accounts. At this rate how many ministers will we have in another decade or two. I am not able to now count five Spiritualist lecturers under twenty-five years old.

Who, in all the world would go into the Methodist or Presbyterian ministry if these denominations gave their ministers no opportunity to come out educationally the equals of the ministers of other denominations? I must repeat what I have so often said,

WE MUST EDUCATE OUR WORKERS OR PERISH.

I took my pencil to talk about the Morris Pratt Institute. When the N. S.A. failed to do anything more than to vote "aye," on the generous offer of Morris Pratt to give the Spiritualists of the world a college building—when no attempt was made to raise one penny to start this work, then some of us felt that something must be done; and that it must be done immediately. We had too long seen and talked about the necessity of this work to let this golden opportunity go by unnoticed. Seven of us took the matter in hand, (or rather six of us, for we used one name without authority, and were asked to drop it, which we did). We six got the property, to hold until the N. S. A., or others would take it and go to work. We called a meeting to organize a something which would undertake to present an educational front to the world. Mr. Barrett, of the N. S. A., who has first, last, and every time favored an educational movement, came to that meeting; but he came under instructions to pledge the N. S. A. to nothing; so he could only work as an individual. The result was, we were compelled to form a corporation, and go to work.

Our learned attorney, Hon. William H. Rogers, had formed and dissolved many corporations. With him to guide us, we soon brought order out of chaos. A corporation was organized under the laws of Wisconsin. This corporation is managed by nine trustees, two of whom are to be the president of the N. S. A., and the president of the Wisconsin Association of Spiritualists. The officers of the corporation are to be elected annually by and from its board of trustees. At present its officers are, President, Moses Hull; vice-president and attorney, W. H. Rogers, of Madison, Wis.; secretary, Mrs. Clara L. Stewart, of Whitewater, Wis.; treasurer, John C. Bump, of Milwaukee, Wis.

The membership fee is to be five dollars for the first year; after that the dues will be one dollar per year. We have formulated plans of raising money by donations, subscriptions, scholarships and bequests.

The college will be run the first two years as an academy, after which, its students, if they wish, can enter upon a college course. We have so arranged matters that persons who do not wish to take a mathematical or scientific course, or a course in other languages besides our own, can take special courses of study which will prepare them for platform work. This special course can be completed in a two-years' course of thirty-six weeks each. The whole tuition will be only fifty dollars per year. Good, hygienic board will not exceed $3.50 per week.

As Brother A. J. Weaver has been made principal instructor and superintendent of the work in the school rooms, and appointed to prepare a curriculum for each course of study, to present to the trustees for approval, I cannot speak with exact authority as to the studies it will be thought necessary to pursue in order to prepare students for platform work. I can, however, say that it will embrace Oratory, Voice and Physical Culture; English Language and Rhetoric, Bible Exegetics, the Higher Criticism; Comparative Theology, Logic, Parliamentary Law, and Psychic Culture. All of which, it is estimated can be obtained in two years, and at an expense for tuition of one hundred dollars.

The academic year begins on Tuesday, Sept. 2, 1902, and continues until the holidays. The second term begins on January 5, 1903, and lasts eighteen weeks.

We are now spending quite a sum of money in getting letter heads, envelopes and blanks printed. We will soon publish a pamphlet giving full instructions as to our work and methods. The preparations for work, and the work of the first year of our college, I estimate will cost about four thousand dollars.

The most of this must be made up by memberships, subscriptions, bequests and endowments. We need several hundred dollars of the money now.

As president of this college I make an appeal to the liberal for help. Of all the great works undertaken by Spiritualism, history will write this down as the greatest, the most far-reaching and important. I doubt whether money can be placed where it will do the world and the donor as much good as in this work. Let us hear from honorable, liberal men and women, who consider themselves as stewards over the means placed in their possession.

I cannot close this without adding that our Training School at Lily Dale, will be continued at least one more year, on the same conditions as heretofore. It opens on Tuesday, May 13, and closes on Thursday, July 11. Those wanting full particulars will correspond either with Mrs. Hull, 72 York street, Buffalo, or with Rev. A. J. Weaver, Old Orchard, Maine.

Hoping to hear from all who are interested in educational movements, I am as ever, MOSES HULL.

TOO SENSITIVE TO LIVE.

Pathetic Suicide of an Accountant.

In the unusually pathetic suicide of Michael Leviash, whose body has been laid away at Graceland, we have another proof that there is no mystery like that of temperament.

This tender-hearted, affectionate young man, the devoted husband of a happy wife and the father of two beautiful children, was employed for the past three years as bookkeeper and auditor in one of the larger wholesale houses of Chicago.

As an accountant he was an expert; in every detail of his work he was painstaking and accurate. There was never so much as a whisper against either his ability or his integrity.

His domestic relations were in a way ideal. Between himself, his wife and his children there was nothing but love and peace.

The wolf was not howling at the door of his home. Instead he was amply able to give his loved ones all that was required to make them comfortable and happy.

He stood well among his neighbors and acquaintances. Many of them, when seen to-day, spoke of the dead man as having been one of the finest characters they ever knew. All respected him and loved him.

And yet this man, who seemed to have every reason to want to live, this man for whom life seemed to have so many charms and so much promise, on last Wednesday afternoon deliberately swallowed the poison which brought his life to its close!

PLUNGES INTO ETERNITY.

The young wife whom he passionately loved; the little ones who, at evening time, were wont to gather about his knees; the relatives and friends who loved him—to them all he said, "Good-by!" and deliberately took a wild plunge into eternity!

As already stated, young Leviash was employed as bookkeeper in a large Chicago wholesale house, and it was in the office of this establishment that he found the cause of his destruction.

The story, as told by his brother to-day, is as follows:

"His fellow bookkeepers and accountants in the office persisted in perpetrating upon him all sorts of practical jokes. They would cut the buttons from his overcoat, pin paper to his back, hide his pens, and in a hundred ways play their pranks upon him.

"They seemed to have a mania for tormenting him, and seemed to immensely enjoy the flush that would come to his face and the tremor that quivered on his lip.

"He pleaded with them to desist, but the more he begged the more they tormented him. He was an 'easy mark' and they seemed to find delight in his embarrassment, they appeared to rejoice in his humiliation."

And here the mystery of temperament comes in! Leviash might have checkmated the mischievous fellows in either of two ways: He might have paid no attention to their pranks and so shamed them into decency; or, after duly pleading with them to let him alone, he might have given the ringleaders a sound thrashing.

But Leviash did neither of these things. He was not built that way. He was gentle and he was sensitive and when the annoyance became greater than he could bear he gave up his position and sought a place elsewhere.

About a month ago he was engaged as bookkeeper by a firm in Ottumwa, Iowa.

After some days' work there he discovered a shortage in the accounts of his predecessor and the thought that the discovery might be the means of sending someone to the penitentiary preyed upon his mind.

He spoke of it to his employers, and declared to them that he could not stay, that the discovery of the defalcation had almost driven him mad!

They implored him to remain, but he could not bear the thought of aiding in sending even a total stranger to prison, and he forthwith resigned.

WAS DOWNCAST AND DESPONDENT.

Last Monday he reached Chicago, downcast and despondent, and on Wednesday ended the life which he felt that he could no longer endure!

One of the strangest pages in all the book of human life! Killed by his sensitiveness! Destroyed because of the very fineness and purity of his soul! The victim of his own nobility of nature!

Verily, it is one of the strangest stories that ever came to human ears! May the sod rest lightly on poor Michael Leviash! May the snows fall gently and lovingly upon his grave up yonder in Graceland!

And may we try to feel as charitable as possible toward those who in the office of the Chicago establishment were wont to play their pranks upon the thin-skinned, sensitive bookkeeper.

It is but fair to think that they were as ignorant as the rest of us of the deep mystery of temperament. They saw the "easy mark" and struck at it with their mischievous shafts, but we cannot think that the mischief was malicious or that they fully realized the pain they were inflicting.

It is believed that the sad sequel will teach them a lesson—even the lesson of loving thoughtfulness; so that if in the future they are thrown into the company of those who are oversensitive they will respect the temperament and conduct themselves like gentlemen.—Rev. Thomas B. Gregory in Chicago American.

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JESUS A FACT.

The Gospels Prove It!—Church Value Appreciated.

I left Albany December 11, after a pleasant ten days' visit and two Sunday meetings, and picking up valuable facts and exchanging ideas, I also went to church! I like to learn all sides of all questions, and come in touch with all varieties of mind and character. I do not suffer from fear that error will stick to me, if I happen to walk awhile in its shadows and listen to its echoes. But the church is not all bad, and I am not all good. It has much truth and I want it, but must be my own judge of its values. A man that could not find food for thought in a modern church must be lacking in mental resources. But this church was not of the rigid type. It is where Bro. E. A. Doty goes when the Spiritualists furnish no attraction for his growing mind; and this cause has led many thousands to the various churches for intellectual supplies; and they have become regular attendants at church, whereas if Spiritualists had made an effort and supplied reliable talent to entertain and instruct thinkers, they might have held all of these and added many more, and instead of the wail of despondency, and decline of local societies, there might have been to-day a strong, healthy, vigorous movement, and large, growing societies, all over the land. But the Unitarians, without the chief attraction that we have, by their steady work and intellectualism, have absorbed thousands of the most substantial supporters that once led in Spiritualism.

It was the Rev. Mr. Brundage—Unitarian—that we listened to on the morning of December 8, and his subject was the "Historical Jesus." He had studied it thoroughly. But he made some rather curious statements. He affirmed that outside of the Gospels there is not a single fact or evidence regarding him. Then of course the Gospels are the only witnesses. But he said he had examined the subject critically and exhaustively, and satisfied himself that there is no historic character in the annals of the world more real, or better attested than that of Jesus of Nazareth! And to emphasize it he said that the evidence was so complete that to question it was to incur the suspicion of intellectual imbecility! Now it occurred to me that the Gospels being the only evidence, as he claimed, this was assuming that to doubt the authority of the Gospels, is a sign of mental weakness. I wonder if I correctly interpreted his thought. I talked with Bro. Doty about it, and he understood it as I did. It may be said, and doubtless will be, that it is a matter of no consequence whether Jesus is a real historical character or not. But I think it is of some importance to know the truth, if we can, about any and all subjects that engage our attention; and a character that occupies so conspicuous a place in the world's thought, and in the history of nations, cannot be an indifferent subject for study, and in anything we deal with, truth is of the first importance. What happens to most interest us personally should not be made a standard for the whole world. Upon the historic life of Jesus the issue of many important problems may depend, as upon the character he represents many of the psychic questions of human life may be considered, and perhaps settled. So, too, it may seem, to some, that the question of God, or "Infinite Intelligence," is not worth discussing. But so long as these ideas enter into the problems of human life and affect the thinking and the moral sentiments of society, it cannot be an indifferent subject to engage our efforts, and elicit study and discussion.

Mr. Brundage emphasized the claim that Jesus was in all respects a man, and the Son of God, only as we are all the sons and daughters of God. This is the view that has been entertained and taught by Spiritualists for the past fifty-three years, and the Unitarians are doing good work in carrying much of the Spiritual philosophy to those in outer darkness whom we cannot reach because they will not hear us.

LYMAN C. HOWE.

Which Is the Better Way?

Many who congratulate themselves upon the pleasure and enjoyment of advanced thought and reason, along lines agreed upon in any system, can remember a time when they looked upon the new, or strange, philosophy with dread, if not with downright repugnance. In the course of events, however, these objections and opposers moved into line, and assumed a place in the ranks of the investigators, and became champions of the subject matter, as well as companions of those whom they had feared or even despised.

Thus has it ever been—life lapping upon life, age lapping upon age—in the search of knowledge and the enjoyment of progress. All movements in the wonderful realm of change from darkness to light bring with them this experience to its votaries. Its enemies of to-day are its friends of to-morrow.

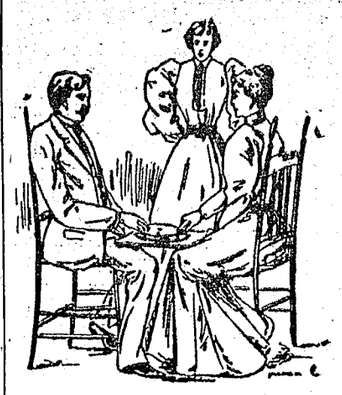
The attainment of perfection and absolute truth has been the vision and dream of the philosopher and seer, from which the memory of man runneth not to the contrary, time out of mind, from the beginning. During all this time the light has been shining through darkness, ever, always gaining in clearness and intensity, yet the background for its development has been the blackness with which it has been surrounded. Truth emanates in shining waves of lustre, glory and brilliancy, out from among the dark fringes of the cloudy night of time, ever moving into and toward the perfect day, that we trust will eventually dawn upo nthe human race in all its power and resplendent beauty.

Holding up to contempt and ridicule what another may accept as true is an infallible sign of weakness. Truth operates as a destroyer of this intolerant spirit and imparts to the recipient the grace of good-will and patience. Keen, sarcastic references to things commonly accepted and that has the appearance of absurdity to the one who has passed through and beyond such environment, may arrest the attention and arouse the interest of some, and no doubt it does, but there is a possibility that others at the same time may be driven away from a just consideration of that which would have been a benefit and comfort to them had they been otherwise approached. Therefore, it is fair to presume, as an accepted truth, that it is the patient, loving heart back of the outward expression, which furnishes the potency to compel a recognition of that which may be desired. In other words, it is the better, the more powerful, consequently the nearest approximation to the perfect way, of presenting what is esteemed and accepted as true—to do it, as far as possible, in such a manner as to show that you fully believe it, by your loving earnestness and candor.

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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SATURDAY, DECEMBER 28, 1901.

Basis of Solid Success.

We trust that no one will think The Progressive Thinker is over-insistent in pressing upon its readers' attention the importance of the Progressive Lyceum as a factor in the development and growth of Spiritualism. It must be apparent to every thoughtful mind, that the influence of the culture imparted to the young—and not excluding those of mature years—must largely determine their tone and cast of thought concerning Spiritualism and spiritual things. Like the culture received in Sunday-Schools, the impress there imparted to the child will cling while life lasts.

The ordinary Sunday-School impress is adverse to Spiritualism, and distinctly inimical to all that pertains to the name. For Spiritualism is opposed to the recognized teachings of orthodoxy and its "scheme of salvation" for man.

It is a question for Spiritualists to consider, it is worthy their most serious thought; whether they shall let their children's minds be moulded after orthodox models of religious teaching, with all that it implies in dogmas and doctrinal beliefs, and mind dwarfing restrictions against brave and fearless thinking and investigation; or, shall they teach and encourage the bravest search for truth, fearless of any evil consequences to the "soul." Shall they be taught to hate and despise Spiritualism, or taught to love and cherish it as the purest embodiment of the most precious truths ever made known to mortal man?

The question comes to just this, and it is for Spiritualists to decide for themselves. The future of our cause is wrapped up in their decision, whether our growth and expansion shall be assuredly rapid and solid, or, on the other hand, fitful, locally evanescent, with weak societies, that tend to die out as the membership passes away to the great Beyond.

The way to increase in solid membership is by interesting the young, and by proper teaching, getting them well grounded in the truths, the facts, the philosophy and ethics of Spiritualism, and this can be accomplished by the means of the home circle and the Progressive Lyceum. These, reinforced with a good Spiritualist paper for general information, will eventuate in solid, enduring Spiritualists and Spiritualist societies, a solid help to mediums and speakers.

Lying as a Result of Prayer.

It may seem a harsh thing to say, but from a point of philosophical reason, as well as from many an individual experience, it may be averred that the practice of praying, as a matter of compulsory duty, cultivates a habit of lying. When a "minister of the gospel," for instance, arises in his pulpit—or a deacon in his pew—and drones out a forced prayer—without heart or felt sincerity, but just because he thinks he must pray, to fulfill the ceremonial formalities and proprieties of the occasion, what is it but a lie, instead of a real prayer?

We have known a devoutly pious Christian mother, after giving voice to her own earnest prayer, awake her young son from his sleep, on his knees, and authoritatively bid him pray; which he did, because he felt he must obey—not because he felt like praying. He went through the "motions" of praying, but he did not "feel" the prayer, and it was all "put on," in fact a lie.

All that species of prayers do, then, cultivate the lying habit; and many fathers and mothers have made liars of their children by making them pray.

In this connection it is gratifying to read in the Chicago Tribune of recent date, that old-time methods of conveying teachings of morality to pupils of lower grade and high schools were declared useless by William L. Crane, of the Steele High School of Dayton, Ohio, at the educational conference at the University of Chicago.

The speaker asserted that the mumbling of the Lord's Prayer by pupils who took no cognizance of what they were saying was one of the worst practices in classrooms, and he added that the committing of verses by young pupils in which they voiced a desire to be juvenile paragons made "cheerful little liars" out of children.

"Little work of the secondary educational system directed toward character building has ended in distinct achievement," said Mr. Crane in his talk on social and moral aspects of secondary education. "So many methods have been tried to lead students to ways of morality that the students never seem to have a clear idea of their moral duties. A new device for enlarging on the moral nature will make schools drop their current systems and run after a new scheme.

"One of the earliest methods of teaching children moral lessons was to give them little verses to repeat, in which they told of their wish to emulate the faultless little boys and girls depicted in the rhymes. A practice of lying was thus developed, because the children usually had no such wish.

"Another practice in the schools that does not produce the good that is wished for it is the repeating of the Lord's Prayer by the class in unison. Pupils mouth the prayer with small thought of its meaning and come to feel that this performance is all that is required to evince their feelings of morality.

"Morality in the school does not come from the plan of pupil government. It is better that children should fear the teacher than distrust each other. Pupil government is the father of fear and the grandfather of many crimes. Fear casteth out all love as much as love casteth out all fear. Let the children be induced rather than forced to be moral."

God and the Creed.

The following from the editorial columns of the Chicago Inter Ocean reads as though it might have been written by some clerical apologist for and defender of Calvinistic theology—a theology which, whether it be based upon Scripture text or not, runs counter to the moral conceptions of justice and right implanted in the constitution of mankind:

The Presbyterian revision committee, now in session at Washington, has declined to give out any partial statement of its work. Thus the public, in considering what is likely to be done, is thrown back upon what the General Assembly approved in the former committee's report. That report recommended that this committee be instructed to prepare amendments to four specified sections and one whole chapter of the Westminster Confession, and should add statements concerning the love of God for all men, missions, and the Holy Spirit.

One of the sections to be amended is that which denounces the Roman pontiff as Antichrist. Another contains a sentence which may be held to justify refusal to take oath to support a non-Christian government. These relics of the political passions of the time when they were written can certainly be dispensed with. Still another declares unavailing the good works of the unregenerate. It is hard to see why this should be objected to. It simply affirms that God will, as men constantly do, regard the motive as well as the act.

The fourth is the famous declaration as to "elect infants," probably the excuse for more ignorant slander of Calvinism than any other clause in the Confession. Yet in this the Westminster divines did but stop short where they saw human knowledge must end. No man can positively affirm that all dying in infancy are saved. To do so would be to limit the power of God. So the question was wisely left open, but with it was coupled the affirmation that the Holy Spirit can save without means, when and where and how he please. Thus, without presuming to set bounds to Omnipotence, there was offered that steadfast hope in which all may agree.

The main object of revision, however, was evidently chapter 3 of the Confession, concerning the doctrine of election and its logical correlative of preterition, with the latter's logical implication that sin may be so fatal as to require eternal punishment. The former committee declared it to be "the mind of the church" that "God is not willing that any one should perish, nor is it his decree, but the wickedness of their own hearts, which shuts men out from salvation." As only sixty-three presbyteries out of 233 agreed upon any definite proposal, it is hard to see how "the mind of the church" was ascertained. Nevertheless, the General Assembly appointed a committee to proceed with revision. Thus the main question before the committee is whether the doctrine of election, with its correlative and implication, shall be modified.

There is no doubt that many modern minds have so exalted the idea that God is Love that they have lost sight of the idea that he is also Justice. Hence they resent the idea that God can possibly punish any sin severely. They distort justice into cruelty, and would abolish hell because hell concretely expresses the possibility of the severest punishment. In other words, because God did not see fit to create a universe without sin and suffering, they ask us to change our conception of God from that of an absolute monarch to that of a constitutional president.

The attack upon the Westminster Confession is really an attack upon the absolute sovereignty of God. This is a democratic age, full of the idea that the universe was made for man, and that his notions of good taste should regulate its conduct. Calvin and other theologians of the past started not from man, but from God, and courageously declared that nothing, either good or evil, happened in his universe against his will. They denied that human happiness and misery were the result of good and evil powers in conflict, and affirmed that both existed by the will of God.

The questions, then, that the revision committee and the next General Assembly are to answer are fundamentally: To which conception of God will the Presbyterian Church adhere? Will it declare him limited by human desires, or the absolute sovereign of his universe?

The effort of the Presbyterian revisers is a vain attempt to achieve the impossible; that is, to reconcile Calvinism with the enlightened moral sense of man.

"God is not willing that any one should perish, nor is it his decree," and yet God "foreordains whatsoever comes to pass"—which includes the sins and ultimate damnation of souls. These statements involve a direct contradiction, as every sane mind must perceive. Some souls are lost; if they are lost without God's decree, he does not foreordain whatsoever comes to pass.

If "nothing, either good or evil, happened in his universe against his will," then sin and damnation are according to God's will. There is no use in trying to evade this conclusion.

The fact is, Calvinistic theology is full of contradictions of itself, and of man's reason and moral sense. The Presbyterian revisers ought to frankly recognize this fact, and totally discard the whole system. In a later age of the world, it will be a matter of amazement that such theology was ever believed and contended for, by reasoning human beings.

It may be stated as a fact that there is no possible method by which the idea of the love and justice of God can be reconciled with the idea of His predestinating or foreordaining from all eternity that some members of the human family should suffer endless misery.

If God foreordains whatsoever comes to pass, He foreordains all sin and that the sinner shall be punished for what he was foreordained to do.

All this beating around the bush in apologizing to man's sense of justice and right, is a vain attempt to excuse and defend an inexcusable and indefensible act on the part of the Calvinistic God.

Absolute sovereignty can have no more moral right than a limited sovereignty to run counter to justice.

The world is outgrowing Calvinistic notions, and the Presbyterian Church authorities are compelled to make at least a feint of moving with the trend of man's moral sense, in the direction of larger and sweeter truths.

Spiritualism is one of the propelling forces compelling the advance of the churches toward higher and better religious views.

A Noted Medium in Prison.

A dispatch from London, Eng., to the Chicago Tribune, states that Ann Odelia Diss de Bar and Theodore Jackson were on December 20 found guilty on the charge of immoral practices and obtaining money and jewelry under false pretenses. It took the jury only five minutes to agree upon the verdict. The Judge, with equal celerity, sentenced Jackson to fifteen years' imprisonment at hard labor and Diss de Bar to seven.

Mrs. Diss de Bar was a well known medium in New York and Chicago, but was a total wreck morally. She was in the penitentiarry of this State for two years. She was a bad woman in every sense of the word, continually mixing genuine spirit manifestations with the fraudulent.

When the sentences were pronounced neither prisoner uttered a word. Theodore immediately turned and walked down the steps of the dock to the cells. The "Swami," smiling to the last, bowed to the Judge and court, and also disappeared.

The closing scenes of the trial were somewhat dramatic. Both Jackson and his reputed wife addressed the jury in their own behalf.

When the case for the prosecution was closed the defendants announced that they would not call any witnesses, but would testify in their own behalf.

Jackson was then sworn and commenced an address, much in the nature of a lecture, in the course of which he claimed to be a man bound to single life by religious vows, and emphatically denied the testimony furnished as to his conduct with Daisy Adams, whose story, he said, was a tissue of falsehoods. He described the female prisoner as a medium through whom he, Jackson, had communicated with his "spirit wife."

Jackson declared that he possessed 7,280 acres of land in Florida, from which, however, he derived no income. He admitted that both he and "Swami" (Diss de Bar) had been in prison for a month in New York on account of a lecture which the latter had given.

Laura Jackson (Diss de Bar) next occupied the witness stand. Her mode of giving evidence consisted in making voluble speeches as answers to the questions of the prosecution.

During her cross-examination the name Diss de Bar mentioned for the first time in court, the witness admitting that she was the divorced wife of General Diss de Bar, adding that she had inherited a fortune from him.

The woman also admitted that she had been married to a man named McGool and to P. H. Messaut. She said her income from the Diss de Bar property was $14,000 yearly, acknowledged that she had served six months in jail in New York for defrauding Luther C. Marsh, and denied that she had ever been known as Vera P. Ava.

After Mrs. Jackson had made a general denial of the crimes charged against her the Solicitor General announced that, as the prisoners were not defended, he would not address the jury.

Jackson then began a speech to the jury. He said it was monstrous that such an infamous charge should be laid at their door, that especially considering that his companion had devoted her life to Christian reform.

"However," he added, "I believe that absolute justice can be obtained from an English judge and jury, which is more than I can say for America."

The female prisoner in turn addressed the jury. Drawing her classic robe around her ample form, and raising herself to her full height, she held the court spellbound for over an hour. She seemed never at a loss for words. She carefully dissected all the evidence and wound up with a powerful peroration to the effect that she did not desire any halting, ambiguous verdict, but an unequivocable expression of justice.

Justice Bigham then summed up strongly against the prisoners, saying it was difficult to conceive of more revolting and abominable conduct. He said he would not be doing his duty unless he prevented the male prisoner from practicing such acts under the cloak of religion for some years to come.

The jury was absent less than five minutes. A deathlike silence followed the pronouncement of the word "Guilty," and the Judge quickly passed the sentences.

Thus closes the record of one of the worst mediums that ever disgraced Spiritualism. It is an object lesson for those mediums who mix the genuine with the false; they too ought to be behind the bars with Diss de Bar.

Expelled for Not Praying.

From Topeka, Kansas, comes the news that the 10-year-old son of J. W. Willard, a wealthy grain dealer, was expelled from the Quincy street school for refusing to take part in the religious exercises at the opening of the school. Mr. Willard says the boy was acting under his instructions, and threatens to take the matter into court for settlement.

"I object to religion in the public schools," said he, "and if necessary I will bring an action in the courts to see if the board of education can force me to allow my son to submit to religious instruction in the public schools."

The objections of Mr. Willard are made in consequence of the resolution presented to the board of education and adopted at the last meeting that the reading of the Bible and repeating of the Lord's prayer at the opening of school each morning be compulsory. The resolution was drafted and presented to the board for adoption by Dr. J. T. McFarland, representing the Ministerial Union.

Compelling children to pray is equivalent to compelling them to lie, and hence cultivates a habit of lying, deception and insincerity. It is forcing them to put on an appearance of worship, and in this and other instances, a show of belief in and reverence for the Bible, which the pupil does not possess—and thus in a manner compels the pupil to enact a lie.

But the Ministerial Union would rather children would thus become habitual liars, than omit Bible-reading and compulsory prayers in the schools.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

A HUMANITARIAN WORK.

No Longer a Skeleton in Our Closet.

To the Editor:—Some three years ago there was a very valuable article in your paper, with a cut of a skeleton, and the article was headed "A Skeleton in Our Closet." You faithfully depicted the condition in our ranks—how that we had no hospital, or home for our aged, sick or helpless ones.

That hour is past—thanks to the N. S. A. and its valuable officers. At a meeting of the board on October 19, they called me into their counsels and asked me the nature of my proposition in relation to endowment beds in my sanitarium, and what my facilities were, and how cheap I could or would care for the same? After I had carefully detailed to them my plans and anxiety to help the sick, with no profit to myself, Mr. Theodore J. Mayer said to me, "Is there any building close to your own that can be bought cheap?"

I said to him, "Yes, one twenty feet from my sanitarium."

"Have you a large dining-room, and how many can you seat and feed, and what will you feed our aged, disabled ones for that are not sick, in case we should buy said building?"

I told him, making the price actual cost. The result was that the board selected Alonzo Thompson, of Fullerton, Neb., to act as committee to visit my place, which he did. He made an offer for this building, which has since been accepted. The N. S. A. board has sent on the money, and the building is being put into shape for the care, accommodation and home for mediums, broken-down speakers and Spiritualists.

This home is 20 feet front, and nearly 80 feet deep, and two stories high. It will have a nice cozy sitting-room, 12 by 16, with 18 good rooms. These will be heated with steam, and made home-like and comfortable. If any become sick, or any sick ones in our ranks are found worthy of help by the executive committee of the N. S. A., they will have medical attendance, board and nursing in the sanitarium. All arrangements in relation to whom shall have the benefit of this munificent gift, must be made to the secretary, Mrs. Mary T. Longley, 600 Pennsylvania avenue, S. E., Washington, D. C.

Now I have stated this matter in as few words as possible, for our object is to ask any Spiritualist in the country to aid in this good work. While the building is purchased, and these rooms are being provided for both sick and disabled ones, it is money alone that can carry it on. This money will be wisely used, and carefully watched by Mr. Theodore Mayer, and his valuable board.

For fifty-four years we have preached and written of our beautiful philosophy of our great religion of Spiritualism. Now the time is ripe that we make this philosophy and religion truly humanitarian and all who are blessed with means contribute to, and bless, and care for those who have none, those who have given their life to the work of the cause, and humanity.

I hope and feel that every medium, every speaker, and Spiritualist worker in the United states will make themselves a committee of one, to work to secure funds. All money should be sent to headquarters, and I hope your valuable journal and all Spiritualist papers will be a recipient for funds. This building which they have purchased very cheap—less than half what it cost—when finished and ready for occupancy, will be worth $2,500. Then in order to provide for the board of those already needing the same in our ranks, also to care for, or to take care of those who are sick, and needing care in this hospital for the next year, we need at least $1,000.

The N. S. A. has advanced the money for the purchase. Now what is needed to carry this good work forward for the next twelve months is at least $3,000. This sum can be easily raised if each Spiritualist will send in their mite, if each will do something to help those who are needy and worthy. My offer in relation to price for board and care for the sick, is below the actual cost, and I have added to that a contribution of $100 dollars, and have deeded to the N. S. A. land worth at least $500, in case they ever wish to enlarge their building.

I think I have said enough for the present. Hoping that this article, with what others may say, will set the ball rolling, and show to the world what is true—that all true Spiritualists are truly humanitarians.

In addition to giving all I can for endowment beds, and the care and watchfulness of the Home, I want to do all I can to help raise funds, and let the Spiritualists know the nature of this effort, and home which the N. S. A. has provided. To do so I will attend mass-meetings, state conventions and all camp-meetings in my own state or anywhere in the United States, and give at least two lectures on Spiritualism or other subjects—thus saving them engaging some other speaker, free; only asking my actual expenses from my home, if they will give me a chance to present the claims, needs and importance of this mediums' and speakers' home. In order to fill such engagements, I must have notice months ahead, that I may meet the demands, and not interfere with the care and management of my sanitarium. In relation to my ability as a speaker, I will refer to editors of any of our Spiritualist papers, or the officers of the N. S. A.

In conclusion, let me say to the Spiritualist public, to all who believe in the blessed truth of spirit communion, stop and think and ask yourself, "Can I not—should I not be my brother's keeper and helper? Should not my love of the truth, the right, and the needy go from heart to my pocket-book? From my sympathies to actual action?" May God and His angels touch your hearts in this matter, and cause all to act in sympathy with and for humanity.

A. B. SPINNEY, M. D.

Reed City, Mich.

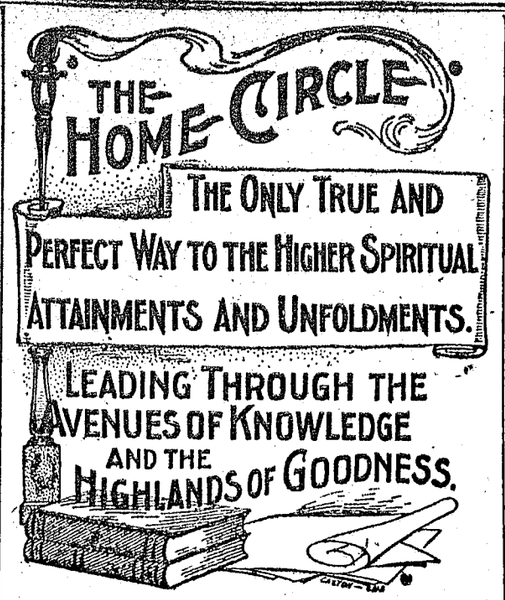
IMPORTANT.

Read carefully what Dr. A. B. Spinney has to say. He is engaged in a philanthropic work, a work much needed. Help him carry it on. Write to him and tell him the amount you will give yearly to aid him in his grand humanitarian undertaking. He is the right man in the right place. Also read the worthy appeal for a mediums' home. Now is the time to act.

The Psychic Era.

This is the name of a monthly to be published at Pittsburg, Pa. Its object is to bring in closer unity various societies, and to help each other in eliminating the frauds who prey upon investigators and curious-minded. The object of the magazine is a meritorious one, and we hope it will succeed. Terms, $1.00 per year. Address R. W. Simpson, 425 Diamond street, Pittsburg, Pa.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.



The Two Ideals.

I.

It was in the early morning dawn, and it seemed as if an angelic artist had frescoed the eastern sky with scenes that are only realized in the highest heaven, or that the God of Nature had crystallized his highest ideals of beauty and sublimity on the East, with the blue vaults of the sky as a background. The divinely blended colors changed their expression and tone, just as the features of an exalted spirit would change and become illuminated as he viewed some noble act of an earthly mortal, after observing the haunts of sin and vice. The wisps of clouds seemed to bear upon them and within them a smile of ineffable beauty, acting like a kaleideoscope as the sun gradually approaches to usher in the coming day. The very atmosphere appeared to impart the sweetness of heaven to lawns and gardens, and the gradual opening of the Gates of the East, was like disclosing to view the interior of an enchanted palace.

The morning dawn is when Nature is seemingly engaged in writing poetry, or thinking sublime thoughts that crystallize in a thousand different ways, and shade the wisps of cloud that float around like fairies, waiting for the ushering in of a full-fledged morn to bless the world. No artist could ever picture the extreme loveliness of the morning dawn, as the colors of the rainbow change with each advance of the sun towards the horizon.

It was on such an occasion as this, that a lady in a southern city, as the daily papers said at the time, opened the door of her stately residence and surveyed the grandeur of the frescoed East, the various colors of the wisps of clouds changing each moment as if imbued with life; and then raising her hands adoringly, she uttered a fervent prayer that the whole world might be redeemed from sin and misery, and all rise to a plane where they could realize the grandeur of creation, and read the poetry of the morning dawn as pictured on the eastern sky. Then glancing at a bed of flowers in the yard, she thought she saw a strange [illegible] preceded him three [illegible] the head office. They were both ardent [illegible] and gazed at her. Just as the spirit [illegible] prised at the scene before her, a beautiful smile [illegible] bed of flowers while the head of the [illegible] back, as if afraid of detection. Parting the flowers, she was amazed at the scene before her. There was lying a little girl, with a basket of matches by her side. There—right there—in a bed of beautiful flowers with the incense of heaven folded, as if by an angel, in each bud and blossom; there, in the morning dawn, when nature smiles serenely, as if pleased at the outlook, a human soul was lying. Whether legitimate or illegitimate; whether born in wedlock or out, it was a human soul, a budding flower in the garden of the brotherhood of man, and should be tenderly cared for—just as much entitled to careful rearing and the tender solicitude of a mother, as if its parents were among the mighty potentates of earth.

MARIONETTE
By Godfrey of the Library

Mrs. X. gazed bewilderingly at the scene. The little girl closed her eyes as if in sleep. Her dress was in shreds, her face begrimed with dirt, her hair in tangled tresses clustered around her neck and fell over her face. Kindly, as if overshadowed by an angel, a message of light and love from the courts of heaven, Mrs. X. stooped down and carefully lifted this little waif from her night-bed among the flowers and trailing vines, and clasping her in her arms, all aglow with a mother's divine love—a guardian angel indeed!—she carried her into the house, and then commenced the work of transformation—a sublime and beautiful transfiguration! The wisps of tangled hair were cleansed and straightened; the dirty clothes were removed; vermin on her little body were destroyed, and a bath restored this little girl, brought her out as Nature's God intended her to be—and no change ever wrought in a photographer's plate in a dark room was more wonderful. Dressed in the beautiful clothing of Mrs. X's little daughter who had lately passed to the realms of souls, she was transformed into a beautiful little girl. Clasped in the arms of this angelic mother, and relieved of all fear, the little girl told of her dream in her flower-bed in the garden; how a lovely mother came to her and clasped her to her heart, and concentrated on her the precious love so long stored up and demanding expression. And here the dream was realized!

II.

Every human soul ushered on to the material plane of life, is entitled to careful culture and training. The forces of nature—material or spiritual—work for all alike. There are no earthly bankers, brokers or corporations that are entitled to monopolize them. The child of the peasant should stand on an equal footing with those reared in the palatial rooms of a king. The same forces—material and spiritual—that impart an immortal soul to the magnate's child, does the same to the poverty-stricken one in a hovel. The genial sunshine warms all alike, and of nature's bounteous stores throughout the universe all should be able to partake.

You are a miser just in proportion as you are able to assist the unfortunate, and do not.

If you hoard your possibilities for doing good, how much better are you than the miser who selfishly and fiendishly clutches his gold, and gloats over its existence?

The one who hoards his possibilities for doing good, and the miser who hoards his gold are on the same plane.

III.

There was a striking resemblance between the little waif found in the flower-bed where she had crept for a night's repose, little thinking that her whole life-lines would be changed by that act, and the daughter of Mrs. X., who had lately passed to the spirit world. Her own daughter's name was Ideal—an ideal child!—a child of love!—a child begotten with one's nature all aflame with goodness, vibrating with poetical thoughts and imagery, while there nestled on her lips a sweet prayer of love for all, and therefore she concluded after much thought to call this flower-waif, Ideal, as she came into existence to this new mother in an ideal place—a bed of charming flowers—and in an ideal morning dawn when all nature was speaking a divine language, in ideal summer weather when everything was serenely sweet and beautiful—a curious name, indeed, for a little waif cast on the turbulent sea of life, seemingly without hope.

Every child ushered into existence on the material side of existence, comes from that Infinite Reservoir of Life, eternal in the fields of space; whether the child be legitimate or illegitimate; whether it be born in wedlock or out, or whether its parents, so-called, be brigands, peasants, or the most exalted ones of earth, it is an emanation of this grand Reservoir of Life, and as such it is entitled to a home where it can be properly trained, properly cultured, properly developed. Each one being an emanation from this source of all life, no one is exalted above another as to origin; no one possesses a single right that should not be accorded to every human soul; the privileges of one should become the privileges of all—the right to be properly trained from babyhood to maturity.

IV.

A lady writes to Ella Wheeler Wilcox, as set forth in the Chicago American, that she has a little girl of eight years who possesses remarkable mediumistic or clairvoyant powers. The mother says she is a very bright child and a favorite with everybody. About one year ago this lady began the investigation of psychic science, and asked her little daughter to sit with her and try if she could see anything. The first time they sat, which was only a very few moments, the little girl proclaimed in open-eyed amazement that she had seen a vision of angels and the Christ. The mother was in doubt as to whether she really saw this or whether it was imagination, but upon further sittings, as the power seemed to grow, she told of angels' visits, of what they say, of their putting things or thoughts in her mind. Sometimes they dance and sing. She hears them also. She communes regularly with this source of intelligence, and tells of spheres and states of things beyond, which, if true, would shake the whole orthodox religion to its foundation. There cannot be a shadow of doubt that she does see, asserts the mother. She can and has proven it to the most skeptical.

Here we have a remarkable development of mediumistic powers in a little girl, which is in perfect harmony with the experiences of thousands of Spiritualsts. It only illustrates the important fact that the denizens of the spirit realms are always active, continually searching for new avenues that lead to this creed-bound earth. The children have not yet learned the tricks of the fraudulent mediums, hence the angels are strongly attracted towards them, and surround them with a sweet and holy influence.

V.

What a kaleidoscopic world this is! No two morning dawns throughout all time have been exactly alike; no two setting suns have kissed the same wisps of fleecy clouds with their rainbow-tinting rays of light; no two lilies, whether on the banks of the sacred Nile or Ganges, or in the cloister of the pious nun, or in the flower-laden vines of the hot house, throughout all the vastness of time, have been similar in all respects; no two souls, an emanation from God's Reservoir of Life throughout the infinitude of space, have been cast in the same mold. Infinity—God—whether male or female, or both, or neither, or an it or a principle, never repeats itself, and therein infinite wisdom is expressed. Infinite wisdom would cease to be if two things were exactly alike.

VI.

Mrs. X. found her little waif Ideal resembled in many respects her own daughter. Equally as sweet, equally as sunny, equally as affectionate, equally as dreamy in childhood's fancies, yet greatly different in all those respects—seemingly a contradiction in terms. One day while Ideal was playing in the arbor where trailing vines and flowers had woven a place fit for the fairies, she heard her talking. Knowing she was [illegible], she stealthily approached where she could be an unobserved listener. Ideal was playing with an angel visitor, and having a delightful time. That angel visitor was Ideal, too, the real spirit daughter of her foster mother, and she was telling of her spirit home, of her spirit playmates, of the beautiful scenes with which she was constantly greeted, and when Mrs. X. stepped quietly in, the interview continued, and she was enlivened, refreshed, exalted and made more noble by receiving sweet messages from her angel child. The child of her adoption proved to be a medium, and in constant touch with the spirit realms, bringing sweet messages from her adopted sister, thus making the home of Mr. X. the holy of holies, a place where the spirit realms were in touch with those of earth, and where angels of light loved to dwell.

VII.

Here is an example where a homeless waif brought love, peace, happiness, contentment and good cheer to a home that had been saddened by death, filling a void in a father's and mother's heart, making their life one of angelic sweetness, illuminating their pathway with the joys of childhood's mirth and loveliness, giving them a foretaste of heaven, making them wiser and better in all respects.

In the good time coming, in the millennial dawn, every home that is blessed with an abundance of this world's goods, will become an asylum for those less fortunate. Every immortal waif then will have a comfortable home shelter. Where there is one orphan asylum now, there will be thousands of them then, for every well-to-do family will be on the constant outlook for child waifs, rearing them with paternal care, and in that degree diminishing crime and misery. Christianity to-day has only a fragment of heaven in its make-up, for it huddles all the orphans together instead of making every Christian home an asylum for one or more, where they can be properly reared and cared for.

VIII.

How many readers of this Home Circle address ever thought of rearing a human soul, ruthlessly cast on the earth plane from that Reservoir of all Life from which all souls originate? What is the aim of existence if all human souls are not interlinked in one grand brotherhood? If emanating from one common source, who can claim superiority over another, only just in proportion as they live unselfish lives? Who are the ones to be exalted in the spheres of love, light and knowledge, the selfish or the unselfish; the good or the bad; the one whose aspirations go out to help others, or the one who selfishly only helps himself? Spirituality and selfishness never go hand in hand, whether in a minister of the gospel or a Spiritualist medium. One cannot be selfish and spiritual at the same time. There are misguided church members—misguided in belief—who are divinely beautiful and spiritual, who are angelic in nature and aspirations, and who are prepared for a grand reception in the higher spiritual realms, because they are unselfish, constantly striving to aid those in the lower walks of life. Remember, then, the only way to attain spirituality is to banish selfishness as far as possible, commensurate with one's duty to self.

J. R. F.

THE WORLD IS GOOD TO THEM AND ME.

Has the world gone wrong? I hear a child
Who is singing a happy song,
And across the way an anvil rings,
And yonder a maiden hurries along
With a look that only gladness brings.

Has the world gone wrong? I see the gleam
Of love in a lover's eyes,
And yonder upon the wooden gate,
Where lovers have gazed at the starry skies,
A sparrow cheeps to its little mate.

Has the world gone wrong? I hear the sounds
That men who are busy make,
I hear the engines puff away,
And, strong in body, I go to take
The little part that I have to play.

Has the world gone wrong? There's many a man,
When his work is done to-night,
Who will hurry away from care, to see
Glad faces glow where hearts are light—
Oh, the world is good to them and me.

—S. E. Kiser.

A SALUTARY LESSON FROM JAPANESE CIVILIZATION.

Showing That Our Boasted Christian Civilization May Find Many Things It Might Copy to Good Purpose.

Japan has a civilization peculiar to itself and extremely suggestive. Its people are unique. Their ways, habits, customs, language, morals, manners, ideas and practices in daily life are in strong contrast to ours. There is an Old Japan and a New Japan. What I write will be of the former—of Japan where it has been untouched by Western civilization.

Among the books treating of Japan, none are considered more authoritative and unbiased than those written by Prof. Hearn, Professor of English in a Japanese College, and by Lowell in his book entitled "Occult Japan;" Miss Bacon's book on "Girls in Japan," though not unbiased, is good.

In material prosperity and scientific attainments Old Japan was a failure. Her people have had very little of the ambition for wealth and power on which material development is based. Yet they have a most attractive and advanced civilization—in many respects superior to ours. In this article I shall give, as best I can in the space, a picture of the most prominent features of that civilization, by quoting largely from the books I have mentioned.

The Japanese are small and wiry in their physique, dainty and delicate in their tastes, polite and courteous in their manners, refined and sensitive in temperament.

"To Europeans the smooth-featured, slender, low statured Japanese seemed like boys and they call them 'boys.' To the Japanese the first red-haired, rowdy, drunken European sailors seemed fiends, 'shojo,' demons of the sea, and by the Chinese the Westerners are still called 'foreign devils.' The great stature, massive strength, deep-set eye, protruding brow, occipitrine nose, ponderous jaw and fierce gait of foreigners in Japan, made children cry for fear on seeing them pass along the streets."

PRIVACY.

There is but little privacy in Japanese life. Their houses are built of bamboo, the lightest of all material. There are only paper walls dividing the rooms and these are but little higher than one's head and movable at pleasure. There are only sliding screens instead of doors. There are neither locks nor bolts to be used by day, and in good weather the fronts and even sides of the house are removed and the interior opened to the public gaze. In a hotel or even a common dwelling house, nobody knocks before entering your room; no one is ashamed or afraid of fellow men or women. Personal habits, virtues and vices, are not easily hidden. Perhaps this is one reason so few vices exist.

TASTE.

The Japanese have cultivated taste to a higher degree than any other people. They have a passion for things nice and dainty. "To divert themselves by making curious, rare, and pretty things seems to have been the main purpose of Japanese existence for centuries, and they make long pilgrimages to see such things. Every hill and vale has its temple, and every temple is a gallery where people flock to see its works of art."

"In decorative art there is no repetition or anything resembling regularity, either in distribution, juxtaposition, grouping, dimensions, or contraries. The ingenuity by which these are avoided rises to the dignity of genius. To see a regular pattern on a wall, a carpet, a curtain, a ceiling, is painful and vulgar to one accustomed to seeing Japanese art."

"In floral display European taste is simple vulgarity in comparison with the Japanese. It is but a vulgar murdering of flowers, an outrage upon the color sense, a brutality. The Japanese race comprehends nature infinitely better than we do, at least in her visible forms. Wherever in Japan one sees something uninteresting in porcelain or metal, one may be sure that commonplace something has been shaped under foreign influence."

SCHOOLS.

The teacher is teacher, not master. He never tries to impress his will upon his pupils; he never scolds; he seldom criticizes; he scarcely ever punishes. No teacher strikes a pupil; if so he would lose his place. He never loses his temper; if so he would be disgraced. If a pupil is so bad he cannot be managed, he is expelled. As a rule, the pupils govern the school. If a teacher is incompetent, they ask for his dismissal; they seldom rebel against him; they rarely insult him or disturb his class; they will simply refuse to attend school till he is removed.

PARENTAL LOVE.

This is the highest love except love for country, which a Japanese knows. If a Japanese man found himself in deep water with his wife and father, and he could save only one, he would in all cases and without hesitation leave his wife and save his father. Filial piety is supreme and the foundation of their religion. Therefore the text "For this cause shall a man leave his father and mother and shall cleave unto his wife" appears to the Japanese as one of the most immoral sentences ever written.

The following is taken from a boy's composition at school! "Often perhaps our parents were hungry, yet we always had plenty of food. Sometimes they could scarcely get money to live, yet we were sent to school. When we think of all it cost them to educate us, all the trouble it took to bring us up, all the love they gave us, and all the pain we caused them in our foolish childhood, then we think we never, never do enough for them."

HONESTY.

"Long before visiting Obe I had heard that such a crime as theft was unknown in the little archipelago; that it had never been found necessary there to lock things up; and that, whenever weather permitted, the people slept with their houses open to the four winds of heaven. After careful personal investigation while there I found these surprising statements, to a great extent, true. In the Dozen group, a group which so far has remained untouched by foreigners, there at least are no thieves, and practically no crime. It has 30,196 population scattered in small towns and villages. There are ten policemen in all. Each policeman has under his inspection a number of v[illegible]. He visits on regular days, and his absence [illegible] their way at inst[illegible] beautiful Savior. Tra[illegible] advantage of, His work so[illegible]n, whose constant pleading [illegible]nforcement of hygienic reg[illegible]s, in such beauty before [illegible]ports. It very physicians, all permission that also [illegible] arrest, for [illegible] her remark- should no [illegible]rel. When an arrest is ma[illegible] or quarreling, which is unlawful, and even this is not done except in the one island of Dago."

"Anywhere in Japan the doors are never locked or even closed in daytime, and even when they are locked at night they could not resist one vigorous pull. Anyone can also cut his way into an ordinary house with a pocket-knife. Rich men have safes in which to keep their money and jewelry, but all else is open. It should never be forgotten that those portions of Japan which have not come in contact with foreigners are as much in advance of the 19th century in moral development as they are behind it in material development."

SELF-DENIAL.

"I offered one of my pupils, who called upon me, some candy, and he refused, saying, 'As I am the youngest brother, I must begin soon to earn my own living. I shall have to endure many hardships. If I allow myself to like dainties now, I shall only suffer more later on. The same self-constraint is visible towards others which they manifest toward themselves. They seldom show anger; if they feel it they restrain it.

KINDNESS.

"I have been fourteen months in Zzeemo and I have not yet heard voices raised in anger or witnessed a quarrel. Never have I seen one man strike another or a woman bullied or a child slapped. Indeed I have never seen any real roughness anywhere I have been in Japan except at the open ports, where, through contact with Europeans, the poorer classes lose their native politeness and morals and happy spirit."

At another time and place while traveling through the interior he writes: "As in all the other little country villages I find the people here in the interior of Japan as elsewhere, kind with a kindness and a courtesy unimaginable, indescribable, unknown in any other country, and even in Japan itself, only in the interior. Their simple politeness is not an art; their goodness is unconscious goodness, both straight from the heart. Courtesy in its utmost possible exquisiteness, surpassing even the French, seems as natural to a boy as the color of his hair, nor is he less kind than courteous.

MAKING LIFE HAPPY.

"Among no other civilized people is childhood so happy or the secret of happy living among the adult population so thoroughly comprehended as among the Japanese. By no other race is the truth so widely understood that our pleasure in life must depend upon the happiness of those about us, and consequently upon the cultivation in ourselves of unselfishness and patience. Hence in Japanese society, sarcasm, irony, cruel wit are not indulged. A personal failing is not made the subject of ridicule or reproach; an eccentricity is not commented upon; an involuntary mistake excites no laughter.

GIRLS.

Miss Bacon says the average Japanese girl is "obedient, pleasant, polite, cleanly, neat, self-restrained, dignified, and is nearly free from the bad manners of Western society. At 16 or 18 she is a finished product of a most perfect civilization, pure, sweet, amiable and undemonstrative."

KINDNESS TO ANIMALS.

All over the Orient, wherever Buddhism has spread its gentle influence, people are kind not only to each other but equally kind to animals. If even a snake is crossing the road the vehicle is checked in its speed that the harmless reptile may be allowed to escape uninjured. The result of such universal kindness to the animal creation is given by Prof. Morse in his travels in Japan.

He says: "Birds build their nests in the city houses; while fowl, geese and ducks alight in the public parks; wild deer trot about the streets. I have actually been followed by wild deer in the streets nibbling melon out of my hand. One day a beautiful heron alighted on the limb of a tree and the busy, jostling throng stopped. No one attempted to injure the bird but several began sketching him." Imagine such a thing in any Christian country where members of churches and even ministers resort to the sea shore to shoot on the wing the harmless sea-gulls, or to the forest to lie in wait for the opportunity to spill the blood of the beautiful deer, as he comes unconscious of danger to the quiet lake to quench his thirst. And this is sport, recreation, enjoyment!

THE LESSON.

I have put before my readers the above authentic facts not simply that they may be informed in regard to Japan, which has only lately become known, but I have given these facts as an object lesson to overthrow the conceit and falseness of the common, wide-spread, Christian idea that there can be no high moral civilization built up without the aid of the Christian religion. Ever since I was a boy, and indeed ever since Christianity entered Europe, the claim has been made and repeated, echoed and re-echoed in every pulpit in every sect in every part of Christendom that our Bible, our Christ, our Sunday and our marriage law were the four corner-stones of all progress and all right living—that they came from God and must not be questioned—that a word said against any one of them was a blow at morality and all that ennobles life—that without them nations would crumble into ruins and the people go back into barbarism and brutality. So persistent and determined had been the work of pressing this idea to the front in politics and in business as well as in religion, that people tacitly acquiesced in it.

But a few years ago Japan came to the front in international affairs and a knowledge of her history and condition overthrew utterly the Christian presumption so long made. Japan is a land which has grown from a savage state up to a civilization unsurpassed if not unequalled on the earth in those finer, gentler, sweeter and more humane qualities which characterize a genuine spiritual life. It has also developed a national life more free from the three great national sins of avarice, slavery and drunkenness than any Christian nation on earth. And it has done all this without a single copy of the Christian Bible anywhere within its borders; it has done all this without a solitary Christian church and without even ever having heard there was a Christ.

For centuries Christianity taught that the world owes its moral progress and spiritual enlightenment to the existence and observance of Sunday as a day of rest and worship. Even infidels and agnostics have been so influenced as to consent to this claim. And yet Japan reached her high morality with no Sunday and no day of the week set apart as a day of rest and worship, but with every day as a week-day. Instead of the brutal and worldly spirit reigning supreme where there is no recognized Sabbath, it is just the opposite in Japan.

But even a greater surprise awaits the Christian reader in regard to marriage. In Japan the very highest domestic happiness has been reached, and this has been done with the loosest and most elastic marriage law. There is no minister nor magistrate to unite in marriage. It is simply that a man and woman announce that they wish to be husband and wife; and after a simple ceremony which custom has made—drinking from the same goblet—they commence married life. If they find they have made a mistake, instead of feeling they must live together anyway, even if it is in misery, they mutually agree to dissolve the partnership, the husband taking the children, if they have any, unless they mutually agree otherwise, and each is free to marry again and there is no scandal, no disgrace and no expense attached to the affair.

May this lesson which Japan teaches help to take the conceit and arrogance and intolerance out of the Christian pulpit and establish the fact that no religion is the whole and final truth.

A. J. WEAVER.

Old Orchard, Maine.

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HEALING.

Its History and Philosophic Basis.

There is an epidemic spreading among the people in regard to healing. These were said to be sixty-six divine healers over a year ago. The journals regarding it are multiplying. Almost every one who is not a disbeliever and opposer seems to think he must prevent others from monopolizing the business.

Regular practitioners of the old schools are alarmed and trying to suppress the new methods. Doctors as well as ministers, teachers and lawyers are being manufactured faster than the opportunities for employment.

But those who would smother out the new idea and drive back the leaders will not succeed. The human soul cannot be caged. It is born of God and in the sphere of its action is omnipotent. The evolution of humanity cannot be thwarted. It can be truly said there never was a time when the world in its development stood still. All we can do is to obstruct and delay.

The Theoraputes of Egypt, and their missionaries in many places, practiced healing more than 2,000 years ago. The New Testament scriptures makes great mention of it. From that time down, it has been occasionally claimed, especially by Catholics.

At the present time there are many of these cults with different passwords. They are fighting each other to their own hurt, trying to secure the whole praise or the whole benefit. They will be driven to unite. The secret they are using for self will be universally known for the general good.

The power used in all this work is undoubtedly the same. It is a universal law, a principle existing in nature by the establishing of the universe. As there is no respect of persons, it is for all. Without calling names, no particular person or sect can claim the whole thing. So far as I can see, errors attach to each of the different claimants; but the truth in each and all of them will not be lost but united into one grand system of health, joy, power and universal religion.

The basis of it all is life. And is not life spirit? And is not spirit God? But here is the key given. Thoughts are things and are alive. They are under the control of the will. With them we build disease or health; deformed manhood or good character; discord or harmony.

But we have to come into the proper condition, under the law of life, to receive and use this gift, blessing, power. To drink from the fountain we must be athirst and open our mouths. We must be receptive, desirous. We must have faith, this quality so much talked about.

As to the reality of these things much of it must be true. On the other hand, exorbitant claims and fraud have always been and are now a discouraging element.

Many quote trite words from scripture to bolster up a theory. Some stilt themselves up in sanctity to sell you a robe of their pattern before they admit you to court.

It is true all goodness is commendable, and the better we act and the whiter and sweeter our lives the greater our assurance of success.

It is not only a sowing but a winnowing time. The error will dissolve, but the truth will remain. In the haste to catch the market, let us not overdraw.

The real truth is spirits do a large percentage of the work. We will say I, as a mortal, impinge my thought into the mind and body of a fellow, to change the vibration from inharmonious action to that of health. Now mortals who have passed to spirit life took their life, intelligence, and magnetic power with them. When they are attracted to me, and wish to aid a good object, their added or multiplied power joins to give strength to the work. The French zouave Jacobs could see the spirits manipulating his subjects as he stood by them. As I wish to give a variety of incidents to prove these statements, I will pursue the subject no farther this time.

C. H. DOTY.

Juniata, Neb.

Learned Her Piece While Asleep.

To the Editor:—We have in our family three little girls attending school, ages six, twelve and fifteen years. Ina, the twelve-year-old girl, was requested to learn a piece for Christmas. Accordingly she carried to school an old speaker from which the teacher selected her a piece to speak. She either left the book at the school house or lost it on the way home, for a thorough search of the house failed to find the book. Ina has been very much worried over the loss of the book, as she is very fond of speaking and delights to please her teacher. Last night, however, her trouble was turned into joy, for during the time she was sleeping some spirit friend brought her an exact copy of the book, from which she learned the piece by heart, so on arising this morning she was delighted that she had her piece, and to prove it, repeated it in full to her mother, without a single mistake, or at least without hesitating. She declares she turned the leaves of the book in her sleep and recognized it as her old speaker. Ina knows nothing of the philosophy and teaching of Spiritualism. We know she did not learn the piece during her waking hours. The truth of the foregoing I will be sworn to willingly at any time.

C. W. LITTLEFIELD, M. D.

Alexandria, Ind.

umpet and Materialization.

To the Editor:—At the request of the writer, Mr. D. A. Herrick, of Alliance, Ohio, came to Canton Sunday, and held a trumpet seance at the residence of Mr. John Belter. While this particular kind of seance is commonly called a trumpet seance, fully one-half of the spirit friends who came and made their presence known spoke to and conversed with their friends of earth independently, without the use of the trumpet, and quite frequently two and occasionally three were conversing with their loved ones of earth at the same time.

During this seance Mr. John McSweeney, formerly a great criminal lawyer, came and many of his friends who knew him well while in the earth life believed him to be the greatest criminal lawyer Ohio ever had. He made his presence known, first, by saying "Good evening, Mr. Snyder and friends," after which he directed his remarks to ex-Senator T. C. Snyder, and after conversing with him for a few moments he delivered a short but grand lecture to the ladies and gentlemen present. He spoke in a loud and distinct tone of voice, and the manner in which he expressed his thoughts, together with the flowery language used, were characteristic of Mr. McSweeney while in earth life, yet his lecture was more spiritual than were his political campaign speeches the writer had the pleasure of listening to some years ago, also the masterly addresses made by him to jurors when prosecuting or defending some one.

There were also many other interesting features connected with this seance, one or two of which I would like to mention. A very bright spirit, a young lady, who passed to the spirit side when quite young, came to a member of the circle, giving him her name and telling him that she was his sister. At first he thought it a mistake, but after she had reminded him of the fact that she was very young at the time she passed to the other side, together with other convincing proofs, he remembered and acknowledged that he did have a sister in the spirit world, but was not thinking of her and did not know that little innocent babes grew on and on to beautiful womanhood or to bright and useful manhood, as the case may be, after passing out of this world into the celestial spheres of the spirit world, and where as well, they are cared for and educated by friends and teachers of those spheres of life.

Another interesting feature was the coming of Spirit Belter, who claimed to be a relative of Mr. John Belter. This spirit also claimed to have been in spirit life over three hundred years, having passed out from Germany, that he was a guide of Miss Belter, a daughter of Mr. John Belter, and who, by the way, is quite clairvoyant and has seen Spirit Belter a number of times and each time he was surrounded by a halo of light, therefore she took him to be an ancient spirit, nevertheless his presence frightened her, she being a girl and not out of her teens. Spirit Belter knowing this to be true, came to Miss Belter, telling her who he was, why attracted to her, that he was her guide, would help to develop her, and when developed that he would be her main guide and seance control; all of which was very gratifying to Miss Belter, since her spirit friends are very anxious for her to sit for full-form materialization, which they claim she will get in addition to her clairvoyant powers.

E. R. KIDD.

Canton, Ohio.

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MRS. R. SIMMONS.

Denver, Col.

Some time ago I subscribed for The Progressive Thinker, also for the eight "Divine Plan" books. I am so well pleased with the transaction that I herewith enclose P. O. money order for three dollars and fifty cents, for which please send The Progressive Thinker one year and the Divine Plan books to my brother, C. W. Barber, 27 East Main street, Titusville, Pa.

Buffalo, N. Y. J. W. BARBER.

A Home Medium.

The spiritually-minded person ever prays the time may come when our good and true channels of communication between the two worlds shall, as were the psychics of the ancient time, be lovingly cared for by those who prize this nineteenth century revelation, and be freed from making merchandise of their heavenly gifts, being supported by the efforts of Spiritualists.

The necessity for this is shown in the fact that there are in other places as well as in Grand Rapids, Mich., two kinds of mediums: the professional, whose necessities compel them to exercise their spiritual gifts as a business, and the home worker, who does no work outside the home, and who, having income from some other source, shrinks from making the usual charge for mediumistic service, yet for certain reasons is obliged to do so.

Of this latter class, Marguerite Spencer, of this city, is a trumpet medium; to which phase is added the production of beautiful lights in decorative forms and the imprinting of portraits on handkerchiefs. This lady's development came through sittings with Chas. E. Winans. The spirit conductor who always closes the circle with invocation and blessing is Mr. De Land; who with his loud, sonorous voice impresses you with his great candor and integrity in his devotion to the work of intercommunication. Frank Ogden, also in full, strong tone, with a masterly manner holds running conversation with one after another in the circle half an hour at a time. Sunshine, the child entertainer, wins all hearts with her sweet, guileless innocence in a slight, yet clear, silvery voice. These are the characters of Mrs. Spencer's seances aside from the variety in messages from individual spirit friends as changed by the changing circle. This is often Catholic people entire. The skeptic is always made welcome. The circle is changed while in progress, the unconvinced given a seat next the medium, those on either side holding her hand.

With no more than necessary recognition of non-belief in some present, all is conducted so closely on the line of human affection that the dullest cannot fail to recognize the mission of Spiritualism through this medium as that of a consoler. For the shadows of human life are so great the sunshine cannot too often enter; the path is so rocky and thorn-lined, that the healing ointment of an angel love can only cure the wounds and bruises of the traveler, and bind up in compassion his sore and bleeding feet. The work of this medium being conducted so closely on this line, such is the power of human affection that many are here for the first time convinced of Spiritualism's truth who have been habitual attendants of other circles.

Every psychic has his or her especial work. It seems to be that of this medium to make for her patrons a kind of Spiritualistic kindergarten where the first object lessons in things spiritual are so simply yet so strongly placed on the blackboard of memory they can never be obliterated.

Mrs. Spencer's private sittings are with the trumpet only, under the usual conditions. These accentuate the religion of nature, and are characterized by a worship of and devotion to the beautiful, the good and the true.

"Blest be the tie that binds" the two worlds! O, human love! thou art the savior that shall redeem the world.

COR.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Mrs. Buel Corwin died at Greenport, L. I., a few weeks ago and left $12,000 to be spent on lectures on Spiritualism, to be delivered in the towns of East Marion, Orient, Greenport, Southold, Peconic and Shelter Island.

W. C. Hodge has returned to the city. He reports a pleasant trip and very enjoyable visit with the friends at Rochester, Ind. He can be addressed at 40 Loomis street, Chicago, Ill., for engagements to lecture.

Carrie F. Weatherford can be addressed for funerals and engagements during winter and spring months, at Alaska, Mich. Citizens' Phone.

Lucy Burkholser, of Allentown, Pa., has just had revealed to her in a dream that her grandfather, whom she thought dead, is alive. Ten years ago her father died, and a few months later she heard that her grandfather was also dead. The report was never contradicted. Several weeks ago she had a dream, in which her father seemed to appear to her and tell her that her grandfather was still living and that she should write to him. At the suggestion of some friends to whom she related the dream she wrote to the postmaster at Schuylkill Haven, where she knew Mr. Berkheiser had at one time resided. The letter finally reached the grandfather, and he has answered.—Chicago American.

G. F. Perkins writes from 1073½ Market street, San Francisco, Cal.: "I desire to inform the many friends of Mrs. Perkins and myself that I have located for business in my line of legitimate mediumship, viz.: tests and psychometrical readings, healing, developing etc., at 1073½ Market street, this city. I will give psychic biological readings by letter if the sending party will write their date of birth, stating sex. I have given such readings all over this continent for fifteen years with great success. In view of the fact that I have not had the proper opportunities for earning sufficient to meet our demands by reason of the close attention to Mrs. Perkins during her illness of many months, I appeal to those wishing my services for a nominal sum, to call at once or write me, and thus enable me to procure that which we all must have. Mrs. Perkins has recovered to that extent that she has assisted at our Friday circles on two occasions, and expects to as much as is prudent. We wish all of our friends who came to our relief in the dark summer days a 'Happy New Year,' at the same time hoping that the clouds which have been hanging over our heads during 1901 will clear away during the coming year. Our case against the gas company of Chicago has not as yet brought us any satisfaction, hence we are unable to reimburse our benefactors as we had hoped."

The Spiritualist Association of Poquonock, Ct., celebrated the fortieth anniversary of its organization in their hall in that town, a large attendance being on hand. The speaker of the afternoon was Mrs. Helen Temple Brigham, of New York, an inspirational speaker well known in this vicinity, she having held many public meetings in Hartford a dozen years ago or more. Mr. Harrison D. Barrett, of Boston, president of the National Spiritualists' Association, made the address of the evening, presenting on scientific lines an argument of striking power. In forcible manner he presented an analysis of the most advanced thought on matter, spirit, life, soul, presenting simple but strong illustrations from everyday life. A spirit body may be seen by a clairvoyant, but soul, and the source of life, never. A body on the dissecting table may be cut to atoms, but the source of the life that animated it cannot be found. It requires life to produce life. A professor in a college handed his students an egg and asked them what it was. They examined it in turn, and pronounced it a good hen's egg. He told them the egg had been produced in his laboratory, every part of it. A hen might set on that egg till the crack of doom, but no chicken could ever come from it. It takes life to produce life, and life, or its source, can never be destroyed. A block of ice may be turned to water, the water to steam and the steam to vapor, and that go into the invisible, but the elements or principles back of it cannot be destroyed. A man may be reduced by fire to a handful of ashes, but the 'real man,' the life-principle, the soul, remains intact throughout the crash of worlds. Socrates said, "You may have me if you can catch me," referring to his soul after death. One of the attractions of the meeting was the tests of Mrs. May S. Pepper, of Providence, at the close of the afternoon and evening addresses. Some of those who attended the meetings received what they called "stunning" proofs of the genuineness of these tests. Mrs. Thrall seems to be the head center and life of the Poquonock Association, having devoted much time and money to building it up, and her genuineness and sincerity are appreciated by all.

Mrs. L. E. Sackett, of Springfield, Mass., in sending a subscription to this office, says that "Spiritualism was never stronger than to-day."

Campbell Brothers, the psychics, are now located for the winter on the Boardwalk, one door below St. James' Place, Atlantic, N. J.

J. W. Barker, of Buffalo, N. Y., writes that F. O. Matthews is doing a good work there.

Mrs. Dr. Edwards writes: "The weather is extremely cold here, 30 degrees below zero last week. I went to the hall last Sunday night not expecting to see any one there, but we had a good audience. I have changed my residence. I am now located at No. 10 South 11th street, Minneapolis, Minn."

Mrs. Sarah S. Rockhill, a prominent Spiritualist, lately read a paper at Alliance, Ohio, on Political Equality. We make an extract as follows: "There are eternal principles of right and justice, and if these are contravened disaster and ruin are the sure result, as in mathematics if only one mistake is made the whole result is imperfect. People are beginning to find out that there is an immutable law of cause and effect that is as inexorable in its results to society as are any of the exact sciences. Most truly the greatest study of our times should be the philosophy of social life. We know that all the governments of the past, all the civilizations of the world have been failures—have gone down in inglorious extinction—and why? Because they were founded upon ignorance, selfishness and injustice. There can be no permanent order of social life until man and woman, together, shall formulate a system of social ethics founded upon the law of right and the practice of justice. The mother element of love and reform, instead of revenge and punishment, must be introduced into the working order of society before there can be any improvement. Whoever can read the signs of the times must be convinced that the last days of the best government the world has ever known are fast approaching. Corruption, fraud, treachery and oppression are on all sides; the whole body politic is one seething mass of internal and external disease. Where is the remedy? Can it be by evolution, or must it come by revolution? If by the former and by peaceable methods the first thing to be done, and the most effective, will be the full, free and unconditional enfranchisement of woman, and then with her help a governmental house-cleaning will ensue such as the world has never seen."

Charles L. Ainsworth is now located at No. 35 Talbott block, Indianapolis, Ind.

E. J. Bowtell writes: "The Olneyville Spiritual Society, Olneyville, R. I., will give an entertainment followed by a watch-night service, at Library Hall, Olneyville Square, on the night of Dec. 31, commencing at 8 o'clock."

Mrs. C. H. Mullins, an excellent medium of Chicago, writes: "I expect to spend the holidays in Kansas. I would like to meet some of the Spiritualists there. My address will be Holton, Kansas, care of B. M. Mullins."

Lyman C. Howe writes from 170 Liberty street, Fredonia, N. Y.: "I reached home the 12th, and am collecting data and preparing to write the introductory chapter of a History of Modern Spiritualism; but am free to answer calls for lectures or funerals, etc. Mrs. Howe and Herbert (Maud's boy) have kept the house level during my two and a half months' absence."

Mrs. Harriet Hyne writes from Galveston, Texas, that she regards the premium books sent to her as a Christmas present, she has such a high appreciation of them, and the nominal price for which they are sent out.

T. S. Lamborn writes: "This makes about twenty subscriptions I have sent you out of my pocket. I take advantage of your low rates to do a little missionary work."

Messrs. Winans and Norman, mediums for materialization and independent slate writing, are now permanently located, and ready to receive their friends after January 1, 1902. All mail for engagements, with enclosed stamp, should be addressed to 2721 Ninth avenue, South, Minneapolis, Minn.

H. Voorhees, of Traverse City, Mich., writes: "As a philosophical problem, is it true that the human soul is immortal as an ego? All nature says, No! Some spirits say we are not immortal. The spirit has to have some kind of sustenance; constant increase and no ending would over-populate all individual life. This explains why ancient spirits are liars and humbugs."

Mrs. S. S. Rockhill writes from Alliance, Ohio: "We are having Prof. Lockwood here to demonstrate the invisible forces in nature. What a grand revelation he is prepared to give to the student along these lines. Most wonderful are the secrets of nature in her hidden laboratory; yet more wonderful is the divine possibilities of the mind of man who has sought them out and applied them to his uses. How grand will be the 20th century when these discoveries are upon its very threshold."

Mrs. Maggie Stewart writes from Piqua, Ohio: "I have received three of your premium books—Art Magic, Occult Life of Jesus, and A Wanderer in the Spirit Lands. I cannot see how you can afford to give such valuable premiums, as the paper itself is so cheap. I have just finished reading A Wanderer in the Spirit Lands, and think it is an excellent book, and should be in the hands of every Spiritualist. The book contains a profitable lesson for all who will read it. Whether it be a perfect portraiture of life in the spirit lands or not, there is nothing in this book that could possibly give offense to any Christian who views things from a reasonable standpoint. The Progressive Thinker is doing much to enlighten its readers, and I hope its patronage will increase a hundred fold in the incoming year."

At Detroit, Mich., Dec. 11, 1901, John T. McCormick and Elizabeth Dennis, both of Durand, Mich., were united in marriage. Mrs. Marion Carpenter performed the ceremony.

A. C. Priest writes from Spokane, Wash.: "My wife's Sunday night meetings have been removed from Oliver Hall to the K. of P. Hall, Riverside avenue; 7:30 p. m."

When writing for this paper use a pen or typewriter.

The first annual convention of the State Spiritualists Association of Iowa will be held in the Woodman Hall, Oskaloosa, Iowa, corner of First avenue and Second street, January 16, 17, 18 and 19, 1902. Officers: President, Dr. G. A. Hinton, Oskaloosa; vice-president, John D. Vail, Marshalltown; secretary, Stella A. Fisk, Keokuk; treasurer, Moses Whistler, Delta. Trustees: Daniel Davis, Oskaloosa; Ed. Weller, Haysville; Nellie Enoch, Ferry; W. F. Hamilton, Wellman; Jennie V. Sheffer, Ottumwa. Missionaries: H. C. Holsclaw, Marshalltown; Mrs. Eva McCoy, Marshalltown; Mrs. Hattie C. Westlake, Marshalltown. The public are most cordially invited to attend these meetings, both for the purpose of listening to the philosophy as well as to observe the phenomena of Spiritualism. Some of the best physical mediums now before the public will assist in the work. The management have spared no means to make this convention a success, and earnestly urge all honest investigators to attend.

Angley Abernathy, a respected farmer living near Chapel Hill church, nine miles east of Huntington, Tenn., says his house has been visited by an unseen spirit. The spirit came and began whistling. No attention was paid to it at first, and then it began whistling louder. The family asked each other what the noise meant. Abernathy made a search about the house and yard, and no one could be found, so he asked in a stern voice what the spirit meant or what it wanted. The family, and especially the children, had become alarmed, and all kinds of ghost stories were recalled. A little daughter, who is almost too young to talk distinctly, asked in a childish manner what it was whistling for. It readily said: "I came to see you." The child then asked what it wanted with her. "I have some money for you" was the reply. The child said: "Where is it?" The spirit replied: "It is buried three feet deep under the kitchen floor in a kettle, and the amount is $2,000. I want your father to dig it up and it shall be yours." The spirit then disappeared, but returned next day and began whistling its tune. It was questioned again by the little girl and repeated what it had said the night before. The spirit would talk to no one but the child, and the father thinks it specially came to tell her about the money. It returned every day and night until Friday night and talked in the same manner. Abernathy dug under the kitchen for the money, but failed to find any. He says he hardly knows to what to attribute the visit of the spirit unless it is the spirit of Bill Ross, who lived there during the Civil War. Ross was killed soon after the war, and it is said by his neighbors that he had money buried somewhere, and it may be that the old man's spirit has returned to tell the little girl of the money's hiding place.—St. Louis Republic.

J. T. McClure writes from Denver, Colo.: "For some time past Mr. and Mrs. John B. Hutch and Mr. William H. Hough have been inspired to start a new association of truth-seekers to aid in the great work of enlightening mankind. The time was ripe and auspicious for the movement. The Circle of Light was organized December 12. The officers elected were president, William Hall Hough; vice-president, Mrs. Mary E. Mutch; treasurer, Albert J. Dibbens, and secretary, John T. McClure. The Circle will hold meetings at the residence of Mr. Mutch, 440 Pearl street, until a hall can be procured. The meetings have been exceedingly harmonious and uplifting to all who were present and the outlook for the future is very encouraging. The work before the Circle is very great but the power of love is unlimited. I subjoin the declaration of principles which were adopted and which are as follows: We, the undersigned, whose names are hereto attached for mutual benefit and to make united endeavor to uplift mankind by all the power we possess in both morality and in religious development. We are on this plane of action to focalize both material and ethereal forces and our powers of thought are unlimited. We can choose to vibrate on a low or a high plane, and the higher our thoughts and the more they are centered on a grand ideal the more power for good we can exert. Our mission being understood by us and the great work of teaching men the truth being shown to us by our spirit guides, we do hereby consecrate ourselves to this grand and glorious endeavor. We do also agree to incorporate as a legal person (but not for pecuniary profit) under the laws of the state of Colorado in order to better fulfill our mission and to carry out the purposes of the organization as above enumerated. The name we adopt is The Circle of Light."

Mrs. M. Butterfield writes from Trenton, N. J.: "I received the book, A Wanderer in the Spirit Lands. I have read it, and can recommend it as being a very valuable and precious book. I find in it many things that my own spirit guides have spoken of through me. The Progressive Thinker is a welcome visitor in my home, and is often taken up and read by people while waiting for private sittings in my home. I have been a public medium in Trenton for eleven years. We have no association here at present, but I hope we may have in the near future. I hold public circles, and they are very well attended. My work here has been very successful so far with the exception of being arrested a year ago, with others who came to the city, but who, practicing in the guise of Spiritualism, proved to be fakirs, and they were the cause of the true mediums being classed with them. By my appealing to a higher court, my fine was remitted, and I was allowed to go on with my spiritual work. I am in hopes that this will not happen again."

Dr. T. A. Bland writes from 161 South Hoyne avenue, Chicago: "I beg to express my appreciation of your kindness in giving your readers the very admirable review of my book, 'In the World Celestial,' which appeared in The Progressive Thinker of December 7, and which has already brought a great many orders for the book from different parts of the country, East, West, North and South, proving that your paper has intelligent and progressive readers in every section of this great nation."

E. W. Sprague and wife, missionaries for the N. S. A., will serve the Philadelphia (Pa) Spiritualist Society during the month of January. Their services can be secured to hold meetings and organize societies anywhere within two hundred miles of Philadelphia. Parties wishing their services during that month please address them at 605 North 7th street, Philadelphia, Pa. They will return to Ohio and Indiana, February 1.

E. J. Schellhous writes: "In The Progressive Thinker of December 21, is published a lecture by Col. H. S. Olcott. It is an able, clear, explicit comprehensive exposition of the subject treated. It is just the thing the most needed in the investigation of Spiritualism. For one I am rejoiced to see it your paper. I have been repeatedly told that Col. Olcott had exposed Spiritualism and denounced it, and spoke as if that settled it. I wish it could be widely diffused among those interested in this subject. I shall lend my copy containing it until it is worn out."

Important from Iowa.

To all Spiritualists and Freethinking Men and Women in Iowa:—The State Spiritualists Association of Iowa will hold its fifth annual convention in Oskaloosa, Iowa, Jan. 16 to 19, 1902, and as there will be some very important matters to come before the meeting, it makes it the duty of every Spiritualist in the state to be present. As the General Assembly meets about the same time and as there is now on hand some proposed medical legislation, also some "Blue Law Restrictions" contemplated against mediums, we should be prepared to combat this medical trust as well as tyrannical legislation against our religion.

Our programs are now ready for distribution, and will be mailed to those sending their address to the secretary, Mrs. Stella A. Fisk, Keokuk, Iowa. I receive a great many letters of inquiry daily from all parts of the state, indicating that the searchlight of progress is awakening an interest in truth heretofore unheard of. Let every one attend that can possibly do so, and I will assure them a hearty welcome to our beautiful and prosperous city.

DR. G. A. HINTON,
Pres. S. S. A. of Iowa.
Oskaloosa, Iowa.

International Woman Suffrage Convention.

The National Woman Suffrage Association has extended an invitation to the woman suffragists of the world to meet in Washington, D. C., February 12 to 18 inclusive, where in connection with its annual meeting an International Woman Suffrage Conference will be held. Fourteen great nations of the world now have either well defined woman suffrage movements or well organized Woman Suffrage Associations, and these have been all invited to cooperate in the International meeting. Seven of these, England, Canada, Australia, India, Russia, Germany and Sweden have promised to send delegates, and our invitation is awaiting action at the regular meeting of official boards in Norway, France and Holland.

The civilized nations of the earth are slowly but steadily acknowledging the benefits and the justice of self-government. The suffrage has been widely extended in all, within the last fifty years, until in the most of them there is either universal suffrage for men or suffrage with but limited restrictions. All civilized nations have likewise kept pace with the United States and England in the agitation which has insisted that the fundamental principle of self-government, "Taxation without representation is tyranny," and "Governments derive their just powers from the consent of the governed," logically apply to women as well as to men, and there are now few European nations in which women do not enjoy some form of suffrage. In Belgium, one of these, there is an energetic woman suffrage movement, and in another, Holland, there is a Woman Suffrage organization, which will doubtless be represented in the International Conference.

The representative of each nation will present a report, setting forth clearly the educational, legal, industrial, social, religious and political status of its own women. This great meeting will unquestionably stand as a significant, historical mile-post in the progress of the world.

The Conference will be opened on February 12, with an "Evening With American Pioneers;" Elizabeth Cady Stanton, Susan B. Anthony, Mary A. Livermore, Julia Ward Howe, Isabella Beecher Hooker and Carolina Hallowell Miller, six octogenarians, the value of whose services in the emancipation of women from old time laws and customs are beyond computation, have promised to speak. The pioneer suffragists of each State will be invited to be present and to sit upon the platform.

An evening with the "New Woman" will follow on February 13, and women who have reaped the benefits of liberal opportunities, secured for them by the pioneers, will fill the program. The representatives of the college, the professions, the club and the works of philanthropy, will demonstrate that the New Woman is a helpful factor in the world.

An evening with the "New Man," for the New Man is both worthy and willing to walk by the side of the New Woman, will follow, and the remainder of the evenings will be probably filled by foreign speakers.

All auxiliary State Associations are urged to especial diligence in the effort of sending full delegations. We should greet our pioneers and our foreign guests with the largest suffrage convention the association ever held. With the promise of so inspiring and important a meeting, delegates will easily be found. Suffragists everywhere are cordially invited to be present.

Several of our foreign guests are willing to remain a few weeks in the United States and will accept lecture appointments. Every club in the United States is urged to consider the advisability of securing either one of our foreign speakers or one of our "home talent" for a lecture during the winter. An opportunity is offered to hear new presentations of the cause with fresh voices. Let our great Washington meeting be followed with a campaign of education, until its echoes shall be heard in the remotest hamlet of the nation. For names and terms apply to the National Headquarters, 2008 American Tract Building, New York. Clubs, will you not help this campaign by arranging for a good meeting in your town?

CARRIE CHAPMAN CATT.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 70 pages of race reading. Price 25 cents. For sale at the office of The Progressive Thinker.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Hannah Patterson, aged 62, a native of Northumberland, England, passed to spirit life, Sunday evening, December 8, at Lucyville, Pa. She had been a Spiritualist for thirteen years, being converted by mediumship in the family. Services were conducted by Mrs. Zalda Brown Kates. K.

Suddenly, at Paw Paw, Mich., December 2, 1901, Death's messenger came and took from the home my father, James Phillips. The funeral was largely attended at the late home, December 6, conducted by George B. Holmes, of 309 Lyon street, Grand Rapids, Mich.

NELLIE PHILLIPS RALEIGH.

Isaac Gabrion, Jr., passed to spirit life, March 26, 1900, aged 23 years, 11 months and 2 days. On September 2, 1898, he was married to Elizabeth Plowfield, daughter of David Plowfield, of New Haven, and in the spring of 1899 took charge of the farm where he lived at the time of his death. He was a kind and indulgent husband, and the idol of his father. The bereaved family has the sympathy of the entire community. The funeral, which was one of the largest ever held in this community—85 teams in the procession, was conducted by Rev. Wm. A. Taylor, at the town hall at New Haven Center, Wednesday forenoon, March 28. Interment in New Haven Center cemetery.

Passed to spirit life, Mrs. Edith L. Lyall, of Cleveland, O., aged 22 years. She was a medium, one that was surrounded by high and beautiful influences. None knew her but to love her. She has left this body of mortal clay, but only passed on to a higher sphere of action. Funeral services conducted by Mrs. Alice Baker. B.

Passed to spirit life, December 18, 1901, Alvin Bertram Coombs, only son of Charles A. and Ruth Coombs (a member of the Band of Harmony), at his residence, 286 N. Lawndale avenue, Chicago, Ill., aged 11 years, 7 months and 7 days. Memorial serives will be held at Handel Hall, December 29, 1901, at 10:45 a. m. COR.

Passed to the higher life, after a long illness, from Holland, Mich., November 21, Mrs. A. E. Sawyer, aged 74 years. She leaves two daughters, Mrs. W. H. Beach, of Holland, Mich., and Dr. Maude C. M. Haddock, of Saginaw, Mich. She was ever a loving and unselfish mother, a true and earnest Spiritualist, and a member of the Sun Angel Order of Light for many years. COR.

Passed to spirit life, Nov. [illegible] Joseph Shadel, [illegible] over of this aged and His companion [illegible]er are worthy of com- weeks before [illegible]surable to all who take Spiritualism [illegible] our loved phenomena and go near together [illegible] chosen to of- was leaving the body, a [illegible] lighted his face, and he said, "Mother, mother, mother." Services were held in the Methodist church. It was filled to the doors. Services were conducted by the writer. MARIAN CARPENTER.

Ilion D. Thurston, aged 21 years, passed to spirit life, Nov. 9, by being drowned, falling from the steamer Michigan into the St. Joseph river, in the state of Idaho, where he had gone for his health. He was a young man of sterling qualities. The relatives have the deep sympathy of a very large circle of friends in this hour of their great bereavement, and especially the sweet-faced girl that was so soon to have been his bride. He was a Spiritualist, and knew that continuity of life was a truth. There was a very large attendance at the funeral. Services were conducted by the writer. MARIAN CARPENTER.

The funeral of Mrs. Aurinda Maynard was held on Dec. 5, at her home in Auburn, Ohio. Mrs. Maynard was the wife of Luther Maynard, who preceded her eight years ago. She and her husband were pioneers of Ohio, and were firm supporters in the immortality of the soul. She has lived to see many changes, having reached the age of 89 years. The services were conducted by Dr. D. M. King. X.

Lawrence L. Brown passed from this life Wednesday night, Dec. 4, at the age of 82 years. His funeral was held on Sunday at the home, and was largely attended by neighbors and friends. Mrs. Brown was one of the founders of Maple Dell camp. He leaves a wife and many friends who will miss his presence. By his request his body was cremated. He was a man of wealth and integrity. D. M. King officiated. X.

Passed to spirit life, Dec. 8, 1901, at the home of her daughter, (Mrs. E. S. Davis, Warrendale, St. Paul), Mrs. Sarah W. Hoar, in her 96th year. After a long and useful life, her spirit passed peacefully away during sleep. Although bent with the weight of years and totally blind, she retained her spiritual gifts to the last, which she was always glad to use for the benefit of mankind. The funeral was ideal from our point of view. Her wishes were carried out in every detail. Laid out in the garb of a bride, her gown was a beautiful silver gray; the casket covered with the same; lace and flowers arranged by loving hands. Thus attired she was ready to be received by the life companion gone on some years ago. More wonderful still was the great spiritual strength manifested which enabled the daughter to stand beside her mother's bier and improvise verse after verse, appropriate for the occasion. Several mediums took part, and all present were impressed with the beauty of the scene. C.

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NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Mechanic: Q. Is it possible to utilize the internal heat of the earth as a source of power?

A. Certain professors have gained a cheap notoriety, by having reporters interview them and filling their willing ears with speculations on what may be done, and what they are going to do with the internal heat of the earth. The vast coal beds will be exhausted they say, and some other source of heat and power must be looked for. It is only a question of time, and the demand is rapidly increasing. The great source of energy has not yet been "tapped," nor Edison resolved coal direct into electric power. If we are not to be deprived of power, heat and light, then the crust of the earth must be cracked. It is hot enough beneath. The average increase of temperature downward of mines and deep borings, is one degree Fahrenheit for every sixty feet. At a depth of 8,000 feet the temperature of boiling water is reached, and at a depth of thirty or forty miles a degree of heat is reached sufficient to melt the most refractory known substance. The proportion of this thin crust to the molten central mass, even taking the thickness of the crust at one hundred miles, is about that of an orange peel to the pulp.

There is plenty of heat there, and enough escapes through the volcanic vents to fire the boilers of all the engines in the world. Why not bore to sufficient depth to reach this supply, and have heat stream up, just as a gusher spouts oil? Then according to the old song: "Mollie put the kettle on, and we'll all take tea!"

This will be making better use of the central fire than some famous theologians, who would have it for a sort of local hell for those who fail to believe with them. It is well equipped for their purpose, except that although it will keep hot a long time, it will surely cool off and cannot burn forever. And surely that ought to satisfy them and their God; burning a sinner as long as there is any heat left in the earth to burn him with!

Were it possible to sink a shaft down to the molten interior, what would be the result? The pressure with which the liquid matter is held is measured by the power of eight or ten thousand degrees of heat. The direct power which restrains this expansion may be measured by the weight of a square inch of crust reaching down 100 miles. This, calculating from the weight of granite and allowing for condensation in descending, may be placed at from one and a half to two pounds to the foot, or for 100 miles, from eight hundred thousand to one million pounds. That is, the pressure to the square inch by which the shell holds its contents is expressed by these numbers, which are only equalled by that of gunpowder in a cannon at the initial of explosion, estimated all the way from 7 to 662 tons to the square inch. If a shaft were sunk through the crust, molten matter would rise just as it does in the shaft of a volcano, and pour forth until the repressed force was relieved. The project is as practical as it would be to draw a train of cars by a rope to the tail of a comet.

A Mourner: Q. If a friend die in a distant land, does it affect the spirit, whether the body be there interred or brought home?

A. The return of the body may be consolation to the friends, and gratify the wishes of the spirit, yet the estate of the spirit will not be in the least affected thereby. This sacredness of the body is a growth of immemorial religious doctrines. In the days of the Pharaohs, the belief in the final return of the spirit to the body; the resurrection of the latter, made it imperative to preserve it with great care. The Greeks considered it the height of impiety to leave their dead on the field of battle unburied, for the spirits wandered on the misty banks of the nether world until their bodies received burial.

The judgment day transferred from Egyptian to Christian theology, with the idea of a physical resurrection, has preserved the superstitious regard for the physical body.

If the dead are to rise at the first sound of the trump of doom, it will be pleasant for friends and families to stand grouped together, and it would indeed be lonely to arise on the other side of the globe amidst howling savages.

Spiritualists accept none of these myths. They believe and know that death is the final separation of the spirit and body. The latter goes back to the elements from which it came, to be resolved into new forms. To the spirit it is no more than a cast-off garment. Friends may treasure it as the only tangible object between them and the silence which gathers over the tomb, and love may find relief in its last, blinding homage, yet the freed spirit must regard the broken body, as the butterfly does the shell of the chrysalis from which it has escaped.

The physical body is renewed with every passing hour, completely perhaps with every year, and the especial form from which the spirit departs is no more its personality than the many others it has discarded atom by atom.

Why should we bring back the discarded shreds? Why trouble ourselves about the broken cage? Has not the spirit rose supreme, and come near to us? As Spiritualists should we not cease to entertain such reverence for the body, and regard the spirit as all in all?

My heart is full of sympathy for those whose loved ones rest in distant lands, or lie on the floor of the deep, deep sea. To them the knowledge of the home-coming of the unseen, yet responsive spirits is a balm in Gilead.

There is one aspect of this subject which also comes from the lingering shadows of old beliefs. The friend who dies and is buried far from home, never seems dead to us. Not until we see the wasted form, and with reverent care consign it to the tomb, do we realize our conseling loss. Or we may after distant journeyings stand by the neglected mound thrown by strange hands over the beloved form, and through our tears become conscious that indeed our loved have gone. A lady said she did not realize the death of her husband, who was buried in the Carribbean Sea, until his trunk came home six months thereafter. Yet before his body slipped from the deck into the rolling sea he was with her!

Instead of the vain care for the broken cage, should we cultivate the faculties which enable us to hear the song of the bird which has escaped. All the insignia of mourning, regrets and tears, are as clouds which obscure our spiritual perceptions at a time we most need hem.

Not in the grave, beneath the grassy mound, or under the immeasurable tide of waters, sleep the treasured ones. They are near us, with full consciousness of our thoughts; with minds clouded by our tears, or full of joy at our gladness.

Thos. A. White: Q. As Jesus Christ did not leave any written account of his life, how long after his death was it before anything was written about him, and who wrote it?

A. When and by whom the books of Matthew, Mark, Luke and St. John were written is absolutely unknown and cannot be determined. The ablest critics vary centuries in their conjectures, for conjectures they are and nothing more. Outside these books there is not an authentic allusion to Christ or his work in all the voluminous Greek and Roman literature of that time.

Good Work in Buffalo.

In addition to the pastorate of Rev. Moses Hull at the Temple, corner of Jersey and Prospect, there are several lesser lights shining in their own way and sphere. Conspicuous as an all-around worker, whose helpfulness founded the Temple and has done much to keep it alive with good works, is the famous clairvoyant doctor, Mrs. J. H. R. Matteson, at 248 N. Division street. She is kept in a constant fight by the plottings and persecutions of the jealous regulars; and has been arrested some ten or fifteen times, but never convicted. This is remarkable, since she always confessed that she has no medical diploma, and that she examines and prescribes for the sick. But her success in curing is so well known, and her patients are among lawyers, judges, juries, and even physicians, all of whom know the value of her remarkable gifts, that no one, except a medical despot wants her practice meddled with. They realize the injustice of these pseudo-legal prosecutions, and no one has yet been found to convict her. But they are vigilant and untiring, in their efforts to secure her conviction, and to make it possible they are all the time meddling with the legislature to get more and more absurd and prohibitory laws, to enable them to destroy her work and all others who do not ask their permission to cure the patients which they cannot cure. Here is the danger. They must be watched, and their plots exposed before the legislative committees, and their nefarious schemes defeated before they become laws, or they may make it possible to crucify every one who dares to cure the sick by any process, even if it be but a bath, or a cup of tea, or a word of cheer. There is need of unity among all Spiritualists and all progressive people and all liberals, to protect ourselves from the evil designs of proscriptive bigots, and medical censors. Mrs. Dr. Matteson is the most conspicuous target for their arrows, in Buffalo, and the Christian Scientists are pretty well enlisted now. But last winter, while they helped to fight the medical bill, and had the help of Spiritualists with Moses Hull, Dr. Weaver, and A. H. Richardson, who defended their rights in common with all others, they had not the manly liberality, or regard for human rights, to stand by the Spiritualists when our religion was attacked by the same gang of legislative tinkers. Thus the Christian Scientists of the state of New York proved themselves unworthy the confidence of the lovers of liberty and justice.

Another conspicuous co-worker in Buffalo is Mrs. A. Atcheson, 274 North Division street, near Mrs. Dr. Matteson's, whose steady work has won the confidence and respect of Spiritualists and the general public, by her faithfulness, honesty and fine mediumship. It is to her credit, too, that she does not seek to rival, or conflict with the work of the main society by holding Sunday meetings at the same hour. But she and her husband are members of the Society over which Mr. Hull presides, and attend and support its meetings, and she has her meetings at her own parlors Monday evenings, and gives sittings daily through the week. Thus her work contributes to the support of the Temple, and adds to instead of drawing from Mr. Hull's support. At her Monday evening meetings she can only accommodate 30 to 35, and often turns away more than as many as find seats. To each of those in attendance she usually gives something that is recognized as a special test, and thus carries conviction and makes converts to Spiritualism. From all that I know of her and her work I am confident that she is doing an honest and valuable work for Spiritualism and is a credit to the cause she represents.

Christian Scientists have a large following in Buffalo, and have a chapel just across the street from the Spiritual Temple.

Mr. Hull is serving on his fourth year for the same society, and I hope he is building up the spiritual church. A man of his experience and ability ought to make Buffalo tremble with success. LYMAN C. HOWE.

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SAVED BY THE SPIRIT.

She Was Not Forgotten by the Angels.

She had led the life and pace that kills. Had been the pet and fad of wealth; had been carried on the highest rolling wave of pleasure; had enjoyed every good thing that life holds for youth, beauty, brilliance and ability.

In less than twenty-four hours the great change was declared. None could explain it, and she would not. All her kind stared, wide-eyed, then shrugged their dimpled shoulders.

"Sudden insanity!" they whispered, then forget her, with a laugh.

But, blessed be the Highest, the good angels did not forget her, and the constant supplications of her mother—ah! her mother!—had spread and waved their way at last to the feet of the beautiful Savior. Tracing the spirit whose constant pleading had bloomed in such beauty before Him, He gave permission that she and she alone, should go and save her child!

Think a moment, how all the realm of heaven vibrated in harmony and unison with the happy pulsing of that mother's heart!

Whenever Elene slumbered, this Sweet Spirit placed her hands upon her head, then Elene would dream of her mother, of her childhood days and the flower garden she had loved in those days. Though she never told it, it was these constant recurring dreams and visions of her mother's face, that brought at last, the great change in her mode of life.

She gave away with lavish hand all she possessed. She cared for no remembrances of those times nor of those friends, so they accepted her gifts and let her drift from sight and knowledge. For all they knew, she was dead by this crispy fair October morning.

In reality, she was trudging sadly along a dreary country road, having sheltered the night before beneath the stars. Despite her weariness and weakness she was a graceful, striking figure. Tall and slender, with a strange, somber, beautiful face, she seemed almost wonderful to thesimple-minded, honest-hearted country folk she chanced to meet.

She was seeking work, she said. "What could she do?" they asked.

"Anything! from teaching music and painting their portraits, to paring potatoes and washing plates!"

They looked in those brilliant, soul-sick eyes, and turned away. Ah, sister souls, on this rack of life, when will ye learn mercy, and the courtesy of sympathy?

To tell the truth, they were afraid of her, yet they knew not it was a tragedy of the soul they witnessed.

Said one honest old soul, "I don't believe you can work; you never did a day's work in your life, now tell the truth?"

"Madam," she replied, with her stately courtesy, "acts speak louder than words; give me opportunity to show you how I will work."

"Not I; you are too handsome by far, and I have sons!"

"Ah! so the silly sons of the land are of more value than the lives of the daughters. By all means protect your sons, my mother!"

So she turned and went her way. The orchards bent their boughs across the walls and fences, but the fruit had been plucked. A few stray autumn dandelions spread their gold before her. A chill breeze swept down from the top of the hill, scattering leaves of red and dark bronze about her. She shuddered, but the Sweet Spirit walking by her side clasped hands with her.

"Something in this weather," murmured Elene, "reminds me so of mother. Is there no heart on earth gentle and tender as hers? I've known her, in the days that are gone, take the weary wanderer in and give food and rest." Suddenly throwing wide her arms to the grey skies, where storm clouds seemed gathering, she exclaimed:

"Mother, I am a wanderer now, your little girl, Elene, and I am hungry, mother, very hungry. Open your arms and find room for me, let me rest again in your dear bosom." She could not see the Sweet Spirit's open arms and glowing eyes, yet she felt warmed and cheered.

Lifting her dark, tired eyes, she saw midway between the top and bottom of the hill a little house. The Sweet Spirit passed in front and holding out her hands drew the wanderer on and gave her faltering limbs more strength.

"Mother," she whispered, "I will ask for aid in that little brown house on the hill: If I am refused again, you will not blame me that I lie down to-night and die."

Wearily she struggled on her upward way. Strength was so nearly gone when she finished the climb, she had to lean on the fence a while before she could open the gate and enter.

The Sweet Spirit wound her arms about her child, and gave from all her delicate ethereal frame, life and vigor to the coarser atoms of Elene's material body. That was maternal love! She had given of her life and vigor once before to build that body!

Thus invigorated, Elene opened the gate and passed in. A few steps, and she halted, her hands clasped as in prayer. What was this—original Eden? She felt strong impulses to pray!

Do you know the delicacy of the hop-vine foliage, the feathery grace of the cypress-vine, with its stars of red and snow? Do you know the real glory of the morning-vine that opens its fairy goblets of pink, of blue, or red and white to all the bees and butterflies of cool October days?

On all sides Elene now saw all this delicate, delicious beauty. Perhaps not in years had she thought of the simple favorites of old-time gardens. Now here they smiled and nodded to her a merry welcome. Blue larkspurs, rich pansies in purple and black velvet with golden eyes, tall hollyhocks in crimson satin reached up to her, golden, dark-hearted marigolds were at her knees!

Where for years, had been hidden, all the loves and companions of her youth? A little further, asters, chrysanthemums and dahlias beckoned to her. She was in a neat graveled walk, and on each hand were lavished these old-fashioned darlings. The climax was reached when in a large pot she spied a generous growth of the rich old carnation pinks!

Before that, from very weakness and excess of emotion she went on her knees. She bowed her head and kissed the spicy, rosy beauties. She held the clusters in her white hands, turned her head side-wise to view them, and big silver tears fell over her face.

"Do you love them so much?" asked a gentle voice per by.

A woman, older much than Elene, little and lean and grey-haired, was surveying her with eyes of pitying interest. This woman, in her dark print dress and snow-white apron, was evidently the mistress of the house.

Elene tried to rise but really could not, but she had intuition, or was it the Sweet Spirit's whisper? She believed she was looking into the eyes of a sister-soul, and with an effort after her natural courtesy, said feebly:

"Madam, I am fainting with exhaustion—to tell the truth, I am starving; but before you give me of your bread I must confess, lest you feel later your sympathies were played upon, I am not the clean-souled woman you are! I have been a great sinner,—have you sons to save? Some one sent me away because they had sons, and I had a handsome face, they said, but my face does not feed me.

"Somewhere I have heard words about 'a cup of water in my name.' Will you give me a cup of water in that Name? and I would be thankful for a piece of bread also, for I have walked miles and miles to leave that life of sin, and seek a new chance to live. Am I not worthy of a bite of bread to hold my life a little longer?"

She was simply babbling her wandering thoughts, partly to the woman, partly to the red carnations. Now this little, lean, grey-haired woman was a wonder among women, for she carried charity in her heart, and she knew there are forces that often shape our lives not as we would, but as we must endure. She looked for the Soul, and not for Sin. She put out her hands and helped Elene to her feet.

"Come in the house with me, friend. You shall be very welcome. You have found it hard, hard work, dear child, to play the prodigal daughter's return! It always is. Seldom comes the golden ring to us when we return, and seldom the feast of the fatted calf, but you and I will have a cozy coffee-cup and a broiled fowl instead. I am glad now my breakfast was delayed. I knew some sweet spirit hindered my efforts this morning."

The good woman broke a cluster of the carnations and pressed them in the cold fingers of her unexpected guest. With her arm about Elene she helped her to the house, and did set meat before her, and bring water for her wearied feet, as the Scriptures bid one do for the traveler.

Looking down into Elene's dark, troubled eyes she said: "My child, I can read it all! the repentance and the grief, and the soul-killing repulses on the way! But, blessed be the Chest, you have reached me at last. Here you shall rest—rest until you are rebuilt again; then from here as a centre of strength and safety, you may reach out until you find your place in this world and life.

"Men shall yet revere you; no woman may draw her skirts aside from you! I give you this good word as from the Greatest; you are not at present fit to battle with the world. Here you are to rest, and you shall be to me as my daughter. Be not alarmed, Elene. If you could see my soul, as I do yours, and perhaps some day you may, you would know it is all right!

"In the ages that are past, you, your soul I mean, have aided me, and this rest and haven I offer you is only against the debt of love I owe you!"

Bending down to Elene, the soul in grey hair pressed lips lovingly with the soul in golden hair, and at her hypnotic command, "Rest, sleep, and be at peace," Elene obeyed.

RALPH DOUGLAS.

San Antonio, Tex.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

A LOUD CALL.

To the Spiritualists of Ohio.

We are willing as a board of the Ohio State Spiritual Association (without salary or emoluments), to comply with the adage of our revered Thomas Jefferson: "When a man assumes a public trust, he should consider himself as public property." It is our desire to promulgate the truths of Spiritualism, both in the phenomenal and philosophical aspect, by which those yet in darkness can be reached and convinced of the reality in the domain of nature; but in the extent and effectiveness thereof we are checkmated by the apathy and indifference of the officers of our dependent societies, in not keeping the State Association informed of the number of members of the several societies (for statistical purpose), requirements and requests, in fact, all such data as may be of interest to our cause. Let us illustrate: In the last United States census report we find record of only 45,030 confessed Spiritualists, who have proof of their existence beyond this "vale of tears" and claim that individual immortality has been proven beyond the shadow of a doubt. It is ridiculous to consider that this is a fact; mental weakness and dereliction of duties is the only excuse.

To the members and officers of the several societies we would say: It rests with you; we as a board can perform certain functions only when we have the assistance and co-operation of our dependent societies. It is the intention of our State Association with the assistance of the N. S. A. and yourselves to organize and perpetuate a society in every town and hamlet in this State, and thereby build up a strong association, which will command respect in our secular legislative halls, saying nothing about orthodoxy.

Now, sisters and brothers, let us be Spiritualists, not Spiritists. "Come over to Macedonia" and give us what mental and pecuniary assistance you can in the vineyard, for the uplifting of womanhood and manhood, and receive your "eleventh hour penny" when you step over the border. Judging from the present indications the prospect for practical and progressive spiritual unfoldment was never brighter than at the present time, in reaching the materialist and church alike. Let us make a long pull, a strong pull and a pull all together.

"Let ten thousand be your pens and object all as one."

JOHN C. HEMMETER,
Cleveland, O. Sec'y O. S. A.

By an Eye Witness.

To the Editor:—A unique, inspiring and interesting ceremonial took place at the residence of Mrs. Billiford, in connection with the transition of her mother, Lena Birg, to the higher spiritual realm. Certain facts in connection with the passing over of this aged and interesting sister are worthy of comment, and pleasurable to all who take an interest in our loved phenomena and philosophy. The medium chosen to officiate at the funeral was Mrs. A. C. Priest, just returned from a prolonged visit to the East. In connection with the departed it is necessary to say that she was a convert to our beautiful knowledge about five years ago, and developed mediumistic qualities in a marked degree. For some time previous to her advent into the next sphere of action, she had expressed a strong desire to see Mrs. Priest once more, as she had been instrumental in leading her to the light of truth, and on Mrs. Priest's visiting her after her arrival home, the old lady expressed much joy, and said she was now ready to go to her spirit home. She had always expressed a strong desire for Mrs. Priest to officiate at her funeral, which she did in an efficient manner.

The material arrangements provided by the family of the translated sister were of a perfect nature and simply terminated their untiring energies and provisions for the sister while in her earthly body. The ceremonial at the house was simple but impressive, and suggestive of joy and happiness, tinctured, of course, by natural regret at losing the physical presence of a loved mother and grandmother. After an appropriate song by the medium and also a very sweet, concise and inspiring eulogy, the casket was borne through the rooms and presented to the view of a numerous gathering of friends who could not fail to be inspired by the exquisite display of floral offerings so in accordance with the pure, sweet spirit passed on, and whose physical remains rested peacefully under them.

To those who know the Spokane surroundings, a description of the resting-place of the sister is unnecessary, but for the stranger to the same we would say that the road to the cemetery winds through undulating ground and hills which command a lovely view of the Spokane river, and a considerable portion of the town and surrounding country, and the resting place provided by her loving family is one of the prettiest possible, and would suggest a thought of desire for a like spot when required; and now at the grave the ceremonial comes. The casket was placed in position over the grave and held there by the most modern appliances without the aid of human hands and muscle, when the medium gave an inspiring song to the dear sister passed over, and after a few appropriate words of peace to the departed and her family present, then followed one of the most graceful and impressive scenes ever witnessed by the writer. The casket, entirely covered by the beautiful floral tributes, began slowly descending to its final position, conveyed there by the touch of the kneeling undertaker's fingers upon the patent spring in connection with the apparatus, and the casket slowly disappeared from sight. In addition to the foregoing, Mr. Milgard, friend of the departed, who is also a convert through Mrs. Priest's mediumship, gave a eulogy in the German tongue for the benefit of the Germans present.

Spokane, Wash. A. C. PRIEST.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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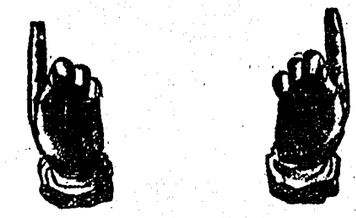
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INFLUENCES

That Are Either Beneficent or Malignant.

The law of attraction and repulsion that causes bodies to be drawn toward each other or expelled, is a universal one and in its properly balanced manifestations causes harmonious conditions to exist through the great universe of mind and matter. Modern life in its religious, social and political phases when retrospectively viewed, and noting the advancement that has been made by a comparison of the present with the past, should not lay claim to have attained unto that advanced state through its own unaided efforts, as it is only fulfilling an obligation that justly devolves upon it, for it has the benefit of the experiences of past ages which have cast up the highway and prepared conditions more favorable for progressive development on beneficent lines while struggling against malignant forces that the present age is happily free from.

Progress is inherent in the human soul, not a faculty that it has lately been endowed with. It has through the countless ages of the past little by little advanced against the powers of darkness, the malignant influences of the mere animal existences that would, if not antagonized by the higher forces, have held the human soul down to the plane of the lower orders of life; and in that advancement it has been lifting the lower forms nearer a harmonious association with its own. While they will not attain unto anything but a subordinate grade when brought into comparison with human life, there must be a relative advance all along the line, or else progress would cease to be a recorded fact. When human life advances to a degree that there ceases to be any magnetic attraction and sympathy between it and the lower manifestations of life, the latter will drop out of the race, become extinct as have the prehistoric monsters that once inhabited the earth, and which have ceased to be, and their removal was a necessary act in the great drama of progressive life.

The magnificently luscious fruits and beautiful flowers that have been developed to their present state of perfection have been accomplished by a transmission of that progressive energy from the human, which has taken them out from their wild forms in which they seemed contented to remain and in that primitive state to manifest their life, and unaided would there have remained; and what has been attained would without efforts for farther improvements by human life revert back to their primitive types.

Those reactionary forces can only be typified by the title of malignant influences, because their tendency is a reversion to the primitive types which under the domination of the beneficent forces the world is striving to outgrow. That condition must be combated by those influences that are not contented with even what has been gained in progressive development but is constantly urging forward, but in that effort there is an ebb and flow of the tide. The ebb in its effects is produced by the magnetic attraction of the lower animal forms of life that cannot sympathise or be in accord with the spiritual aspirations of the human soul, and will not surrender by a recognition of those higher forces which are leading, slowly but surely human life to a condition where those forces of what may properly be termed the lower world cease to have an influence. When that is attained there will dawn the golden age for human life on this planet, and until that is attained there will be that violent clashing of interests which periodically will culminate in war, that being only the legalized form of the spirit of anarchy and which must be evoluted out of before those individual manifestations of that spirit which is shocking the finer feelings of civilized society can be suppressed. They are both the result of those emanations from the malignant animalistic influences that at times seems, more than at other times, control the nations of the world.

That the nations of the world have been at times violently convulsed, their efforts to throw off the malignant influences of those conditions wrecked the progressive spirit that was reaching upward for better things were oppression of the false, and had become intolerable, historical records prove; and in considering the phase of development of human society the fact must be admitted that those violent convulsions were necessary, the only practical method for the time being, by which the beneficent influences could accomplish their purpose. As life gets farther removed from the influences of the lower world, progress will be by more peaceful means; it will advance by evolution instead of by revolution.

But looking on the bright side of the illustration, we see that in every flow of that spiritual tide, the attractions of the lower have less and less influence over the human soul; that it is attaining unto a state where the phrase human redemption will not be merely an idle expression without any meaning but an established fact. Those struggles that have been made, and at present are being made by the beneficent influences for the attainment of that end, are proof positive that human life is something more than animal; that its spiritual nature is the part of his being that will eventually be dominant; as it is the immortal principle that will survive the dissolution of the mere animal, which is not the life but only the auxiliary manifestation which is a mere incident of his temporary sojourn here.

The restlessness of the human soul, its inability to remain satisfied with the conditions in which it finds itself placed, and its determination to advance, to give courageous battle to the forces that seek to impede its progress, are evidence that there is an undiscovered country that it is called upon to explore. The antagonism that it meets is only a quickener of the inherent energies that otherwise would have remained dormant. There is truth in the saying that "the Lord, (the beneficent influences) helps those that help themselves."

Human life is not a treadmill existence, it is an onward march. The history of the world is one of progress. Nations and races have in the past arisen, come to maturity, accomplished their mission and decayed; and in studying the history of the world at the present time we see the same forces in operation, but whatever influences are at work removing the effete matter in the religious and political world, they are preparing the conditions that higher forms of life's manifestations can be revealed; they are the beneficent influences that are working in conjunction with human life for its advancement.

Life moves in cycles, that of active work on reformatory lines when the beneficent forces are brimming with zeal to bring into practical use better conditions; and then there is the passive state which to the superficial observer appears to be reactionary, a domination of the malignant forces that seem to be impeding the efforts for advancement; but when rightly understood will be seen to be of an educational work which is needful to prepare human life to realize the necessity of taking an active interest in the progressive work that it has been detailed to accomplish. The planting time must precede the period of active growth and the harvest.

The influences which are bearing on human life, whether of a nature helpful in the advancement of life to higher planes of exstence, or one of a repressive nature, seeking to hold the energies of life down to the plane of the lower types of existence, are the culmination and manifestation of the phase of development that human life has attained in the evolution of its spiritual forces. To deny that they manifest their power in human affairs would be useless in the face of the evidence that is produced from the acts of daily life in the sphere of individual and national exstences. We see that for the time being sometimes one and then the other are dominant in their influence, but there is one fact which every soul who is in accord with the beneficent forces can affirm, which in the words of the poet are so beautifully expressed.

"Look up through the clouds to the sunlight of heaven,
For the wheels of progression are moving to-day;
Look up and fear not, for the sun hath arisen,
The shadows are passing away."

The consciousness that the beneficent influences which are working for human redemption will eventually triumph over all opposing forces has been the inspiration that has strengthened those who in all ages have marched in the vanguard and caused them to be willing to suffer that the truth might triumph; and as the ages roll on their influence is augmenting, enabling the coming generations to more perfectly realize the ideals for which many have suffered a glorious martyrdom, and whose radiance is illuminating the pathway of the present time, making more possible a realization of the fact that it is only the truth which is immortal.

One of the most important factors needful in the progressive development of the soul is a recognition of the fact that there are conditions of life from which it must be separated, absolved from all partnership with, and recognition of those conditions; and that it look forward and upward to those influences which seek to inspire it with hope, and impress it with the knowledge that there are conditions of life superior to any that were formerly recognized. In the journey toward the attainment of those higher life conditions, we see some fall by the way, come under the control of those malignant influences that temporarily have thwarted their noble ambition. The great majority of human life pass them by on the other side, leaving them wounded and alone. The selfish instincts of the animal life have been hard to evolute away from, but in the degree that the spiritual life has been unfolded there has been a greater recognition of the duty of each individual life towards its fellows on the line of assistance in helping to ascend to the plane of higher conditions; and in the degree that that duty is mutually recognized will human life be emancipated from those influences that as the years roll on are becoming more and more oppressive to life's expanding energies.

HAMILTON DE GRAW.

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I left the farm when mother died, and
changed my place of dwellin'
To daughter Susie's stylish house,
right in the city street,
And there was them, before I came,
that sort of scared me tellin'
How I would find the town folks'
ways so difficult to meet.
They said I'd have no comfort in the
rustlin', fixed-up throng,
And I'd have to wear stiff collars every
week day right along.

I find I take to city ways just like a
duck to water,
I like the racket and the noise, and
never tire of shows;
And there's no end of comfort in the
mansion of my daughter,
And everything is right at hand, and
money freely flows,
And hired help is all about, just listen-
in' for my call,
But I miss the yellow almanac off my
old kitchen wall.

The house is full of calendars, from at-
tic to the cellar,
They're painted in all colors, and are
fancy-like to see;
But just in this particular I'm not a
modern feller,
And the yellow-covered almanac is
good enough for me;
I'm used to it, I've seen it 'round from
boyhood to old age,
And I rather like the jokin' at the bot-
tom of each page.

I like the way the "S" stood out to
show the week's beginnin'
(In these new-fangled calendars the
days seemed sort of mixed),
And the man upon the cover, though he
wa'n't exactly winnin',
With lungs and liver all exposed, still
showed how we are fixed;
And the letters and credentials that
were writ to Mr. Ayer,
I've often, on a rainy day, found read-
in' very fair.

I tried to find one recently; there wa'n't
one in the city.
They toted out great calendars in ev-
ery sort of style;
I looked at 'em in cold disdain, and an-
swered 'em in pity:
"I'd rather have my almanac than all
that costly pile."
And, though I take to city life, I'm
lonesome after all
For that old yellow almanac upon my
kitchen wall.

—Ella Wheeler Wilcox.

BOOK REVIEW.

How to Control Fate Through Suggestion. By Henry Harrison Brown, Editor of Now, San Francisco, Cal. Price 25 cents.

A valuable contribution to New Thought literature; makes suggestion a science as well as an art, applied to healing and to growth in spirituality.

What Converted Me to Spiritualism. One Hundred Testimonies. Edited by B. F. Austin, B. A., Toronto, Canada.

This is a collection of experiences, told in a concise way, and illustrated with excellent cuts of most of the writers, who are persons of prominence in Spiritualism. It makes an eminently interesting, readable and instructive book; not only to Spiritualists, but is well adapted to place in the hands of enquirers and seekers after knowledge.

Death, the Meaning and Result. By J. K. Wilson, a member of the Pennsylvania Bar. Bradford, Pa. 550 pages; cloth, $1.25.

Death, the meaning and result, is a problem of most intense import and interest to man. From the dawn of intellect in primitive man, to the most advanced, mentally developed and intelligent of past and present time, this problem has confronted and challenged the best thought of philosopher and scientist, as well as those in the humbler walks of life. It still remains to incite the attention and draw the investigation of interested minds of all classes.

This book comprises a narrative of wonderful events in the author's experience, of the coming to the author of spirit friends; the manner and circumstances of their coming, and what was said and done by them. The narrative is intensely realistic, as indeed it must be to meet the facts of the case.

The author claims for the book, among other things, that it contains evidence establishing the fact that the resisting power to spirit communion on the earth side of life can be practically overcome, and that the difficulty in establishing a free and uninterrupted intercommunication between earth and the spirit world emanates on the spirit side of life; and it also proves what the resisting power on the spirit side is and by whom interposed—which is certainly very important to know.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Atheneum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

True Mission Church. Spiritualist meeting every Sunday afternoon at Metropolitan Hall, corner North and California avenues. First door from Metropolitan station, 2.30 p. m. Pastor, M. Summers.

Psychical Research Society, every Sunday, 2:30 and 7:30 p. m., at Lakeside Hall, corner 31st street and Indiana avenue. President, Dr. L. H. Freedman. Residence, 3036 Indiana avenue.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

The Christian Spiritual Church holds service every Sunday evening at 8 o'clock, at 321 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Competent speakers and mediums in charge. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth $1; paper, 50 cents.

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VOL. 25. CHICAGO, ILL., JAN. 4, 1902. NO. 632.

SPIRITUAL RATIONALISM AND THE HISTORIC STATUS OF CHRISTIANITY.

In the true Liberal or Rationalist the sectarian spirit is dead. It is against his profession; it is abhorrent to his intellectual nature. He makes its suppression a duty, taking himself severely to task if he finds any vestige of it remaining in his mind. He can neither fight for a creed nor spend for a creed. Such enthusiasm as he has must be an enthusiasm for religion pure and undefiled, for the beauty and truth of ideas, for intellectual principles freed from all alloy of private or class prejudice; his allegiance is to truth uncompromised and unadorned.

It must not be expected that an enthusiasm like this will make any show beside the noisy, hot, partisan fanaticism whose whole ambition is for party triumph.

That the popular religion gains adherents through the promise it holds out of worldly emolument and success, need not be said. Allegiance to orthodoxy certainly is more lucrative than any allegiance to radical views. Evangelicalism is rich and popular; and it controls opinion; it commands the avenues to power and place; it has the key to social favor and distinction. But the allegiance of the self-seeking is no real help to any form of faith. They pull down the institutions they patronize. They are as a plague of mice or locusts, devouring the fields they occupy.

They are an army of traitors, dangerous in proportion to the clashing of their weapons and the noise of their "hurrah." Liberalism is well rid of such—if it has any such.

To a lucid understanding of the world as we find it in the theological field to-day, and a fair conception of its abiding institutions, a bird's-eye view of the facts attending the "evolution" of the Christian churches in their grand divisions will be helpful to all minds, especially those who seek truth, the whole truth and nothing but the truth about Christianity.

It is true that Jesus lived and taught and healed. He lived a consistent and devoted life. He practised the practical socialism which he preached. Among the heretics and the few spiritually enlightened people of his day he was understood and revered as an angel of light and power.

He taught in the midst of the heathen of that day, declaring to them all that they were filled with spiritual darkness and that nothing but the knowledge and light of God could free them.

Spiritual or living light alone could break the control of the darkness which held their inner life captive to low conditions.

This doctrine is the secret of Jesus. It is the basic truth and substance of all his teaching. Love to God. Love to man. Charity to all men. The Beatitudes, the Sermon on the Mount, are all but the unfoldings of this great central truth. It is as important to-day as it was in his day; although the light of love and kindness has indeed caught here and there and human conditions have greatly improved.

When man or woman is reborn or developed into the heavenly element, all old things in that soul are done away. Some men watch themselves and strive that no evil mars the begetting of light and life in their souls.

The great mission is to show men the way from spiritual darkness into Light and Life. Men must take up their crosses daily if they would grow in real spirituality.

The Greek church, the Roman and Protestant churches are not of any such congregation, they do not strive against the earthly elements of their natures. They war, they fight, they indulge carnalities. Note the history of the Greek church in its beginning.

We have first-hand testimony here in the evidence of Bartholomew, who was one of the followers with Jesus' disciples:

"Then an aged priest arose and said: We were compelled to do what we did do, form ourselves into a body, as the crazy heretics had scattered their ideas among the heathens relative to females being held by anointed priests and confessors, and they were fools enough to hold themselves from confession until the priests were compelled to force them, by a decree, to come to their relief. And now we must have an idol they all do know did live, and if you want Jesus we will have him, but if you want John then we will have him. It matters not which, as John scattered heresy, even as much as the crazy fool of a Hebrew, the first born of Joseph and Mary. Now choose which shall be held before the faithful followers of Moses. He was a priest and he begat an hundred and forty-four children, and he was never bound to any. His concubines were ever ready at his will and pleasure, and as we bow to him as a director, let us share the pleasure of his life, even as he did, and if we can hold control over the heathen people let us give them an idol, one they all know did live, that we can be comforted even as Moses was comforted. Then the council remained in session four days, ere they could decide what was best to do for an idol. As they knew Jesus had become more notorious than John, among the heathen, by his many acts, which could not be denied, they came to the conclusion that it was better to take the humble child of Joseph and Mary as their idol, under the name of Christ, which is, when truly translated from the heathen dialect, a controller of hell. Now, here I am to defend my brother, lest he should be accused of being the instigator of such a heathen plot as being held between Almighty God and his children, as mediator. Does God ask man to assist him in his wondrous formations, and in holding his myriads of worlds in harmony, one with the other? Then how is it that the heathen bigots still chain and hold control of the human mind, and cause ideality to bow to priestcraft, hypocrisy, deceit and hell? Hell is ignorance, and ignorance lays the foundation for the ambitious to chain and bind the lesser mind, and these are the souls that are chained and bound by the crafty priesthood. And what are your isms to-day but the devices of crafty man, in order he may live in ease and splendor, while the humble laborer can toil on from day to day, to feed and clothe him that holds himself before the people as the one that is making intercession with the holy Jesus, and he interceding with the Creator, to hold his own created from temptation and the devil? Holy God, if thou hast created such a being to tempt the highest and holiest of thy creations, thy own children to go astray, are thy children accountable for aught that may befall them? Lay not to the charge of Almighty God, the foul stigma of tempting his feeble children in their earthy condition. Give them light that they may behold their father, God, and his mighty changes, in order to bring the human mind in rapport with himself as he is, then they will not ask for an idol to intercede for them in any form whatever—pope, priest, confessor, layman or clergy—but they will be willing to say, here I am, my Father and my God. Lead me through the knowledge I may be able to draw from thee, thou God of immensity, by conditions that are before me, and all of thy created, that have light given from the first great cause, eternal light. Here I am that humanity may know how they have been held by the designing priesthood, that they may be looked upon as holy things, and cause the ignorant to feel their necessities must be satisfied, even before their own. Now these facts I have laid down happened two hundred and sixty-four years after Jesus had ceased to be earthy. And now the Catholics had begun to lose ground again, and they knew unless some new control could be brought to bear upon the minds of the masses, the influence would be lost in Judeaism, heresy and light. Therefore they held a council again at Antioch, and they concluded to have a female idol, to set beside their male idol, in order that the females would be attracted to them by looking upon the mother of their holy idol. They looked upon the female idol as the mother of their God—all the God they dared ask for. That had the desired effect. They gathered in holy admiration to their idols—and they have held them even to this day—and they will hold them until light from the eternal God dispels their darkness."

This is how they came to be first called Christians at Antioch—and this was in the year 298 A. D., or 264 years after the crucifixion.

Bartholomew, in what we call his spirit body—unseeable by such beasts as these; was there watching their proceedings.

This was the beginning of the church of Anti Christ—instituted by heathen confessors and priests. The "mass" and the entire ritualistic performance were their work, and were brought with them from India. (See Lamaism and Buddhism of Thibet.) Jesus never founded a church—nor ever approved of any of those priestly performances.

There is held to have been a Jewish Christian church at Jerusalem. Holding all things in common. They did not marry, abstained from war, possessed the power of rising above the earthly elements into the heavenly sphere. Those who realized this life were saved from darkness and death—(spiritual death)—with them rested the spirit of ethical life and progress. They were Spiritual Socialists. The Pagan-Christian churches not only were not a part of the Pentecostal church, but they were not even an integral part thereof—they were distinct bodies. They were not admitted into the Pentecostal church at all. The Pagan-Christian church held private property, married, held slaves, and practiced war. It was this court that ultimately "scattered the power of the holy people"—the power that saves from sin, assuming authority and standing where it ought on the holy place, it trod under foot holy things, counterfeited and feigned the power of Jesus, and so became Anti-Christ.

The Pagan-Christian church was composed of heterogeneous materials, such as foolish Galatians, carnal Corinthians, guilty of deeds not even named among the heathen. Permit me an illustration. That was a searching anecdote of the Middle Ages which says, "When St. Thomas went as a guest to the Pope, and the priests showed him their chests full of golden vessels and their treasure house of jewels, and said to him, 'Master Thomas, no longer need the church say, as was once said, in the days of the apostles, "Silver and gold have I none." "No," said the saint sadly, the church can say that no longer; neither can she say what immediately follows: "In the name of Jesus Christ, rise up and walk."

In the second century a great schism took place in the Pagan-Christian church. The then Bishop of Rome excommunicated all the Bishops of the East, because those of the East would not eat lamb (the feast) when he ate it. Those of the East excommunicated those of the West, the Bishop of Rome, in return, thereby nullifying the whole Pagan-Christian church. ("Christ is not divided!") Both parties remained obstinate in quarreling over the slaughtered peaceful lamb, and are not reconciled to this day. Hence there are two Popes in Christendom at this hour, the Patriarch of the Greek Church, and the Papa or Pope of Rome. And since it is of the nature of parts to possess the properties of the whole, if the Pagan-Christian church possessed infallibility when it fell into two parts, that property must have been split into two also. And when the Roman church fell into two under Luther and Calvin, they must in the very nature of things have retained their share of infallibility and of "power to minister in holy things." These men were accounted good Catholics. All the difficulty was in their being a little too zealous. They wanted the old woman of the Vatican to walk a little straighter and not to cover with indulgences, etc., etc., so many dirty things with such a width of crinoline—that was all.

The ritualistic churches of to-day are the lineal descendants of the said Pagan-Christian churches. The Protestants are fragments of the Roman church, and are related as parts are to a whole. As water can find its way among the fragments of a rock which it cannot penetrate—so there is more light, progress, personal and civil and spiritual freedom, and security of life in Protestant than in Catholic countries. (Look at Cuba and the United States.) The solution of that rock has been begun. The mind must be disenthralled, so that that power which creates all things anew may, without let or hindrance, bring forth the new heavens and the new earth—in which shall dwell righteousness—and that fullness of life which flows down from above.

Come, then, my brothers and sisters, and look forward to a better day,

"When man by love and mercy taught
Shall rue the wreck his fury wrought
And lay the sword away."

Come, then, good men and women of all sects and all parties; of all colors and of every clime, of all religions and of no theology, come and raise a voice, and lift a hand to bring about on earth the reign of love, justice, equality and universal peace.

Undo the heavy burdens, let the oppressed go free, bind up the broken-hearted, give deliverance to the captives; and to all an equal chance to an equal share of all God's blessings, spiritual and temporal. As dear old Whittier said:—

"Through the harsh noises of our day—
A low sweet prelude finds its way.
Through clouds of dust and creeds of fear
A light is breaking calm and clear.
Henceforth my heart shall sigh no more
For olden time and holier shore,
God's love and blessing then and there
Are now and here, and everywhere."

Boston, Mass. J. P. COOKE.

THE SUBJECT OF PRAYER.

It Is Handled with Reference to Its Strict Meaning.

Could every person give his own meaning to a word, there would be such a confusion of ideas that no one could understand another; therefore, dictionaries, which are recognized as authority, must and do define the meaning of words. When I wish to know the meaning of the word prayer, I consult Noah Webster or some other generally admitted authority.

Prayer has always been associated with some form of worship given to God and if some one is said to be a praying man, it is generally understood that he prays to God for some favor, blessing, or the gratification of a desire. Aspiration is not synonymous with prayer, let those who will so claim; for aspiration can and does exist without any thought or belief in it. To aspire for better conditions in life or to rise in the social and intellectual scale, is one thing; to pray to God to give such conditions or to lift one up, is another. The man who never had aspirations was never born, but thousands have been who never prayed or believed in prayer.

When people talk about praying, if they use the word in its proper meaning, they convey the idea that by supplication, request, and beseechment, some thing or favor is expected from God. There is, says Voltaire, no system of religion without prayer, and the moment one uses the word we take it for granted that there is a God attached to it. If one prays he must pray to something or there can be no prayer. It is simply absurd to talk about prayer in any other sense.

Says one writer, "We shall not pray to Deity, but we shall invoke the beatitudes." To "invoke," says the dictionary, is to call for or ask; to summon; to invite earnestly or solemnly. The question now rises, who keeps the beatitudes and gives them when asked for "earnestly or solemnly?" Are they kept in stock to be delivered like ready-made goods on demand; and if so, who shall be importuned for them if Deity is ignored? Before I begin praying for the beatitudes I desire full instructions, that my efforts be not attended by failure; and before we go further, let us see what beatitude is. The lexicon says it is felicity of the highest kind; consummate bliss. This, then, is what we are to ask for; but as all rational men know happiness or felicity is not a thing in and of itself; but a state of mind that results from sound and healthy physical organs, and harmonious relations with our associates and surroundings, what good will it do to ask for it unless these essential conditions produce it, and, if they do, what need to ask for it? No invocation addressed to something or nothing can insure beatitude in any human being; for if the conditions are lacking that make felicity, to ask for it in their absence would be like trying to feed on the wind. If a person is happy, invocations are needless; if unhappy they cannot give him what he desires; for conditions alone can do that. Therefore I deny that invocations and felicity have any connection or relation.

Music will place one for the time being in a state of mental harmony, for it is a powerful and positive influence, and nothing in this world equals or excels it; but invocations—a play upon words to use up time and produce solemnity are the poorest things ever introduced to invite consummate bliss, alias beatitude. If one desires to get in a passive state and to feel at peace with his own soul and the whole world, a certain kind of music will place him there; but to expect that condition of mind to result from hearing some one with closed optics work off an invocation, would be to invite disappointment.

Formalities and ceremonies have ever been a marked feature of all religions and invocations of whatever kind or character, therein find their basis; for no one, unless he claims to be religious, will use or believe in invocations. Small boys are amused by drumming on a tin pan, and it may be that certain adults are likewise pleased to hear the sound of self emitted words, that really produce no more effect than the detonation of the aforsaid pan; but I will here state confidentially, that I am not one of them.

Another writer says the best prayer is that which is expressed in work for humanity. If we stay with the dictionary we will never confound prayer with work, for the words do not in any sense mean the same thing. The man who prays wants something without work, and the man who works for a thing or object, does so because he knows he cannot attain it by prayer.

Prayer, we are again informed, is the sincere and earnest longing for aid and relief. Here we have more confusion of ideas, for every one has such longings at times; but those longings are one thing, and a prayer or request for their gratification is another. To pray is to ask for something; let us not lose sight of this fact and our remarks on that subject will be more rational. "Give us this day our daily bread," is a prayer pure and simple, for it is a request; a beseechment; but though it has been uttered a million times or more by human beings, it never did and never will have any more effect in furnishing a supply of bread than the cravings of hunger which produce a desire for bread. If we want bread we must work for it, and so with everything else we desire.

Prayer is a diversion and education, writes another. The former is admitted; the latter denied. It is no doubt a diversion to pray, and so it is to go fishing, for the mind is led into other channels of thought; but there are many channels of thought not worth following, and the prayer channel seems to be one of them. A man might pray for forty years and he would have no more education than he had on the start if it was not derived in some other manner. What a man can learn by praying is so little and of so small importance that prayer will never receive a boom from that direction. If a man practices praying he may improve as he does writing, in the construction of his language, but in no other sense can it be connected with education. To pray well and to use euphonious and grammatical language, may be an accomplishment, but it is one of such doubtful value that few will care to take it up for that purpose. If prayer is entertainment, as the same person says, it will never become so generally attractive as to stand any show in competition with music and the drama; for it is so closely connected with trouble and misery that only those thus afflicted will hanker after that kind of entertainment. The healthy and happy portion of humanity are not overpoweringly attracted to prayers or those who pray. Most people prefer joy to sorrow, and sorrow we all know, of some kind, is the basis of prayer. Happy people feel thankful, but the unhappy are the ones who pray, and they pray because of that unhappiness.

Another thinks prayer a source of help and strength; but it is a source looked to as a last resort. "When everything else fails, let us pray, is the motto of those who thus believe, and prayer is their last and final hope. It is extremely difficult to see where there is any strength in prayer, for it is an attempt to lean on powers and forces that can neither be found nor defined.

The cultivation of self-reliance is one of the most desirable things any person can undertake, for the more the will power is exercised and developed, the less will be felt that weakness which leads to prayer or makes it seem a necessity. "I will," is a thought that carries more power than all the prayers ever uttered, and that person who makes an habitual use of it, will seldom be found invoking aid from gods or spirits; visible or invisible forces. Prayer, then, is a weakness, and invariably shows lack of self-reliance; for when one stops to pray he stops working and depending on self. The man who stops to pray in a shipwreck is the one who generally gets drowned, for if salvation is possible it comes through human endeavor. There is no power outside of man himself that can protect or save him from evil, and to pray to any exterior power is evidence of a misguided intellect and a wrong conception of natural forces.

Prayer is a delusion and a snare, for it results in weakness of the will and leads to a false dependence that ever fails in time of need. Let us rise on the wings of hope and cherish every desire and aspiration worth having; but if we ever expect to attain them, it must be through trial and effort and not through prayers and invocations. Work is the price that must be paid for success; and whether our goal is in material possessions or intellectual attainments; whether we seek for knowledge or happiness, self reliance and not prayer, will be found to be our only and reliable dependence.

Prayer has never done anything for the human race except to insure and prolong weakness of mind and will. It is a relic of hoary-headed superstition, which, despite the light of science still casts its baleful shadow over the earth. When that goes its offspring will likewise depart. Speed the day.

CHANNING SEVERANCE.

Los Angeles, Cali.

VISIONS AND REVELATIONS

Moses Hull Has Another Visitant From the Other Side of Life.

Moses Hull, the veteran worker, has had another Vision, which will be spread before our readers at no distant day. It is one that will be read with deep interest, and which conveys an important lesson. Every Spiritualist in the United States should read it; every Spiritualist, however, will not read it, for there are millions who take no Spiritualist paper, hence are in darkness in reference to what is going on in our ranks. Such being the case, each of our subscribers can find an ample field in which to do some missionary work—calling the attention of the Spiritualists who take no Spiritualist paper, to The Progressive Thinker. Send in one additional subscriber, at least, and thus aid in the great reformatory work now going on. The Progressive Thinker will continue to lead in all things that pertain to our movement.

Universal Peace Propaganda.

In traveling over the state of Minnesota I have met many friends whose earnestness and zeal for the cause of truth, and whose kindness and appreciation toward my work, I shall long remember with feelings of heartfelt gratitude. None perhaps are more earnest or untiring in their efforts than I. O. Brown, the secretary of the Wheaton Spiritual Society, and his estimable wife, who is the president. These worthy workers in connection with other members of that society have succeeded in providing a comfortable temple, which is something seldom met with in the western states. Many towns have to be missed by workers on account of the great expense of opera houses or convenient places for meetings, and it is high time a general move were made toward getting control of some hall or building in every town, for the progressive people of such towns, whether they be full-fledged Spiritualists or simply liberal-minded people.

In Montevideo, for instance, where I am now stopping for a few days, nothing can be done without paying five dollars for the privilege of giving forth to the world a few progressive ideas. This may be all right for one lecture but to thoroughly arouse an interest in a town like this a number of lectures should be given. So far as I can learn no lecture on the Spiritual philosophy has ever been given here, but an effort will be made to break the ice (which, by the way, is very thick in more ways than one).

Next Sunday, the 22d, we will hold a meeting in the opera house and try to sow some good seed along the lines of universal peace, brotherhood, and progressive thought.

While I am giving lectures on a number of subjects pertaining to our grand movement, yet I make a special effort along the lines of The Universal Peace Propaganda which I consider the most important at the present time. War is hell, and if we could banish war, many other things would right themselves. It is the worst phase of the competitive system, which is bad enough in all its phases. I have written a large number of letters to persons that I supposed were prominent in the work of benefiting the world by educating their neighbors in peace principles and progressive thought; these letters have generally been accompanied with a leaflet setting forth the object of my lectures. Many have kindly written in reply, some have arranged for lectures and have assisted very materially in circulating the leaflets, others, many of them are still owing me a letter. I would like to hear from all Spiritualists in this and adjoining states who have an interest in extending peace principles and progressive thought generally. My last work was in Wheaton, where I gave seven lectures during my stay of about two weeks. Letters addressed to me at Montevideo, Minn., will be forwarded, but should be sent here soon.

WILLIAM E. BONNEY.

A TERRIBLE INDICTMENT.

Extract from Senate Document 190.

IT SHOWS THE PERNICIOUS INFLUENCE OF THE CATHOLICS IN THE PHILIPPINES.

Don Jose C. Mijares, a resident of Bacolod, capital of the island of Negros, an agriculturist and owner of city and suburban properties, informs as follows:

1. I have lived, and continue living, in the Philippines sixty-three years.

2. In Laguna, Tayabas, Iloilo, and Negros.

3. Since the year 1853, when for the first time I left Tuyapa (Manila) to reside successively in the other provinces above named, up to 1895. The cases and things of the friar curates I have seen would cause the very stones to blush, were they to have the power of blushing, for which reason I beg the commission to pardon me from giving categorical answer by relating facts which, because of their nastiness and repugnancy, the pen refuses to describe. I am glad, however, to be able to recall having known in Tayabas a Franciscan parish priest who—rare exception—was a model friar, of exemplary conduct and austere life, whose hand was kissed with respect by all, from the governor down to the humblest Spanish employe. Unfortunately for my country, I have never again known another possessing the qualities of that blessed friar.

4. So numerous are the friars I have known that I have lost the count.

5. I have never trod the territory of Spain, but through several Spaniards I have learned that the friars of the several corporations that have come to the Philippines in greater part have come from the peasant, shepherd, and rustic class of Spain.

6. From my early youth I have known that in the jurisdiction of Cavite, Laguna, and other provinces of Luzon, the friars possess vast landholdings, the rents of which, called canon, produced great sums of money, and they also secured a good income from the many parcels of improved real estate they had in Manila and its additions.

7. The friar curates, usurping the attributes of the local authorities, not only intervened but exercised joint action with the said authorities in the three branches, administrative, judicial and economical. The gobernadorcillo or justice of the peace who should have dared to disobey the curate friar was certain to land in jail within a few days if he were not deported, to which end the reverend friars always had on hand, like a panacea against them, the accusation of being a filibusterer and anti-Spanish.

8. The heads of the Spanish government, to the detriment of their dignity, became servile tools, because they knew that the friars, with the powerful lever of their money treasured up in the convents of Manila, were above the law; therefore more powerful than the very Governor-General of the Islands.

9. In some parish houses I have seen printed schedules published by Archbishop Sancho de Santa Justa y Rufina. I also had occasion to observe that several curates have charged parish fees at will and without fixed standard, exceeding what was designated in said schedule. I do not know whether this may have been the cause in some cases for reluctance to contract ecclesiastical matrimony, although in my judgment what mostly influenced this reluctance is that some reverend friars had arrogated to themselves rights which in feudal times were called rights of "pernada." (The right asserted by certain feudal lords to enter the marriage bed before the husband.) Far from my mind is the idea of injuring or slandering, for I can cite specific and concrete facts, with the names and descriptions of the parties interested, should I be compelled thereto.

10. Speaking generally, and with rare exceptions, their morality was detestable, as I have said above.

11. The causes I have set forth above, and many others, have produced in the masses of the Filipino people an intense hatred for the four religious communities, the Augustinians, Recolettos, Dominicans, and Franciscans.

12. In this respect I repeat my foregoing answer.

13. For many years past the friars have taken possession of nearly all the curacies in the Philippines formerly occupied by native priests, the latter being relegated to the position of coadjutors, and carrying on their shoulders all the weight of the ecclesiastical labors and occupation, for the meagre remuneration of fifteen pesos per month, which was the most they earned. In the meanwhile their immediate chief, the friar curate, filled in his idle moments with corporeal enjoyments and pleasures, and at times saying to the patient subordinate, "Do as I say and not as I do."

14. I remember as a young man having seen in the reception room of the old college or seminary of San Jose, Magellanes St., in the walled city of Manila, large oil portraits of Filipino prelates, whose names, which I cannot now recall, appeared in the lower part of the said paintings. In those days I personally knew several canons of the cathedral chapter of Manila, some of them showing the tassel of a doctor, and I ought to add that they were all sons of the Philippines. From the foregoing, the capacity of the Filipino priests who occupy the highest ecclesiastical posts in the Philippines is demonstrated.

15. The injury which would result to the country through the return of the friars to their parishes is incalculable, even should they become secularized, as the people would only see the external difference from the costume, although at bottom they would not cease to be what they have been, are, and always will be, friars.

16. Provided the American archbishop were a Catholic, he would, in my opinion, be more acceptable in case he did not allow himself to be carried away by the suggestions of the friars, who, unfortunately, still proudly promenade through the environs of Manila.

17. I think what is proposed in this question is an excellent idea.

18. This system, as I look at it, can establish a firm bond of union between the people and the ministers of the church.

19. On this point I can express no specific opinion.

JOSE C. MIJARES.

Bacolod, Nov. 15, 1900.

MAN IMMORTAL.

His Entity Never Had a Beginning.

Man is an individualized spiritual entity. This entity never had a beginning. It was never created; but eternally existed as a possibility in the infinite realm of spirit and matter. Hence it is correlated with all the divine forces in nature. In his physical is embodied whatever lies in the realm of matter; and in his spiritual nature are all the elements and qualities that inhere in the realm of spirit. Hence he is of necessity immortal. Being an integral part of infinite life, he is deathless organically and constructively. If the life of an individual can be annihilated, then all life may be destroyed, which is illogical and unthinkable. Chaos is not the ultimate destiny of any sentient being; but an eternal and everlasting unfoldment of the divine possibilities that in here in his nature.

The potential forces involved in the soul cannot be estimated. No pen can portray or imagination conceive their infinitude. Eternity is too short to evolve all that the soul contains; its resources are exhaustless. New scenes will present themselves for his investigation, higher ideals will touch his inner consciousness and demand an interpretation. The infinite realm of spirit will open up to his enraptured vision problems of absorbing interest and invite study. The universe will be an open book, whose pages he can scan with a deep and lively interest, and ever revealing to him its spiritual treasures. She will give freely of her munificence to those who seek her exhaustless storehouse of wealth.

The aspirations of the soul will exact this knowledge from Mother Nature, and freely she will impart to all who will earnestly seek it. She withholds nothing the tendency of which is adapted to arouse our dormant energies and quicken our active powers. Every department in nature is ready to contribute her quota of information and instruction to the soul seeking for knowledge in her limitless domain.

In the womb of time everything is provided for man's unfoldment and advancement; every aspiration will be supplied, every longing gratified and every hope realized.

What a glorious heritage for the soul, who can fathom its ultimate possibilities, rising higher and still higher, onward and upward through endless time, approaching nearer and still nearer to the infinite all, and never exhausting the storehouse wrapped up in the bosom of infinity.

Will this concept ever be realized, or will it be relegated to the realm of utopia? If it be a fact in nature, then its realization is assured. Under the law of evolution, the human mind can, in a limited degree, grasp this result; eternal progress is in harmony with life's unfoldment, which is a fundamental principle in the very nature of things.

Man's ego is not an idle dream. It is not the shadow of inanity, or the playground of a diseased mentality; but it is a stupendous fact in nature, a primordial and deathless entity, possessing infinite possibilities for growth and unfoldment. The soul is an uncreated spiritual element, an ever active essence of the life principle, seeking an opportunity for its expression. Soul is thinking stuff. This stuff has never been seen by mortal vision; it eludes the keenest analysis.

The thought thing, whatever it may be, has its home in consciousness, and cannot be defined or comprehended. We may perceive its manifestations, but the thing itself is forever hidden in the realm of mystery. The operating forces in nature are spiritual. The life principle of oxygen and hydorgen is spiritual, so of all forces in the domain of nature. All the manifestations in the universe point to the realm of causation as the home of their birth. Nature holds in her loving arms all that ever was, is, or ever will be, so that nothing can be lost, and everything will subserve the end for which it was designed. The power of accomplishment inheres in the thing, as the majestic oak inheres in the acorn.

May it ever be our highest aim to put ourselves in harmonious relation with natural tendencies, and thus reap the rich fruitage of the psychic forces inherent in our birthright; and in no other way can we secure this result. It is the divine method and admits of no infringement.

DAVID WILLIAMS.

Utica, N. Y.

Patch grief with proverbs.—Shakspeare.

It is easy to see, hard to foresee.—Franklin.

You may imitate, but never counterfeit.—Balzac.

All habits gather by unseen degrees.—Dryden.

The wronged side is always the safest.—Dr. Sibbes.

Believe me, every heart has its secret sorrows, which the world knows not.—Longfellow.

A mind conscious of integrity scorns to say more than it means to perform.—Burns.

I will utter what I believe to-day, if it should contradict all I said yesterday.—Wendell Phillips.

It is not he that searches for praise that finds it.—Rivarol.

THE GREATEST DEBATE WITHIN A HALF-CENTURY UPON MODERN SPIRITUALISM

DISPUTANTS:

REV. MOSES HULL,

President New York State Spiritualists' Association, Headquarters, Buffalo, N. Y.

—AND—

W. F. JAMIESON,

Secretary National Liberal League, Headquarters, Cincinnati, Ohio.

SECOND PROPOSITION.

Resolved, That the phenomena and philosophy of Modern Spiritualism can be explained without admitting the agency of departed human spirits.

W. F. JAMIESON, Affirms.
MOSES HULL, Denies.

Moderators Lee and Judge Koons Presiding.

MR. JAMIESON'S FIFTH SPEECH.

(Ninth Address of the Debate.)

Mr. Chairman, Ladies and Gentlemen, and My Esteemed Opponent:—A debate of this character should be not less than twelve sessions. A few only of the main features have yet been touched.

Our friends on the opposite side often say, "If it is not spirits, what is it?"

It is more pertinent for me to inquire, "If it is not humans, what is it?"

Spiritualists are compelled to admit that most of the phenomena and nearly all the philosophy have no other source than human. This admission on their part leaves very little for me to explain. I frankly admit that if, in our day, a departed human spirit ever communicated to anybody, the question is theirs.

My Spiritualist friends assert that there is an intelligence connected with the modern manifestations which always claims to be a departed human spirit. If it is not spirit that once lived in a human body, explain what it is.

Take the human element out of the problem altogether; do away with the human body, brain, mind, and there will remain no intelligence whatever.

First. Nearly all so-called physical manifestations are the result of trickery on the part of so-called mediums, as admitted by Spiritualistic writers.

Second. Even many so-called "spirit" manifestations are admitted by them to be the work of mind in the body.

Third. We maintain that almost every case of spirit influence, so-termed, is the effect of mind in the body.

Fourth. The very small residue is claimed by Spiritualists to be the work of spirits out of the body.

This leaves Spiritualism a very narrow margin.

William Emmette Coleman, a voluminous writer upon Spiritualism, says: "Many kinds of spiritual phenomena have been produced by the spirits of embodied persons, not by the direct action of disembodied spirits."

An English Spiritualist paper, Light, says:

"Spiritualists generally admit in explanation of the phenomena called spiritual, the possibility of the following agencies:

"1. The disembodied human spirit.

"2. The embodied human spirit.

"3. 'Spirit' other than that which is, or has been, embodied in human form."

C. W. Stewart, an able Spiritualist lecturer, combated the notion that mediums are "controlled by disembodied spirits only. We propose to show that they are oftener controlled by spirits *in* the form."

A vast army who have investigated Spiritualism, and remained unconvinced, share the conviction of Don Piatt, of Washington, who said, as related in "Startling Facts," page 273, "I must yet have other and better proof to convince me that the intelligence is from the spirits of the departed. The more I strive to convict my understanding, the more unsatisfactory it becomes."

This is my experience precisely. All the intelligence we know is earthly intelligence in earthly bodies.

Spiritualists repudiate all claims and arguments in favor of a personal God communicating to mankind through man. They say that is superstition, yet they claim a spirit person can freely converse through mediums.

Prof. J. S. Loveland, one of the most scholarly Spiritualists that ever lived, admits candidly that it is "impossible to know whether the utterances" of the mediums are from "spirits," or are "the creations of the medium's own mind," or even "the active energies of nature." All this has reference to honest-minded mediums, sincere, truth-loving Spiritualists; not to tricksters, or impostors. Truly, as Prof. Loveland contends, and as I have been saying for twenty years, "We do not yet comprehend the possibilities of our own unaided selfhood." Quite naturally our friend Loveland concludes that the "dreams of the subconscious self" are mistaken for "real spirit entities."

Prof. Dawbarn, another Spiritualist, considered one of the most philosophical writers of the age, confesses "that no spirit has really communicated."

A writer on "Logic" has said that "An admission from one whose opinions are not in our favor is the highest kind of evidence."

Therefore, all that has been credited to spirits come from the human mind in the human body; none of the intelligence is outside of the human brain and body. This is my theory, and is supported by a multitude of facts and not one against it, as far as I can discover.

The Progressive Thinker quotes an eminent scientist in favor of Spiritualism, "Dr. Elliott Coues, the famous ornithologist, and member of the National Academy of Science, declared himself to be a born ghost-seeker. He brought to the investigation of phantoms the same methods of passionless analysis applicable to any other matter.

Now, what does this "born ghost-seer" see?

He says, "The spiritual body may be of more rarefied and tenuous substance. I have no notion of the nature of the substance that makes a ghost, but I suppose that when a man dies it separates itself from the grosser particles that compose his physical organism."

That is made up of "may be" and "suppose." That is not science. It is not even scientific theory. It is merely the guessing of a scientific man; but he is the Spiritualist's witness. Now what did he see? He says:

"There is no essential difference between the spectre of a living human being and the apparition of a dead person."

If living human beings have "spectres," very much like the apparitions of dead persons, who can distinguish the difference? May they not all be from earthly bodies? But I will reserve further remark concerning Dr. Coues; and, to illustrate a whole class, will now give you an account of a wonderful medium who lived in Liberal, Missouri, Dr. J. B. Bouton. In 1885 he began to hold circles with a few of his neighbors, some of whom were Spiritualists. A little pine table tipped in answer to questions, three tips meaning "yes;" two, "I don't know;" one, "no." Names and messages were spelled out by going over the alphabet.

Says Dr. Bouton, "I would often ask them if they really believed it to be the work of spirits. The answer would be 'Yes, it must be spirits. If it is not spirits, what is it? There is intelligence, and it cannot be accounted for in any other way." Half the number of investigators at those circles were Materialists when the investigations began and became firm believers in Spiritualism through the mediumship of Dr. Bouton.

An old Indian came from the "Happy Hunting Ground," calling for whiskey and tobacco. Dr. Bouton said he knew an old Snake Indian in Montana who was drunk when he was killed.

Some one of the party brought a flower from a garden, laid it on the table and told the Indian to get another and lay it beside the one on the slate. The light was turned down and the medium passed the slate under the table. Soon raps were heard. The light was turned up, but instead of a flower there was this writing from that bad Indian: "Go to hell with your posey! Me want whiskey." So characteristic! Now Spiritualists reason, "If it was not an Indian, what was it?"

This brought the exclamation from all present: "It is wonderful! If we just keep up our circles we will soon get materializations."

News of the wonderful manifestations spread through the town and surrounding country like wildfire.

The next evening a circle was formed of unbelievers at the hotel, except the landlord, who was a Spiritualist. Mr. Thayer, the landlord, said, "If there are any spirits present, please rap three times on the table."

Three soft, yet distinct, raps were heard. A former landlady was supposed to be the spirit that rapped. She promised to materialize. A small bed-room adjoining the parlor was used for the cabinet. Dr. Bouton was requested to enter the bed-room cabinet. He did not know what to do. He had never been a materializing medium. The light was turned down, as usual, to give a benighted world more light. The most wonderful sight was that landlady's spirit. Some could see her features plainly; one of the party saw that she wore the same dress she had before she died, and even the pleats of the dress. This seance created greater excitement than ever. The hired girls of the hotel were alarmed and could never be induced to go to that room unattended.

And yet greater manifestations were in store. Dr. Bouton's own house was selected for the seances. There were some so skeptical that they would not believe "though one rose from the dead." "Some doubted" that the spirits did the writing when Dr. Bouton held the slate under the table. The spirits seemed to be offended because of such unreasoning skepticism. Mrs. Weems deluged them with a flood of questions, but the spirit, Dr. Bouton says, refused to answer her, and she was inconsolable. Dr. Bouton was then implored to talk to them, so he began, "Well, friends, we are anxious to know what you desire in order to get the necessary conditions. Shall I lay the slate on the table?"

"No."

"Are there conditions under which you will write for us?"

"Yes."

Dr. Bouton said to the company, "I have an impression. Let us see if it is correct."

Said he, "I addressed the spirits as follows: If I place a slate and pencil in that closet and lock the door, will our spirit friends write on the slate?"

"Yes."

Mrs. Weems exclaimed, "My God! Will they do that?"

Dr. Bouton said, "We will try and find out. 'Prove the spirits.' "

A shelf was soon prepared, a slate placed on it and the door locked. The medium sat with his head against the locked door, not on the inside, as many mediums have to sit; but on the outside in plain view of that whole company until the light was extinguished. They sang, loud and lively, "Sweet By and By."

In about five minutes raps were heard, plainly heard by all in the room. In a moment there prevailed a deathlike silence. Writing on a slate under such strict conditions would eclipse anything in that line ever known in the history of the world. The door was unlocked, the slate was taken from the shelf, and, to the unutterable surprise of all present, there was a message covering nearly one side of the slate, addressed to one of the party who readily recognized the perfect handwriting of a dead relative. Such a time of rejoicing was never witnessed outside of a happy Methodist revival. It gave, that message did, a brief description of their beautiful home in the Summerland, a more glorious climate than California. Some of the company would have been willing to sell out and go at once. Three or four times messages were written on slates on that memorable night. The slates were carefully wrapped up, afterwards covered with glass and hung in parlors where friends could see them; but the unbelieving world outside doubted. They were invited to make a close examination of the closet, but found no possible chance for deception. Was there ever a materializing seance-room more critically investigated?

Next day Dr. Bouton's house was crowded from morning until night. Committees of Materialists came to examine the house for some trap, trick or machinery by which the writing was done, but could find no chance for fraud or deception. Have any mediums been more closely tested than this man? Greater works were being done at Liberal than ever occurred in Bethlehem, according to the Spiritualists. The excitement brought many Spiritualists to Liberal. Spiritualism had triumphed over every opposition. Believers and unbelievers came from all parts of the country. Spies were lying around Dr. Bouton's house whenever it was known that the seances were to be held, watching to catch some one going in or coming out.

All of the old Spiritualists who went to Dr. Bouton's circles said they had attended the seances of some of the best mediums in the world, and they had never seen anything as satisfactory as that obtained through Dr. Bouton's mediumship. There were nearly a score of as good mediums in Liberal as could be found anywhere, and their spirit controls said Dr. Bouton was as good a medium as the best, and that the manifestations at his home were really genuine spirit manifestations. The mediums would often become entranced, and their "spirit controls" said still greater manifestations were going to take place in Liberal.

When the door was opened at one time, before the writing was finished, one said, "I saw a spirit hand, the most beautiful I ever saw."

"Yes," said another, "I saw it!"

Still another said, "Oh, it was grand!" "In the mouth of two or three witnesses."

On another occasion a sealed letter was laid on the slate and placed in the closet for the spirits to read and answer. The reply was written on the slate in good style and the slate returned to its place but the letter was invisible. When the slate was taken out for examination, several exclaimed, "Why! where is the letter?"

At first this was as great a mystery to Dr. Bouton as to any of them. He said he "guessed the spirit must have take nthe letter."

"Of course," said one, "I have known spirits to do the same thing often."

"Yes," said another, "I have, too; and sometimes they never bring them back."

"Perhaps," said the owner of the slate, "if you would place it on the shelf again, the spirit would bring back the letter."

This was a severe test, and looked like dictating "conditions" to the spirit world. The circle was formed again, "John Brown" was sung, and then raps were heard. The door was opened, the slate taken from the shelf, and, sure enough! there was the letter in perfect condition, unopened, exactly as when placed in the closet. All agreed that the spirits intended this unexpected proof of their presence as a test of their powers. "I tell you," said one, "We are going to get more wonderful things than that."

Spirit faces was another phase of Dr. Bouton's mediumship. Music was essential for this manifestation. A curtain about four feet high was placed at the door, and Dr. Bouton sat behind the curtain. Sometimes when there were many persons present, some sat near the door at one side. When the spirit faces came full into the door they would remark "What a thin face that spirit has!"

But well-posted Spiritualists were always ready with an explanation. They could account for the thinness of the spirits. They said, "In order for a spirit to materialize, it must have matter of which to form itself, and that it was not always possible to gather from surroundings sufficient material substance to form a fully-developed spirit."

This was the reason those poor spirits were so thin. Spiritualists are great on philosophizing, and it does not matter with them whether or not they have facts to fit their philosophy. They philosophize any way. Another thing was noticeable. Those thin spirits never talked. Would that not be purgatory? Women, don't you go! Heaven knows what will become of me when I become a spirit. But the thin spirits answered questions by bowing their thin heads.

"Is that father?" inquires one. If the spirit nodded his head, the inquirer would say, "Yes, that is father. I recognized you as soon as you came to the door. I am so glad you have come. Can't you come again sometime and materialize more fully?"

Another nod from the spirit.

"Thank you; do come again."

The spirit would bow its way back into the darkness whence it came. The witnesses would say, "How can any one doubt Spiritualism after seeing the like of that?"

"Oh, well!" another would say, "such folks haven't good sense."

Some of the scoffing kind dared to insinuate that Dr. Bouton was a trickster, but the mediums when asked, "Are all the wonderful manifestations produced through Bouton the work of spirits?"

The spirits through the other mediums would invariably answer, "They are; there is no better medium."

A more highly endorsed medium probably never lived than Dr. Bouton, endorsed by old Spiritualists, good judges of phenomena; endorsed by the "spirits" through other mediums. What I have related of him is true of scores of test and materializing mediums—endorsed by Spiritualists and "spirits" as long as they practice mediumship; condemned as frauds, counterfeits, when detected, or self-confessed. Even then many believers insist that they are genuine mediums.

This is not a question of the sincerity of mediums. It does not follow that because a medium believes he is inspired that his sincerity proves he is. Do messages really come from a spirit world? That is the point. You claim you have phenomena to prove it. What are the phenomena of Spiritualism?

First. Rappings.

Second. Table movings, or the movements of ponderable bodies in general.

Third. Trance and inspirational speaking.

Fourth. Clairvoyance, or clear seeing.

Fifth. Slate-writing.

Sixth. Sealed letters answered by the spirits of departed human beings.

Seventh. Materializing mediums of all grades, classes and conditions.

Eighth. Magnetic, and other kinds of healing, including "laying on of hands."

All these classes include many subdivisions, such as cabinet manifestations, paraffine molds, planchette, dark circles, bell-ringing, automatic writing, etc. In this cumbersome, indirect, roundabout way, it is confidently believed by Spiritualists that the inhabitants of the spirit world, who once lived in human bodies, communicate with the people of this world.

In what does Spiritualism fail? In this: It appears to be impossible for men and women after death to communicate directly, face to face, with the people here, as was their former habit; but interpose a medium, and it is easy. The theory of mediumship is the open door which admits the long procession of trickery. Why should a human being, a medium, be needed? Why should not the intelligent beings of another world converse as easily and directly to the people of this world as we talk and dispute with each other, if Spiritualism were true?

(To be continued.)

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

UPLIFTMENT OF DARK SPIRITS.

In a short paper contributed to Light in December last I spoke of a circle formed for the express purpose of affording help to excarnate men and women who came for the assistance that can be so easily given by mortals who sympathize with God's children in darkness.

Many and varied have been our experiences, and looking through the notes I have taken of what has occurred, one is fully persuaded that our labor has not been in vain, and our strength spent for naught.

The commencement of our sittings for the winter, on Wednesday, October 30, was signalled by a very remarkable incident, a sequel to what took place at my own "service" on the preceding Sunday afternoon, when I found myself dragging some poor creatures out of a cesspool—a noisome experience I have no wish to dilate upon. I classed it as just one more of my strange and varied visions, and dismissed it from my mind as readily as I have done many before. Mark the sequel.

I attended the circle on the following Wednesday in the full expectation that the reassembling of the members after an interval of some twelve or thirteen weeks would be the occasion of some sort of retrospective and prospective references to our work from those who, in the unseen, guide our proceedings. But a very different condition of things was apparent to us all. A darkness that might be felt was over us, exercising a most disturbing influence and delaying the opening of the circle. It was of no use struggling against it; there it was, and we could only begin and await developments. Soon the table moved; a name was spelled out, and the cause of all this weight and oppression was clear. I need not give that name. It will suggest itself to all who remember the terrible society scandal of a few years back, and the untimely end, in a foreign land, of the brilliant man of letters who subordinated his high endowments to the baser passions of his nature. We resisted his efforts to entrance one of the sitters, and in response to a request that he would communicate through the table, a message commenced p-r— "Pray for me!" I exclaimed. "Yes, we will pray for you and with you." A touching scene followed. The poor fellow came to me, and, with my hands firmly grasped by two of my companions, we poured out our souls in prayer for help.

I think my experience in these matters justifies me in claiming the discrimination necessary to estimate correctly the state of mind that would be present with the awakened soul of the man who had so grievously sinned against the laws of God as this one, but it is beyond my powers to describe such a state. I can only say it was just what I might have expected it to be, and I have not the slightest doubt as to its genuine nature.

Although the form was distinctly seen and recognized by one of our sitters, who was fully competent to judge as to his identity, I am not greatly concerned in contending that our visitor was actually the man whose name he gave. Since I received, some years ago, a lot of senseless twaddle and idiotic drivel (comparatively speaking) signed "David Livingstone," from a medium who claimed to get automatic writing from that great and noble soul, I have felt it incumbent upon me to place little or no reliance upon names. But I have not a shadow of a doubt that our help was given to a man who sinned fully as deeply, and in the same way, as the one whose name may have been given as an indication of the terrible offenses committed. In the absence of positive proof of identity such a supposition is perfectly reasonable, nor would I consider the use of the name to be fraudulent, seeing what it was intended to convey to our minds. "What's in a name?" Much! Picture to yourself the associations connected with such names as Nero, Cæsar Borgia, and a host of others infamous in history, and reflect upon the impressions such names convey to the mind.

I would like to add a few words as to the effect of this upliftment work upon those engaged in it. After a full twelve-months' experience those associated with me can testify not only that no lowering of the mental or moral nature has been caused, but that, on the contrary, a great development of the finer forces has resulted. More of these circles are urgently needed, and I shall be heartily glad if those willing to help in their establishment will communicate with me. Mrs. William Paulet and the experienced contributor to Light, who thinly veils his identity under the signature "Medicus" (and others), can furnish testimony as to good recently achieved in a double sense—a man and woman placed in charge of those ministering spirits who are ever ready to seek and save the "lost;" a house— the scene of their crimes—relieved of the baleful influence cast upon its occupants by the presence of these earth-bound discarnate entities commonly called "spirits."

The work is unsuited to the craven soul, anxious only to guard itself against the obsession that fear or nervous dread contributes to bring. To the courageous, manly soul who is not afraid of a rough and tumble fight with any evil influences that may attach to those who come for help, and who is imbued with a sincere desire to assist his fallen brother or sister, such work is only productive of blessing.

"I speak that I do know. I testify that I have seen."

An eminent Church of England divine, in writing to me on the subject of our circle for upliftment, says: "Your purpose is noble—your ideal is high—your aspirations are Christ-like, If there is mistake the Lord will overrule it for good."

THE TWO WORLDS, MANCHESTER, ENGLAND.

ACCORDING TO THEIR VIBRATIONS.

"If we could see the objects around us as they actually are," said a scientific writer, "we should find them quivering, vibrating, like the hot air over a furnace. All the atoms of even the most solid objects, iron or granite, are in motion, everything having its own rate of vibration.

"Although this has long been known to science, it is only of late that advanced thinkers have begun to realize what these vibrations mean in the case of human beings.

"Quite lately an eminent French scientist has shown that in hypnotism the influence of the hypnotist over the subject is obtained by inducing the vibrations of the two persons to harmonize, like the strings of two musical instruments.

"It may be said, indeed, that similarity of vibration accounts for the liking of one person for another, so that the poetical idea of 'two hearts that beat as one' has a foundation of scientific truth. It is even said by some scientists that the states of health or disease in the human being are purely questions of vibration."

WITH DEADLY EFFECT.

"A malign passion may be the effect of a disease; if not, it will tend directly to produce that disease," remarks a physician.

"Avarice, long indulged, destroys the normal balance of the brain, and at length shrivels it up by concentrating nourishment on the part which is concerned with getting and holding.

"Outbursts of anger strike at the heart. Many a man has dropped dead in the heat of rage.

"Moroseness is very effectual in producing disease. It acts specially upon the liver and the digestive organs.

"The seat of the affections is in the brain. This suffers first; afterwards, in course of time, the organs which it controls."

DIVINATION FOR DOLLARS WILL CURSE SPIRITUALISM.

The letter of Mr. Tetlow raises the following questions: (1) Is the revelation of the past fact or fiction? (2) Is the revelation of to-day something new, separate and independent?; (3) or is it a part of a universal revelation that under varied names and conditions has existed in all lands and times? If the latter, what is the relation of Modern Spiritualism to the older revelation; does it seek to destroy, or to continue, explain and fulfill?

The Christian church was founded by spirit revelation, taught by inspiration, and guided by communion through the angels of the churches. Is that not identical with modern Spiritualism, i. e., a spirit guide selects a man; others are attracted to him; they form the church, and the communion confirms their faith? Is the one destructive of the other, or does it continue and fulfill?

Men became Christians then by reason of the exercise of the spiritual gifts (or senses). So men become Spiritualists to-day. They had the real presence in their communion. So have we. Christianity brought a knowledge of spirit life. So does Spiritualism. The former fell from its real estate when it gave up its spiritual communion and guidance for temporal gain and earthly power. So the latter is falling from its right position by devoting its spiritual gifts to fortune-telling and divination for dollars. Let us remember divination is not spirit communion.

If Christians and Spiritualists fall from their ideal church or communion, should we judge them by the object and purpose of their revelations, or by their present-day practice? Their object and purpose were to establish the communion of saints for the upliftment of sinners, and unfold the spiritual gifts of humanity that men might live in the sure and certain knowledge of immortal life.

This, I claim, is Christian Spiritualism, and I would that we had in every town a church of the spirit, where the saddened souls could find comfort and weary ones peace through that communion which gives the blessed assurance of real life to all. Instead the inquirer hears from one platform of the eternal revelation which declares that Jesus and all men live in spirit to-day, and from another that Jesus is a solar myth, and the apostolic communion with him a legend of priestly invention.

Which to-day shall we follow? Either we must declare for the eternal revelation, which has ever been the witness of THEN

spirit life to the world, or that all revelation other than Modern Spiritualism is a fallacy or a fraud.

THE KING'S FUTURE.

A clairvoyant of repute was recently asked by a member of the nobility to diagnose His Majesty's real state, and to determine what the future holds in promise for him. A medium between the exalted subject and the clairvoyant was established by certain articles which had passed through His Majesty's hands. She was not told to whom the things belonged, and she had, she says, no suspicion of the identity of the personage until she discovered it during "diagnosis." The conclusion arrived at, which this clairvoyant states "with temerity and confidence," is that the King is not suffering from any fatal disease whatever, and that His Majesty will be crowned in 1902, and under the most auspicious circumstances. Beside this, it is predicted that His Majesty will live to an old age. Other clairvoyants say the same thing, and clairvoyants are not the most optimistic of mortals. The astrologers—and there are some very active ones even in these days— are more guarded in their oracular utterances. At present, they will tell you, the horoscope of the King is not altogether favorable. But the more beneficent of the planetary influences must shortly obtain the ascendency, with increased happiness for the King.

SPIRITUALIST SIDE SHOWS.

Sir:—The reason why there is such great difficulty in meeting the expenses of our spiritual meeting-rooms is because "ever since I went to a Spiritualist meeting the medium (that is the spirit control) has waged a war against ministers of all denominations being paid, instead of doing their work for nothing, like Jesus." The result of such teaching is that people will not give even an average of 1d. each. They are, as a medium said to me one day, two for 1½d. Members of other denominations can support their churches and ministers because they think that their souls are worth something to save. Spiritualists, however do not value their souls. If they do value them they put a small price on them. The spiritual world is itself to blame for preaching such a thoughtless doctrine. Our mediums have swept away everything belonging to the sect they have left, and collections must follow as a matter of course, and a great pleasure it is to the members to allow their mediums to preach for nothing like their elder brother Jesus. Yours, etc.

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AN UNSEEN FORCE.

It Is Connected With Hypnotic Experiments.

Hypnotism is the word doctors use to designate an induced sleep-like condition, more or less profound, by means of certain suggestions of words or acts on the part of the operator or hypnotist. In this word we would include all that is or formerly was comprehended by the terms "animal magnetism," "mesmerism," "trance," and, I might add, Spiritualism and Christian Science.

I presume hypnotism is as old as Adam; at least Eve succumbed to the suggestive influence and scintillating eyes of the serpent, as Adam did later to her. No man is so old but he remembers in his childhood how mother passed her gentle hand over the place of pain and, kissing away the tears, said: "There, dear, it doesn't hurt any more, the pain is all gone." And it was. Every day there are thousands of such domestic examples of hypnotism.

The methods of hypnotizing are many and simple, but all aim at overcoming the special senses which culminate in a effect called the mind. To hypnotize a person one should learn how to do it from some experienced person who is a skilled physician, for there are many persons who would be injured by the process, and in fact many persons have not only become insane, but have passed into an eternal sleep at the hands of mountebanks who go through the country lecturing and giving silly exhibitions in public. Fortunately most of the performers are only hired actors. Children from six to sixteen, and persons from forty-five to fifty-five years of age are the best subjects. In America only about twenty in one hundred can be so influenced; in Great Britain about sixty, and on the continent nearly 80 per cent. The ignorant, the superstitious, and those persons who are from birth trained to submissiveness to religious or other authority, are the most easily acted upon, and that is perhaps the cause of the difference in various countries.

The diseases for which hypnotism is of value in treatment are not numerous; they are almost all of the variety known as neuroses, or nervous diseases. Among them I may mention certain forms of insomnia, pains like neuralgia, and nervous irritability; occasionally dipsomania, but in no organic diseases have I ever observed the slightest benefit, nor have I read of success in such cases from any good authority. Insane persons cannot be brought under the influence of hypnotism ,because no one can be hypnotized who will not consent to it, except where one has been so frequently under hypnotic control as to become feeble-minded, in which case the operator may influence them in a great degree against the weakened will. I have known several persons who have given hypnotism as an excuse for their peculiar, embarrassing or disgraceful conduct—that they were hypnotized by "So and So," and could not resist the look or command to follow, or to act, as desired. Such cases are likely auto-hypnotics.

If I thought a certain case would be benefited by hypnotic treatment I would proceed by first asking the consent of the patient. Next, it is desirable that the room be perfectly quiet, for talking, the slamming of doors, bells, whistles, etc., frequently prevent the desired result—quiet, peaceful sleep. Then in a quiet, soothing manner, I would ask the patient to fix the eye upon some small, bright object held or suspended between the eye-brows an inch or two removed; or to look steadily at a small, bright coin in the palm of the hand. As soon as the attention is fixed, if the patient has become perfectly calm, I would pass the palms of the hands with gentle stroke and slow from the center of the forehead outward and down the temples, cheeks, shoulders and arms to the hands and finger tips, saying in slow monotone, "Sleep, sleep, sleep." This I would continue until a slight pallor spreads from about the lips over the cheeks, the eyelids drop, and the patient sleeps.

The patient thus hypnotized is ready for suggestive treatment. Suppose it be a case of nervous spasm of the lowest portion of the throat (which we have found is not from organic disease), not infrequent in hysterical persons. The question, "Are you hungry?" is asked, and answered, "Yes, but I cannot swallow."

"Open your mouth wide that I may see the obstruction."

"Yes, I see it (placing an instrument down to touch the part); now it is removed; here is oyster soup; now eat it; you are very hungry; eat this dry bread," etc., etc.

The patient may thus take a good meal with apparent relish, and in some cases may not require other treatment.

There are various stages of hypnotism, but for medical treatment it rarely occurs that other, than that of being responsive to suggestion is required. In a few cases I have seen surgical operations performed where a little alcohol had been sprinkled upon a handkerchief from a bottle labeled "chloroform" and held over the mouth and nose of the patient while the operator, feeling the pulse, says: "Give but a little more. Now insensibility to pain is reached. Stop!" producing a mild hypnosis sufficient to produce sleep, while considerable cutting and sewing were done without the patient's cognition. The fact is, that the number of susceptible patients is so small that its general use is impossible.

Hypnosis is a two-edged sword. In cases of hysteria, and persons with slight manifestations of the disease, many have come from under the influence only to go into hysterical convulsions; or, in others, we have been able to get rid of one delusion, only to have it replaced by another more serious in character. The oft-repeated hypnosis upon the most healthy subject tends to destroy self-reliance and to render the individual feeble-minded.

One curious thing about hypnotic influence is its contagiousness. Mesmer, who first introduced this treatment in Paris over one hundred years ago, finding his inability to treat each patient separately by making passes and holding his bright wand before them, hit upon the plan of hypnotizing them en masse. He lined a tub half way to the top with bright metals, broken glass, rock crystal, etc., which he filled with water; around this were gathered the lame, the halt and even the blind who came to be mesmerized, and as those who could see gazed upon the sunlit objects in the water, they were asleep in a few moments and were placed by the attendants around the spacious room on chairs, couches, or the floor; the blind and other persons coming later, entering this room, required but the passing of the hand or pointing of the finger of an attendant, and they likewise slept.

Though it was fifty-five years ago, I remember well the first seance I ever witnessed of mesmerism, the fame of which had then reached Indianapolis. A young man, a native of Noblesville, who had been a medical student at Cleveland, gave out that he would lecture on mesmerism at the log school house (the only one on the South Side), which stood on South street, between Virginia avenue and New Jersey street. The house was full, about fifty, the lecture short, and the experiments successful, for after the first three or four were asleep from looking at a silver five-cent piece, then called a "dip," about thirty others followed by merely having their eyelids gently closed by the young lecturer. I recall now that one of the subjects was rather a delicate boy, who could not be awakened for eighteen hours, and then was ill for several weeks. This boy never fully recovered, and later in life, died at the Central Hospital for the Insane. I do not think at this day that anyone could enter a room where a number of working men and women—say fifty—of average intelligence were assembled and be able to hypnotize half a dozen of them.

Many physicians regard hypnotism in practice a "humbug." It certainly is not. It should be used in the treatment of disease as we use chloroform for narcosis—know that the patient can take it, and have it administered by one well skilled in its effects.

In one of the stages of hypnotism there is produced an exhausted condition of the special senses known as clairvoyance, which is very injurious and never used in the treatment of disease, but rather as a psychical curiosity to attract the attention of gullible crowds. In reality, the public lecturer on hypnotism never intentionally permits one of his subjects to reach that stage, but employs some good actor to fill the role. As to the clairvoyant state, while it does, in some instances, put the subject into condition where mentality seems to reach a superhuman degree of penetration, that it is a purely psychical act, is shown by the subsequent exhaustion, and the waste of tissue that always follows, in some instances ending in death. That there can be in some persons a self-induced clairvoyant state (autohypnosis), there is no doubt, as exemplified by certain oriental sects who gaze with unflinching eyelids upon the sun for hours, or repeat the word "om" 12,000 times, or maintain the same attitude for hours with eyes fixed upon the ground or some objective point, as Socrates, Sir Isaac Newton, and hundreds of philosophers, both ancient and modern, do, or did. Meditation is what it is generally called. Some poets—for example, Dante, Petrarch, Milton, and others—might be mentioned. The prophecies of the Bible and revelations of the New Testament seem to have been induced by the same method.

The boast that some hypnotists or public mesmerists make that they can bring any or every person under their control is sheer nonsense. I have frequently offered such persons ten dollars for every maniacial or melancholic case they could bring under control, and while many of them made the attempt, not one case was successful. The clairvoyant of commerce, if I may use the term, is but a street fakir, a sharp actor.

There is a medico-legal aspect of hypnotism that has been carefully studied in France. I refer to the connection of crime and hypnotism. So far, the plea of having been hypnotized when the crime was committed has had little effect upon the judicial mind in Europe. I read some years ago that some petty judge in Indiana did permit some amateur hypnotist to "pinch" two juvenile offenders for the purpose of obtaining a confession to some petty offense. I do not remember the result, if any, or if the judge in reality accepted the word of the fakir.

Hypnotism has passed through the superstitious and "fad" stages, and is at this day being carefully studied by physicians as to its application as a remedial agent.—Indianapolis Sentinel.

THE OCCULT IN HUNTING.

The Supernatural in India.

It had been my fate to wander for many years in the jungles and waste places of Northern India where also the "fakir," or religious mendicant, resorts to avoid the temptations of the world, and perhaps to pass years in silent introspection. My life was spent in carrying out the duties of a forest officer, and in hunting big game; his in the mortification of the flesh with a view to rising to a higher plane of existence; and I confess to a feeling of sympathy and respect for one who, unarmed and alone, could complacently camp out in forests infested with wild beasts, trusting to his divinities for his life and to the rare passer-by for his subsistence. I had long known that some of these wanderers claimed the power of calling to a given spot any of the denizens of the jungle, but I had never put their powers to the test, for they invariably insisted on extorting a promise that the animal should not suffer for its obedience.

It was my good fortune in the month of April, some fifteen months ago, to meet with an individual who undoubtedly possessed a certain power over the wild animals in his vicinity, and who did not scruple to use it to his own profit. I had organized a small shooting party in Nepal in that year. We did not expect much sport in that land of swamp and forest; we anticipated a week's tour in a new country with a little shooting to enliven the marches; and crossing the border we encamped near a village about eight miles in Nepal. My orderlies visited the village and returned with the usual news that the villagers knew of no tigers in the vicinity; they added, however, that they had discovered an old man who made his living by selling charms to protect the cattle against any tiger they might chance to meet in their pasture grounds. The two statements did not agree, but I knew that the villagers would give no information as to the whereabouts of a tiger, because, in the first place, they believed that the tiger would learn their treachery and make matters extremely disagreeable in the future; whilst, secondly, they did not desire any strangers to camp near their village.

The charm vender readily appeared when sent for, and proved to be a wizened, emaciated, feeble old person who made no promise save that he would join the hunt on the morrow, and asked for nothing but a goat and a bottle of rum to sacrifice to his deities. Both these delicacies were supplied; I am unaware how he disposed of them, but next morning his bleary eyes and shaking hand were evidences of a night passed in vigils, either festive or prayerful. He first begged to be placed on the largest elephant, as he remarked that the tigers would specially resent his appearance as their enemy, and next drawing from his girdle a small copper bell he suspended it tinkling from finger to thumb, muttering at the same time some unintelligible sentences; then after apparently receiving whispered instructions he silently led the way through the forest, followed by the sportsmen, whose feelings varied between shamefacedness and contempt.

I must explain that at this season of the year the forest has already been devastated by jungle fires, and only here and there are patches of unburnt grass left either by accident or on account of the dampness of the locality. As a male tiger stands some three and a half feet high and weighs about six hundred pounds, I was both astonished and angry when the tiger charmer stopped at the edge of a small patch of grass which might have concealed a pig or deer, but certainly could not, in my opinion, afford suitable cover for a tiger. When I represented this to the old man he merely replied: "The tiger is there," and we, traversing the grass, passed out on the other side without discovering any living creature. We again appealed to our leader to cease his fooling and take us to a more suitable spot, but were met by the same stolid reply.

There was nothing to be done but to try again, and this time we discovered an immense tiger lying crouched between two elephants. He arose on being discovered, and walked slowly in front of the howdah to the edge of the patch of grass, there turning in a dazed way, he calmly regarded us, and fell at once with a bullet behind the shoulder. The extraordinary behavior of this tiger impressed me more as a sportsman than the proceedings of the old man; but we acknowledged that the incident was in every way uncanny. It was yet early in the day, and the bell again sounding, we were led in a bee line to another tiger, which suffered itself to be slaughtered in a similar manner. In five days we bagged six tigers, and only desisted because the old man explained that if we killed all the tigers his trade in charms would be ruined.

The effects of the cyclone in September, 1880, penetrated far into the Himalayas; for three days, at an elevation of twelve thousand feet, we, a few natives and myself, lived in peril of our lives amidst torrents of rain, sleet and snow, hearing the thunder of landslips and avalanches around us and deafened by the furious rush of water in the valley below. To light a fire was impossible; we waited wearily for annihilation, and subsisted on what tinned meat we still possessed at the conclusion of a hunting trip. On the fourth day the skies cleared, and we eagerly scanned the opposite hillside, to ascertain if the village was still standing. As the sun broke through the heavy banks of clouds we saw some forlorn individuals on their house roofs, apparently similarly engaged, and my companions at once opened a conversation with them, in spite of the distance, which could not be less than a mile and a half, and in spite also of the fact that the river which flowed between almost drowned our voices when in conversation with each other. There was no apparent effort on our side, and no reply was intelligible to my untrained ear. Yet we asked for assistance, and we received it when, a few days later, the water had subsided sufficiently to permit a chain of fifteen strong men to ford the river and rescue us from starvation.

When one lives amongst a people who are absolutely convinced of the existence of ghosts and the bodily presence of evil spirits; when one finds as a matter of daily routine offerings displayed for the one and dwelling-places erected for the other, one wishes to be in the confidence of one's neighbors, and to learn the reason for the faith that is in them. Up to the present time men and animals are "overlooked" in India, and it is unlucky to compliment your native friend on his personal appearance, on the beauty of his children, or on the superiority of his cattle; for it is an accepted fact that by doing so you may injure that which has excited your admiration. What we call coincidence, the native considers result; he is content to communicate disease or trouble to man or beast in the belief that it will leave his household, if, by exposing food or coin on the highway he can tempt the ignorant or unwary to accept it; he is a firm believer in a thousand unlucky acts, dates or marks, and he exhibits a childish dread of unusual sights or sounds after sunset.

We find, in old-fashioned houses still standing as evidence of the first attempts of white men to establish home comforts, belated ghosts appearing in proof of long-forgotten tragedies. Such an ancient building was occupied by C., a government official holding a high appointment, and moreover a student with a well-balanced mind. To him appeared one day as he sat at his writing-table a pair of twinkling feet that whirled round the room in a giddy dance. No sane person could resist a feeling of astonishment at such a sight; in C.'s case great interest was also aroused, and after careful scrutiny he came to the conclusion that the feet were those of a native dancing-girl. The next step was to convince himself that this was no hallucination, and he called for his native servant and watched the man's demeanor when he entered the room. Surprise was succeeded by horror on the man's face, and he flung up his arms, shrieking that he had seen the dancing-girl and must die. Which he did next day.

I have twice lived in haunted houses and twice pitched my camp on the site occupied by a spirit. My first haunted house was in a small hill station, and the haunt consisted in the perambulation of the stone flagged veranda by heavy footsteps. I was indignant when I heard some one walking in the veranda at night, some one who would not reply to my challenge; and it was not until I was investigating matters with a lantern, thinking chiefly of burglars, that the peculiarities of the house flashed into my mind. I felt certain then that I should meet that ghost. I spent hours in waylaying the footsteps; I concealed myself in sight of the veranda in and outside the house; I spread flour on the flags to obtain the imprint of his footsteps, but all in vain; I discovered nothing, the walking continued, and my servants would only enter the house after nightfall by the backdoor. That these footfalls were not caused by human agency both the natives and I were agreed; and no explanation of them has yet been offered.

My second haunted house was in a deserted village in a dense forest. I desired to utilize it as a shooting-box in the winter, or a protection against the heat of the summer months. But I reckoned without my host, for each night was a time of danger and unrest on account of the volleys of stones which descended from all sides. This I was aware was a favorite trick of the Hindustani servant to express disapproval of his master's actions or surroundings, but I took the precaution to have all my servants in the house at night, whilst I knew that no villagers would dare to cross the forest at that hour to play a trick on an official. Moreover the uneasiness of my servants acquitted them of all connivance in the matter, and I was compelled to accept the verdict that my presence was disfasteful to the shadowy tenant, and to leave him in undisturbed enjoyment of his own, lest he should proceed to further violence.—Current Literature.

PSYCHIC FORCES.

Defense Made Anent Psychic Development.

In sending to the Record-Herald of December 8 a plain statement of facts concerning my experience with psychic development, I had no thought of entering into an argument concerning the merits of the spiritist theory, for which I am in no sense prepared. However, if the facts stated proved to be of general interest, as I have reason to believe they did, perhaps that interest will extend to a more detailed explanation in reply to Mr. Frederic's criticism in the issue of December 15.

Hudson, in his "Law of Psychic Phenomena," deals at length with the theory that all supposed spirit messages emanate from the "subjective mind" of the medium for the deception of those who may consult him. He asserts that the subjective mind, or dual consciousness is ever alert to promote the material interests of the medium, warn him of all possible dangers and serve him in every way. Nowhere does he advance the thought that the subjective mind is anything but amenable to the ideas and wishes of the medium.

HER CLERICAL "CONTROL."

My personal experience is quite to the contrary. At the beginning of my acquaintance with the Catholic priest referred to in my first article he exhibited a most autocratic disposition and did not hesitate to criticise me severely when my line of thought or action did not agree with his own ideas. His temper was violent at times if I rebelled at his commands, and it was only after several heated arguments that he seemed to realize that my Scotch Presbyterian personality was of different fiber from that with which he had been accustomed to deal.

The friendship has since developed into a real pleasure. He is most considerate and courteous in his demands upon my time, and I am amply repaid by the association with an accomplished scholar and student. An item of interest may be the fact that in our general reading, when I happen upon a French or Italian sentence—languages with which I have no acquaintance—he will immediately translate it for me. He evinced the greatest interest in the consecration ceremonies of Bishop Muldoon, and I patiently waded through the columns of space devoted to that event in the daily papers. He also made interesting comments on the disturbance caused in Catholic circles by Father Crowley. These things, of course, held not the slightest personal interest for me.

NOTABLE CLAIM MADE.

I cite these facts as proof that the dual consciousness, if such it be, is by no means the servant or any of the medium.

Hudson asserts that the visions seen by a clairvoyant are drawn by the suggestions in the mind of the sitter. The incident I related as to the appearance of my clerical friend was incomplete to this extent: When the clairvoyant said, "Here comes a minister," my mind was immediately filled with a mental picture of a dearly loved pastor long since passed over. I asked eagerly: "What does he look like?" and was much disappointed that the description was exactly the reverse of what I wished and expected to hear. The theory of suggestion does not therefore hold good in this case.

I must refute the statement that my first acquaintance with psychic phenomena came through a "medium," unless I am entitled to lay claim to the same distinction, which I do not. The young woman who secured for me the first letter from my mother is a most gifted automatic writer since she not only duplicates the hand writing of every person who dictates a letter to her, but she is also controlled to play on the piano music that was never written.

FEARS THE SPIRITS.

In spite of these facts she will not admit that it is spirit influence, because her own supernatural fears are so great that she is nervous at the thought of an invisible companion. She simply says she does not know. Neither did I, but I determined that I would know, and I have succeeded to my own satisfaction at least.

Mr. Frederic's criticism is very fair, and I must confess that if I had seen the very development I describe in another person I should be as great a doubter as he. For that reason I urge the individual development of the psychic power, for in no other way can knowledge of the next existence become universal.

In admitting that I am a member of the so-called weaker sex, I may be permitted to say in reply to Mr. Frederic that for five years I have filled a position requiring perfect physical and mental strength, and that during that time I have been absent from my desk but two weeks by reason of illness. I question if the average man can show a better "bill of health."

Within the past week a mouse took refuge in my waste basket and I killed it with my foot. Can I offer greater evidence of the fact that my nerves are in good order?

YEARNS FOR TRUTH.

I entered upon an investigation of this line of thought with but a single motive, and that a most sincere desire to learn the truth. A normal woman with good social standing could certainly find no pleasure in allying herself with a cult that rests under a stigma, much less desire to become an object of curiosity to the public and one of solicitude on the part of her friends. I did not wish to delude myself, much less delude others, for life certainly holds enough of interest to a wholesome intellect without adding a chase after a chimera. My development has taken place in my own room, under a brilliant light, since the first evening, and if my own mind, subjective or objective, has evolved all the material I have turned out, I can only say that it is a most prolific romancer and ought to bring me a respectable income as a writer of fiction.

I make no plea for the public medium, though I believe that many of them are as honest as I am and therefore entitled to a respectful consideration. The whole difficulty lies in the misconception of the world of men concerning the condition of those who have left it. I find that my friends have not changed in the least. They have the same characteristics, good and bad, and their advice is of no more value to me than that of an intelligent person here, less, perhaps, because they cannot place quite the same value upon material necessities, since they are removed from that special need.

Sympathy, love, family counsel and companionship they can and do give, but if I wanted valuable advice upon, say, a legal matter, I would go to a first-class attorney and pay his fee for the same. We have no more right to expect our friends in the next world to be objects of convenience to us than we would if they were here. They have the power to read the human mind, and when a sitter goes to a public medium the spirit "guide" reads all his hopes and plans and repeats them to the medium, who immediately astonishes him by telling him a great many things he already knew.

Within the memory of the present generation the art of writing was an unusual accomplishment, and the village schoolmaster was the confidant of every swain that wished his services in inditing epistles to the favored lass. How many mistresses have not at various times given their services to the faithful maid in writing her letters home? To secure a message from a loved one who is absent and who can be reached in no other way is within the power of the psychic; to extend this power to all humanity should be his privilege. That, and that only, in my opinion, is the legitimate province of the professional medium.—Mrs. C., in Chicago Record-Herald.

Christmas Wedding Bells.

The home of Mr. and Mrs. Steve Johnson, at 11437 Harvard avenue, Chicago, was alive with humanity of assorted ages and sizes and both sexes, on the afternoon of Christmas Day. Neighbors, friends, relatives and well-known Spiritualists gathered there to witness the marriage of the eldest daughter, Ella May Johnson, secretary of the Illinois State Spiritualists' Association, to Albert H. Bloom, only son of those staunch North Side Spiritualists, Mr. and Mrs. A. W. Bloom, of 613 Otto street.

Promptly at four o'clock the bride, arrayed in white, leaning on her father's arm, and accompanied by her sister, Miss Bertha Johnson, and Miss Lula McCurdy, in white, was conducted to the parlor where the bridegroom, attended by Edgar G. Hallenbeck and Fred I. Nelson, awaited her coming. Standing beneath evergreen and mistletoe, climbing ivy forming a background, and fronting a bank of faces every one of which beamed a smiling approval of their step, these long-time lovers joined hands for their life journey, while Mrs. Emma Nickerson Warne, with fitting ceremonial pronounced them husband and wife.

Congratulations untainted by stately formality, but ringing with genuine good will reigned for a time. The spirit of enjoyment was given added impulse by two very appropriate and much appreciated recitations rendered by Mrs. R. S. McCann, M. D. Then the company was told off into details and marched to the dining-room where banquet tables groaned under an abundance and variety of tempting ly prepared viands. In as much as the newly-married couple remained at the table until all had eaten, there is no harm in mentioning the fact that the handsomest members of the company sat at the last table. It is also noteworthy that the only symptom of frustration manifested on the occasion was when the bridegroom's mother forgot to put the pickles on the table until too late.

As the squads fell back they again gathered in parlor and sitting room. Here Mrs. Warne gave eager hearts messages of remembrance from many on the spirit side of life, that were numbered among the recipients' choicest Christmas treasures. Then came five-year-old May Dalloz, with recitations, song and dance, proving herself a coming queen in the art of entertaining.

Before the formal breaking up, President Warne of the State Association, spoke words of caution and counsel to the pair just wedded.

There was eager watchfulness among the younger guests about nine o'clock for the arrival of the carriage in which young Mr. and Mrs. Bloom were to start for their newly-furnished flat at 971 South Homan avenue. This was explained by the showers of rice and wealth of old shoes that greeted their setting forth. It was found that a sign carefully prepared for the carriage explaining their new relations and asking pity of the observer had strangely dematerialized at the moment of its need.

I should not fail to notice that the presents to the bride were many, rich and useful, among them a handsome china set of 103 pieces, from the State Association and its friends. Married and mated is the verdict of the young couple's legion of friends. Pleasant memories of December 25, 1901, will remain with them and with all who accepted Mr. and Mrs. Johnson's invitation to their home on that day.

Mr. Bloom holds a clerical position of responsibility in the offices of the Fraser-Chalmers Co., of Chicago.

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$3,000,000 FOR OUR AGENTS

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LET US START YOU IN BUSINESS FOR YOURSELF—BIG PROFITS

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Why not start a business for yourself, reap all the profits and get a standing in your locality?

If you are in some one's employ, remember he will not continue to pay you a salary only so long as he can make profit out of your labor.

In this era every bright man and woman is looking to own a business, to employ help, and to make money.

It is just as easy to make money for yourself as it is to coin money for some grasping employer, who pays you a small salary each week.

If you are making less than $30 weekly it will pay you to read this announcement, for it will not appear again in this paper.

If you read it and take advantage of the opportunity offered you, you will never regret it. To own a business yourself is certainly your ambition.

No cause why he or she should remain stationary and contented with a meager income, when there is such an avenue as this open, which offers advantages and opportunities for everyone to get ahead financially, physically and intellectually.

We'll come to your rescue—start you off on a new road and enable you to be your own boss. Every man should be his own master, and every one can be by doing business with us, for while we employ thousands of people and retain them the year around, each practically runs his own office and is his own boss.

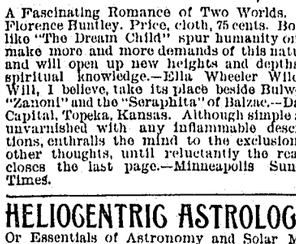
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Ten thousand people who read this announcement and present their application with satisfactory reference will receive 10,000 positions and enter immediately our employ, with the privilege of remaining just as long as they prove honest and trustworthy. We have men and women all over the country representing us, who make from $25 to $75 per week, and the same chance is offered you. Bear in mind, we do not want peddling, neither do we require canvassing, but we want you to become our official representative in the sale of the celebrated

QUAKER VAPOR BATH CABINETS.

Have we an agency in your town? If not, why don't you take it? Throw up your old position if you are dissatisfied, and engage with us. From the beginning you will be a different person. The work will please you, so will the income. It will not be for to-day, or a week, but just as long as you choose to keep it.

This opportunity to lift yourself up and become a power among business men may never come your way again. Right now, almost within your grasp is continuous employment—enviable position—plenty of money—grab it now.



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The Quaker Bath Cabinet has passed from a luxury to an absolute necessity. It has done away with physicians and medicines—superceded mineral baths and taken the place of the ordinary bath tub.

It is a perpetual tonic to good health, and an instant master of nearly every disease.

It is a perfect Hot Springs at home. Produces and preserves health. Prolongs life. Beautifies complexion. Makes clear skin, pure blood. You sleep sound. Appetite good. Has marvelous power to prevent colds, lagrippe, fevers, consumption; in fact, every disease known to mankind. Endorsed by 27,000 physicians.

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We are spending $350,000.00 in advertising our "Quaker" Bath Cabinets, and the demand is and will be simply enormous and we want one good agent in every locality to represent us, to accept orders which we refer to you, manage our affairs in the branch offices, and oversee the detail work, all as directed by us.

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We will assign unoccupied territory as rapidly as necessary consideration can be given each application. You must act quickly for we are making many appointments daily.

It may be you who is destined to climb up and up and reap an income eventually of $5,000 or more a year—such things happen with us, and if you apply yourself you will profit by the engagement. Write to us at once for full particulars not "some other time," but to-day. Address

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SATURDAY, JANUARY 4, 1902.

A Little Sermon to Spiritualists.

Text: Do men gather grapes of thorns, or figs of thistles? Mat. 7:16.

Do orthodox Sunday-Schools bring forth Spiritualists?

We might end our little sermon right here, leaving our readers to answer the query in accordance with their own common sense and judgment, and their knowledge of the training and impressions received in such Sunday-Schools.

Can anyone expect strength to accrue to the Spiritualist cause, by having the children of Spiritualists indoctrinated with the ideas and dogmas of orthodoxy?

If such children ever become Spiritualists, it will be in despite of the bias implanted and fostered by ordinary Sunday-School teachings.

To expect Spiritualism as a fruit of orthodox Sunday-School teachings, is equivalent to expecting to gather grapes from thorns, or figs from thistles.

There is a better and wiser way. It lies within the power of Spiritualists to do as much for Spiritualism as the Sunday-Schools are doing for the churches. We can gather wisdom from church methods, and apply the same to the benefit of our own Cause. We can make the Progressive Lyceum a feeder for our societies, as the Sunday-Schools are feeders to the churches.

Many of our older Spiritualists received an early religious training in Sunday-Schools. Many of them know by personal experience the strength of the early impressions thus received, and the extreme difficulty with which they are overcome, and the slowness with which the ideas and notions thus learned are outgrown. With some the experience has been painful indeed. The surrendering of their previously accepted beliefs, even for a larger, sweeter and more beautiful truth, has been like unto a painful death, preceding a resurrection to a higher and brighter life. The process has been painful, sometimes even into anguish.

Such should, by the memory of their own bitter experience, seek by all proper means to save others from a similar experience. This can be done by giving the children, the young people, and learners of any age, the benefits of such instruction as is imparted in a Progressive Lyceum.

Let them be taught correct ideas, let the knowledge, the ethics, the philosophy, the truths of Spiritualism be instilled into their minds, and they will never need to endure the pain, the mental anxiety and disquietude of breaking away from old beliefs and taking hold of the new knowledge, against which their prejudices had been enlisted.

Finally, brethren and sisters, remember, "of thorns men do not gather figs, nor of a bramble bush gather they grapes."

That Settles It.

A news dispatch from Rome says: "The Pope is very much interested in the report on parochial schools and Catholic colleges in America, for which Mgr. Antonini was sent to Washington to investigate them. His Holiness, after expressing admiration for the powerful organization having them in charge, added:

"It seems unfair that Catholics should pay school taxes when they support their own schools."

Instead of expressing himself that way his "Holiness" should betray extreme delight that parochial schools are tolerated in a free country. If Catholics have the privilege of educating the young in such manner as to advance the best interests of the church, instead of making good citizens of them, every other denomination should be allowed to exercise the same right; then, in another generation, the ignorance of the Middle Ages would be universal. The catechism would be universally known, and there education would end, save with the priesthood.

The free institutions of America recognize every citizen as a sovereign. To fit him for self-government his education must embrace something else than duties to a church, and obedience to the dictates of a priest.

The Pope has great reason to be pleased at the success of his hierarchy in undermining the principles of a free government. He expects his successors, through the influence of parochial schools, colonization, and Jesuit intermeddling with governmental affairs, will establish in the new world what they have lost in the old, and subordinate all other religions and governments to papal authority. The danger lies in over-confidence, and neglect to throttle the anaconda before his power is fully established.

How Is That?

The London Literary Guide says, in its November issue: "The Dresden edition of Col. Ingersoll's works is quite out of print, and a new edition is now being prepared for publication." The works appeared in twelve large volumes, at a cost of $20 for the set. Who was so extravagant as to suppose a very large edition of thousands of copies would be exhausted in a few months? The new edition in preparation, will be put on the market at $30. Does that indicate Ingersoll's labors were ephemeral?

A Sad Outlook.

"Can convicts be reformed?" Thus inquires the Chicago Journal, and goes on to say that Rabbi Hirsch in his Sunday afternoon address on the management of the Illinois charitable and penal institutions, said that "our penal institutions are failures. Once a convict and criminal, always a convict and a criminal—that is the rule we seem to be living up to."

It is a horrible rule to contemplate, and there are penologists and philanthropists who cling to the belief that many convicts can be reclaimed and restored to society. Col. Henry M. Boies in his recent admirable work on penology strongly holds to the doctrine of reclamation in a large class of cases, if prisoners are properly treated, but such is not the faith of prison wardens generally throughout the States. They invariably expect to see their unwilling guests back again after each discharge.

Over the door by which the prisoners are admitted they would inscribe the legend Dante saw over the gate of hell—"All ye who enter here abandon hope." Over the door through which the prisoners are conducted back to liberty they would write, "Once a convict and a criminal, always a convict and a criminal." Hopeless the convict enters; hopeless he leaves.

Is it any wonder we have cases like that reported in the New York Herald the other day?

A man named Albert T. Harris was convicted of forgery in the Court of General Sessions. He was an old man, 66 years of age, forlorn and hopeless, and as he stood up for sentence he begged for mercy.

"Half my life has been passed in a prison cell, and I am now on the verge of the grave. I have not long to live, and I had to do something like forging to get something to eat. I ask you to be as merciful to me as you can."

The man had been a notorious criminal, and the larger part of his life, all his mature years, had been passed within prison walls. Since he was 30 he had enjoyed but few intervals of freedom, for no sooner had he served one term of punishment than some crime brought him back to prison again. The longest period of liberty he seems to have had in more than thirty years was five months.

"Once a convict always a convict." Has society no responsibility for such men as these? There are thousands of men like Harris passing back and forth from prison to liberty, from liberty to prison. Can nothing be done to help these unfortunates, or must this mournful, dreadful ebb and flow go on while life endures?

One thing at least the people of this State can do, and that is they can remove all prison management from spoils politics and place men in charge of our penal institutions who have other maxims for prisoners than "once a convict always a convict." This was the object of the Sunday afternoon meeting upon which we have already commented. The good work then begun must go on to complete fruition. The conscience of the State must be aroused.

Truly the outlook for the criminal is pitiable, and demonstrates that there is, with all the civilized world's advance in practical humanitarianism, a painful lack of wisely ordered methods to aid criminals to arise to better lives, rather than crush them into hopeless lives of criminality.

It is a subject demanding most careful study and consideration at the hands of the world's reformers and philanthropists, how to rescue such unfortunates from evil courses and assist them to lead lives of honor and usefulness. And especially is this true in the case of such as truly desire to abandon the ways of evil and live upright and honorable lives. To crush such persons into criminality is nothing less than criminal injustice on the part of society.

Worshiping a Man as "The Living God."

A strange story has been recently told that illustrates the tendency in man to worship—especially under the influence of superstitious ignorance, and something akin to fetishism. The same feeling is observable in the more enlightened parts of the world—instance the millions of trinitarian Christians offering worship to a man as a deity. As given by a special correspondent of the Chicago Chronicle, an English traveler has just discovered in one of the most primitive regions of the Chinese empire, a human being who is worshiped as a deity by millions of people. Known far and wide as the "Living God," he is to the uncounted millions of Chinese and Mongolian Buddhists what the famous Lama of Thibet is to those of Central Asia.

This remarkable religious personality makes his home at Urga, the remote Mongolian town lying just on the fringe of civilization at the end of the old Asiatic highway across the Gobi desert, and it was while the English traveler was returning overland from China to Europe that he witnessed the strange rites connected with the worship of the "Living God." In a letter this description of him is given:

In the flesh he is a young man about thirty and lives in a house which is an exact replica of the Russian consulate general. His personification of a deity is chiefly confined to religious occasions and his public life. In private he is of the world worldly and has some amiable weaknesses.

One of these renders him an object of much importance in Urga itself apart from his religious circle. It is the not uncommon craving to possess a duplicate of anything which takes his fancy. In the exercise of this indulgence he has at various times become the possessor of some curious reproductions. To it he owes his present most incongruous habitation and at another time the possession of an elephant, said to have cost him 6,000 rubles.

He has also acquired many other curiosities, the procuring of which offers to the Russian merchants at Urga a not unprofitable means of livelihood. I was fortunate enough to see this extraordinary personage under conditions not easily forgotten. Outside one of the beautiful Buddhist temples, in a carefully guarded inclosure, was pitched a semi-circle of tents. The central one, resplendent with yellow silks and gold embroidery, with huge yellow silk umbrellas and cushions to match, contained the throne of the "Living God." On either hand and surrounding him were crowds of lamas, priests, Mongol princes and Ambans.

In front of the tents was an open space, sixty to eighty yards across, where hundreds of Mongols, standing, kneeling and sitting, all deeply interested, gazed upon the wrestling matches which were going on in pairs all over the ring. The combatants are picked champions from various tribes and families. They are stripped naked, with the exception of the leather riding boots and a garment rather more scanty than a man's bathing dress. Upon entering the ring each pair of wrestlers prance up with curious movements of the arms and legs to the immediate presence of the "Living God," before whom they kowtow, falling on their knees and striking the ground repeatedly with their foreheads. These obeisances over each man is placed in position by his own second, usually an elderly Mongol, one of whom gives the signal for the bout to begin. The wrestling itself was good. A fall is the signal for the opponents to stop. The winner at once begins prancing and dancing about in an even more wonderful manner than at first, again groveling obeisances.

After this he quits the ring to be received by a crowd of admiring friends, another pair being introduced. At one time there might have been from fifteen to twenty couples wrestling. These, with the cries of the on-lookers, the coloring of their bright clothes, the mass of gold and yellow in the magnificent tent and the quaint and picturesque roofs of the beautifully colored temples rising above it made up a scene to be long remembered.

Important New Postoffice Ruling.

Dear Sir:—The post office officials at Washington, D. C., have just ruled that a subscription to any publication, entered as second-class matter, must be discontinued, when the time for which it is paid in advance has expired.

This is such a radical ruling and directly opposite to all law and previous rulings, that it means a complete change and revolution in the publishing business. This ruling will greatly reduce the circulation of nearly all papers and cause the withdrawal of many advertisements until a lower rate is put into effect. This vitally affects you, for it prohibits extending credit to your subscribers, and reduces your circulation and value to advertisers. Any violation of this will deprive the publisher of his pound rate.

Immediate and concerted action is necessary:

1st—Write or wire the newly appointed Postmaster-General, Hon. Henry C. Payne, at Milwaukee, Wis., where he is at present.

2nd—Write your U. S. Senator, also Congressman.

3rd—Let us hear from you.

Address:

General C. H. Howard, Pres.,
National Publishers' Bureau,
500 Masonic Temple, Chicago, Ill.

Dec. 14, 1901.

We have no fault whatever to find with the above ruling. In our opinion it is just and to the point. We started The Progressive Thinker on the prepayment principle exclusively, and we have found that the plan works admirably with us. It is not well nor wise in a publisher to send his paper out after the time paid for has expired, and thus in a measure force it upon unwilling patrons. We have always been opposed to that plan, and are glad that the administration has at last seen fit to act in harmony with our views in this matter. Of course a paper to adopt the prepayment system must be in an extremely healthy condition, in other words, prosperous! There must be a demand for it, as indicated by The Progressive Thinker. To force a paper on an unwilling patron is an insult to common-sense business principles.

Pulpit Decline.

We have a semi-authoritative statement for the terrible falling away of candidates from the Christian ministry. It comes from Professor A. C. Zenos, of the McCormick Theological Seminary, of Chicago, as presented to the Baptist ministers, lately in session. The Professor gave those reasons, in words following:

Heresy trials.

Uncertainty of the Bible due to the higher criticisms.

The theological unrest manifested by society.

Enforcement of rule requiring candidates for the ministry to subscribe to the creed of the church.

The commercialism of the age.

The spirit of worldliness and self-indulgence.

Lack of spirituality in the churches.

The failure of ministers properly to present the claims of the church upon young men.

The hard times of 1893, which prevented a number of theological students from completing their education.

The recent commercial prosperity, which has created an unusual demand for young men in mercantile pursuits.

"I do not accept all these reasons because it is difficult to determine just what influences are responsible for present conditions," said Dr. Zenos. "During a certain period of our church's history we trained more young men for the pulpit than were needed and we are suffering now from a reaction. No matter what the causes may be, we are confronted with the fact that the number of candidates for God's ministry is decreasing at an alarming rate.

"Since 1895 the number of students attending our theological seminaries has declined steadily. There has been a falling off of 40 per cent in attendance during the last six years despite the steady increase in the number of new churches. Every other denomination, I believe, is just as much interested as we are."

The Professor could have stated with truth, and it would have embraced the principal reason for the falling off of candidates for the ministry: "The young men of to-day have been doing some thinking on their own account, and have outgrown the creeds of all the churches." Talk with them in private and they ridicule some of the most sacred teachings of the church. Indeed, but few of the features of those creeds will bear investigation by a reasoning mind. The church is in a transition state. A general breakup will follow, with reorganization along new and better lines. The old names will be retained, but devils and Junior Gods, Queen of Heaven, purgatorial and brimstone fires will all take their departure, and an age of reason will succeed an age of superstition. Hasten the good work!

Prayers and Damning of No Avail.

Somebody writes the Kansas City Star, from Arkansas, telling of the White river. He says it is navigable for 505 miles for steamboats, but it has a habit of shutting off its water supply so at times it is no more than a foot deep over the rapids. He says the boatmen tried damning the river, and followed the practice for years with no seeming benefit. Then the preachers and their victims tried the virtue of praying, with no better success than followed the cursing and damning of the pilots. Now they are about asking the government to introduce another kind of dam, with locks, and they hope to get relief from that quarter.

It must be conceded their prospects of continued navigation, will be greatly improved if the people leave off their imprecations, and appeals to Divinity for special favors, and set themselves to work to improve the water course, and prevent its great waste in flood time, reserving its flow in the mountains and uplands until it is needed during the drouth of summer.

There are other occasions in life when worthy actions will be better rewarded than will the curses of the impious, or the prayers of the devout.

Be Easy on the Inquisitors.

Beside heavy civil disabilities for blasphemy over there in "merrie England" the offender is subject to three years' imprisonment. The offense consists, according to Blackstone, in "denying the being or providence of God, contumelious reproaches of our Savior Christ, profane scoffing at the Holy Scripture, or exposing it to contempt and ridicule." In Roman Catholic countries, speaking disrespectfully of the Virgin Mary and of the saints is held to be blasphemy, which is an addition to the Protestant laws of England.

These laws succeeded the Inquisitorial methods of making Christians, and are still in force in nearly or quite all the original American states. Thus the savagery of uncultured ages is protracted into modern times, and employed to force an unworthy system of religion on a highly cultured and thinking world. While such laws remain on our statute books we ought not to be too severe on the old Inquisition.

The Nebular Theory Confirmed.

La Place, the great mathematical astronomer of a hundred years ago, maintained that space was originally full of what he called cosmic vapor; that nuclei were formed, which gaining a rotary motion, attracted other matter from vast areas; that bodies thus formed became solidified, and in process of ages became suns, planets or satellites.

This theory which La Place maintained with great learning, has of late years been controverted by some of the ablest astronomers; but Prof. G. W. Ritchey, of the Yerkes Observatory, near Chicago, has settled this question, for all time, by confirming the La Place theory. He took a photograph of nebulous matter on Sept. 20, and only a few days ago another, during which brief period he found it had changed shape, become more condensed, and already emitted light.

To gain some idea of the vastness of space Prof. Ritchey estimates the distance of this forming orb at 117,313,920,000,000 miles from the earth, and that 28 years are required for a ray of light to traverse the vast space before it can be seen by mortal vision, though traveling at the velocity of 185,000 miles a second.

Saladin on Prayer.

The Progressive Thinker's symposium on prayer is not complete without a skit from that brilliant Scotsman, Saladin, who always writes to be understood. He says:

"I apprehend that instead of our prayers, such as they are, bringing down a blessing on us, they simply entail condign punishment for our impudence. If Jehovah had half the self-respect Queen Elizabeth had, he would give us a snub that would forever put a stop to our fulsome caterwauling. Once on the occasion of Her Majesty passing through Coventry, the sycophantish corporation met her outside the town, where the Mayor addressed her in some laudatory twaddle prepared for the occasion, and which commenced:

"'We men of Coventrie
Are very, glad to see
Your Royal Majestie.
Good Lord, how fair you be!'

"The Queen interrupted him by replying in the same tone:

"'My Royal Majestie
Is very glad to see
Ye men of Coventrie.
Good Lord, what fools ye be!'

"Would that His Majesty of heaven had the self-respect which distinguished Her Majesty of England."

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A WOMAN'S ANSWER.

You ask why I, a woman, should stand before you to-night,
And raise my voice with yours for freedom, truth and right?
Why I should leave my fireside and join the noisy throng
That is demanding justice, the righting of all wrong?
Do I not forget my station, my place, my womanhood,
That God expected women to be exalted, pure and good?
Am I not afraid the rabble will soil my purity?
Can a woman mix with politics and still be womanly?

Can a woman know the wrongs of earth, its sin, its crime, its strife,
And still be fitted for motherhood, the holiest right of wife?
Will not the pitch of worldliness our pure white garments stain?
Can innocence and ignorance once lost be e'er regained?
Can we know the awful depth of our country's social hell,
And still believe in God, in his love and fear to dwell?
Can we come down among the rabble, can we know its depth of woe,
And go back to homes of plenty and perfect contentment know?

Your questions are hard, my brother, and they rend my heart with pain.
I can only answer by asking of you again,
Can a woman of soul and heart, a woman of mind and brain,
Look out on the world unheeding? see not the woe and pain?
See the awful struggle of humanity its rightful place to command,
And still not raise her voice, not even raise her hand
To help the downtrodden, the oppressed that she must meet?
Though they haunt her in her home and besiege her in the street?

Can a woman kiss her baby's face, its love and laughter heed
And not see the little ones murdered by Mammon's greed?
Can she know the blessedness of a mother's love so deep
And not understand the anguish when a mother does not weep
That her babe is taken? Because she knows that death is kind.
Darkness of the grave is as sunlight to the darkness left behind,
That the sting of death is bitter, but the sting of life is worse
Better death by far than life, when life has grown a curse.

Can a woman look around her, see the sin, the woe, the crime,
The poverty, the ignorance that surrounds us all the time?
Can she see the homes made wretched by the awful curse of want,
See the wolf there ever standing, blood-stained, grim and gaunt?
Can she see her sister staggering 'neath the crushing weight of woe
That bears her down. (Know her suffering as only women know)
And not raise her voice in protest 'gainst society's fearful crime?
Not watch and pray and work and toil for righteousness' own time?
Can I see my sister hurried along that downward road,
See her try to stop and struggle against the crushing load
Of sin she bears? See her frantic struggles to regain the path she's lost,
Dare not stretch forth my hand to help her? Must stop to count the cost?
When of sin I know she bears the smaller share as reckoned with our nations?
That she's but the woeful product of our boasted civilization;
She had neither voice nor choice in shaping her life's pathway,
Environments she could not control, made but a castaway.

Must I see homes degraded, marriage debased and defiled?
The wrongs of greed and avarice 'gainst mother, home and child?
Must I see my daughter's purity put upon the marketplace,
And sell to the highest bidder her beauty of soul and face?
Love put in the background, wealth and position before,
Marriage only legalized sin, only this, and nothing more?
Homes where love ne'er enters, where peace ne'er folds her wings,
Only the corroding sorrow that gnaws at a woman's heart-strings?

Must I see the wrongs around me? these wrongs that cry for redress?
That racks my soul and brings to my pillow sleeplessness?
And yet not ask for Justice? not stretch forth my shackled hands?
And ask in truth and justice you strike from them their bands?
Give me the right to speak. Aye! the right to act as well,
That a woman's heart and a woman's brains may this mighty movement swell,
And when we've fought our battle and gained our righteous end
Ye need not blush that ye were helped by a woman's heart and hand.

—Kate Richards.

HEAVEN AND HELL.

A Lecturette by Hudson Tuttle.

What a cruel doctrine that of heaven and hell, to the sensitive soul, which is filled with a great love for mankind, and delights in joy and is repelled with acute pain from suffering! In what nightmare of ignorance was it gestated, to live, stalking like a horrible spectre, down the ages to the present?

Were this belief not existing in the minds of men, would anyone conceive it in the present age of intelligence, or dare promulgate it? How glad we are that it is not as strongly advocated as formerly; that it is kept in the background, and that our children do not tremble with fear at this terrific belief. Changed, toned down to the humanity of the time, yet lingering as an essential element of the Christian religion.

How free, how glad is the mind when liberated from this incubus, which blasts the face of the fairest prospect! Those who have been educated in and by the church, when they escape, and understand the science of spirit and the spirit world alone can comprehend this joy in fullest measure. The agony and suspense of a sensitive person who believes in the tenets of religion and is in doubt as to the future of those who are loved, words cannot express. Why do not all who believe this doctrine of eternal punishment become insane, knowing as they must that many dearest to them, will inevitably suffer eternal torment? They do not—cannot believe.

At the beautiful grounds of a spiritual camp-meeting, where nature smiled with gratitude in the brilliant sunlight, and all was joy, I met a man who had escaped the prison of beliefs. The children of the lyceum were marching before us, as happy as the birds singing in the branches and as thoughtless of the theology which has tormented untold generations. "What demon ever suggested to man," he said bitterly, "that such were born depraved, and unless regenerated by confessing sins they never committed, are eternally lost? I once believed this; my wife believed it, and because our darling child died unconfessed, her reason fled, and she is hopelessly insane! Constantly she accuses herself of having neglected her duty, and wails over the tortures she believes our child is enduring. All that I possess, even my life would I give, if she could believe as I now do, in the true life of the spirit!"

Do the teachers of Christianity believe this doctrine? Not as the past believed. It is no longer an active tenet of faith, appealed to, and replying in a symposium on a recent occasion, a Rabbi said that the Old Testament has nothing definite about the subject, and hence all that can be said must be vague speculation, and all that is in the New is ecstatic extravagance.

Strange as it may appear, in that book given expressly to throw light on the great problem of futurity, the most learned students of its pages find nothing giving the least knowledge, and a great many passages which favor annihilation.

A Presbyterian minister thought all depended on belief in Christ, and the unbeliever is sure of eternal punishment. Hell is where God is not. Yet is not God everywhere, even in "the depths of hell," as much as on the throne of heaven?

A Baptist minister thought that the Bible is not a geography of the future world, and all that it says is typical, and has no objective reality. In other words, there are no such places as heaven and hell. Another minister of that denomination said that he has no more reason to doubt the existence of a place of punishment that that of heaven. He delights to think that the dead are living somewhere; and that death eternally fixes their condition, and that "no hope" will be the one wail of the lost! Yet he does not believe that they suffer in a hell of fire. Why does he pause here? The Bible teaches that as certainly as it teaches the existence of hell. That an infinite, all-wise, all-powerful being created the races of mankind and then shows justice and mercy by damning the larger portion for being as he made them, and doing exactly what he foreknew they would, can only be believed by a mind dwarfed and blighted by the study of theology.

A Congregationalist was sure that heaven and hell are conditions and not places, yet he exults in the thought of "outer darkness," outside the material universe, where no starbeam pierces the cimmerian darkness, and the soul dwells alone with remorse and memory through the ages of eternity.

He does not know; he has no evidence, yet he does not believe in a literal hell or devil, and he knows of no minister who does. Henry Ward Beecher was assailed for heresy for utterance no more radical. It is little more than a century since Jonathan Edwards, founder of the orthodox creed, put forth that terrible doctrine that hell was paved with the skulls of infants not a span long! And when his wife in tears, held their infant before him, and asked if that, too, was already damned, replied coldly that it was a "reprobate, viper of vengeance, which Jehovah will hold ever hell in the tongs of his wrath till they turn and spit venom in his face."

Then it was the saints sang such delightful songs as this:

"There is a never dying hell,
And never ending pains,
Where children will with demons dwell
In darkness, fire and chains.
Have faith the same in endless shame,
For all the human race,
For hell is crammed with infants damned
Without a day of grace."

To believers in this demoniac scheme of creation, the brightest sunlight became a gloom, and nature was draped with the weeds of despair which saw not a single star of hope.

The world moves, and even the adamantine creeds are being broken. What has wrought this wonderful change, which really having begun, must reach perfect mental freedom? What has dispelled the fear which our fathers instilled in our minds and made us, as children, shiver when the wind howled in the darkness of the night, at the thoughts of a horned devil, of death and the judgment day? The Bible has remained the same, it has added nothing; suppressed nothing. For generations belief in these dogmas was made a test of Christian faith It is the spirit of the age.

The world moves! We rejoice that the gospel ministry dare not reiterate the old belief; that they have courage to tell the people how far they have drifted, in spite of Bible anchor and the cables of creeds and dogmas. These cables, once strong as steel, have rusted into dust and bind no soul who dares claim its birthright to think.

Let us rejoice at this advance, the more when we compare with the patched and pettifogging views of the future life entertained by the most liberal church members, the beauties of that life as presented by Spiritualism.

That life is a continuance of this, simply its extension into a higher plane of activity. The spirit realizes in that life, all it idealizes here.

There is no punishment for its own sake, no arbitrary decree of judgment; no forgiveness or pardon; no savior but the salvation by growth out of false conditions. The spirit at birth sets out for perfection, not for perdition, and it will reach its goal.

The worst use to which an immortal being could be put would be eternal torture. If a single soul was thus condemned creation would be a failure, and the spasms of hell would eclipse the joy of heaven.

Having the heritage of immortality, and endless progress, the burdens, scars, the stains, the earthward inclinations the fever of passions, all, all, one by one, will be cast aside in the journey. If you gain a resting-place for thought by calling suffering, physical or mental, hell, and happiness, heaven, it is well. It is one step onward from believing them to be places, but if you look closer, you will see that however used, these terms lead to misconception. The whole scheme of thought which they represent has passed away. The existence of the God who gave out rewards and punishments, like an omnipotent pedagogue or Oriental tyrant, has no place in our consciousness. We are not to save our souls by vindicating God, nor cringe like slaves for fear of offending him.

Ours is to be true to the laws of our being, and not offend ourselves by setting them at defiance.

HUDSON TUTTLE.

Worth Remembering.

They are mistaken who suppose the Buddhists worship their founder. Gautama, the Buddha, alias "the wise," is never worshiped as a God, but is venerated because he taught how to gain Nirvana without passing through the numerous forms of humbler life requisite to fit the soul for eternal rest. It will be well to remember this.

The same is true of Mohammed. He was the prophet of Allah, and is respected as such, but is worshiped never.

It is only the son of a Judean peasant who is worshiped by orthodox Christians as an equal, yea, the veritable Almighty God himself. Such blasphemy commands our pity, rather than denunciation.

A Request to Iowa Spfritualists.

Kind Friends:—I shall close my engagements in Wisconsin, January 12, and shall then proceed at once to Oskaloosa to attend the Iowa State Spiritualist Convention, to be held in that city, January 16, 17, 18 and 19. From the nineteenth of the month I shall have open dates and will be pleased to fill them in any part of the state upon reasonable terms. I should be pleased to hear from any and all Spiritualists who are desirous of having meetings held in their respective communities at their earliest possible convenience. I shall be at liberty to put in six weeks' work in Iowa if my services are desired and would like to fill every weekday-evening and Sunday from January 19 to February 28. Address me at once at Beloit, Wis., from which point all mail will be forwarded. Please write at once, friends, and oblige.

HARRISON D. BARRETT.

Outlived Their Usefulness.

The press reports the City Missions in London in a deplorable condition. Life among the masses, it says, is appalling in a moral point of view. With the vast multitude there is no desire to worship God. Drunkenness is in the way of progress, and the manufacture of inebriates proceeds more rapidly than their reclamation. Gambling and betting are fearfully prevalent even among children. The churches are neglected, and infidelity is on the increase among all classes.

Cannot the City Missions see at a glance their creeds have outlived their usefulness? They should discard the fallacious teachings of the past, and build anew along common-sense lines. The errors of an ignorant age, should give place to the wisdom of modern science. Then all would be well.

Peace on Earth.

"Think not that I am come to send peace on earth; I came not to send peace, but a sword."—Jesus, Mat. 10:34.

Over there in Jerusalem at this time the words of the master are being verified. "The church of the Holy Sepulchre, surmounting Christ's tomb," says the associated press dispatch, "was the scene of a sanguinary affray on the 4th inst., between Franciscans and Greeks, during which there were a number of casualties on both sides." The bloody contest grew out of the question, which sect of Christians had the right to sweep the church. Troops had to be posted in the vicinity by the Moslem authorities for several days, to prevent these followers of our Lord from cutting each other's throats. That is the kind of "peace on earth" the dear Savior brought. But for Mohammedans a war of extermination would have ensued.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 05 cents. For sale at this office.

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Man's Aural Self. By Charles Dawbarn.

CHAPTER THIRTEEN.

Man's Shapeless Aura.

The hour of disintegration comes sooner or later to the form of mortal Homo. The units, whose blendings have given him size and shape, are experiencing a marvelous change. Suppose a form to be placed upon a scale before death, and to remain there until what is called "the spark of life" has fled, most assuredly there would be no perceptible difference in weight. The muscle, the bone, the blood, are there after death as they were before. Still something has happened. The units have no longer that expression of intelligence called sense, so we say life has departed. There is energy, intelligence, substance present, but the power they once wielded to hold that form together is now devoted to taking it apart, and we know that, whatever the art of the embalmer, there will never again be a manifestation of the old life. Something that was lord and master, guide and director of that form has, like the Arab, folded its tent and stolen silently away. But we notice that with all its power, that "something" had no weight. In other words, the earth had no claim upon it. The form weighs precisely the same without it. Yet that something was really all of the personality we loved. It was dictator to the form, and perhaps had exhibited intellectual brilliancy. As soon as it fled, the form itself commenced to change, and became dangerous to the well being of the survivors. It must be buried or cremated lest those left behind become sick and die.

We perceive that the something that fled was the real man, and necessarily composed of units, because Cosmos has nothing else by which to express form and intelligence. Mingling with other units in the old form, that "something" was the cause of the sensation and consciousness which we call Homo. It was manhood, pervading the form we see, and hear, and handle, and was compelled to manifest according to the shape of certain organs, which are now all left behind, but absolutely helpless.

So manhood was always without weight. There was nothing to it for us save its appearance through form. Every sense by which we knew it belonged to form; but the sense organ is left behind—useless. But manhood without its memories and experiences would be a nonentity. We behold something of their expression through form in earth life. But memory and experience are without weight. The physicist cannot handle them, or the chemist analyze them. So we perceive that, like the intellectual brilliancy, their manifestation to us depended upon certain form organs. Therefore we count them as included in the something which has fled. The materialist would say "subsided" instead of fled. He says life is a pervading principle of mortal form. Like the power from coal, he tells us it changes its expression, leaving ashes and nothing more. This difference of opinion is thus reduced to a question of fact, and therefore in itself becomes a proper question for scientific investigation. The question to be settled is, can the existence of the "something" after death be proved?

Throughout the ages the immortality of man has always been a matter of faith. Can we now make it a matter of knowledge? If so proved, it is not every one can learn the lesson. We cannot make the blind see, or the deaf hear. The evidence we would present demands organs capable of receiving it. We notice that scientists are, from time to time, inventing new instruments. The instruments of to-day—we will call them normal—will not answer their purposes. Instruments more delicate must be invented—progress would cease. The ordinary telegraph sounder would be useless to Marconi when he strives to talk, man to man, without a wire.

Intercourse between mortals has been dependent upon certain vibrations expressed through atmosphere and metal. By thought power we excite sense organs. By thought we create and receive certain vibrations. Their interpretation constitutes intelligent intercourse between man and man. When "something" fled the old form, he left his instruments behind. We may wield them as we choose, but they are silent. We weep because we can no longer reach the "something" we loved. Then to intelligent man comes the question, can we invent or discover new and more delicate instruments? Is wireless communication possible between the "something" which has fled and the form which remains behind? The quest is the most important that concerns humanity, for presently the "something" in each of us will also disappear.

It is true that when man invents an instrument that will respond to thought he will have rendered intercourse possible between the living and the dead. That instrument has yet to be invented. Yet further, when we would seek communication with a "something," which has fled, we have to enter the realm of our own "something," that is to say, of our own aural existence outside or inside the form life of to-day. Therein is the realm of the subconsciousness with all that it implies, and unfortunately with all that it suggests. We have no other instrument by which communication between "now" and "then" becomes possible.

Our friend has passed into his own hereafter. Certain mortals are so constituted that their own "hereafter," which we call subconsciousness, is nearer to the surface than in normal life. It makes contact with daily life. It must be hereafter to hereafter, or if we please, subconsciousness to subconsciousness every time. In other words, that "something" which will leave my form when I die is at this very time a marvelously delicate instrument by which communication between spirit and mortal is possible.

Like psychometric sensitiveness only a few of us have this power of touch with the unseen. But as there is no other possible contact, the instrument must be found, or mortal and spirit will remain silent to each other. So when the critic of "spirit return" offers subconsciousness as a refutation of such phenomena, he is like the man who would deny a message from a friend at a distance because it required a wire, and a battery and a sounder before the thought could travel. But when the critic proceeds to show us, and proves the weakness of the subconscious faculty, he is doing us good service, for therein is the cloud which rests upon spirit return. He is simply pointing out the difficulties which constitute so much of a barrier between our own aural intelligence and that manifesting through our mortal brain.

We need to realize that the "something" within our personality, which will one day leave the mortal form, is in actual existence now. It is in contact now with the "somethings" that have broken loose from earth. It is having experiences now, and recording memories at this moment in that inner life. But when we call upon it to report to mortal brain, we discover that echo between the two centers of intelligence is confused and indistinct.

This must be so. In earth life the apparatus for communications between mortal and mortal must be alike at both ends. Subconsciousness wields an instrument whose form and construction are unknown to us. It is claimed that that instrument is woefully subject to suggestion. That only means that the mortal does not yet know how to use it. It is all right if he would let it alone, or run it just as it is. Take the interesting case of spirit return through Mrs. Piper, as reported by S. P. R. The spirit visitor gives a name which is correct. He is, however, told by the mortal that the name given is wrong, and should have been a different one. This is at once accepted by the spirit, who thereafter uses the wrong name. The suggestion and the error was at the mortal end of that wire, but it shows the delicacy of the intercourse, and the vast difference between the instruments used by a mortal and a spirit.

It seems as if only spirits very close to earth life could reach any mortal form directly; and even then such a form must be much more sensitive than that of the average mortal. The carefully recorded experiments through Mrs. Piper, by the experienced officers of the S. P. R., give an insight into the difficulty experienced by a returning spirit who has not become familiarized to the use of the mortal instrument.

The form of the sensitive mortal appears to the spirit as a hollow shell, with light spots here and there. To use a peculiar but apparently correct expression, the spirit visitor thinks at these spots. He does not know at first whether he has succeeded in hitting one of them; and has no idea whether his thought is expressing itself through hand, or eye or tongue, or by some still grosser physical entrance into earth life. Several such spirit visitors may thus be using very different portions of a sensitive mortal organism, and at the same time be unconscious of each other's presence. This is, apparently, without any mental interference one with the other. This seems to prove that neither of the controls is making use of the medium's brain, at least in their experiences through Mrs. Piper, as recorded so faithfully in the published proceedings of the S. P. R. It is the exact report, the minutiae of these details, which constitutes their value to the student, who will learn from them many a lesson that has passed unnoted by the enthusiastic Spiritualist. But these careful studies in spirit return prove above all else that there remains an "awful gap" between spirit and mortal. Both are personalities built up of blended units, but their thoughts flash amid such different vibrations that transmitter and receiver can do little but suggest a message.

Let us keep to facts, and remain independent of all sentiment in our study of this intercourse. We have noted in previous chapters the marked effect of suggestion upon mortal mind; and we have just recorded its equally marked effect upon spirit. We have seen that the intelligence of every mortal man is expressed outward into aura during his earth life. But the shape of aura is unknown, save that it cannot be that of the mortal Homo. Further, when Homo leaves his mortal form to disintegrate, it is his aura which then represents his manhood. Yet, at the present time, he is also occupying this aura, of whose shape we know nothing at all save that it is not in the form of mortal man. If the spirit who was a mortal yesterday comes back to-morrow he must wear his aura, for his old form has passed from his use forever.

So far we are confining ourselves to facts that are logical, and can hardly be disputed. That spirit expressing itself in aura may be, and most likely is in easy contact with the aura of the mortal, but that is not much help to the exchange of intelligence we are seeking, for very few mortals seem to realize they possess an aura, and none but the very sensitive ever utilize it in earth life.

Now let us watch the effect of the fact that a returning spirit can only come back as an aura. The word "spirit" or "ghost" would do just as well, but both words have so long been used to express form that, for our present study we prefer the term aura. The first effort of the visitor is to produce an effect upon mortal sense. He can only succeed by vibration. There is no other way. And unless that very vibration has been experienced before, and recorded as memory in the mortal's brain, it cannot be interpreted. We are receiving vibrations from all over the universe every moment. We pass them unrecognized until once interpreted. The student of Nature is perpetually interpreting sights, sounds and sensations of which the average man does not dream. But that is because he has learned to interpret them by his own experience, and as an echo of his own past. Therefore if spirit aura succeed in impressing any mortal sufficiently sensitive it will assume the accustomed form to his mind. The customary shape of Homo will be pictured as that of his visitor. As soon as intelligence becomes manifested, however feebly, this innate suggestion becomes still more powerful. If a word or two suggests an echo of a loved friend, the form of that friend is pictured as he remembers it, and therefore by no two mortals exactly alike.

The student perceives that whatever may be the existing form of the aural visitor it must take shape as Homo to mortal mind. It will thus be pictured as in childhood or old age, as in vigor or feebleness, and be remembered in sex so fast as anything is said or done by the visitor to arouse the suggestion. We are supposing now that the visitor is really the one suggested to Homo. Our query is as to how much the mortal can really know about him; and we have already discovered that if his form be changed after death no expression of such a fact would reach the mind of mortal Homo.

Our visitor was a citizen of our life yesterday. He is a citizen of another life a few hours later. That he retains his old affections is reasonably certain, or he would not attempt to come back. We have often sad proof that he retains also his passions, and would willingly indulge them by first suggesting them to mortal mind and then experiencing the effect. But something higher and nobler seems suggested when we find returning spirits, with apparently vast experience of the inner life, coming back with no apparent motive save to bless their earth brethren. Whatever the instrument they use, and however imperfect or contradictory the interpretation of their teachings, the general fact is apparent that they are unselfishly attempting to lift mortals to a higher level. And in doing this they have to accept all the consequences of imperfect suggestions, and erroneous interpretation of the vibrations along which their thoughts are flashed to mortal sense. But it is most rational to suppose that such spirits can very rarely approach directly the mortal form of Homo. They must be too far removed from the possibility of any direct interchange of thought. It is here that the aural center of Homo's intelligence comes into play, as nearest to the center of intelligence of the spirit visitor.

We here face serious complications. If the spirit visitor has passed on from one aural experience to another, through, perhaps, many aural forms, he may be as far from possible direct exchange of thought with aural Homo as aural Homo is from mortal brain. That being so his thought must be flashed to intermediates, and by them suggested down into aural Homo. There we meet our same old difficulty which is that mortal Homo is, at best, but in very imperfect communication with his own inner manhood.

When the visitor is himself in direct relation with aural Homo there is no necessity for any go-between. But the difficulty of direct interpretation remains the same as ever.

Yet again, when the visitor is nearly on the level of the mortal, and comes in direct contact with mortal sense, there is, as we have seen, no other inlet to communication save by vibration, induced by thought, which will be interpreted according to the experience of the recipient.

It is now evident we must study many details of the phenomena by which spirit return is assumed to be proved and the possible identity of the visitor reasonably established. Until this is done we shall remain uncertain as to the extent and verity of communication possible between the two worlds.

(To be Continued.)

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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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THE GODLESS AND DEVILLESS CLUB.

If there had never been a God so thoroughly engrafted into human nature, there would never have been any persecution for opinion's sake.

If there never had been a God registered in the multifarious religions of ages, there never would have been the cruel, remorseless, hateful Inquisition instituted by the Romish church.

If there had never been a God at the head of the various religious sects, there would never have been a St. Bartholomew's massacre.

If God had not been a dominant feature of the Puritan Fathers, there would have been no hanging of witches at Salem.

If God had been banished from the minds of men, the pestiferous Blue Laws of Connecticut would never have been enacted.

If no God to bolster up iniquity, there never would have been any religious wars to deluge the world with blood, devastation and ruin.

If no God to bow down to in servile submission, Galileo would never have had to recant an axiomatic truth, and thus for a long time make a consummate dunce of himself.

If no God, the war of the Crusades would never have polluted history.

If no God located somewhere on an imaginary throne giving his edicts to semi-idiots, there never would have been any burning of heretics.

If no God to ordain this or that, Roger Williams would never have been banished, and a man would not have been fined for kissing his wife on Sunday.

If no fictitious God to beget an illy-ballanced Jesus, such a foolish act as cursing a fig tree would never have been enacted.

If there had been no God-fearing Guiteau, President Garfield would never have been assassinated. If no God-loving Catholic Booth, President Lincoln would never have been cruelly murdered.

If no partisan God, the Catholics would not try to destroy our present grand school system. France to-day is pinioned by the God-loving, but merciless Catholics who would strangle liberty.

If no God sitting on a mythical throne, with ignorant fishermen and others to furnish a Bible authority for poor mortals, there never would have been millions of colored people reduced to cruel, abject slavery in this country, resulting in a civil war that shook, as it were, the very foundation of the earth.

If there had been no God there would not have been Sixteen Crucified Saviors, so graphically depicted by Kersey Graves.

If there had been an honest God, Col. R. G. Ingersoll would have been elected Governor of Illinois and afterwards made President of the United States.

To rely upon a God causes one to lose self-reliance, self-exertion becomes weakened, and respect for manhood diminishes.

If God made a single thing on this earth, whether a flea or a man, then he made ALL things, or another Creator steps to the front. If he made all things, what part do poisonous reptiles and insects, and disease-bearing germs play in the economy of creation? If God made all things, why not praise him for creating rats that bear within them the seeds of the Bubonic plague in the infected districts of India? If afflictions emanate from him, why not rejoice and be exceedingly glad when they come.

These were some of the thoughts presented by the prominent members of the Godless and Devilless Club at its session on last Thursday evening. It was then that Col. Holliday, a retired lawyer, asked to be heard. He is one of the original members who conceived the idea of organizing the Godless and Devilless Club. As a Christian he believed in the existence of a God and a cloven-footed Devil, and his prayers were beautiful specimens—classical, poetical, pathetic, logical, and vibrant with the tender emotions of love that can only emanate from an honest heart. His wife, beautiful and accomplished, passed to the realms of soul in spite of his tender entreaties to heaven, and after that sorrowful event he never uttered a single prayer, but conceived the idea of a Godless and Devilless Club which is now bursting forth in full fruition, and is bound to succeed in all reformatory work. The Colonel then led a little girl to the President, saying, "Here is a beloved offering dedicated to the Godless and Devilless Club—a beautiful orphan, scintillating with all that is lovely, a gem on the infinite ocean of life, to be polished with careful training and made as nearly possible the perfect woman." The President folded her affectionately in his arms, kissed her and caressed her, saying, "Here is a specimen of the grand work being accomplished by the Godless and Devilless Club. All the members of the Club who are worth $5,000 each are compelled by our constitution and by-laws to adopt some homeless waif—a boy or a girl—and so educate them that they develop into useful men and women. In some sense this lovely little girl becomes a sacred charge of the Club, all feeling a deep and abiding interest in her present and future welfare. Church members rarely adopt, educate and care for a homeless child. They will utter fervent prayers for them, they will pray to their God in stentorian words, to care for them while they will let them starve, or huddle them together in orphan asylums where they do not receive the home care they are entitled to. If the aristocratic churches were as far advanced in humanitarianism as the Godless and Devilless Club is, there would not be a homeless waif in the whole United States. Instead of being herded together like sheep in the various orphan asylums, each one would have a father's care and a mother's tender love, developing all the graces of life in the home circles. It is incumbent on all our members who are worth $5,000 each to do as Col. Holliday has done—adopt, educate and tenderly rear a homeless child. Every child born, whether it be in a palatial residence, in the palace of a President, King, Emperor, or Queen, or in the home of the poorest peasant on earth—whether begotten in love or lust, is the result of the working of law—of the law of the Infinite—the Infinite that never had a beginning—the cosmic forces of the universe in all their multifarious actions! The Godless and Devilless Club, having no God to worship, and no Devil to fear, requires its members to act the part of good Samaritans every day. They do not worship any Savior, for they are all Saviors themselves, doing for others some act of kindness, speaking a word that cheers, and pointing out the true pathway of life that leads to a golden harvest, to realms of perennial peace, happiness and joy. Col. Holliday, the grand old veteran, whose heart is a bubbling spring of Goodness that flows out as sweet and melodious as the lullaby of a mother crooning her child to sleep, is the Savior of this darling little girl who comes among the denizens of earth in accordance with immutable law, and is entitled to a place and home among them. Christian Scientists worth $5,000 each were too busy in proving the existence of a God, and in trying to demonstrate that there is no such thing as disease or matter, to take in their homes an orphan child, hence it was left for the Godless and Devilless Club to do what others had failed in doing. Col. Holliday stands forth like a magnificent tree bearing rich fruitage all the time, and the world will be the better for his having lived in it. In the name of Truth, Justice, Right, Virtue, Honesty, and Love, we christen this lovely child as the daughter of the Club."

Thus you will see that the Godless and Devilless Club is moving along new lines, and if its methods could be enforced among the people there would not be a homeless orphan in all this broad land, and sin and misery would be banished from the earth, and the Godless and Devilless Club would shape the destinies of the world.

HIGH SCRIBE.

LISBETH.

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This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

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is a simple study of that strange and beautiful thing called life, but grand in its supremely simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.50. For sale at this office.

A STRANGE EXPERIENCE.

How a Family Was Made Happy.

It was Christmas eve, clear and cold, with a keen, cutting wind blowing that made the bare old oaks at the side of the house "wring their hands" in the icy air and cast weird, fantastic shadows on the frozen ground. It was a night to make one appreciate his own fireside, a night for cozy comfort and joyous anticipations for the happy; a night for brooding and retrospection for the lonely.

I sat alone in front of a glowing grate fire in the back parlor which served as library and sitting-room for my two brothers and myself. The family had long since retired for the night, my brothers to their respective chambers, and our only servant, a tidy and respectful young woman, whom our mother had taken some years before her death, a poor waif from the street, and made of her a model of household thrift and neatness, and who after the careful, painstaking mother had laid down her cares and her burdens, had proved a friend and comforter as well as servant to us in the darkest days our lives had ever known; for our mother, although frail and delicate-loking, had been to us a tower of strength.

Deprived by sudden death in our infancy of a loving father, of whom I, the oldest, had only a dim recollection, we had been so tenderly nurtured, the thorns had been so carefully removed from our pathway, we had met with such loving sympathy in the small crosses of childhood, such patient help in our youthful endeavors; with such proud and affectionate appreciation in our successes, that we had never missed the strong arm, the clear head, the warm heart, the self-reliant and genial nature of the parent of whose virtues we only knew from the lips of our mother.

I, as the oldest child and only daughter, was my mother's constant companion and her loss was to me like the loss of the better half of my being. Only for the charge, solemn and oft-repeated, that my mother had given me, even in the days before her health began to fail, to be, should it be our fates to be bereft of her care, both mother and sister to my younger brothers, I think I should have died from sheer inability to make an effort to live. On the eve of this anniversary, which is, perhaps, the saddest in all the year to those who sit and listen to the chimes of memory's bells, "sending down through the silent corridors of many years their solemn voices," I sat looking backward through the dim vista of days that were dead. The Christmas festivities of childhood came vividly before me. The days of preparation by the loving mother's hands, assisted by Susan, the maid; the mystery of the closed room, which held in silence and darkness the tree which was to burst on our childish vision, refulgent with light, brilliant with glittering ornaments and gifts simple, but satisfying to our childish desires.

Then the little feast which came later in the evening, to which we sat down with a few dear and true friends, and never was a banquet more enjoyed than our Christmas eve festival. Never during my mother's life had I fully realized her devotion to us, nor the extent of her sacrifice; the plainness of her attire, the absence of all ornament from her dress the strictness of her personal economies that we might make as fair an appearance as our young companions, every incident of our free and happy life in the dear old home, which we had left a few years since, came before me this evening with such vividness that I could scarcely realize my surroundings.

The leaving of our old home was a severe blow to my mother. It had seemed that every fibre of her being had clung to its walls, and like the vine which we tore down and bore away with us, she, too, pined and died. Here the deepest experiences of life had come to her. The mysteries of birth and of death had hallowed its rooms. Associations of the purest joy and deepest sorrow clustered around its hearth-stone; but ties were broken, farewells said, and our household gods were set up in a new place.

An unjust and cruel will had given our beloved home into other hands. Our grandfather, a stern and eccentric old man, had in consequence of an old feud between the two families, been displeased with my father's marriage to my mother. He had threatened to disinherit his son, but had finally left the homestead to him during his life, at his death to go to a distant cousin, the nearest of kin, then living abroad. For years after my father's death the heir was not heard from, but, to our sorrow and despair, he at length came forward and claimed the homestead. My father had always been positive that there had been a later will, and had searched every nook and corner, of which there were many in the stately old mansion, in vain.

As I sat pondering over these events and sadly contrasting the present with the past, I heard the clock in the hall strike one. I rose hastily, startled by the lateness of the hour. As I was about turning to leave the room, some invisible and indescribable power took possession of my whole being. I was entirely conscious of all around me, yet I moved by the volition of another. I saw with another's eyes. I spoke with another's voice, and that other, my mother!

"My child, oh, my child," she said, "I am here. I still live. I still love you." Then walking through the parlors, I, or she, with my organs, looked at familiar objects, drew aside the curtains and looked into the street below. Such a strange sensation of one's body being taken possession of! I cannot describe it. "It is, it is," she said in a plaintive voice, "it is home, see, all the same;" then gliding quietly up the stairs, she—I—which shall I say?—went to my brothers' beds, first one, then the other, touched them gently, imprinted soft, light kisses on their brows, clasped her hands, seemed loth to leave them, looked longingly, lovingly at every object in the room, at last turned and swiftly glided down the stairs.

Seated again in my chair by the expiring fire, my mother with my hands patted my face, my head, my neck. I felt an ineffable love embracing my whole being.

"My child, my child," she said, "you have been faithful and true; look on Christmas morning for the gift which I bring to you and my dear boys."

The influence left me as suddenly as it came. I was alone, feeling chilled and slightly dazed and weak. I went quickly to my room, threw myself without undressing, on the bed, drew a blanket over me and almost instantly fell asleep.

I awoke to find the bright sunlight streaming through my curtains. I was at first astonished to find myself dressed, then the thought of the singular experience of the night before came to me. I sprang up, went to my bureau to begin my morning toilet; there before me lay a large, legal-looking paper, rather yellow and stained. I opened it. It was the will our father had so long vainly sought, and which gave to him and his heirs forever the old homestead and the surrounding acres. My brothers and I were as happy on that morning as it was possible to be without the dear presence that had been the guiding star of our lives.

My tale is ended. Reader, I wish you as merry a Christmas as was ours on that eventful morn.

ELFIN HALL.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Henry Lynch writes from Toledo, Ohio: "It gives me pleasure to announce that the cause of Spiritualism is prospering to a high degree in this city. During December the rostrum of the Independent Association of Spiritualists was occupied by the prominent trance speaker, Mr. Oscar A. Edgerly. This is the third time that he has served our society for one month, and it is the unanimous opinion of our people that we never have had more eloquent instruction and inspiring discourses delivered from our platform than are those given by his guide. His test work is also highly appreciated. Mr. Edgerly goes from us to Toronto, Canada, where he is engaged for the month of January. We congratulate the Toronto society in having secured so able an exponent of our philosophy."

Lecture course by Mr. John W Ring, speaker of the Spiritualist Society, 1921 Market street, Galveston, Texas. Wednesday, December 25, 1901, at 7:45 p. m., "Jesus—Man, Medium, Christ." Friday, January 17, 1902, at 7:45 p. m., "The True Spiritual Basis of the Religion of Jesus Christ is Identical with the Fundamental Teachings of Modern Spiritualism."

"Unity" writes from Milwaukee, Wis.: "Mrs. Georgia Gladys Cooley, who was under engagement of the Unity for three months, has been engaged to remain with us for the month of January. We have learned to become more fond of her the longer she remains with us, and the readings that have been given through her have been of the most interesting nature and very instructive. It is not often that we have had a person that could not only give satisfactory lectures, but tests, which in my opinion is the stepping-stone to this wonderful revelation, and new faces are constantly appearing and we hope in time to have a church. On Sunday evening, the 22d of December, we listened to a most interesting lecture from the father of Mr. Cooley, giving his experience for the five years past, and to be told that 'Mars was inhabited,' to say nothing of what might follow regarding other planets, was wonderful to the writer, who is only one year old in the search for truth."

Mrs. E. Blake is serving the society at Grand Rapids, Mich. She can be addressed for engagements at 369 S. Division street.

On account of the serious illness of her daughter, whose transition is expected, Mrs. Steelman Nichols has closed her meetings at the Atheneum.

Henry H. Warner may be addressed at Eagle Grove, Iowa, until January 15. Would like engagements in Iowa and Nebraska, and en route to the Pacific Coast.

Max Hoffmann, of Chicago, is serving the Society of Spiritual Truth in Lincoln, Neb., as speaker and test medium, and is open for camp-meeting engagements for 1902, also societies in Iowa wishing engagements, please address until March 1, 231 S. 11th street, Lincoln, Neb.

In a lecture before the Medico-Legal society on Thursday night, Dr. Quackenbos, who is one of the leading hypnotists of the world, said he had actresses and clergymen as regular clients, and that one of the leading actresses of the country to-day, a young woman who bounded into fame at a jump, owes her success to the suggestions given her while under hypnotic influence, which caused her to forget her stage fright, and put all her genius into her play.—Chicago Tribune.

The Inter Ocean has the following special dispatch from Los Angeles, Cal.: "In the case of J. J. Bohn, a wealthy merchant of Chicago, who is suing to obtain possession of his minor children now held by his wife in the Point Loma Theosophical Home, Mme. Katherine Tingley, who is connected with the home, was the chief witness to-day. Mme. Tingley told of the evil influence of Bohn and his mother over the wife and children. She declared that behind Bohn's suit was a widespread conspiracy against her institution, and she added: 'I believe the thread traces back into the heart of the Catholic church, and if it takes thousands of dollars and years to accomplish it, I shall ferret out this conspiracy.' Bohn on Saturday said that his home was broken up and his wife alienated by her devotion to theosophy. He had brought her to San Diego for her health, he said, and did not want her to enter the Theosophical institute with the children. Now he claimed his desire is simply to gain possession of the children, as he did not think the Point Loma institution was a fit place for them."

An attempt is being made by the National Spiritualists' Association to establish a society or branch in this city. In furtherance of this plan G. W. Kates, one of the association's trustees and a missionary medium, is here. President H. D. Barrett was to have come, but other business prevented. Last night Mr. Kates addressed a fair sized gathering in the Masonic building. He explained the views of the association. To-night he will give a public address in Room 5, of the same building. His subject will be "Soul of Things." As there are quite a number of Spiritualists in New Haven, it is probable that a society will be formed. —New Haven (Ct.) Palladium.

Andrew Scott writes: "I enjoy The Progressive Thinker very much; it never flags, but ever grows in interest. I hope you will give a symposium sometime on Christmas, its origin, antiquity and significance. It seems to me that that would be a very interesting subject for a symposium."

Frank T. Ripley has closed his engagement at Kalamazoo, Mich., and for the month of January he goes to the West Side Spiritual Church of Columbus, Ohio. He can be engaged for week evening lectures and to attend funerals. Address him in care of general delivery, Columbus, Ohio.

Several woodsmen employed at one of Charles Hebard & Son's camps on Traverse Bay, Mich., firmly believe the place to be haunted by a ghost, which is said to pay regular visits. Recently the apparition appeared and so frightened two of the men that they took to their heels through the woods and have not been seen at the camp since. Several of the more superstitious have refused to work longer at the place and have been transferred to another of the company's camps.

S. T. K. writes from Worcester, Mass.: "I wish to say a few words in regard to the ability of Mrs. Carrie F. Tabee. The People's Spiritualist Society found her a very bright medium. She spoke to a well filled house, and everyone was pleased with her and recognized her tests. Mrs. Ida Whitlock was our speaker last Sunday, and she also pleased a large audience with her very instructive lecture on Jesus the Christ."

The Chicago Inter Ocean says: "The story of Mrs. Dobson's first meeting with Dr. Beckwith's spirit embodies the discovery by her that she possessed the powers of a medium. While she was living in Kansas she fell and sustained a severe injury to one of her legs. The wound became inflamed and for a time it was feared that amputation would be necessary. 'The doctor who was attending me,' she says, 'was worried as to what to do, and while he was in this quandary there suddenly came to me, like a flash of lightning, a message that some one was going to talk to me. I seemed to lose consciousness, and while I was in this state Dr. Beckwith appeared. He said the spirit of my departed mother had seen my dangerous condition, and had pleaded with him to help me. He told me to give certain instructions to the attending physician, and when I recovered my outer consciousness I did so. He followed my instructions and I began recovering.' After this Mrs. Dobson says the spirit of Dr. Beckwith revealed itself to her almost constantly, and told her it had a most important communication to transmit. When she came to Chicago the spirit told her to summon Mr. Heafford."

W. F. Bellman, secretary of the S. S. A. of K., writes from 215 East Seventh street, Topeka, Kan.: "We would like to correspond with all active workers in the cause of Spiritualism in this State. There is much work for willing hands to do in advancing our grand and glorious cause. We must organize and work hand in hand to accomplish our purpose. We would like to hear from the secretaries of the different local societies and circles throughout the State of Kansas. To all who are interested in organization, we will help you in every possible way."

Max Hoffmann writes from 231 S. 11th street, Lincoln, Neb.: "I expect after the holidays I will be working east again in Iowa and Illinois. Any societies in those states wishing to engage a speaker and test medium, I would be pleased to hear from them. I am also open for engagements for camp-meetings for 1902, and can be addressed at Lincoln, Neb., 231 So 11th street, during the months of January, February and March. Our church, the Society of Spiritual Truth, of which I am the pastor at present, is doing good work and the interest in Spiritualism is increasing with each meeting."

Andrew Gee writes critically on the God Question. In the conclusion of his views he says: "Let us bury priestcraft, churchianity and creedism, its dogmas of superstition and prejudice, and cultivate the God within, and try to live up to the glorious teachings of the beautiful Nazarene by loving one another, and doing unto others as we would that others should do unto us, which is all the religion we need."

The students of Syracuse (N. Y.) university have taken up the fad of hypnotism, and several have become expert in making their fellow students do all sorts of funny "stunts." The experimenting was started by J. Richard Street, professor of psychology, who is a firm believer that hypnotism will come to be used legitimately in many useful ways. He taught his students how to hypnotize, and encouraged them in their experiments. At the Phi Kappa Psi fraternity house the boys perform in a manner highly amusing to spectators. The star hypnotist there is A. S. Hurrell, of the class of 1904, who is an expert hypnotist. He gave an exhibition before several people and succeeded in hypnotizing E. A. Lowther, 1902, and has his fellow student completely at his mercy. Hurrell says he can hypnotize anyone, but he does not dare to use his power on every one, as he is not sure of being able to awaken them from the hypnotic sleep. Prof. Street of the university thinks the art will be used in medicine and in other useful ways, and favors experimenting with it. Others of the students will not be experimented on, they say, for $10,000.

Mary A. Ingalls writes from 177 John street, Toronto, Canada: "A few words about the beautiful city of Toronto, situated in Canada, near the western extremity of Lake Ontario, may be of interest to some of your readers. Spiritualist meetings are held in four localities of this city each Sunday. One society secured the services of Prof. Lockwood during the months of October and November; this month, December, J. Clegg Wright is our speaker, and he is to be followed in January by Oscar Edgerly. Toronto has a population of 220,000. This city is noted for its colleges, universities, and other institutions of learning. We extend greetings of the New Year to The Progressive Thinker and its many readers, and feel confident that J. R. Francis will be blessed in 'basket and store,' for his untiring efforts in the upliftment of humanity."

A. C. Armstrong writes as follows to the Chicago Herald of the mediumship of his sister: "One control, a friend of mine when living, and a teacher of penmanship, so far excelled anything my sister could do that it helped to assure me of his identity. Others wrote with the left hand, and frequently while my sister would be conversing or reading aloud the writing would go on. Only her arm from the elbow down seemed to be affected by the controlling intelligence. She was also entranced, as was Mrs. Piper, and I could fill a Sunday edition of the Record-Herald with instances and evidences obtained in the privacy of our family circle during the year 1888 of the existence of conscious, invisible intelligences. They claimed to be the dead friends we had known and loved, and never failed to give any reasonable proof of their identity demanded. I would add in closing that my sister never made merchandise of her gifts; no amount of money would ever tempt her to do so, but owing to the separation of the family she has not been controlled even to write, for several years. But my experience with the unfolding of other psychic powers leads me to the same conclusions as your correspondent; 'That the power of communication only awaits development in every human being, and that the time must come when such power will be universally recognized.'"

Mrs. A. B. Whitney writes from Marshalltown, Iowa: "In Marshalltown we are now an organized body, and have obtained a charter of the State Association; and have started out under very auspicious conditions. Spiritualism in this city is no longer a homeless orphan, but has a home. The old Universalist church on Second street and Church, now shelters us, and we have for our pastor Mrs. H. C. Westlake, of the Pacific Coast. This lady is indeed an army in herself, being a splendid vocalist as well as an artist in instrumental music. Mrs. Westlake's generous nature and her marked devotion to the cause of Spiritualism has endeared her to her people; and we bespeak for her a successful and bounteous harvest."

By his declarations that he had exerted a hypnotic influence upon an ambitious young actress, with the result that she attained a high rank in her profession, Dr. John Duncan Quackenbos, professor emeritus at Columbia University has brought upon himself a deluge of criticism, much of it favorable and some of it of an unpleasant nature. To this Dr. Quackenbos says that he has become accustomed as a result of past experiences. He asserts that in most instances criticism is passed without a full understanding of the case. Dr. Quackenbos was discussing the nature of the communications received by Professor James H. Hyslop of Columbia University from Mrs. Leonora A. Piper when he related his experience with the actress who submitted herself to his hypnotic influence. In a statement Mrs. Piper confessed her ignorance of the influences that were at work upon her when she entered what appeared to be a trance state, but she expressed the opinion that that spirits were in no manner connected with the phenomenon. Dr. Quackenbos said that he spoke from experience derived from 2,000 hypnotic patients. "These subjects," said Dr. Quackenbos, explaining his methods, "sought my aid for almost every conceivable malady, mental and moral, some for ethico-spiritual, many for literary or dramatic inspiration. I have thus been brought into closest touch with the human soul, practically liberated in the hypnotic slumber from its entanglement with a perishable body. No injury has come to my mental or physical health as a result of unremitting work as a suggestionist, because I get something back from my patients, otherwise I would be a nervous bankrupt. The time has come when souls may know of each other without the intermediary of senses. I do not hesitate to say that we have within us an immedial principle entirely independent of sense organs. This fact cast light upon the principles of telepathic communication. Minds brought into hypnotic contact can exchange thoughts, ideas, convictions and feelings, which suggest the possibility that such minds may communicate without reference to space limitations. Absolute experiments have demonstrated that insects are capable of thought transference so far reaching as to impress their fellows miles away."—Chicago Record Herald.

J. Andy Wertz, advertising manager of the Indiana Spiritualist association, says that the camp-meeting at Camp Chesterfield the coming season will be conducted on entirely different lines from former meetings. There will be an attempt to retrench upon expenses and the luxury of a band for every day in the week will be dispensed with. The music last season cost the association nearly $1,000. The association has also learned that there is more money in letting privileges to the highest bidder than in attempting to run a dining-hall, ice cream parlors and supply store themselves, and they will dispose of all such privileges the coming season to the highest responsible bidders. At a recent meeting it was decided to build a new and commodious auditorium. The cost of the building is estimated at $6,000. The contract will be let the 2nd day of January. A committee appointed by President G. N. Hilligoss has recently been canvassing for donations for the new building and has received $1,000.—Muncie (Ind.) Star.

A. F. Hill writes from Boston, Mass.: "We need evidence of return of the dead as much now as ever in our powerful organization. Spiritualists should not set their mediums as targets for the ignorant. The mediums should be furnished with work, with an income so they may use their mediumship freely and be free to educate the masses. We need mediums for the more clear manifestations. Those who have the gift of speaking should not despise those who sing. The medium for raps should be honored as much as a college graduate who tells more about old theology than Spiritualism."

J. M. Holliday writes from Council Bluffs, Iowa: "The recently organized First Spiritualist Church of this city is holding public meetings regularly on Sunday evenings at Justice Reuben Bryant's office, and, on Tuesday evenings at Madam Kirsten Russell's residence. Mrs. Russell conducts the Sunday evening meetings. She gives fine satisfaction, both as a speaker and test medium. The Twentieth street and Avenue B meetings are well attended, with Mr. Witty, Mrs. Mary Bridges and Mrs. Fritz as mdiums."

Prof. Joseph J. Bartcher writes that the First Church of the Spiritual Science Union at 77 Thirty-first street, Dr. J. Q. Adams, president, held a very enjoyable sociable at No. 3111 Rhodes avenue, on the evening of Dec. 26. Several mediums as well as others participated in the proceedings, making the occasion one long to be remembered. The next sociable will be held on Thursday evening, Jan. 2, at the residence of Mrs. Dr. Ady De Lascau, 3031 Cottage Grove Ave.

G. W. Kates and wife, as missionaries of the N. S. A., want to hear from localities in Missouri for the month of April. They also ask for calls in Arkansas for last of March and possibly in May. Little Rock and Hot Springs should apply. Other places en route to and from Texas will be considered. Apply to them 600 Pennsylvania avenue S. E., Washington, D. C.

C. W. McCoy writes from Jackson, Mich.: "Mr. Knowles, of Grand Rapids, Mich., just closed a successful engagement for the Jackson Progressive Association."

Dr. George Dutton, secretary of the American Health University and Dutton Medical College of Chicago, is now located at the Oakland Hotel, Drexel Boulevard.

Dr. Juliet H. Severance will lecture for the Anthropological society at their Hall, Masonic Temple, on Sunday, January 5. Her subject will be "Dangers to American Liberty." The meetings of this society are free, as are the discussions following the lectures. The hall is pleasant, and meetings commence at 3 p. m.

G. W. Kates and wife will serve in Wheeling, W. Va., January 5 to 12. Address them accordingly, or at any time, 600 Pennsylvania avenue S. E., Washington, D. C.

A. M. G. Wheeler writes from Minneapolis, Minn.: "The People's Church of this city, over which I preside, is progressing nicely, and during the past two months we have made many converts to Spiritualism. Our meetings consist of lectures, tests and phenomena. I have been ably assisted by my sister, Miss Lillian Wheeler, also by local talent. We would like to hear from good mediums and speakers who would like engagements with our church. I would also like to hear from other societies desiring my services. Communications may be addressed to me at No. 74 Seventh street So."

Georgia Gladys Cooley has been re-engaged by Unity Society of Milwaukee, Wis., for the month of January, 1902. She will be in Peoria, Ill., for February, and Pittsburg, Pa., for March. Her address is 526 Milwaukee street, Milwaukee, Wis.

Alex Caird, M. D., of Lynn, Mass., has something to say of interest on our 8th page. For a long time the Doctor was a resident of this city. His wife, an excellent medium, was widely and favorably known here.

J. Q. Adams, president, writes: "The Spiritual Science Church, 77 Thirty-first street, near Cottage Grove avenue, has every comfort and convenience. Conference and tests, 3 to 5 p. m. Free Lunch and social, 5 to 7 p. m., at which time those from a distance, or who desire, can have a private reading from their choice of the mediums present. Lecture and psychic demonstrations, 7:45 p. m. We take subscriptions for The Progressive Thinker."

Mrs. Elizabeth J. Demorest, inspirational speaker and test medium, can be addressed for a short time at St. Charles Hotel, Williamsport, Pa.

E. W. Sprague and wife, the N. S. A. missionaries will be in Philadelphia, Pa., during the month of January. Parties within two hundred miles of that place can secure their services to organize societies, and to give lectures followed with tests and messages, by addressing them at 605 N. 7th street, Philadelphia, Pa. They are engaged to serve the Michigan State Association at their convention to be held in Battle Creek, Mich., Feb. 7, 8, and 9. Parties in Michigan wishing our services to organize societies immediately after this convention should correspond with them at once as they will return to Indiana and Ohio after the Michigan meeting. Mail will be forwarded to them addressed to Rochester, Ind., Alliance, Ohio; or Jamestown, N. Y.

G. W. Kates and wife have had a very successful month during December, in Pittsburgh, Pa. Their lectures have been of much interest. The spirit messages and descriptions by Mrs. Kates have been clear and accurate.

A Seance in Leadville, Col.

The writer had the pleasure of sitting in a Spiritualistic circle at the home of Mr. Martin Turpin, the president of the Occult Society here, last Monday evening. He went to the seance for the purpose of really finding out for himself whether or not there was anything in Spiritualism.

The medium is a Mrs. M. Bartel, of Cripple Creek, Colo. There were quite a number of friends in the circle, very few of whom were Spiritualists. It was the intention of this writer to thoroughly investigate and if he found it a fraud, to expose it to the public. We went there believing that it was sleight-of-hand performance, watched every movement closely, and we want to say that the proceedings at this seance are beyond our comprehension. The medium stretched a dark piece of calico across one corner of the room enclosing a small triangular space. In this space a chair and on this chair was placed a tambourine, two small bells and a music box. The party formed a circle and joined hands, the medium sitting in the center in front of the curtain, and on one side the writer and on the other sat one of Leadville's representative business men, the medium having hold of the right and left hand of each gentleman respectively, the hands of these three being placed through the slits in the curtain. No sooner was this done than hands appeared through other slits in the curtain gently touching those in front of the curtain. There is no doubt about this—all the time the hands of the medium were firmly clasped over the hands of the gentlemen on either side. One of the party sat where he could see behind the curtain at all times, and he asserts that positively no one was behind that curtain. At one time the writer handed his handkerchief through the curtain and immediately stuck his head through the curtain to see what was on the other end of the hand, and it was gone—it had disappeared entirely.

A violin was handed through the curtain and delightful music was the result, still no one was there, neither could the violin be seen by those who could see every inch of space behind the curtain. The music box was wound up repeatedly, the noise of the winding being heard distinctly in all parts of the room, yet those who were not Spiritualists could see the music box while it was being wound and not a person behind the curtain. These things can not be explained. These are all facts and are supported by at least one dozen of Leadville's best citizens. The writer is now looking into Spiritualism, and will say that Mrs. M. Bartel is centainly a wonder of the age. Mrs. Bartel comes well recommended from other places where her work has given satisfaction.

Leadville, Colo. R. SPRAGUE.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

FAITHFUL WORDS.

Officials of Spiritualist Societies.

I have lately noticed some statements from officials of Spiritualist societies, decrying fraud, dissipation and crudity. These should be not only deplored, but prevented by every Spiritualist organization to find expression in any platform worker. We should have clean, pure, true and cultured speakers and mediums. For one I would agree to a rule to bar out any one of us who occupy the platform, should we dissipate, commit fraud or be grossly ignorant and crude.

We need a censorship in this direction. But our societies welcome sensationalists, no matter what their character. Our Spiritualists patronize "mediums" and do not question their personal morals.

The Spiritualists too often seek for "the wonderful" rather than the spiritually cultured. We need a reform in society and official recognition and public offerings. We need ideals that will create a spiritual fraternity, rather than a society of wonder-mongers.

The illegitimate person is presenting Spiritualism in many localities rather than a legitimate worker who is known and can be endorsed. A letter at hand says their city is all torn up by a pair of mediums (well known for both the genuine and fraud manifestations) who are usually in a drunken condition.

The Spiritualists have flocked to the meetings and seances of these crude phenomenalists, and forsaken their organized society and its less sensational meetings. Thus are many Spiritualists crying aloud for honor and paying premiums unto dishonor.

And worse than all, is the fact that many officers of societies are immoral in their habits—but cry aloud against any medium or speaker who shall dare slightly err.

I plead for honorable living of our spiritual philosophy by every Spiritualist. And I say to these officials who dare rush in print with exactions and demands, set a watch upon your actions lest you shall be an official example of depravity.

We who occupy the platform are incessantly being told that certain officials of our societies are morally depraved, and our best friends will not ally with our cause until we place more representative people at the head of local effort.

Whilst the cleansing process is going on to relieve the platform of speakers and mediums who shall err against themselves, let the same kind of Sapolio be used upon our local, state and National officers, one and all, until we can stand before the world bearing the cynosure of all eyes in every department of our public life. Our first duty is unto ourself, before we condemn or criticize our fellow-Spiritualist.

We have many who are clean and true. Let these hold the front of effort, if possible—and refrain from any effort at all until we can secure honor and integrity. Kindly and hopefully,

GEORGE W. KATES.

LAKE HELEN CAMP, FLA.

Fifth and Sixth (Last) Excursions.

Many of the tourists who visit Lake Helen have already arrived. The hotel is filling up.

Mr. and Mrs. E. W. Bond have taken the Keenan cottage.

Mr. and Mrs. A. A. Butler and Mrs. Van Lieu are in the Apartment House.

The store has been moved to join the bakery.

Mrs. Dr. Brigham is now quite well.

The meeting begins Feb. 2. The speakers engaged thus far are J. Clegg Wright, W. F. Peck, Carrie E. S. Twing and Thomas C. Budington. Nellie Mosier has been engaged as platform test medium.

My fifth excursion by water will leave New York City, January 10.

My sixth and last excursion will leave New York City, January 24. I shall personally conduct this last excursion, and will render special assistance to any invalid who may wish to join this excursion.

We expect to arrive in Lake Helen, January 28. Write me for special low rates and information, enclosing four cents in postage stamps for postage on circulars, booklets, etc.

H. A. BUDINGTON.
91 Sherman street, Springfield, Mass.

Iowa State Spiritualists' Association.

The annual convention of the State Spiritualists' Association of Iowa will occur January 16-19, 1902, at Oskaloosa, Iowa. Every arrangement possible has been made that this meeting may be a success. Since our programs were printed, and some of them sent out, we have assurances that H. D. Barrett will be present during the entire convention. This announcement will of itself encourage our people to come and take part in the work. The Western Passenger Association has granted a rate for this meeting of a fare and a third for the round trip on the certificate plan. Tickets may be purchased three days before the opening of the meeting and will be good to return three days after its close. Each one should ask their agent for a certificate when they purchase their ticket. Mrs. McCoy and Mrs. Westlake are both with us and will present the phenomena in their usual faithful way.

Let all those who have the cause at heart make a special effort to be present; there is work to be done that will affect the future of Spiritualism throughout the entire state.

STELLA A. FISK,
Secretary S. S. A. of Iowa.

Southern Cassadaga.

Lake Helen, Florida, has had the following arrivals during last week: Mr. W. R. Alger, from Flint, Mich., Mrs. Dr. James Rhodes Buchanan, from Denver, Colo., and Mr. and Mrs. Bartholomew, from Buffalo, N. Y. (the well-known trumpet mediums).

Last Sunday we had quite a treat from the guides of Mrs. Grenameyer, from Cincinnati, O., who delivered a splendid lecture, invoking the higher powers to help all present in higher development, and urging all Spiritualists to invite the higher powers by building cabinets at home and spending there some time every day in prayer or silence, assuring them that what is prayed for, will be given as promised in the Bible.

Every Monday evening a progressive euclire party is arranged.

Christmas will be celebrated at Hotel Cassadaga and Hotel Webster.

Mr. Budington, agent of the Mallory Line, has sent word that quite a number are booked for Lake Helen for his excursion of December 27.

VERITAS.

"Buddhism and Its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

HYPNOTIC SCHOOL INVESTIGATED.

Mysteries of Personal Magnetism Laid Bare—Does Danger Lurk in Hypnotism?—Can These Sciences Be Taught by Mail?

Opinions of 81 Prominent Business Men and Scientists Who Have Taken a Course of Instructions—Some Astonishing Revelations.

EVERYBODY MAY NOW LEARN.

Owing to the widespread interest which has lately been manifested in schools of Personal Magnetism, Hypnotism, Magnetic Healing, etc., a reporter was assigned to investigate the New York Institute of Science of Rochester, N. Y., the largest school of its kind in the world, and to ascertain what practical benefits, if any, the students receive.

This Institute made a remarkable showing. That it actually teaches Scientific Hypnotism, Personal Magnetism, Magnetic Healing, etc., there can be no doubt. In a few days' study at home any intelligent person can, through its course, acquire the secret powers of the occult sciences and use them on his friends and associates entirely without their knowledge. Its course of instruc-



Marvellous hypnotic cataleptic test as performed by J. Knight Perkins, of Kalamazoo, Mich., graduate of the New York Institute of Science.

tion, prepared under the supervision of the noted hypnotist X. La Motte Sage, A. M., Ph. D., LL. D., was found to be exactly as represented—easy to learn and marvelously clear and complete. Over 50,000 students were enrolled last year.

From the letter files of the Institute one hundred names were taken at random. Letters were addressed to these persons, asking them to tell freely what they thought of the Institute and the benefits they had derived from the instruction. The replies received were a revelation. All had achieved success to a greater or less degree, and in many instances the results were simply astounding, almost beyond belief.

Extracts from the replies of six of the students are given herein without comment:—

Mr. Frank Muehl, Fairwater, Wis., writes: "I have thoroughly tested the practical value of Personal Magnetism and Hypnotism as expounded by the New York Institute of Science, and I am agreeably surprised at the results. This information is invaluable. I see life anew. Wonderful possibilities have been opened up to me."

M. B. Furry, No. 417 East 2d St., Wilmington, Del., writes: "I hypnotized a young man within three hours after receiving my first instruction. He could neither sing nor dance. I made him sing three coon songs and dance a regular buck dance—he thinking he was a stage performer."

Dr. Abbie Heath, 71 Dover St., Boston, Mass., writes: "By the information received from the New York Institute of Science I cured a Mr. Scott of the tobacco habit in two treatments. It is now six months since, and he cannot touch tobacco. I have used Hypnotism several times to control the excruciating pain of cancer and to eradicate pernicious habits in children."

Professor J. Ernest Trudel, Hedleyville, Quebec, Canada, writes: "Dr. Sage's wonderful course in Personal Magnetism and Hypnotism is the only work of its kind containing information that any person can readily learn and apply. It certainly reveals the secrets of personal influence; it develops in one a power, a force of character that I did not think it possible to acquire."

The New York Institute of Science has just issued one of the most remarkable books of the century, which treats in an intensely interesting manner of personal magnetism, hypnotism, magnetic healing, etc. During the next 30 days 10,000 copies of this book are to be given away. This great work contains the reported opinions of eighty-one persons who have tested these sciences. Among the number are fourteen College Presidents and Professors, eight Doctors, three Dentists, four Judges and Lawyers, four Society Leaders, twenty-eight Business Men, City Officials, Bank Presidents, besides twenty persons prominent in other walks of life. Altogether, we consider it to be the most valuable and wonderful work of the kind ever produced. This book has been the means of starting thousands of persons on the road to success. It may prove the turning point in your career. A copy of this book will be sent absolutely free to any one addressing the New York Instituto of Science, Department M K 9, Rochester, N. Y.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Melita W. Harrington passed to spirit life, from her home in Milford, Mass., Dec. 18, aged 80 years. She and her husband, Richard P. Harrington, who preceded her to spirit life, became acquainted with Spiritualism at the dawn of the movement, and were Spiritualists to the close of mortal life. Mrs. Harrington was a faithful wife, devoted mother, loving sister and true friend. Funeral services were held at the residence. The remains were taken taken to Mount Auburn, Cambridge, for cremation.

ANNIE LORD CHAMBERLAIN.

THE AGE OF REASON.
By Thomas Paine. Being an investigation of True and Fabulous Theology. A new and complete edition, from new plates and new type; 186 pages, post 8vo. Paper, 25c; cloth, 50c.

The Devil and the Adventists.
An Adventist attack upon Spiritualism repulsed. By Moses Hull. Price, 10 cents.

WOMAN: Four Centuries of Progress. A Lecture delivered at the Freethinker's International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. Price, 10c.

Paine's Theological Works.
Age of Reason, Examination of the Prophecies, etc. Illustrated edition. Post 8vo., 432 pages. Price, cloth, $1.00.

MAHOMET, THE ILLUSTRIOUS.
By Godfrey Higgins, Esq. This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. Price, 25 cents.

The Religion of Spiritualism.
Its Phenomena and Philosophy. By the Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price, $1.00. A valuable book for the money.

THE AGE OF REASON By Thomas Paine. Being an investigation of True and Fabulous Theology. A complete edition of 186 pages, post 8vo. Paper, 25 cents; cloth, 50 cents.

Miss Judson's Books
"Why She Became a Spiritualist." 205 pages. One copy, $1.00;
"From Night to Morn; or An Appeal to the Baptist Church. 32 pages. One copy 15 cents; ten copies, 75 cents.
"The Bridge Between Two Worlds." 209 pages One copy, bound in cloth, $1.00; paper, 75.

A Very Interesting Book for All.
Philosophy of Spiritual Intercourse, This work contains a graphic account of the very wonderful spiritual developments at the house of Rev. Dr. Phelps, Stratford, Conn., and similar cases in all parts of the country. This volume is the first from the author directly upon the subject of Spiritualism, and has stood the test of many years. Cloth, $1.20; postage 10c.

Glimpses of Heaven.
Through the hand of Carrie E. S. Twing automatically By Gilbert Haven, late Bishop of the Methodist Episcopal Church. This is the second book from this eminent divine since he passed to Spirit-life. Price 20c. For sale at this office.

Life of WILLIAM M'KINLEY,
Our Martyred President,
With Short Biographies of Lincoln and Garfield, and a Comprehensive Life of President Roosevelt.
Edited by
RT. REV. SAMUEL FALLOWS, LL. D.

The book contains 453 pages, weighs a little more than three pounds, is printed from large clear type, has 51 illustrations, including half-tone portraits of Mr. and Mrs. McKinley, and his mother, the author and members of his cabinet and warm friends, Lincoln, Garfield, President Roosevelt and family; battle scenes of the rebellion in which Mr. McKinley participated; also a photo of the assassin, scenes of the tragedy, the death-bed, Mrs. McKinley's leave-taking of her illustrious and devoted husband, and other interesting illustrations.

This massive work contains a complete biography of the martyred President, and many of his masterpieces of eloquence as a statesman, and a record of his beautiful home life and untiring devotion to his wife and mother. It also contains sketches of Lincoln and Garfield, and a brief history of Anarchy, its purposes and results.

Price, in Elegant Cloth Binding, $1.00, Postpaid.

Address THE PROGRESSIVE THINKER, 40 Loomis Street, Chicago, Ill.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Prophet: Q. I do not understand how spirits could so wickedly deceive Dr. Buchanan as they did in the prophecies he made about war and pestilence, earth convulsions, etc., not a single particular of which was fulfilled. There has been a constant repetition of similar prophecies from the earliest Bible times. Have any of such prophecies been fulfilled?

A. It would be vain to search for such fulfillment, yet it is not correct to infer that spirits deceived Dr. Buchanan. They were themselves deceived, for the Jeremiahs, who have wailed disaster in this life are not at once convinced that ruin will not take the place of order.

Nine years ago this very question of dolorous prophecy came up, and the following message was received in reply from Prof. William Denton:

Perhaps mankind has been caused more keen suffering from fear, induced by prophecies of evil than from any other source. The wails of Isaiah and Jeremiah have been repeated ever since their day, and the cheapest road to notoriety has been that of calamity prophet. For two thousand years the "end of the world" has been the stock in trade of the senseless ravens who have sat on the blasted tree of ignorance and cawed ominously of war, pestilence and famine. Trained by religious teachers in the pessimistic views of nature and impending judgment, the soil has been fruitful and the growth has been rank and overshadowing. There has been a periodical scare that has sent countless victims to the mad-house. The Millerite excitement is yet in memory. The speculations on the Bible prophecies were reduced to the cold figures of mathematics, and the date fixed to the year, day, and hour of the second advent of Christ. The figures were all right, but alas, the data on which they rested were inchoate utterances of mysticism, and did not admit of that kind of treatment.

Lieutenant Totten now occupies the unenviable position of calamity prophet, and his wails call attention because of the position he occupies. But were he a major-general instead of a lieutenant, when he predicts the end of the world from Biblical data, he is no greater authority than the most uncultured boor.

We say it understandingly and with emphasis that the publication of such calamity prophecies is not only injurious, but little short of a crime. And this brings us to the comet, whose coming was heralded by the newspapers with startling headlines and the usual accompaniment of the imminent danger that awaited the earth from a collision with the fiery messenger. The publication of such ideas is a disgrace to journalism. The evidence leads to the inference that the cosmic stuff of which comets are formed is incomparably attenuated, and were a collision possible no harm would come to the earth. But admitting that comets are solid bodies, they are governed by laws as unchangeable as those controlling the planets. They go out from the sun, it is true, in orbits so elliptical that they traverse almost straight lines into space at great angles to the planes of the planetary orbits, yet however far they go into the trackless expense they are held by the arm of law, and drawn back again at an appointed time. There is no blunder, no patching, or afterthought, and the perturbations and oscillations which appear at times as disturbing causes are the balancing of forces which thereby gain an adjustment and equilibrium.

The timid may enjoy the sublime spectacle of the strangely luminous mass with its streaming tail, sweeping on to the sun until it is lost in its rays, and they even may feel certain that it will emerge therefrom and depart on its journey of incomprehensible millions of miles.

Spiritualists may well have faith in the order of the world, as in the unalterable rising and setting of the sun. And gaze upon the sublime pageant of forces with the pleasure of knowledge that knows no fear.

John Smith, Donaldsonville: Q. What is the condition of a man in spirit life who was for many years before death insane? Would a child born three years previous to the decided appearance of insanity inherit a tendency to the same malady?

A. For a time, longer or shorter, the spirit would feel the impress of the body it had left, as is always true of all diseased conditions, but it will not be insane, and it will outgrow this impress or earthly shadow.

There are a multitude of causes of insanity. Sunstroke, a blow on the head, overwhelming grief or disappointment may obscure the mind, yet the physical condition immediately previous, would not be affected. Children born previously would not have any taint from conditions not active at their birth.

Heredity as applied to disease means organic weakness in certain directions. Thus it is not entertained that a child inherits consumption from its father or mother. But if the lungs of either or both, are weak, then their child will have weak lungs, and on exposure, as the weakest organs are first to fail, there will be congestion, and the soil prepared for the growth of the germs everywhere present, of that dread disease.

In like manner a child does not inherit insanity, but its heritage is a defective nervous system; a brain which receives too little or too much blood; an over-excitable disposition, and when an occasion comes, of physical stress, or mental shock, the blood may leave the brain in a state of collapse, or with every vein bursting and incoherence of madness take the place of that co-ordination of thoughts known as reason.

If such hereditary constitutional peculiarities exist, they would be transmitted before their presence was known as surely as afterwards. They may be transmitted and yet not appear, as an occasion to awaken them may not come in the lifetime. It is of frequent occurrence that the most strongly marked heredity appearance or characteristic passes over a generation, appearing in the next. A grandson usually resembles his grandfather more than his father, and where different races of mankind mingle, after several generations, when the blood on one side or the other appears weakened beyond recognition, a child will be born strongly reverting to the original type.

The most marked and irradicable hereditary insanity in both man and woman is along the line of passion. Its recurrence is at about the same age in life; it is the most difficult to treat, and the most hopeless. Children born to parents thus affected, may not be insane in the common meaning of that word, but they will prove uncertain in character; liable to fall when most depends on them; be erratic, flighty, and disappointing to their friends. In other words, they are constantly on the danger line, liable to be overwhelmed at any time.

Her Half-Century Mark.

A merry party assembled on Christmas evening at the home of the well-known psychic, Mrs. G. Partridge, 2576 Fulton street, the occasion being the celebration of her fiftieth birthday. A mere pleasant party could not well be imagined. The evening was passed in happy social converse and pleasant games, after which a dainty and most bountiful collation was served, and all went merry as a marriage-bell.

One novel feature of the evening was the serving of a "Scripture Cake," the recipe for which Mrs. Partridge read to the company. Here is the recipe:

4½ Cups of 1st Kings 4:22.
1½ Cups of Judges 5:25, last clause.
2 Cups of Jeremiah 6:20.
2 Cups of 1st Samuel 30:12.
2 Cups of Nahum 3:12.
1 Cup of Numbers 17:8.
½ Cup of Judges 4:19, last clause.
6 of Jeremiah 17:11.
2 Tablespoonfuls of 1st Sam. 14:25.
2 Teaspoonfuls of Amos 4:5.
Season to taste, 2nd Chronicles 9:9.
A pinch of Leviticus 2. 13.

Follow Solomon's prescription for making a good boy, Proverbs 23:11, and you will have a good cake.

In behalf of the guests, Dr. Wilkins surprised the hostess by reading the following original apropos poem:

Let us look around for others who were
born on Christmas day,
For we may find many Saviors in a
good and quiet way.
There can be no better Savior of a race
of people here
Than a mother from whose spirit echo
thoughts of love and cheer.

Were the thoughts of all the races
tinctured with a mother's love
There would be no use for Saviors in
this world or spheres above.
There would be no wars of nations,
naught but peace and harmony;
As one family of people earth's inhabitants would be.

When a mother heart is tensioned to
the welfare of her child,
All the world of hearts must vibrate till
her heart is reconciled,
Tho', 'tis true, we may not notice just
from whence love's motions came,
They are Saviors of all peoples of the
universe the same.

There are mothers who at fifty seem
afraid to tell their age
Lest the world should turn them over
as a blank and useless page,
But we find one here among us who is
at the fifty post,
And to her on Merry Christmas let us
all propose this toast:

"Here's to Jesus and this mother who
on Christmas day were born;
Here's to all their deeds of kindness
that were oft received with scorn.
True, this world without a Savior
might have been a better plane,
But a world without a mother would
have been but made in vain.

"Here's to her who now is fifty, young
in spirit as of yore;
Here's to all her future pleasure should
she live just fifty more;
Here's to her whose past has made her
that which time will not unmake:
Just a mother to her children—let us
try her Scripture Cake."

The hours passed all too quickly as we were admonished that elevated trains have their schedule and the walking being bad, the company bid their pleasant hostess good night, with the earnest wish that she might be spared to round out another half century. W. C. HODGE.

OUR MID-WINTER CLIME.

Wondrous bright, green and fair
Is our mid-winter's perfumed air,
And the whisper of gentle breeze
Steals softly through the pepper trees;
Arching branches bend to meet
Mossy beds and violets sweet;
Emerald-gemmed lies the sod
Upward gazing unto God.

Azure depths' mirrored sheen,
Reflecting jets of twinkling green;
All the stars in their place,
Hold the mystery of Time and Space,
While the mountains lift their crests,
Like a dream their shadow rests,
And the ocean's blue waves of light
Radiant gleams at morn and night.

'Tis our summer, alway sweet,
Where earth and sky in wedlock meet,
And the roses red and white
Greet the lilies with delight;
All around on every side
The air proclaims the summer's tide
And from heaven's bending sky
Angel watchers hover nigh.

Dear Decemver, who shall say
You have lost your earth pathway,
And dropped upon us unawares
Wearing false and fickle airs?
In the beauty of thy face,
Artless innocence we can trace,
And our land now abloom
Has been rescued from winter's gloom,
And from out your plenteous hands
Comes the harvest of many lands.

Around about us in every place,
Show forms of beauty and tender
grace,
Where countless buds are gently
nursed,
And by nature's jeweled hand dis-
bursed,
And gives to our mid-winter clime
A look that seems one long summer
time.
So comes her flower-wreathed smiling
face,
Our sceptered queen in winter's place.
BISHOP A BEALS.

Summerland, Cal.

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DEFENCE OF MEDIUMSHIP

And the Progress of Spiritualism.

For several years we have observed a class of people calling themselves Spiritualists who advocate "the exclusion of all forms of phenomena from the public platform." That is like playing Hamlet with Hamlet left out. What do they mean? Have they turned over to the enemy? or have they fundamentally changed and become converted to a new theory? How will they reconcile their present attitude with their former professions, in which they based their belief of a future life on knowledge derived from phenomena?

Modern Spiritualism was born in mediumship. Phenomena are its chief bulwark. We cannot consent to have them disappear, nor even become secondary. Mediumship cannot be regulated by human authority, but it may be limited in public exercise. Fraud may appear at times, but true mediumship can take care of itself if left upon its merits, and the truth will ever come uppermost.

The phenomena, philosophy, ethics can never be divorced from each other. Spiritualism without phenomena of the public platform will simply be on a par with other religious systems.

It is my opinion that one cause of the decadence in public meetings is the unpleasant and uninteresting things that are said in the meetings. It is the policy of some speakers to scold, or lament, underrate, belittle, abuse, discourage and use other hard language. People do not like to hear that kind of talk, and so stay away.

From that class of speakers we hear such expressions as "old Spiritualists wanting tests—test hunters—the show—craze for sights and wonders—fraud—morbid craving for spiritual tests." Such language is misleading. It is not always tests that all people are seeking. It may be spirit union and communion, the central idea of Spiritualism, interesting and important to the old, the middle-aged and the young. You may sneer, ridicule, abuse, yet spirit communion will always be interesting and acceptable to all classes, except such as the growlers and calamity howlers.

The mystery of the unknown and of the future life has been the most fascinating subject that ever engaged the human mind. Spirit communion is a part of religion, which we appreciate more than anything else, and it is a misnomer to call it "tests." We love to hear from our spirit friends; to contemplate the "sweet bye and bye" and the sweet now, and in all this we are not ready to admit that we are "the victims of delusion." If it is delusion, let us be deluded all the days of our mortal lives. No harm will come of it.

Mediums have got something pleasant and important to say. A good medium will draw a crowd of interested people in any community, while other speakers cannot, and this excites the jealousy or at least disapproval of the kickers. Why do they want mediums ruled out of the public meetings? Because, they say: "The old teachings with their wearisome reiteration have become stale." Like the "dog in the manger" these graduates are "tired of the show," and don't want anybody else to enjoy it. Why don't they stay out of "the show?"

Mediums are as true and honest as any other class of people, yet nearly every honest medium is under suspicion and many innocent ones are accused. It is high time to call a halt. This fault-finding, fraud-hunting, accusing and condemning is driving some of our finest mediums from the field. Enlightened Spiritualists have become educated to distinguish between the true and the false, so the trickster can make no headway among them. Much that has been said of mediums is slander and falsehood; for every public medium has been called a fraud by somebody. Mediumship is a thing to be highly prized, while fraud is a thing of short duration that will wear itself out. Good mediums never enter the fraud arena. I doubt if so much as ten per cent of public mediums in America are frauds. All honor to the torch-bearers of truth who hold high the lamp of inspiration and try to live the truth their inspired lips utter.

The outcry against fraud has done more harm than actual fraud. The declaimers against our cause would lead us to believe Spiritualism is going to ruin and disintegration. What has been said in the secular and religious press concerning frauds is but an echo of what has been said among Spiritualists. Many writers pass sentence of reproach, censure and even of infamy on many Spiritualists, and thereby do more harm than the things of which they complain. No frauds are worse than fraud-hunters who circulate slander, error and scandal. Thousands of true mediums have been discouraged by such vile imputations and have abandoned the fields of labor.

Spiritualists, enmasse, have been charged with aiding the practice of fraud in their ranks. The charge is false. No adverse criticism can ever shake the faith of the advanced Spiritualist. Those who are true will remain so, for they know they have the truth which can never perish.

Many people in the churches are Spiritualists, who have their own mediums, thousands of them, unknown to the world. A person is none the less a Spiritualist because she or he may be a church member. Many converts have been made through non-professional media in the quiet family circle in all classes of society; and thus the fact of spirit existence has been demonstrated to a great number. It is better to know the fact by spirit communication than rely on it by faith alone; for in this way faith and hope have a reasonable foundation to rest upon.

Old theology dies hard; but die it must, for Spiritualism has come to take its place to give the world an inspired religion of much greater value. It originated in the spirit world, and there are no gods or devils attached to it. The advanced thought it is proclaiming to the world is gaining strength all the time, and the clergy are appropriating its thunder.

Since spirits first announced their presence and proclaimed that all humanity shall have homes, attain happiness and live forever, the Devil began to lose his power and the gods have been rejected and abandoned. Theology teaches blood atonement and pardon of sin. Spirits teach self atonement, and no pardon except by paying the penalty in suffering.

Spiritualism is not declining—it is a living vital truth that can never be crushed. With its foundation in nature and truth it will continue its mission, giving light and hope to the sorrowing and dispelling the clouds of darkness which ancient errors have cast over humanity. Every day it grows stronger, penetrating its way into every walk in life. This is no special revelation—the door is open to all, and all may be convinced that the spirit world is near by and that communication with spirits is a fact.

Spiritualism means peace on earth, good will to man, and stands for a living evidence of future life. It will sing its silent song to every true heart and gladly come to every child of earth who is willing and ready to receive it. With the angelic powers which are its inspiration it will overcome opposition and enthrone itself in the hearts of humanity. It holds the living principles of ever-expansive philosophy and religion, and spreads the beautiful rainbow of hope in the clouds of sorrow that gather over the grave. People find in it that which they can find nowhere else on earth.

Spiritualism is spreading and increasing in its diffusive might and the world is being transformed and reconstructed by it—this great beacon light of this modern age permeates every phase of human life—forging its way to the front in the pulpit, press, stage and modern literature—winning its way in all lands, independent of organization. It possesses superior attractions in its philosophy, in its teachings concerning a future life, in accord with common sense and the longings of the human heart. It has taught us the art of right living—attracted the minds of true men of science who seek after facts with sincerity and impartiality it permeates every department of thought, moral, scientific, political, religious, and the world generally is turning to it and being gladdened and refreshed thereby.

A. H. NICHOLAS.

Summerland, Cal.

Rochester, Ind.

On my late visit to the friends in Rochester, Ind., whom I had not seen for more than two years, I found them as a society still striving to keep the banner of Spiritualism well to the front and with many tokens of success.

Like other local societies they have had their periods of exaltation and depression but by keeping the ball moving they now stand as an acknowledged factor for good in that community and are accorded the hand of fellowship by other denominations.

Here as elsewhere the work has largely been accomplished by a few earnest souls who would not give up the ship, in spite of adverse winds and tides. They are now under the leadership of Harry J. Moore, who is filling his second engagement of six months to the entire satisfaction of the society, and are finding that a more permanent engagement of speakers is beneficial to the best interests of themselves and the cause they represent. A lyceum, also presided over by Brother Moore, has been established and is becoming one of the features of the organization. It is a growing conviction in the mind of the writer that in order to secure the best results we must adopt more permanent methods than have obtained in the past. One and two months engagements of speakers must give way to six months or one year, if we desire to build societies that shall be lasting and be of any moral force or value in the community. Brother Moore is attracting a good audience of intelligent people, is a bright young man, a hard student and consequently growing, and while avoiding antagonizing the opinions of others and other organizations, still possesses the courage of his convictions, and will be heard from in the future as one of the best workers in the cause of truth.

W. C. HODGE.

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THE HOPE PROPHECY.

Some Further Remarks Concerning It.

I have this day, December 5, received from Mr. Chas. W. Smiley a copy of his monthly magazine, "Occult Truths," dated November 22, 1900. His first article is headed "Possibilities of Astrology." Mr. Smiley says he has "not the slightest doubt that there are data in the heavens, and in our birth and other dates, for determining all important events, including the future." But he knows of no so-called astrologers who can be trusted to give reliable data, and he adds:

"Their disagreements are ludicrous. Some foretold Bryan's election, others McKinley's. * * In October, Dr. J. A Mead, who writes 'astrologer' after his name, wrote concerning Theodore Roosevelt: 'This man will have a close call of death before election by a shot through the heart. He must be very careful October 27, 1900. In October, 1902, by demise of the President, he will become President. Immediately following, in May [1903], we will have an earthquake that will smash crockery.' He hit it right in electing McKinley and Roosevelt, and says that 'the sign ruling the heart indicates that McKinley's death will occur July 26, 1902, disease of the heart.'"

Mr. Smiley then considers the prophecy of Sir William Hope, Deputy Governor of Edinburgh Castle, which was discussed by me in The Progressive Thinker of October 26, 1901. When I wrote the article, October 10, I was unaware of the existence of "Occult Truths." Mr. Smiley's interpretation of the prophecy was the same as mine, save that he was doubtful whether Benjamin Harrison or Grover Cleveland was indicated as the third great ruler. "Sixteen in half's" were the letters in his name; but in order to make sixteen letters in Cleveland's name Mr. Smiley interpolated an a, making it Grover Cleaveland. But even then it does not answer to "sixteen in half's."

Another surmise of Mr. Smiley was that there was a misprint in "six again with added six," and that it should be "with added ten," indicating the full name, "William MacKinley"—six letters in Kinley and ten in William MacI But I have a traced copy of the manuscript and the "added six" is there. So both he and I must acquiesce in the "six with added six" as indicating Will Mc Kinley.

Mr. Smiley finds a double prophecy in the last two lines of the Preface:

"Four, eight, seven, six, with added
ten,
The life line's mark of four gt. men."

Four, plus eight, plus seven, plus six, equals 25, which number "with added ten," i. e., a cipher, becomes 250, the exact ages of Washington, Lincoln, Harrison and McKinley at death. This result was undeterminable in November, 1900, because Harrison and McKinley were then both living.

A few days ago Mr. Smiley consulted A. R. Spofford, of the Congressional Library, concerning the Hope prophecy. Mr. Spofford would not listen to the idea of its being written by Sir William Hope; and he attributed it to "some wag in recent time." If most positive proof of the existence of the MS in the lifetime of Sir William Hope or shortly thereafter should be adduced, I would still expect such savants as Librarian Spofford to scout it. He declares that it was in the book in 1879, when it was obtained for the library. Can he deny the apparent age of the MS.? "Private library of Sir Wm. Hope" is inscribed opposite the title page, in the same handwriting as the prophecy, ending on the other side of the leaf. The two signatures of Wm. Hope are alike. The ink of the prophecy is tolerably well preserved, but not so that of the following lines below:

"The Honoured hand that writ these
lines no more shall pen for me, yet
voice shall speak and pulses beat for
long posterity. His soul refined thro'
love of kind bewailed life's labours
spent, then found this truth, his search
from youth—Greatness is God's acci-
dent. JAMES HOPE."

The latter handwriting is larger than that of the prophecy. The spelling of "Honoured" and "labours" is English you know. Some letters and parts of words have entirely faded, and I found it impossible to make a copy through tracing paper. I have little doubt that it was written more than a century ago. The prophecy is dated 1732. As Sir William's first publication was forty-one years earlier, we may infer that he was seventy years of age, or older, when he wrote it.

In the same issue of "Occult Truths," November 22, 1900, the editor makes the following prophecy:

"McKinley will die in the midst of his second term and Roosevelt will finish out the term. Four years hence Roosevelt will be elected President to succeed himself. During his Presidency the United States will become involved in a world-war and will be miraculously victorious over five allied European nations. Roosevelt's name will go down to posterity as equal to or greater than Washington's or Lincoln's."

The first part of this prophecy was fulfilled within ten months.

In regard to the Hope prophecy I repeat, that no probable doubt can be entertained that it was written by Sir William Hope in 1732.

WM. HENRY BURR, A. M.

Has Not Renounced Spiritualism.

A friend has sent me a portion of the Hull-Jamieson debate published in The Progressive Thinker December 7, from which it appears I am accused of having renounced Spiritualism, and also alluded to as having united with a church. I wish I could write my denial of both charges across the blue dome where all the world could see. As I cannot do that, I send my refutation to The Progressive Thinker, knowing it will there meet the eyes of thousands of Spiritualists.

I never united with a church, nor did I leave the public advocacy of Spiritualism because it failed to meet my expectation. As a philosophy and a religion I consider Spiritualism more effective in evolving the noblest attributes of humanity, more helpful and consoling than any other religion the world has ever had. So sincere is this conviction, that I am now arranging to re-enter the lecture field, and if not engaged in speaking for the Spiritualists of this city within a month, I shall be pleased to answer calls to lecture before any society in this State.

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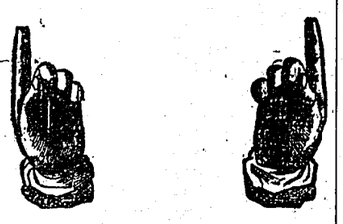
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COGENT COMMENTS.

The Spirituality of Spiritualists.

Being perfectly willing of running the gauntlet of all manner and mode of criticism as a "carping crank," and having all sorts of dire anathema marnanatha flung at my poor head from several directions of the compass in payment for some of my former remarks, I at the same time desire to thank those kind old mothers and fathers in "Israel" who have so heartily thanked me for what others found naught but sharp and sarcastic rhetoric; and therefore, after these preliminary words beg to offer a few thoughts from my correspondent in Cuba, Mr. J. H. Bickford, who, by the way, is a brother of Mrs. Addie C. Littlefield, who, I believe, is favorably known as a medium in the East, particularly in Boston:

"As to the decline of Spiritualism, I think it is as generally understood, but really, NO. In my researches the last five years, I have found more real Spiritualists who did not attend so-called Spiritualist meetings or belong to a society, than I have met in the societies. This may seem a broad statement, but I believe it true. You ask them why they do not belong to a society, and the answer is, 'I do not care to associate with people of such moral character as some who are the foremost in the societies here, for they are too well known as anything but spotless. Here, at home, we enjoy our religion.' And one old couple told me: 'Could we expect our daughter in spirit life to manifest in a crowd like there is in —— hall? We would not insult her by thinking of it.' So for years, this old couple have kept a cabinet, and although not rich, have had a medium in their own home, and they have been well repaid, for their parlor is hung with large paintings of their dear ones gone on; and when a sensitive enters the room, he can perceive the force. It is a temple kept sacred to the spirit friends. They are readers of at least two Spiritualist papers, and both are well wishers for the cause, but although they do a great deal of work for it, are not known in either of the two (or three) societies in that city, Lynn, Mass.

"This is only one case; there is another in the same city—one of the best mediums in the city is not known in public at all, but she has all the work she can do giving sittings. So you may see that the real Spiritualists are being slowly driven from the ranks of the Spiritists, for there is only one in a hundred, and the mass rules. So in time, I think, the so-called Spiritualists of today will become extinct, and true spiritual Spiritualism be elevated to its proper place—the head of all religions of the now if not the whole world."

To the Editor:—The above clipping is from your issue of December 7, over the signature of U. G. Figley, of Bryan, Ohio. My first impulse upon reading it was to take the author to task, but I thought it well to let our friends attend to that and confine myself to a statement of facts concerning our society and let your many readers judge for themselves as to whether Cadet Hall was a proper place for the real Spiritualists to attend, and if the old couple's daughter might not manifest through the mediums appearing upon our platform without being insulted, and if "who of the best mediums in the city" could not meet with us to her as well as our advantage. I have been unable as yet to find a person who has ever heard of Mr. J. H. Bickford, or who has any knowledge of who this wonderful private medium spoken of may be.

I have had the honor of being president of the Lynn Spiritualist Association since October 1, 1900, since which time we have held meetings every Sunday.

Last spring before closing our hall, we had leased and fitted up one of the most beautiful groves in this state, which we have named Camp Unity, where we have a covered auditorium with a seating capacity of 760, also an ample cook house and dining pavilion. We built a road and piped water into the grove, in fact fitted it in every detail and opened without one cent of debt. Our audiences ranged from 300 the most stormy day, to 1200, National Association Day. The first Sunday in October we opened in Cadet Hall with Miss Lizzie Harlow as speaker for the month. In November we had Dr. Geo. Fuller, president of the Massachusetts State Association, and chairman of Onset Camp; Hon Harrison D. Barrett, president of the National Association, and editor of the Banner of Light; Mrs. Dr. Caird, of Lynn, and Mrs. Hattie Webber, of Boston. For December we have had Mrs. May S. Pepper, of Providence, R. I.

The first Sunday in January we celebrate our eighth anniversary. The second Sunday we have Mr. Thos Cross, of England; remaining Sundays, Mrs. C. Fannie Allyn, of Stoneham, Mass. Later we have Mr. Thos. Cross for five Sundays.

I desire to mention these names to show the grade of talent we employ. We have had a fair and gypsy camp this winter at which we cleared $150. Wednesday, February 12, we shall hold a union meeting of the neighboring chartered societies, to encourage organization, when all visiting members will be entertained free. At our last union meeting we entertained over two hundred and fifty visitors at supper. I believe we are the only society which has done anything of this kind for the good of the cause. Our programme for that day will commence at 2 o'clock, with remarks by visitors on the best means to advance our cause; 4 to 5, social hour; supper at 5; smoke talk for gentlemen, 5:30 song service by congregation at 6; concert by Prof. Thomas' full orchestra at 6:30. Evening service at 7:30 by Hon. Harrison D. Barrett, Mrs. May S. Pepper and others. Music by the Unity Quartette. We have been flattering ourselves that the members of our society and our services were good enough for any Spiritualist "old or new," and if the writer of the statement at the head of this article knows of any society doing more for the cause than the Lynn Spiritualist Association, I would be pleased to hear from him.

ALEX CAIRD, M. D.

Lynn, Mass.

PHENOMENA.

Proving Spirit Return and Communion.

If spiritual phenomena and manifestations of various kinds are possible; and if such phenomena transcend the power and possibilities of everything earthly and mortal so as to prove, logically, that they come from denizens of the spirit world, who can blame us for being phenomena hunters?

If, however, phenomena and spiritual communion are all chimerical, all wholly imaginary, then what is called "spiritual philosophy" is about like orthodox preaching, and just as worthless, there being no proof whatever that either is true.

Without offering further excuses for being a chronic phenomena hunter, I wish to report the following: Twenty-six years ago I attended a light seance in a large city of the West; it was about three o'clock; the sun was shining; the parlor was 20 feet square; had a half-dozen large windows, and was light and pleasant. About 20 persons were present, only one of whom I knew, and she stated, on introducing me, that I did not believe in Spiritualism. Being a physician and an unbeliever, I was immediately elected to take full charge of the conditions, which I did, and made the most strenuous efforts to avoid fraud of any kind.

The medium was a little girl of 12 or 13; was very thin and frail; had no apparent womanly development, mentally or physically, and was a slate-writer. I had seated all the people with their backs against the wall, where every one remained during the entire phenomena; the little girl was sitting by a small table in the centre of the room, and no one, save myself, was within eight feet of her. I had taken the table to a window and examined it thoroughly to see there were no wires nor machinery of any kind about it. With her right hand she passed a large slate under the table, and upon this slate many alleged messages were written to various persons present, while all the time she was swinging a fan with her left hand and manifesting no interest in what was being done. I could see her wrist and part of the hand that was holding the slate, and of course it was impossible for her to write with that hand, and yet the writing seemed insignificant compared with what followed:

Some one asked her control, "Johnnie," if he would wind a watch; the answer was yes, and I called for a large, heavy watch that would be hard to open. An engineer gave me a silver watch that had not been out of the shop more than two months; it was very heavy, and although I weigh 190 and am quite strong it was all I could do to open it. Upon the chain was a ring with five keys, only one of which would wind the watch, the others being worn out. Having shut it with a loud snap I laid the watch with its chain and keys upon the slate, and in a dreamy way, as if half asleep, the child medium slipped the slate under the table with her right hand, still fanning her face with the left, and in an instant the watch was lifted, the right key applied and it was wound. There was no hunting of keys in order to get the right one; no delay in finding the keyhole; and that watch was opened and wound in one-fifth of the time that I could have done it, even if there had been but one key to consider. All persons present were in their seats against the wall; all heard the watch and chain grabbed up as if by human fingers; all heard the sound of the click-spring while the watch was being wound; every one saw the open watch with the key still upon the pivot when it was passed to me on the slate; and as no one was within eight feet of the table except myself and the child that was holding the slate, fraud seemed impossible.

The force necessary to open the watch would have lifted a weight of 20 or 30 pounds; no living person could have opened it with one hand; many other things requiring great strength and the use of two hands were done, and the physical force was characterized by unerring intelligence, as no mistakes whatever were made during all the varied phenomena.

Do spirits who are so ethereal that we cannot see them; who are so delicate in their touch that we cannot be cognizant of their presence through our physical senses; and who are strong enough to lift heavy bodies, have thumb nails with which to open such a watch as this? If not, how did they open it?

About seven years ago the eminent slate-writer, "Alphabetical" Keeler, of Lily Dale, N. Y., was attracting a great deal of merited attention in Boston, and I called to see if I could get a sitting, taking with me three pairs of new slates. About ten hours before calling I had written the names of eight persons upon small papers, one name being on each paper, and had sealed them up. Mr. Keeler and I had never met before; I had had but little experience in slate-writing; had tied each pair of slates together securely, and took a seat at a table about three feet wide, Mr. Keeler being on the opposite side. I took the eight little folded and closed papers out of my pocket and put them in a bunch on my side of the table out of reach of the medium. He touched the papers with the end of his pencil, and said: "Do these papers all contain the names of people old enough to write?" I answered yes. He then took one of his own slates and wrote the names of six of the persons, saying we were going to get messages from them; and that the other two did not seem to be present. Although the names had all been written at my office and the papers had been sealed up and he had not even touched them, he did not miss the spelling of a single name. The names were as follows: Emma Goodwin, John Caulfield, J. B. Curtis, M. J. Wellslager, E. D. Barclay, and Jennie Daily. If this narrative ended here the conclusions of many would be that Mr. Keeler got the names and correct spelling from me through his ability as a "mind reader," but the following destroys that theory. The ballots had been put in a heap on the table and I did not know one from another, but when I would take up one and lay it upon a pair of slates a message would be written in five or six seconds, and the name at the bottom of the message always corresponded with the name in the paper that was on the slate.

I had many pleasant interviews with Mr. Keeler and he showed a constant desire to assist me in my efforts to understand slate-writing and other phenomena. I insisted on knowing how he obtained those names; he said he did not hear the names pronounced at all; that if he had obtained them by sound he could not have been correct in the spelling; but when he took up his slate and pencil the names came to him one after another, always with the correct spelling; and that when a single paper was laid upon the slate containing a name that I did not know at all, he got the name immediately, and if it was not a spiritual intelligence that gave him all the information he could not imagine what it was. The first message was signed by M. J. Wellslager, and contained 220 words. It was written in six seconds, the writing being very plain. The medium did not know my name, as he had just come to Boston and was not near my office. There was only one of the six related to me and she was my sister. She did not address me as brother, but signed her name, "Lovingly your sister," and with her message was a beautiful flowering tree that would take any person a half hour to draw.

MY THEORY.

I am inclined to the belief that mankind is immortal, and there is a basic truth in Spiritualism, but being imperfectly understood, entirely too much is expected of it.

Everything that affords a means of acquiring money, fame, or an easy living is permeated with fraud, more or less, and for this reason it is not strange that men and women, by thousands, have become pseudo mediums and filled the world with false ideas concerning the spiritual world.

Almost everything in this objective and tangible world has its antipode and analogue; cruelty is the antipode of mercy and the analogue of selfishness, while kindness and gentleness find their analogues in love and human sympathy. If there is a world of spirits some of the antipodes and analogies of this life exist there. There are true mediums here, though comparatively few, and such mediums can only communicate with their analogues on the other side—with mediums in the spirit world—and as none of my departed loved ones are such mediums I have tried in vain to hear from them.

Mr. Keeler must be a real medium because he has a control, George Christy, who is with him on all occasions, and without whom his wonderful phenomena would be impossible. It seems that Christy and all other real controls are the analogues in the spirit world of true mediums in this, and, like genuine mediums here, are few in number. If the power to hold communion with spirits is limited to a small number here, it seems logical to infer that the power of spirits to communicate with mortals on earth may be equally limited, and yet such communion proves the existence of a spiritual world and fosters our belief in eternal life.

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The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Atheneum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

True Mission Church. Spiritualist meeting every Sunday afternoon at Metropolitan Hall, corner North and California avenues. First door from Metropolitan station. 2.30 p. m. Pastor, M. Summers.

Psychical Research Society, every Sunday, 2:30 and 7:30 p. m., at Lakeside Hall, corner 31st street and Indiana avenue. President, Dr. L. H. Freedman. Residence, 3036 Indiana avenue.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25. CHICAGO, ILL., JAN. 11, 1902. NO. 633.

THE PRESENT AGE.

How Is It Being Manifested?

Considering the ideas of mankind and their relation to the theological thought of the world, the force which at the present time is the most powerful in its operation is the one that is disintegrating, breaking down the forms of thought that have heretofore shackled the honest expression of the spiritual life and caused it to seemingly dissemble; to appear to give sanction and adherence to views pertaining to the religious life of man that truthfully it did not accept.

The inception and development of those forms of religious belief which are at present (to the close observer of the trend of development on lines of thought concerning religious belief) meeting their Waterloo, were evolved among races whose intellectual and spiritual development poorly fitted them to be able to decide what was needful for them on that line. And portions of it were transmitted to them as the heritage of a still more ignorant undeveloped past.

Those views on religious questions which at present are being set aside for something more adapted to the wants of the present age, have been retained because the belief was strong that the time had passed by for the manifestation of new forms of thought on those subjects. That whatever had been revealed was final, eternal in its duration and any attempt to reach out and utilize the newer manifestations that were being evolved because the necessities of the human soul were calling for something more in harmony with the age, was considered a non-recognition of the old forms of thought, and to the believers in the old systems who were then largely in the majority the new thought would not be accepted.

One very important fact that the present age has recognized is that if it expects to make further advancement it must, if it retains the power to utilize the portion of truth transmitted to it from the past, adopt a system of thoroughly sifting the false from the true, eliminating from all of its systems of belief whether on religious, social or political questions that which cannot be utilized in the development of life on any of the lines on which at present it is necessary for it to evolve.

It is a recognized truth that there are forms of belief which in one age would if accepted be helpful in its evolution toward a higher standard of life, which if it was retained after that phase of development had been reached would be detrimental, an obstacle in the path which it is seeking to pursue. There have always been manifestations of the truth which were eternal, adapted to the needs of any age or phase of development whether on religious, social or political lines, and between the believers in the perpetuity of the old systems, and those of the new, who maintain that however useful they may have been, in the passing of the age for which they were intended their usefulness ceased; and in the effort to assert and enforce the two opposing forms of thought there have been waged the great historic conflicts of the world.

The power and ability of the present age to assimilate the revelations of advance thought as it is made manifest to it is greater than in any preceding one. Those who are fearful that it is seeking to utilize the forces of the universe beyond the limit of practicability and consequently producing chaotic conditions, should calm their fears, for it will not receive them until it is capable of utilizing those forces in a practical way to help still further onward the advancing energies of life. The spirit of the present age must, even with all of its constructive forces in such active operation, be necessarily a large percentage iconoclastic; it yet being largely encumbered with those conditions that are the inheritance of the past age, and which it has for all practical purposes outgrown, and which must be removed, and they will be, there is no merely guess to be considered in the problem; and whoever is rash enough to think of impeding the efforts made to clear the way of obstacles so that the constructive forces can build better conditions will have opportunity to regret that they placed themselves in the way of forces that are irrepressible.

The present age has brought into subjection and utilized the forces of nature to an extent greater than all of the eras that had preceded it. Knowledge of the fact has been acquired and made of practical use in helping forward racial development that the only mystery which enshrouds those undiscovered forces which are waiting for human life to explore is its inability at present to comprehend their manifestations; and in proportion as that obstacle is removed, there is opened up an illimitable fountain of resources from which can be taken whatever the age needs to help it on its ever ascending journey.

The manifestations of the present age are proving false the assertion that taking the race as a whole retrogression is following, and is the legitimate successor of the manifestations of the progressive energies that have lifted the race to its present phase of development. We do not deny the fact that nations and sub-races have their birth, growth, and as distinct national entities decay; but that only proves that as new nations are evolved the law of the age in which they are being developed demands that those whose systems of life were evolved in an age more primitive and are unable to grasp and utilize the forces of the more modern world should retire from the arena, become absorbed into those whose foundations are laid down on lines more in accord with the expanding energies of life.

When the ancient civilizations of Egypt, Greece and Rome were swept into oblivion by the forces that were laying the foundation of the modern world, it was not evidence that human life was retrograding, but on the contrary proof that it was being fitted to manifest its energies on a plane superior to any that the preceding ages were capable of illustrating. And so with the nations composing our present civilization; they are working out their destiny not on lines of mere chance or happen so, but according to the law which controls their destiny and is using them as instruments to prepare the way for more advanced forms of life to be manifested, and when their mission is performed they will retire as their predecessors have done; and the indications which are visible to the casual observer are strong evidence that some of our modern nations have, under their present systems about reached their limit and are ready to retire, leaving their last will and testament for the coming ages to use as best they can. It has been by taking one step at a time that human life on its journey through the ages that have passed has attained unto its present position, and by the same method will it continue to advance, and in time will place in the museum of past antiquities those manifestations of life's forces which at present are the acme of development in the modern world.

The present age in comparison with those that have passed is manifesting its life more in accord with the principles of humanitarianism. The doctrine of the unity of human life and of according to all an equal opportunity for development, is slowly superseding the selfish instincts which in former ages were more dominant. This assertion may seem to some minds paradoxical, not based upon actual facts as they are presented. When we see what has been done in the development of the destructive weapons of war, and what efforts are being made to make their destructive power still more effective, it would seem when viewed from an external position that the assertion that expecting the coming brotherhood of the race, from appearances seems contradictory; but when rightfully understood they are seen to be forces which are working for a consummation of that much desired event.

The mission of the present age is to obliterate the provincialism and exclusiveness of the nations of the world which it inherited from the former ages, and was a necessary condition of their life, owing to their lack of methods by which cheap and rapid communication could be had with each other. Old prejudices die hard. The efforts of the advance thought of the age to clothe the truth in a garb that is more acceptable to the modern forms of thought, as well as to eliminate what is false, will be strenuously opposed by those who still cling to the old forms regardless of whether they are the expression of the truth or not.

There is yet opportunity in our modern life for reformers of the heroic type to make themselves manifest. Throughout all the ages of human development there has always been the forlorn hope that has led humanity in its advancement to higher planes of existence. The new is constantly improving upon the old, seeking to clothe it in garments better suited to the advancing age; and it will always be so; the prayer "give us this day our daily bread," is very appropriate in its presentation of the needs of the present age. The past has had its day, but it cannot now perform the mission that is devolving upon the present which is to broaden and make straight the highway upon which the coming ages will plant their standard.

That the present age is manifesting its life on a higher plane than any that has preceded it no rational being but will admit. But it is not satisfied with what has been attained. It is reaching out for better conditions than those which at present exist, in which human life can work out its destiny with better prospects of being successful; and it is to be congratulated because of that condition. We cannot endorse the program laid down by those thinkers who hold that while it is possible for human life to intellectually advance, and to bring to a high state of perfection the mechanical forces of the world, it can at the same time as far as their moral and spiritual life is concerned be retrograding. We hold that within certain lines they must move along together; and as the present age is ahead of any of its predecessors in the utilization of the mechanical forces, so it stands ahead in the evolution of its spiritual life.

We see many conditions existing in human life that cause a feeling of revulsion, and wonder if the beings that commit such crimes against the moral integrity of the race could be classed as human; but remember that these are the exceptions and not the rule. The battle that has been waged, and the active efforts that at present are being made to elevate the moral tone of society is being effective in a measure to accomplish its object.

Civilized society of the present age is a step ahead of what it was a few generations ago, when conditions existed which if not openly endorsed were silently accepted and which would now be met with very effective protests. Laws of civilized society are becoming more and more the external expression of the internal spirit with which it is guided, and those which are not as a rule are short-lived. The present age is manifesting its life on lines of mighty effort to eliminate the false from the true, and to be able to leave to the ages that will succeed it an inheritance of greater intrinsic value than any that have been transmitted from the former ages to the present one; and that it will accomplish its object is not only the hope, but judging from the forces at work and the influence they are exerting it will be successful in attaining that end.

HAMILTON DE GRAW.

Shakers, N. Y.

Raillery is a mode of speaking in favor of one's wit against one's good nature.—Montesquieu.

A suspicious parent makes an artful child.—Haliburton.

He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakspeare.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

As soon as we have discovered the need for our joy or sorrow we are no longer its serfs, but its lords.—Lowell.

To accept good advice is but to increase one's own ability.—Goethe.

Eloquence is in the assembly, not merely in the speaker.—William Pitt.

To Whom It May Concern:

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RELIGIONS.

The New Religion and the Old.

For eighteen hundred years the orthodox church has been teaching that Heaven, God and the Christ are of some far-off sphere, and far from the habitation of man; utterly forgetful of the saying of the Grand Teacher of the first century that the Kingdom of Heaven is within you; thereby proving to any thinking mind that heaven is not a place far off, but that heaven must be within the heart and soul. Christ knew this, and tried to teach man the true religion, tried to teach him that if he would live right, do right, and think right, heaven would be in his being; but it seems that man did not want to understand the words of Christ, because it restricted him from coarse pleasures, sensual enjoyments, and from taking the advantage of his fellow beings; and then after he had committed his full share of evil-doing to and against his fellow beings, to ask God for forgiveness.

It is only in late years that men of all walks of life are beginning to understand and teach the true meaning of the teachings of that Grand Teacher, the highest, the humblest, the greatest, the meekest of all—the Christ; teaching that religion to be practical must be lived, and that the Kingdom of Heaven is not in some far-off heaven, but that heaven must be in our being, in our mind and soul; that if man so lives that he is at peace with himself and the world, doing all he can for his fellow beings, loving all, hating no one, a kind word for all, but never a curse, helping fallen humanity to again become what they should be; doing as the Christ did and taught, so that there may not be a thought in his mind that he had committed some wrong deed; but the memory that he had done his best and fulfilled his duty.

Harmony and love, love for all, the high and the low, the rich and the poor, for friend and for foe, then will we know what heaven is. Man must not only teach heaven, but he must live it. Religion to be of any use must be lived in this life. I believe in the immortality of the soul and a life beyond the grave. But immortality does not begin after death, but begins in this life. Love for humanity and divinity is the key to immortality.

Man does not get immortality as a free gift, to be laid away in this life, and be taken up after the change called death; but he must live the life as Christ taught it, so that he will truly have the "Kingdom of Heaven" within himself. Man doing this need not fear that he will reap his reward after death, for to such as live not for their own selfish ends and desires, but for the good of humanity and the betterment of the world, not because they wish to gain a reward thereby, but because they love humanity and the Author of their being, to such immortality is an assured fact, for in the heart where love dwells, there also and always dwell heaven and immortality.

Man in his mad rush after pleasure and wealth, never takes time to think that perhaps he would gain more if he would help his fellow beings; he seems to have forgotten the saying of the Christ that, "What thou sowest, so shalt thou reap;" and also the law of karma as taught in the New Thought.

Man may for a time live for himself only, caring nothing for those poor souls around him that need his help and influence to become what they should be. He may have all the pleasure he wants, and realize the riches of the world, but sooner or later he will find that the shortest way is not always the best way, and that pleasure and riches are not all that is needed to fulfill the earthly mission.

The orthodox church teaches sanctification by faith, in fact this is the foundation of the church; teaching that no matter how grievously man may sin, no matter how many hearts he may break, or out of how many mouths he may take the bread that they need to keep their bodies and souls together, yet, if that man asks for forgiveness, even though it be at the last hour he calls upon his God, whom he has insulted for years, by not living the spiritual laws, he will be forgiven, and his soul will pass to heaven and is safe. The orthodox church totally ignores the law of karma and the saying of the Christ, that, "As thou sowest, so shalt thou reap;" this is why the Christian church has failed thus far, because in teaching "sanctification by faith," they give men free license to all crime and misdoings; because all that is necessary after many hearts are broken and many a life ruined, after being surfeited with all the pleasures of the world that wealth and position can give; then when death is near, is to pray to the God he has forgotten so long for forgiveness, and that man, who never had any love in his heart, or ever did a kindly act to a fallen brother or sister, and therefore has not the germ of immortality in his soul, yet, according to the teachings of his church, that man cheats Satan out of his dues, and has a place in heaven.

The New Thought or New Religion teaches as the Christ taught, that whatever a man soweth, so shall he reap; it teaches that if we make another suffer in any way, either in thought, word, or deed, we also must suffer; because the "law of karma" is a just law, and all who break it must suffer; and while God may forgive, yet man must suffer the consequences of his wrong doing.

It teaches that if we do good and help our fellow man, help the fallen, and love all men as our brothers, that we will then receive the reward of our well doing. It teaches that love for man and God, acknowledging the wisdom and truth of all his teachings, this is the key to immortality; it teaches that no amount of prayer will gain for us immortality, if love hath not a dwelling place in our hearts. It teaches that man must not do good because he wishes to become immortal, or any other selfish desire; but because he loves to do that only which is right. Love is the key of the New Thought. It teaches man to love God, and not to fear him; for when man once loves God he will not do any wrong, neither to God nor any of his fellow beings; and it is not necessary then for him to fear God, in order to keep his commandments. Fear has never yet made an honest, God loving man or woman; but has made plenty of cowards and hypocrites.

The New Thought or New Religion teaches man the true spiritual philosophy of life; to develop the highest self culture, through right thinking as a means of bringing one's loftiest ideals into realization in the present life; to teach the higher nature of man in his relation to health, happiness, progress and immortality.

Man's first thought should be, how he can best serve God; the next, what can I do for my fellow man? and by answering the thought—in works—or putting into practice the theory, he therefore serves himself. And this the Ideal Religion teaches; and a religion to be ideal and all-embracing must have love as the foundation. Pure unselfish love for God and man is the foundation of the New Religion.

R. S. CLYMER, M. D.

Douglerton, Pa.

A Higher Critic.

The average orthodox clergyman often indulges in very flippant language when discoursing on what he deems sacred things.

Rev. F. L. Foster, an evangelist, created quite a disturbance in eastern New York a few years ago. He is said to have touched lightly and gracefully on many things; but to have expounded nothing more clearly than his idea of the manner by which the "higher critic," who has been troubling the placid waters of orthodoxy, came into existence. In an unctuous voice he said:

"After God had made man He had some mud left over and left it lying in the road. Some monkeys that had been viewing the work from the tree-tops, came down after God had gone away and began monkeying with this mud. Now, monkeys are great imitators, and as they had seen God make a man, they thought they would make one, too. So they made a very strange and curious image. Not long after, God came back that way and saw this thing the monkeys had made. It struck Him as rather curious, and when He came up to it He said, 'Goodness gracious! Here is a higher critic!'"

Perhaps this was the same Bishop Foster of the M. E. Church, who gave the orthodox away by the utterance that, "however humiliating it may be, truth compels us to say that we do not yet know that death does not end all."

J. Charles Walker, of Johns Hopkins University of Baltimore, Md., says: "An appeal to faith is the only subterfuge of ignorance and impotence. This is the Age of Reason. The mind demands proof and it must have it, or it remains in honest doubt. The church which has arrogated to itself the instruction of mankind in spiritual matters, is utterly failing to discharge its duty and missing its greatest opportunity for good. It should either stop preaching a hereafter altogether, or else ascertain a scientific basis for its assumption; a logical theory for the life to come, and all the light that study and investigation can throw upon this mighty question. Let us hope that the church will soon awaken to a realization of its greatest mission—the bridging of the chasm between the two worlds, so that death will cease to be the 'King of Terrors' and transition a frightful leap into the dark."

Let our local clergy who are so prone to denounce Spiritualism as a "fraud" and a "humbug" make note of this and govern themselves accordingly.

C. H. MATHEWS.

New Philadelphia, Ohio.

There was a noble way, in former times, of saying things simply, and yet saying them proudly.—Irving.

I like breakfast parties, because no one is conceited before 1 o'clock in the day.—Sydney Smith.

BEAUTIFUL EXPERIENCE OF AN OLD-TIME SPIRITUALIST

To the Editor:—It has been suggested by some of my Spiritualist friends that I write some of my experiences with mediums, and also some of the many visions that have been given me during the last forty years that I have been engaged as a healer and a seer.

Mediums existed on the earth many thousand years ago, hence it is no new thing lately discovered. The woman of Endor was a fine clairvoyant, but the devil got the credit of controlling her to see. He was a very good devil at that time, and if the clergy are to be believed he is engaged in the same holy business yet.

I am now about eighty years old. When only twelve years old I began to feel electric shocks and see beautiful white lights. I was told by my mother that the devil existed, but if I was a good boy, God would take good care of me, and no serious trouble would ever befall me. I could not help regretting that fight occurred in heaven and the Devil was ejected and permitted to roam at large all over the earth.

If the Devil gave me the power to see spirits and behold all those lovely visions that I have witnessed, perhaps I am under many obligations to him, and should treat him with greater respect than ever before.

When the Fox children were first brought out the clergy proclaimed that the devil had a new lease of life, and was using it to thwart the designs of God, and that God could not prevent it.

Modern Spiritualism was a revelation that has always inspired me with the desire to accomplish some good.

The first grand vision that was given me occurred after I had lain on my back for thirty long days and nights with catarrh of the stomach. Dr. Mitchell, a clairvoyant healer, was attending me. He had expressed the opinion that my recovery was doubtful, but that night would disclose the truth; sure enough it did. It was a dark, rainy night. I was without pain, but could not turn my head quickly without having vertigo. As I came to consciousness I realized that some one was in my room, for it was as light as day. I was startled by seeing a woman dressed in pure white sitting in a graceful position at the other side of my room. It was a beautiful sight to behold. Soon I discovered that it was the spirit of my oldest sister, who had passed away some years before. She was the mother of seven children, and was dearly beloved by all who knew her. She did not move or speak, but sat in a position so that I could see her hair as it was done up on the back part of her head. It was auburn in color, and she had combed it in the same way she did when on the earth. The light she brought with her illuminated the whole room, and her features shone like those of an angel. Her white flossy dress fitted her exactly, and hung in graceful folds to the floor.

I had plenty of time to survey her whole surroundings, and I improved my time with much satisfaction.

She had on white slippers; her feet protruded just a little from the folds of her dress, but I could see them plainly.

The spirit of my sister was in my room for at least ten minutes, and I was as conscious of her presence as I ever was of any transaction that ever occurred in my daily life. When she left, the light went with her and the room was dark and dreary as before she came.

During this illness and about a week after the other vision, another was given me. The room was lighted up in the same way with a light from the Spiritual Kingdom. I saw when in the midst of darkness a brilliant light enter my room on the walls and on the ceiling overhead, printing in chapters and verses, with lines drawn between, similar to those in the Bible. The lines extended from the floor to the ceiling, and all overhead was like a great book with chapters and verses. The chapters were numbered, and so were the verses.

After viewing the scene for a time, and wondering what it all meant, the light quickly vanished and I was as before left in darkness.

I was now convalescing at a rapid rate; in the next two weeks I was up and around, relating my vision to all my friends, but it was at least six months before my vision commenced to be fulfilled.

Now I had never written a book or an article for publication in all my life. Suddenly I was seized with a desire to write a book. I wrote, and kept on writing until I had manuscript sufficient to make a book of 400 pages, which is beautifully bound, and on sale to any one who would like it.

I will now relate another vision that was strangely given me.

I was in the City of Washington, alone in my room. My daughter Ella was only eight years old when she passed to spirit life, but at the time this vision was given me, she was eighteen or twenty years old. A large amphitheatre was shown me. There was an open air concert. The amphitheatre was at least an acre in extent, with a large stage or platform in the center. The stage was so arranged that the five thousand spirits that were seated could view it without inconveniencing each other.

Right here I will say that my daughter has, so she informs me, developed wonderful musical talent, and is one in a band of one hundred that sing and play on many different instruments.

On this occasion I was the only one who was from the earth invited to the grand operatic performance that took place on that occasion. This musicale was given my daughter in honor of her birth into the spirit world. She was permitted to invite her old father, who enjoyed it very much.

My Ella took part in all that was done. The opening commenced with the one hundred all taking a part; then came solos on different instruments, with song and happy speaking. I could see the flutter of handkerchiefs and the sound of voices as they cheered. A sweet-toned silver bell attracted my attention as it kept time with the other instruments. The last act was left for my Ella to perform. She came out all alone on the stage and sang a song dedicated to her father. It voiced the love she had for her father. At the time I remembered the words and the air she sang it in.

Cheers and congratulations were profusely offered as she bowed herself off the stage. Thus ended the most wonderful musicale that mortal ever witnessed.

Only a few weeks ago I was awakened by hearing a Scotch bagpipe played upon in my room. The music was much sweeter than any I ever heard before, and I was charmed with its melody. Before going any farther with a description of this seance or vision, I will be compelled to go back seventy years in my life. An incident took place, wherein two others were parties to the same, and which I am about to relate. It was in the town of Hopewell, Ontario county, N. Y. I was little more than eight years old, and attended school in a country school-house. It was warm summer weather and the fish in the brook had a charm for me that was irresistible. On all occasions when I could possibly get away I was fishing in that lovely brook.

Little Maggie Draper was about my own age. Her father was a rich Scotch farmer, and they lived about half a mile up the road above our house. I was a dull scholar, and always at the foot of my class. Maggie was bright and beautiful; and took much pains to assist me in getting my lessons. We were much together, and any boy or girl that disturbed the happiness of little Maggie Draper was sure to find me ready to take her part.

One bright summer day while at school, I was told to stand out and study my lesson, which I had failed to get. This soon became tiresome, and I began to edge toward the door, which stood ajar. A moment's hesitation, the book fell to the floor, and I flew away toward the brook with the speed of a race horse. The school-mistress called and rapped, but I was running away and gave no heed to her calls.

When the school was dismissed at night, I was with the others with a fine string of fish that I believed would save me from being punished. But the plan did not work, for the next morning I was terribly whipped, and a line sent by my father to the mistress to give me another dressing down, which she immediately set about doing.

A small rope was procured and the process of tying me to the high desk commenced, when little Maggie Draper started from her seat with eyes streaming with tears to take my part, and prevent, if possible, the extra flogging that I was about to get. The school-mistress was compelled to give it up, for Maggie's tears were more than she could endure.

That fall was the last that I saw of Maggie for about thirty years. We emigrated to Ohio, and Maggie grew to womanhood, studied elocution, became leading woman in Shakespeare's plays, an actress of much ability.

It was about two years after my companion had departed this life. I was in Detroit, Mich., and was walking down Michigan avenue where it joins Woodward avenue. I met a large, stately finely dressed lady. As I came near her, I felt an electric shock; the lady must have felt it at the same time, for she turned her head quickly and with a flushed face she seemed about ready to speak to me, but she saw I was a stranger, when she passed quickly along. This was a mutual feeling of recognition, but we passed each other without speaking. But there were the same large blue eyes that shed the tears that saved me from being whipped when a boy of only 8 years.

Mr. Draper played the bagpipes when on earth, and there is no good reason why he could not play them in the spirit world. I heard them I am sure. I am also sure that the voice I heard was that of Miss Draper, whom I knew so well when she was only a little girl of 8 years.

Now comes the most strange part of this vision. After hearing Maggie's voice singing sweetly, Scots wo wha where Wallace leads, I being somewhat familiar with the old Scotch song, started in and sang with them. The moment my voice took part the whole heavens was filled with voices that sang so sweetly. The singing and playing lasted until I became weary, and quit singing, when all was quiet and still.

On one occasion when in the small hours of the night, I was awakened by the sound of music in my room. It was the sweet tones of the piano, and was played by the hands of a skillful artist. Soon there appeared a spirit. He was not more than 30 years old; dark complexion, with dark hair and whiskers. His voice was the sweetest male voice that I ever heard. His song related to the progressive work in the spirit world, and, oh! it was so lovely—nothing earthly in it.

Sometimes I hear words distinctly spoken; at other times a loud impression is forcibly felt that I realize the name of the person speaking. These are my latest developments, but I was told some years ago that a new development was awaiting me. The spirit proclaimed that this was rarely accomplished in persons of my age. Once a spirit informed her medium that she intended to leave him and go with me. She said he did not always tell the truth, besides he said he wished she would go. She was with me for two years, and now I miss her.

Minneapolis, Minn. DR. WM. CLEVELAND.

A STUDY OF JESUS--MAN, MEDIUM, CHRIST.

Synopsis of an Inspirational Lecture Delivered by John W. Ring, at Galveston, Texas, Dec. 25, 1901.

In the study of the life of Jesus the Christ there is probably no more beautiful or important lesson than this: Truth stands unmoved by man's disbelief, unchanged by his denial; in majesty she moves, and her presence dispels the gloom of error; the quaking forms of superstition and bigotry disperse, while doubt and fear flee as bats from a torch. Let man seek to be made free by Truth, to stand in its brightness, to reflect the holy light which drives away all darkness, conceals all clouds and transforms night into high noon. Truth asks no defense, but she seeks a hearing. "Truth crushed to earth will rise again, the eternal years of God are hers." This magnificent illustraton of successful soul culture is drawn from the fact that Jesus as a historical character is comparatively unnoticed and unmentioned. Historians of his day, from prejudice possibly, so briefly mention him that were it not for some higher inspiration, he would pass unnoticed. Outside the Holy Bible, which we all know is a compilation by religious enthusiasts, and some books purporting to come from the magicians of India and Persia (wise men) which in matter of form and ceremony contradict the Bible, there is no history of this character, Jesus.

This only emphasizes the fact that men are but vehicles for lives, as the body is an instrument for the soul. "Lives of great men all remind us, we can make our lives sublime."

JESUS THE MAN.

Creative energy has evolved the manifestations of life from seemingly inert pebble and clay to the wondrous creature, Man. "What a piece of work is man; how noble in reason; how infinite in faculties; in form and moving, how express and admirable; in action, how like an angel; in apprehension, how like a god; the beauty of the world; the paragon of animals." Man's towering reason has arranged the vastness of space, filled with beauty and grandeur, to suit his taste, eye, fancy; harnessed the forces so wondrously potent that once they were looked upon as far beyond the conception of mortal mind, not to mention the grasp of his hand; when electricity is subservient and even the magnetic waves of earth and air are bearers of his messages. All history leads one to rest assured that Deity has said of Man, "This is my beloved son in whom I am well pleased." Nature lies an open book, a revelation of the Infinite; the sands upon the shores, the boulders on the mountain's rugged side and craigy top, speak in tones subdued, but mighty; the babble of the brook, the dashing of a great wave pushed by angry winds, the chirping wren, and trilling lark, the roaring lion and the whining tiger from jungle lair, all speak to listening ears—respond to souls anxious for a revelation of Divinity. The springing grass and violets of early Springtime, the wilting flowers and growing grain of sultry Summer, the fruition, nuts and seed, of Autumn's golden touch, aye, even the blast and chill of winter bleak and dismal, contains volumes of wisdom rare and most desirable. All, all this is a wondrous panorama to the several senses of man. As these whispering and thundering tones respond to the observations of man's physical senses, so there is constant response to the appeal of his spiritual senses. The angels of high Heaven stooped to earth on many occasions to find mouthpieces for their heaven-born ideas.

Nature, as seen by man, breathes in holy voice the revelation of Creative Energy, but Man is the one for whom such purpose moves. Note how animals become domesticated or extinct, and vegetation changes, as if by magic touched, when man and civilization, with their appendages move in majesty across a country or a continent.

So much nearer to our hearts, so much dearer, is the sweetness and purity of the life because Jesus was a man, born of woman. However much we may look up for the heavenly Christ, the divine, the immaculate, we will find vying in prominence to our gaze, the human impulses which every man inherits from the brightest jewel in memory's casket—Mother. Compassion which moved his heart toward the multitude, grew from mother's sympathy for the bruised finger and trivial misfortunes of childhood; no higher source is necessary for such qualities; provoked to chastisement on several occasions, no attribute of Deity, but a quality of man growing from mother's ability to correct and if necessary punish for the well-being of the child; moved to tears when contemplating a close walk in the path of duty (as when he prayed that the cup might pass), not the manner of a god but the behavior of a man cultivating the noble characteristics bequeathed by a loving mother who dampened the pillow many nights to decide, "which shall it be."

JESUS THE MEDIUM.

As tangible Nature has been a means of expression for life in its varied forms, so man has been the medium or mouthpiece for spiritual gifts of perception and reason. Our judgment does not lead us to presume that any preparations are made for divine revelation, other than the building of chaste characters that should stand for the actual purity of life, rather than the fleeting or seeming. Nor do we presume that the occasion of this exemplary life in which old teachings were to be taught and practiced, any exception was made. You are aware with a moment's thought that all of the teachings of Jesus, which breathe of divine origin are the precepts of former ages; the first and second commandments on which he declared hung the law and the prophets, had been taught by Confucius and others hundreds of years before the birth of this great Man and Medium—Jesus. In fact, that sweet singer, Ella Wheeler Wilcox has, both wisely and beautifully, said, "Whoever was begotten by pure love, and came desired and welcomed into life, is of immaculate conception. He whose heart is full of tenderness and truth, who loves mankind more than he loves himself, and cannot find room in his heart for hate, may be another Christ. We all may be the Saviors of the world if we believe in the Divinity which dwells in us, and worship it, and hail our grosser selves, our tempers, greeds, and our unworthy aims, upon the cross. Who giveth love to all; pays kindness for unkindness, smiles for frowns; and lends new courage to each fainting heart, and strengthens hope and scatters joy abroad—he, too, is a Redeemer, Son of God." This is the high state of Mediumship which exists in embryo in all minds. The philosophy of spiritual mediumship as taught and practiced by Spiritualists enables one to immediately see that our lives—yours and mine—are vehicles for the revelation of spiritual, aye, infinite things of greatness.

History discloses to us the fact that cycles of time bring forth conditions which form characters that are apparently endowed with especial qualities. India has her Buddha, with a following of three to one more than any other Messiah; no small number bow at the altars of Mohammed and most reverently acclaim, "Allah, Allah, Thou Almighty." Egypt, with her several Messiahs holds a pronounced influence over the entire world. So man in his true state of spiritual development is medium between his mortal condition and the Most High. The soul speaks and all space reverberates. Anxious ears listen for voices we thought were stilled, and angel whispers tremble in the air about us; pleading eyes seek to peer beyond the darkness of the tomb and familiar forms, in shining raiment clad, illuminate the gloomy surroundings. Longfellow says:

"Then the forms of our departed,
Enter at the open door;
The beloved, the true hearted,
Come to visit us once more."

JESUS THE CHRIST.

With such an estimation of Man, recognizing in him his true nature as a mediator (Medium) 'twixt mankind and mankind's Creator, we can but see the Christ in such a life. Our tolerance compels us to see the light which lighteth the life of every man that cometh into the world; to see the divine impulse (Christ) which moved Prince Siddartha to leave the luxury of his station as king's son and beautiful Yasodhara who dwelt in a "pleasant prison house where love was jailer and delight its bars," where "'was treason if a thread of silver strayed in tress of singing girl or nautch dancer, and every dawn the dying rose was plucked and dead leaves hid, all evil sights removed," to live for years in seclusion and grow to be a Buddha. This selfsame light doth light the altars of Egypt's Messiahs and of Mohammedan devotees.

The Man has become a Medium for helpful revelation and the comforting balm, the helpful courage, the abiding faith and hope—the Christ—has so outlived the man, the instrument, that we behold Jesus afar off, but the Christ our abiding guest, our unfading light. We picture the man Jesus in a sphere where such ethereal conditions prevail that garments are as but glistening sheen to adorn the characters of those who dwell in that blest sphere; the harmony so complete that thought waves serve as language with no harshness of verbal speech. With folded hands and countenance aglow, he stands in a floral paradise—on one side, perchance, a mound rising high, like some gayly liveried sentinel, behind an arch simple, but its simplicity too grand for any mighty monarch, to the other side a curving vale reaches out unto other graceful forms of beauteous display. Each covered deep with flowers of perfect form, and in color displaying every tint man's most vivid imagination can picture.

These are the prayers of earnest, needy souls of earth which perhaps found, below, no such garments as words, but wafted from the very soul to the great fountain of all good, they thus adorn the presence of this illustrious Man, this renowned Medium, this—Christ. "For at the gate of heaven an angel stands, and the prayers that children pray, change into flowers within his hands and by him are borne away." The formal mutterings and supplications void of spirit linger in the air no higher than the spires of costly edifices in the shadow of which children cry for bread, and at length fall like heavy stones upon the heart of the supplicant who was filled, perchance, with religious ecstasy, but lacked the Christ principle of Love and Life.

May the purposes of our life be so noble that they inspire us to love the Man, respect the Medium and practice the Christ, which is a principle living in embryo in each soul to-day and but needs to be called into activity to become the light and comfort, peace and gladness of our life; to reflect like qualities upon the pathway and into the souls of every one with whom we come in contact.

Missionary Work of G. W. Kates and Wife.

The month of December had been engaged by the First Church of Spiritualists in Pittsburg, Pa., presided over by C. L. Stevens. This has been a prosperous society for a number of years, and is a faithful supporter of the N. S. A. We had good meetings each Sunday morning and evening and Thursday evenings. With some cold weather and rainy days at the wrong dates, we feel that an earnest interest was manifest by the large attendance. With an earnest society back of the public worker, the latter will always be able to succeed. To the building of such societies we are urged by the N. S. A.

The local auxiliary now chartered needs help to obtain strength, and offers as necessary a field of labor for the missionary as does the unorganized locality. Hence, the instruction was given us to accept calls from auxiliary societies to help them, and also go wherever two or three may desire to hear the message of Spiritualism.

During the month we held meetings in Smithton and Duquesne, Pa., with a funeral at Lucyville. We will always lay aside any duty we can to minister at the season of sorrow that the transition of a loved one enforces. A special need for the filling of a date at New Haven caused the senior member of the the missionaries to go there and speak two nights, whilst Mrs. Kates conducted the week-night meeting in Pittsburg. We will hold a special N. S. A. benefit meeting at the hall in Pittsburg, Thursday January 2. That will make twenty-two meetings during the month—which we hope to do each month of the new year, or possibly will do better if the friends enroute will arrange for us. We sadly need the help of our friends in every locality we can visit. We have had several courtesies and helps extended us by R. W. Simpson, president of the Allegheny county society, which is organized for mission work. With the aid of local talent, Bro. Simpson is holding meetings in outlying towns and developing much interest thereby. The local cause in Pittsburg is helped by this plan of effort, and the general cause is having a growth that makes it possible for every county to achieve. Write for the plan to R. W. Simpson, 425 Diamond street, Pittsburg, Pa. He is also issuing The Psychic Magazine, which promises to fill a need and to embellish our public cause. Our spiritual press, each and all, are doing yeoman service for truth, and are good missionaries that should visit every home. We go to Wheeling, W. Va., for January 4 to 18. Thence to Gallipolis and Cincinnati, Ohio; Evansville, Ind.; and possibly Nashville and Memphis, Tenn., en route to Texas. Address us for open dates at 600 Pennsylvania avenue S. E., Washington, D. C.

G. W. KATES AND WIFE,
N. S. A. Missionaries.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

STUDIES IN SPIRITUAL THOUGHT.

Healing Power of Thought--Rationale of Its Operation--Suggestion and Auto-Suggestion.

As I sat listening, in the Silence, I overheard two Voices conversing with each other. They were speaking of the power of thought, in some of its finer phases, and what it can accomplish.

I will endeavor to recall the substance of some of their remarks.

Especial emphasis was given to the health-giving and health-conserving influence of sweet pure thoughts; the beautiful potent factor for health of right-minded thoughts, etc.

One Voice observed: "There is another point in this matter, not yet known and realized as it should be. It is this: The power of the mind, when rightly controlled and exercised, to eliminate diseased conditions within the physical organism, its power to expel disease and induce healthful conditions.

"Why, there is power in the mind, by the exertion of suitable thought and will, to kill noxious microbes and hasten their expulsion from the physical organism. To will their destruction and expulsion, when one learns how to use his mind forces for that purpose, is to conquer. The mind has power to concentrate a current of disintegration and death upon such noxious organisms. Certainly the powers of the mind and directed will force for curative medical purposes are not fully apprehended, nor realized, either theoretically or practically. The force within, thus directed, will plant in them the seeds of death. Similarly other forms of disease may be mitigated, overcome and eradicated, by right action of the mind, in right will and thought."

"These are things the human mind is just beginning to learn. As yet only some spiritually enlightened minds are gaining glimpses of the truth and are reaching in experimental attempts at the realization of its conscious attainment. There are some who have attained in an intelligent degree the knowledge of how to control and use this power," was the response of the companion Voice.

"We know from observation, and it accords with the teachings of science, that in the lowest orders of organized animal life the senses are diffused throughout the whole bodily organism. For instance, the sense of sight, which has not yet been concentrated and concreted into a specialized organ of sight, or eye, is diffused through the whole body, inchoate and undifferentiated. The eyeless organism senses the light with every part of its body. So with hearing, and the other senses.

"The great mystery of spirit and life is and will remain a mystery. Spirit and life are in all sentient existences, and are the foundation of the senses, in all degrees, from very lowest to highest. In the lower organisms the mind is in a state of diffusion, as are the senses. In the higher organisms, notably in man, the mind, the seat of thought, has become focalized, consciously localized, in the brain, more apparently the front brain.

"In earlier and lower forms of life, the mentality, such as it is, acts equally and apparently with equal consciousness and will, in every part. In the higher development, such as man, this diffusive mind and will is very largely lost—as the seat of mind and will has become concentrated in the brain.

"But there remains yet a degree of diffused mind, and by means of proper action at the localized seat of mind in the brain, through will force, the diffused mind may be reinforced and prompted into action, in obedience to the command of the centred or governing mind enthroned in the brain.

"And this power may be so actualized and enforced as to dissipate diseased conditions of the body. By thought, will and command, man can send forces and set them at work, at any designated point or locality in the physical system, to expel diseased conditions and build up conditions of health."

There is yet another correlative view of the philosophy of mental or spiritual healing. All physical bodies are builded up of primal integral entities or forces which may be designated atoms, or any other term that may seem suitable. Each distinct atom is possessed of a mind force, a life principle, in itself, and it is the combination of these into one, that forms a larger personality, such as man, in whose organism each item performs its distinct part or duty.

According to one's power to intelligently command or direct the operations of these minute forces will be one's power to dissipate diseased conditions within one's physical organism.

After listening to this exposition of the rationale of this thought-cure, and the power of its use, I thought it well to experiment upon or within my own physical organism. I had been somewhat troubled with rheumatism in neck and left shoulder, also one knee. I began to will and command the forces within me to go to work with healing power and remove the wrong conditions and pain from the affected parts. To this I added, by inner suggestion, a reinforcement of muscular action at the points affected—seeming to bring into play a force of local muscular movement never before known within myself.

Well, the result was, speedy dissipation of the rheumatism.

I have also operated in like manner, with like good results, on other ills that flesh is heir to, within my bodily system.

Now note, this was within myself, the use by myself of my own forces; there was no bringing in of "God" or "Jesus," or "Christ," nor of any "spirit" outside of my own spirit, though such may have co-operated with me.

I do not doubt that the bringing in of these may be and is beneficial to those who think it is necessary, or proper and good, to do so. It may prove to such minds a helpful reinforcement; and "spirit" powers often assist in effecting cures. We may well and wisely ask their kindly, beneficent aid.

I give these "thoughts" and experiences just as they are, hoping to hear responses from others, that may add to our knowledge of mind and body and their interrelations.

SENDING HELPFUL THOUGHT TO OTHERS.

Telepathy is one of the established facts of spiritual science.

The power of mind, of thought, is still but dimly apprehended. The power of mind to span the realms of space and impress its thought upon other minds, is only faintly received and recognized even by close students and inquirers into occult lines.

The poetic mind is first in prophetic perceptions of the adumbrations of the inner light of truth; being open to the influx of thought from advanced spiritual spheres.

The idea that the thoughts sent out by one who is not in the possession of good physical health must have a tendency to induce sickness or disease instead of health, is not, I think, tenable. The vibrations of thought do not depend on or flow from the physical organism, but rather from the spiritual being or selfhood. Whether the influence of the thought vibrations are healthful and helpful will depend on their own spiritual character and the attitude of mind of their projectors. Even though he may be physically sick and diseased, he may send forth thoughts laden with earnest good will and sincere loving helpfulness of desire, and the thoughts will carry a meed of pure healing power. Their healing quality and force reside in the leaven of good will with which they are sent forth—reside in their spiritual nature, and not in the physical condition of the personality that projects them.

It is not the condition of the thinker's physical organism, but the spirit of the thinker's thought, that effects its healing influence.

Thought, as thought, goes forth from the spirit embodied as from the spirit disembodied; they are alike spiritual in their source and nature, and carry with them their own spiritual qualities and influence, partaking of or in accord with, the will, desire and intent of their sender.

Blessings or curses, such as we send out, will come back to us.

Unspoken thought projections are not carried by ordinary sound waves, or material vibrations of the air. As a finer force, thought is vibrated by or through the instrumentality of a far finer and more spiritual agency than common air; a spiritual ether which interpenetrates this coarser atmosphere of our earth, and which is adapted to fulfill these finer spiritual purposes of thought transmission.

Thought force wings its way through space and touches the spiritual recipient with its own vibrant qualities as intoned by the will of its sender; the spirit of the recipient, in nature's fine methods acts upon the physical organism to which it is related, translating the thought vibration into terms of physical health.

In this spiritual science of thought transmission, there seems an important fact to be considered, that there is something analogous to the conditions in telegraphy demanding what is known as the return current, forming an electric circuit, by which the current returns to its starting point.

So in this spiritual realm of thought vibration. If the projector sends forth pure, good, healthful vibrations, laden with good will, the same will be returned to him, laden with pure and healthful force, for his own benefit; if he sends forth malignant thoughts, laden with hate and evil desire, the return current will bring the same back, to his own moral and physical detriment.

Cheerfulness and hopefulness tend to the conservation of health; despondency, lugubriousness, fretfulness, animosity, hate, wrongful thought, and worry, beget and fasten diseased conditions of the physical system.

JAS. C. UNDERHILL.

Chicago, Ill.

Agreement of Organization, and Subscription List.

For the purpose of forming a corporation to have for its object the acquiring of land and the building of a building or buildings thereon, and the maintaining and leasing of the same; one of the buildings to be so constructed that when complete it may be used for stores, offices, theatre, printing office or other business purposes as well as for and by the Spiritualist societies and people for the purpose of propagation, cultivation and expounding of their tenets, and of liberal higher and progressive thought and all matters pertaining thereto.

Said building to be known as the Spiritualist Temple, and to be erected in Oakland, California.

Said incorporation being for the purpose of providing funds for the purchase of said lands, and for the erection of said building and the incorporation and organization of said company.

We, the undersigned, each in consideration of the promise of the other, do each agree, one with the other to subscribe for and take a number of shares of the capital stock of said corporation as soon as formed, set opposite our respective names.

Said company to be incorporated for not less than 200,000 shares, shares to be of the par value of $1 each, and we do each agree to take and pay for the number of shares we do each hereby subscribe for, and pay therefor the par value of said shares as follows: Said shares shall be paid for 10 per cent on the first day of each quarter after the date of our individual subscription, and payment shall continue and be due the company on the first day of each quarter until the full par value of the stock has been paid by quarterly payments; we mean that said quarters shall be Jan. 1, April 1, July 1, Oct. 1 of each year; and we do each guarantee, one with the other to make all the payments as they fall due to the Central Bank, of Oakland, California, trustees for the fellow associates of this agreement, the said trustees being herewith instructed and empowered to pay said money over to the said proposed comapny as soon as incorporated, this agreement as soon as said company is incorporated shall be assigned by our said trustee to and for the benefit of the said incorporation to be incorporated.

Said incorporation shall be known as "The Spiritualist Temple Association" of Oakland, California.

It is understood that one-half of all the caiptal stock of said association shall be set aside in the treasury of said corporation, and can only be sold to the Spiritual Association and organizations. It is not the intention that any stock shall be sold at less than its par value.

We desire to have as large a building as it is possible to obtain subscriptions for; we have therefore left at this time the amount for which said company may be incorporated for, at a minimum amount, so that if the majority of the subscribers here to believe that a larger amount is warranted, that said company may be incorporated for and with a larger amount of caiptal stock.

Solicitors for subscriptions may be allowed five per cent as the money is paid in. Resident subscribers living in Oakland, California, are hereby authorized and empowered to incorporate said company as soon as in their judgment they deem befitting. All solicitors claiming or entitled to commission, must be duly authorized under contract signed by Charles F. Van Luven, of Oakland, Cal.

CHAS. F. VAN LUVEN.
123 San Pablo avenue, Oakland, Cal.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWOWORLDS, MANCHESTER, ENGLAND.

THE OLD ORGANIST—A SPANISH GHOST STORY.

Spain, the romantic and ancient, teems with legends and ghost stories. These have been picturesquely told by the prince of Spanish story-tellers, A weird and touching tale in his collection is called "Perez, the Organist," and it is claimed to be true.

The story is of a poor blind organist, whose whole life had been dedicated to music. He played in an old, half-dilapidated church in Seville. Seated at the organ in a shadowy niche of the venerable church, he would elicit such strains from the time-worn instrument as mortal ears had never before heard. Under his fingers the old organ became a magic thing.

Crowds came to the church on purpose to hear the wonderful music. Rapt in the inspiration of the improvisator, the old man neither heard nor heeded them.

It was particularly at midnight mass on Christmas eve that the playing of Perez was most marvelous.

One Christmas eve the vast congregation that assembled to hear the music was doomed, it appeared, to disappointment. The service began, but the noble head, the pale, grand face of the blind misician did not appear. A rumor spread like fire through the church. Perez was ill. Perez was mortally stricken; he would never touch his beloved organ again.

It was some time before the consternation subsided; then, as another musician was about to ascend to the organ-loft, a second murmur ran through the assembly. This time it was a murmur of joy and relief. Perez appeared once more among them. Pale and feeble—evidently in the last stage of mortal weakness—he was borne by two men to his old place in the chair. He had insisted on coming to perform the task he loved best—to play the music for the midnight mass of Christmas eve. Not the commands of his physician nor the entreaties of his beloved daughter could prevent him

The celebration of high mass was recommenced. Soon came the solemn moment when the priest slowly raised the sacred host. A cloud of incense floated about the altar, the bell signalled the elevation. With trembling fingers Perez touched the keys.

A slow, prolonged, majestic harmony rose from the instrument—a vast volume of sound, the combined prayers of all humanity made vocal. Gradually it died away like the lulling of a mighty storm, and soft, caressing strains succeeded—the voices of angels wending their way earthward.

Next came the sound of hymns chanted from afar, a thousand blended in one. Gradually the elaborate combination of harmonies grew simpler, until only two voices were distinguished. Finally one voice alone, clear, thrilling, pleading, rose as on heavenly wings.

The priest bent down; the sacred emblem showed dimly through the fragrant incense mist. Still the sustained note of the maestro rose and soared, and expanded into a more and more magnificent burst of harmony.

Each separate note seemed in itself a complete theme, a superb melody; some low-voiced and tender, others fiery and passionate. All earthly and heavenly voices—of men and angels, worlds and space—seemed pouring out in their voices—made one by music—in a glorious hymn of praise for the Nativity.

The crowd held its breath to listen. The hands of the priest trembled. In that supreme moment it seemed to him that supernatural as well as human voices saluted the symbol he touched.

The many-voiced tones of the organ slowly died away one by one. A deep hush pervaded the church. Suddenly it was broken by a woman's cry—a cry of terror and anguish. The maestro was dead! He sat at his beloved instrument, his head bowed on the keys, his daughter kneeling by him, calling upon him to speak to her, and pressing the once magically endowed hands to her heart.

Christmas eve had come around once more. A young and arrogant musician of shallow capacity offered to play the mass. He had bitterly envied Perez his renown, and showed unfriendliness to the gentle old man. Now, as he seated himself before the organ, his face expressed a complacent self-confidence.

He pressed the keys, and almost at once he started and the color dropped from his cheeks. A magnificent burst of melody flooded the church. The people looked wildly at each other. It was the touch of Perez; it was his music; none could mistake it. Thunder-like, it rolled through the building, seeming, in the silence of the solemn midnight, to be the very voice of God.

Pale as death, the unhappy man at the organ seemed unable to take his hands from the keys, until at length the music died into silence. Then he staggered to his feet and descended from the organ-loft, a look of awe and terror upon his face. All knew why. Other hands than his had touched the keys that night.

Another year passed. Once more it was the eve of the Nativity. The abbess of the Convent of Santa Inez and Perez' daughter were talking in subdued undertones as they sat in the dimly lighted choir of the old musician's church. The bell summoned the faithful to prayer; but only a few worshipers obeyed the summons. One at a time these stragglers entered, touched the holy water, and took their places.

"You see," whispered the mother superior to her young companion, "your timidity is groundless. Hardly a score of people have come; everybody is flocking to the cathedral. Do, then, play the organ. You are among friends only. What can make you hesitate?"

"I am afraid," replied the young girl, shrinking back.

"Afraid? Holy Virgin! Of what?"

"Mother, I know not. Of something supernatural. Last night I heard you say you wished me to play at mass tonight, and, proud of the honor, I thought I would go into the church and practice a little, so as to get accustomed to the instrument. It was dusk when I came here, and not a soul was in the place. Far away, like a star shining on dark night, burned the lights of the high altar. By those lights I saw—mother, I am speaking the truth, and nothing but the truth—I saw a figure seated before the organ. He sat with his back turned toward me, and began to play the most wondrous strains mortal ears ever listened to. Suddenly he moved. I was going to say that he looked at me. That, he could not do, for he was blind. It was—it was my father!"

"Bah! sister, away with such fancies—mere temptings of the evil one. Say an Ave to St. Michael, leader of the angelic hosts, and he will drive away the bad spirits. Here, put my own rosary round your neck—it has just this moment touched the reliquary of St. Pacome—and go to your place, fearing nothing. See, the hour has struck; the faithful await the elevation. Be sure your sainted father will look down and bless his child upon this solemn anniversary."

The mother superior now took her seat among the nuns. The trembling girl, daring no longer to disobey, rose, slowly opened the door of the little staircase, and climbed to the organ loft.

The service began, and nothing unusual occurred till the consecration of the Host. Then the organ pealed forth a glorious strain, above which rose a piercing cry. The mother superior, followed by the nuns and some of the congregation, hastened up the staircase.

"Look at him—my father!" cried the girl, pointing with trembling fingers to the seat she had just quitted.

Nothing was seen; but still the organ continued to give out the same wonderful melodies of former Christmas eves. No visible fingers touched the keys. The musician's stool was empty.

WHY GROW OLD?

Patti Says, "Health Is Youth."

It is said they are asking in England what they shall do with their old men? But Irving says that a man in England is young until he is 70, so I think the question there is less embarrassing than in America. A. R. Serven, chief examiner U. S. Civil Service Commission, says that young men go at their work with more vim and enthusiasm, have greater elasticity and energy than the older ones, and that it is now difficult for a man above 40 to obtain a high business position with a new firm. This statement should put men of this age on their mettle, and prompt them to treat the first sign of age as they would an intended insult—do not give it recognition.

Why grow old? Why not preserve the health and powers? Consider what Roosevelt has done. Being delicate, before the age of 30, he went West and lived the life of a ranchman, became a rough rider, and built himself up by outdoor life, and indoor athletics. He now exercises three hours a day. Sandow, calling upon him at the White House, a short time ago, was astonished to find a man of such physique; such vigor and elasticity. He says, "His grip and steady eye are something unusual. I thought he would jump across the table. I make a business of physical culture, do not do anything else, and regard the President as the best athlete that I know. I think his example will do more for athletics and the advancing of physical culture in this country than all other causes combined."

So here is a man who has prudently prepared for the latter half of his life. He is quite up to date. There is a growing tendency to shelve people who do not keep up with the times. The question of carriage or transportation is an all-important one. An active mind in an active body is demanded now. Few people had the hardihood to mount a bicycle with hard rubber tires after the pneumatic came into use, knowing the epithet of "ice wagon" was in store for them at every corner.

George Ade tells us in a late fable, "How to wither a parent." A young lady has gone to a famous school for three months. On her return her father tells her he is glad to see her "hum agin," but her affection is not in evidence, and her greetings are not friendly greetings, but harsh criticism for his English and clothes. The contrast between father and daughter is very marked, and he is a good subject for the withering process. It is not such men as he who are forming the 100-year clubs in our large cities. They are men who have learned the value of air, water, exercise and diet, and every form of cleanliness.

Dr. Dio Lewis, the eminent physiologist of 30 years ago, used to tell about a man who consumed a plate of fried cakes or crullers every evening after supper, to "kinder sorter pass away the time." As a pastime, or solace for troubles, eating cannot be recommended after 40. At this age it is wise to take the mental view of life we had at 20, to go back to the time when life seemed rosy and not too serious, and take a new lease. At 60, if you use a cane, lay it aside. Don't stoop. Preserve contour. Be active. Avoid childishness and cultivate child-likeness and "Sound the bugle-call to all your powers."

The youngest people I know are old in years. They are interested in a revival of the Olympian games. As life is warmth, and warmth aids life, these cold days suggest that men of all ages lay aside their derby hats, and wear good comfortable caps, and pull them well down over the ears; turn up the high coat collar, and preserve or protect as far as possible the delicate brain structure. Wear the shirt collars two sizes too large, and all underwear very loose, so as not to impede circulation, as the veins are very near the surface of the skin.

Patti inherited a weak constitution from her mother. Her manager, knowing this, and the value of her voice, gave her the treatment from the age of 6 years that would be given a thoroughbred horse, and now at the age of 60 she does not look older than 30. She says that "every time one is ill a part of remaining youth is squandered, and that health is youth; that wrinkling of the skin is a disease, but, that the affliction is so general that we entertain the illusion that it is inevitable." She says, "You may all do what I have done, if you commence early enough." No gray hairs, no gold in teeth, no evidence of age. She had a marvelous voice to guard, but may we not say, "A charge to keep I have," if we believe the body to be a temple?

"Oh, discontented man, whate'er you want, pay the price, and take it." Take vitality, long life, usefulness to the last. Self-help is the only help there is. Physical Perfection by D. H. Jacques is a standard work on this subject. There is much in the daily press to assist, and a dozen or more fine health journals.

Is there no age? No death of youth? We know all may cultivate the things enumerated; vim, enthusiasm, elasticity and energy. There is no monopoly of them at the present time, just as there is no monopoly of knowledge.

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OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

THE HYPNOTIC TRANCE WHICH CAN MAKE CERTAIN PERSONS FAMOUS.

DR. QUACKENBOS' THEORY.

This is not a religion; it is a science based on the belief in two selfs to each finite body—the mind self and the matter self; the objective, superior self and the subjective, inferior self. When the objective self is in a hypnotic state, and receives a new suggestion from some other mind, it retains it and on awakening that new suggestion governs the subjective self, which is the body.

Wonderful story of Dr. Quackenbos, who declares that by means of hypnotism he has raised an actress from a subordinate position to a leading role in a play now running in a Broadway theatre. Experiments in mind suggestion which he claims have resulted in the achievement of success by his subjects in various walks of life.

"An actress who is inspired through suggestion to reach the heights of histrionic art is inspired forever."

"Americanitis."—A new nervous disease which, according to Dr. Quackenbos, is produced by the terrific mental strain of the struggle for success in the United States, and which may be cured by hypnotism.

"Really, Dr. Quackenbos, have you hypnotized an actress into success?"

"Many of them."

"And singers?"

"And singers."

"And musicians and authors and playwrights? And made drunkards sober, and thieves honest, and wise men out of fools?"

"Guilty," said the doctor, smiling, and his china-blue eyes gazed into brown ones that were wide with wonder.

"Are you a wizard?"

"No. I am a scientist."

The man who has got the whole town guessing who may be the particular star in the Broadway dipper that twinkles at his command invited me to be seated.

His hand waved toward a dainty couch with a snowy pillow at its head.

It suggested subjects and seances. I declined. I've no ambition to be a great actress. We've more of them now than I can pay to go see.

"You mustn't think," said the doctor positively, "because I can make a stage favorite from a stage 'stick' that I'm populating the stage with a series of Trilbys. My subjects don't walk up and get their little laurel wreaths in a trance. It isn't any force of mine nor any will of mine that regulates their efforts.

"They are working and struggling for their fame just like anybody else—with this difference: They are pursuing their course intelligently, with a grip on the mental and moral forces in their lives which they did not have before they awoke to full realization."

"When did they wake up?"

"When they went to sleep," said the doctor, paradoxically. "It is merely the result of suggestion made to my patients while they are in hypnotic sleep.

"The actress I mentioned in my lecture the other night, which has given me so much unpleasant notoriety, is at present playing to crowded houses on Broadway. When she came to me she had never been heard from.

"Her parts were always minor ones, and it was with difficulty she filled those satisfactorily. Yet I have never known a woman who was more ardent in her desire to accomplish. Her whole soul was wrapped up in her art, her whole heart was in it, till it overflowed with the feeling she wanted to express and couldn't.

"Many an actress has just missed greatness for lack of the power to feel her parts. This one was missing it for lack of the power to express what she felt.

"She was the most hopeless being imaginable as she sat on that couch and stated her case. 'I would give it all up,' she said, 'only somehow I feel it is my life's vocation and I've got it in me. Something is keeping it back.'

"That something was the lack of confidence, the lack of energy. Her belief that she 'had it in her' was nothing more actual than hope—and hope alone never got anyone into the king row. It requires more decisive, vital qualities.

"These qualities I supplied to the actress in question by the method of suggestion during hypnotic sleep.

HER TALENTS REVEALED TO HER

"When her eyes had closed and her mind was thoroughly under my control I told her of the talents she possessed, of the possibilities before her, of the future which would be a long line of successes. 'You are now in perfect control of all your faculties,' I said 'You have poise, you have confidence, you have ease and grace and power of natural expression. You will never again fear failure, for failure is not in you.'

"When she awoke she was a different being. She arose from the couch and looked two inches taller. Her eyes flashed and her head was thrown back.

"'Doctor,' she said, and there was a ring in her voice that vibrated through everything in the room, 'I'm going to make a success of this thing. I was mad to think of giving up. Why, I'm an actress to my finger-tips, and I'm going to make the whole world know it.'

"And the whole of the play-going world does know it," added the doctor, nodding his head so emphatically that his eighty-year-old white hair fell over his forty-year-old pink face and convinced me beyond the power to express a doubt.

"'It must be very gratifying," I said.

"It is magnificent," he replied warmly. "All the discoveries of science are splendid. They make for man's comfort and progress.

"But the science which makes for man himself, which expands his soul, enlarges his character, helps discover him his talents and the means for developing them to the fullest, surely that science means most of all to mankind."

"But you can't always make a man through hypnotic suggestion?"

"You can always improve him."

"Suppose the actress who came to you hadn't had any talent. Could you have put it there?"

"Hardly. I'm not a 'Mother Eddy.' I don't profess to be divine, nor have I any gifts to distribute. I am not taking the truth of hypnotic suggestion and attempting to build a religion on it, as the Christian Scientists have done. This is not a religion. It is a science based on the belief in two selves to each finite body—the mind self and the matter self; the objective, superior self, and the subjective, inferior self.

"The mind or objective self is a thing utterly distinct from the subjective self, which it governs. When the objective self is in a hypnotic state and receives a new suggestion from some other mind it retains it, and on awakening that new suggestion governs the subjective self, which is the body.

"The suggestion, however, would have to be along lines of talent possessed by the patient. The very fact that a subject seeks perfection along certain lines, however, argues that there is talent, wanting only the proper expression to make itself manifest."

"Have you ever failed with an actress?"

IMPEDIMENT EASILY REMOVED.

"Never. A woman who wants to be an actress badly enough to make all the sacrifices the profession demands usually has talent. The impediment which checks its expression is often of the simplest character, easily removed by hypnotism, and the necessary qualities at the same time supplied.

"They come to me for self-confidence, for inspiration, for faith in their powers of impersonation, for the emphasizing of grace and dignity and magnetism and individuality."

"And they get it?"

"It is the easiest thing in hypnotism."

"Does it last?"

"Forever. An actress who is inspired through hypnotism to reach the heights of histrionic art is inspired forever. In such cases I conclude the suggestions to the sleeper with the assurance that the good work accomplished can never be undone."

"Is the power of suggestion always so lasting?"

"No. There is less certainty in treating for the elimination of vices. In that case there is always temptation to offset the good accomplished. To one who has become a successful actress or singer or musician or writer through the medium of suggestion there is no temptation to fall back and become an inferior artist. There is nothing fascinating about mediocrity, but vice in these days is made most alluring.

"Besides, in the case of the artiste the new life is more satisfying than the old, while in the case of the drunkard, for instance the habit that is cured deprives him of a stimulant.

"So I divide the science of hypnotic suggestion into two classes—destructive and constructive. It is not sufficient to eliminate vice; something better must be put into the empty place.

"When people come to be treated for the liquor, cigarette or morphine habits I accomplish results by degrees. I impress upon the minds under my control that more than three drinks or three cigarettes or three doses of morphine a day will make them violently ill; that it will not only nauseate them, but undermine their constitutions.

"Sometimes it has already done so. You can have no conception of the prevalence of these vices among men and women.

"The morphine habit is the hardest to cure. It is almost impossible to get control of a mind so deadened by drugs that it passes aimlessly from one subject to another. If a patient has partaken of any sort of false stimulant before a treatment, it is almost impossible to get control of the mind."

"Must a subject be a willing one?"

"Yes—or made willing. There is compulsory hypnotism, but it is not advisable."

"What is it?"

"Sleep induced by drugs."

"Is the suggestion just as effective?"

"Yes, perhaps more so; for there can then be no resistance. Sinners are not always repentant, you know. Few people addicted to the morphine habit really want to be cured—they like it; and how many drunkards want to give up drinking? Drunkards like the pleasure they fancy they derive from drinking. It's usually a good deal harder to make them want to be cured than to cure them. In almost all cases they come through other influences—a wife, or a mother or sister.

"One of the most pitiful cases I have had was a mother who came through the solicitations of her daughter to be cured of the morphine habit. There are innumerable cases of women drunkards in excellent families. Once they are willing to be cured, the rest is easy. Construction is swift in their cases. There is so much to be gained by a cure—the happiness of their loved ones, the respect of friends, beauty, health, position in society.

"These new suggestions working in a purified mind create pleasurable excitement in place of what is missed.

"For men there is the construction of new hopes for health and home and career. When I have convinced the sleeper that he loathes the vice which has been mastering him, that he has crushed it out and will fall no more, I impress upon his mind the new things he has gained: Vitality, ambition, new interest in his profession and in society of a higher plane."

"Is it necessary to hypnotize a man to make him realize the advantage of morality?"

SERMONS HAVE NO EFFECT.

"It's very evident," replied the doctor, "that you haven't had experience in reforming criminals. The most beautiful sermons in the world mean nothing but words to them. The grief and pleadings of their families become a bore. The most beautifully balanced logic—cause, effect, remedy or ruin—laid before them with patience and skill, has no effect. Why? Because you can't inculcate new, pure principles into a mind poisoned by vice. The canker must be eliminated—and that is an act which it is almost impossible for a helpless victim to do for himself.

"Like kleptomania, I have cured hundreds of patients of this disease. People who have had no experience with it cannot realize how terrible it is. It is a disease of the nerves, resulting, perhaps, from refractory nerves for generations back. The kleptomaniac usually has had some one in his family who was a morphine eater, or a drunkard, or a tobacco fiend or a lunatic.

"The desire to steal is just as ungovernable as the inclination to open or close your eyes. It is impulse, entirely unpremeditated, and the victim is in no way responsible for it. You could talk morality to the kleptomaniac till doomsday, it would have no effect.

"They suffer the penalties more keenly than those around them.

"They are branded as thieves and of inferior morality, when in fact they are suffering from the disease of moral hysteria."

"And hypnotism can cure them?"

"Absolutely. I've had a score of cases, some of them of the most vicious character, and there has never been a lapse. Of course, I am in no position to say there never will be. I should have to wait till the end of time to make that statement. But some of the cures have been remarkable. Most of them have been children, and these are very susceptible to the new suggestion. If mothers could only be made to realize that the moral health of their children is equally as important as their physical health, and should be studied and watched just as carefully, they would, in nine cases out of ten, discover that the wayward child who lies and steals may be at heart perfectly honest—its crimes resulting from mental hysteria, the fruit of a mother's unhealthy nerves before it was born.

"Now," continued the doctor earnestly, "I know of no other way to correct these perversions than through hypnotic suggestion. Scoldings and punishments may correct a fault; they cannot cure a disease. And, when the disease in the child is neglected and allowed to grow with its character, that is where we may look for our criminals and social lepers."

"Can you cure grown-up kleptomaniacs?"

"I have. One patient of mine who had more jewels than she knew what to do with had a mania for stealing rubies. On one occasion she went into a Broadway jeweler's and slipped an uncut ruby in her mouth. When the jeweler accused her she swallowed it. He sent a bill to her husband—which the husband promptly paid. The next bill he paid was for my treatment—which was less costly than the ruby habit. I hear from the husband periodically and there has been no recurrence.

"One of my most singular cases was a medical friend in high standing who had an income of $30,000 a year. This man never dined or lunched out that he didn't steal food from the table. He certainly wasn't in need of it, and after he stole it made no use of it beyond ruining his clothes and keeping his tailors busy. He used to have his bureau drawers and desk full of eatables in a more or less defunct state, which he was embarrassed to dispose of, fearing detection. It took a number of sittings to thoroughly cure this man, for he'd been at it a number of years. He has never relapsed since the cure, however, for his objective self is in control, and once it gets control, it retains it."

"Is there anything hypnotic suggestion won't cure?"

"Yes; it won't cure organic diseases; it won't make a hopeless lunatic sane—at least it never has—and it won't mend broken bones."

"What are the most frequent cases?"

"Americanitis."

The doctor loves a little mystery. He likes to make statements full of long names and cubby-holes and puzzle pictures. Then when one has guessed and guessed and thrown one's self at the mercy of the court with a hopeless "Well, I give it up," he takes the bad guesser by the hand and leads him amiably through the labyrinth of his thought curves.

"Americanitis," repeated the doctor, amiably; "that's nerve hysteria. It develops in all kinds of unexpected ways, and sometimes, if it develops long enough, it becomes insanity.

"Americanitis produces all kinds of false tastes. Of course, stimulants are among the first. One man came to me to be cured of the chocolate bonbon habit. It came upon him suddenly, and he simply couldn't curb it. He ate chocolates till he lost his appetite for all nourishing food, ruined his digestion, suffered from nausea, headache, dizziness. He was a man past the prime of life, and I think the absurdity of the situation hurt him as much as anything.

It was simply a case of overwrought and wornout nerves, which often find an outlet in eccentric form. The horror of bonbon eating had become a nightmare with him, and the weaker his health became the less able was he to cope with it. One seance wiped out the folly, quieted his nerves, convinced him of the foolhardiness of letting his business go to ruin for the sake of chocolate bonbons, and put his superior self in control. I think he could be shipwrecked now with a cargo of chocolates at his command, and he wouldn't be tempted.

"American women are victims of all kinds of nervous hysteria. Their birthright is apt to be a set of nerves that are like bells out of tune. The society life of the period is ruinous. Society women come to me whose lives are a strain which no husky day laborer could stand. They are afflicted with all sorts of hallucinations and imaginings. Sometimes it's a suicidal tendency; often it's a disposition to suspect everyone of murderous intent, or the fear that they are losing their fortune, or strange voices that are insistent.

"Remember one thing, however," said the doctor earnestly, "when I make an author or an actress, I don't stand as manager or inspiration, or control; I am no Svengali. I am doing nothing that is not being experimented with all over Europe to-day. I am simply awakening the better selfs of men and women, and making them masters of their own destiny."—New York Sunday World.

OCCULT FORCES.

Ghosts Haunt an Illinois Farm.

Clinton, Iowa, Dec. 26—According to reports which have reached this city, there are ghosts and uncanny things at the Bastian farm, just across the river in Rock Island county, Illinois. This farm has been conducted lately by a tenant named William Hoffman, who, with his wife and family, lived on the premises. Mrs. Hoffman has now gone away, and her husband says he will follow her as soon as he can dispose of his effects. The reason for leaving is that they cannot longer stand the midnight prowlings of the spirits of Bastian's victims.

Some years ago the body of a man who had worked for Bastian was found in the road a short distance from the farmhouse. Bastian at first advanced the theory that the man had met his death by falling from his horse, and this was accepted until it was shown that he had been murdered, his injuries being such that it would have been impossible to have received them in a fall. At the inquest this fact was clearly brought out, but Bastian was not suspected until the mysterious disappearance of a number of his former employes were recalled. It was found that eight or ten men had worked for Bastian, letting their wages accumulate until they amounted to a considerable sum, and that about the time when they would begin to urge payment they would mysteriously disappear. Bastian generally had some plausible excuse to offer for their sudden departure, and it was not until he left the body of this particular victim in the road that his wholesale butcherings were discovered.

Proof of Bastian's guilt was obtained by a search of his farm, which resulted in six bodies being dug up. He was arrested but committed suicide in jail without making any statement. While he was in custody the sheriff took a number of citizens and made a thorough search of the farm. At that time four partially decomposed bodies were unearthed, the remains being fully identified as those of men who had been in Bastian's employ. Further inquiry brought out the fact that all of these victims had told neighboring farm hands and friends that Bastian owed them money, and that they were having a hard time to get any satisfaction from him. Later three more bodies were found, and a few days ago Hoffman, who had rented the farm, dug up the body of August Johnson, another man who had worked for Bastian. Hoffman was digging a ditch at the time in a field near the house and found the remains of Johnson but a few feet from the surface. Several people with whom Johnson was intimate at once told of his quarrels over money matters with his former employer, and of his sudden disappearance one night after having announced his intention of bringing suit the next day to recover the amount due him.

This makes eight bodies already found, and one of Bastian's neighbors says he knows where another is buried, but is afraid to give details from fear of being mixed up in the tragedy. The names of the victims that have been identified are Fred Kuschman, John Lauderback, Marshall Lewis, Fred Kreinsen, Alex Sternberg, Ernest Miller, Hugh Cafferty, and August Johnson. In addition to these two more men are unaccounted for, making ten in all that Bastian murdered. Love of money is supposed to have been the motive that prompted Bastian to commit these wholesale butcheries. He was a miser and is said to have had $10,000 buried on his farm, but it has never been found, although a close search has been made.

It was the uneasiness of the spirit of Johnson that caused Hoffman and his wife to abandon the farm. For some time before his body was found Johnson's ghost is said to have been prowling around at night trying to attract the attention of somebody who would dig up his remains and give them Christian burial. At least this is the inference to be drawn from the statements of the Hoffmans. Their slumbers were disturbed night after night by uncanny groans and noises, which at first gave Hoffman little uneasiness, but annoyed Mrs. Hoffman seriously. At last the ghost became so persistent in his efforts that Hoffman himself, who is a man of hard common sense, became worried and started on a tour of the farm to look for the body, but he found nothing until he ran across Johnson's remains by accident a day or so later. Even this did not allay the ghostly visitations, and Hoffman is now apprehensive that he will be tormented until the rest of the victims are found and decently interred. And, as he says, there's no telling how much of a job this may be, as nobody knows exactly how many men were killed there. That there are two besides those already found seems certain.—Chicago Inter Ocean.

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VISIONS AND REVELATIONS

Moses Hull Has Another Visitant From the Other Side of Life.

Moses Hull, the veteran worker, has had another Vision, which will be spread before our readers next week. It is one that will be read with deep interest, and which conveys an important lesson. Every Spiritualist in the United States should read it; every Spiritualist, however, will not read it, for there are millions who take no Spiritualist paper, hence are in darkness in reference to what is going on in our ranks. Such being the case, each of our subscribers can find an ample field in which to do some missionary work—calling the attention of the Spiritualists who take no Spiritualist paper, to The Progressive Thinker. Send in one additional subscriber, at least, and thus aid in the great reformatory work now going on. The Progressive Thinker will continue to lead in all things that pertain to our movement.

HISTORY OF SPIRITUALISM

A Call for Facts and Testimony.

I wish to obtain definite information on certain specific points from which I may select such as I deem important for history.

In the line of phenomena, under the following heads:

1. Rappings. (a) Under conditions that leave no room for suspicion of fraud; (b) intelligence communicated by means of rappings communicating facts which were unknown to any one present, and afterwards verified as correct; (c) evidence thus communicated that the agent producing the raps was a human being, with memory of past events; (d) rappings made at a distance from any mortal person; (e) raps that were directed by an intelligence that could hear questions, read the alphabet, arrange letters to spell words, and count objects not visible to any mortal present.

Example: Isaac Post once related to me some experiences with the Fox Sisters, one of which was that he picked up a handful of shot—or peas—and asked the spirit how many he held, and the raps gave the exact number. As many facts of this kind as can be well established, by reliable witnesses, are desirable. The same authority related that, while riding with these mediums, raps came upon the dashboard, floor, seat, and sides of the carriage, and on trees as they passed them, and answered questions intelligently. Such facts should be established by evidence from various sources, always of a reliable character, with no looseness of statement.

2. Moving of heavy bodies without mortal control. (a) whether such movements were slight or vigorous; (b) lifting of heavy bodies and holding them suspended in a good light, with no one touching them, or any possible trick machinery, or secret cords or springs to move them; (c) intelligence, connected with these movements, not traceable to any carnate being; (d) the power manifested by these bodies to move against the resisting strength of vigorous men; (e) levitation of the medium in the light, witnessed by wide-awake investigators; (f) levitation in the dark, when conditions are such as to leave no chance for deception.

3. Playing upon pianos, organs, etc., when locked, in the light. (a) the same in darkness; (b) character and quality of the music; (c) other instruments played when no mortal touched them, in the light; (d) the same in darkness; (e) quality of music.

4. Passing solids (apparently) through solids. This class needs the most careful and pains-taking examination, and thoroughness of critical analysis, eliminating every factor of uncertainty, every possibility of trick.

5. Transferring bodies of matter or human bodies from place to place without any mortal control. The carrying of persons (mediums) across Niagara, or over miles of space, has been many times reported. But as mediums can walk, run, or ride, as they may elect, and might plan a secret escapade, it should be attested by the strongest proof, and every doubtful factor eliminated, before it is worthy to be chronicled as reliable history. How much proof is there of these phenomena? Who can present it, and fortify it so as to leave no reasonable doubt?

6. Personal benefits and special reforms, realized by the influence of spirits; (a) on mediums under their control; (b) on others not mediums, by the influence of spirit teachings, persuasions, or warnings; (c) health restored, evil habits overcome by spirit influence. Example: Many have been cured of the tobacco habit, of alcoholism, and profanity. Give strong cases of this sort, and others, such as curing the opium habit, rescuing from attempts at suicide, exposing and preventing criminal plots, and protecting the innocent from wrongs designed against them.

7. Large movements, public reforms, philanthropic enterprises, emancipation of slaves, or the serfs of Russia, by direction or counsel of spirits. On this let us have the most direct and definite testimony attainable. Facts, dates, names of mediums and nature of the messages that moved public men to act. In this connection, too, there is much connected with the civil war that should not be omitted.

8. Prophecies made by spirits that were definite and verified, or partly verified. In this department let us include (a) special forecasts of individual careers, and (b) the clear and unequivocal prophecies of public events, great fires, floods, cyclones, train wrecks, shipwrecks, earthquakes, wars, and the rescues from disaster or death by direct spirit intervention. There has been much guessing misnamed prophecy, and sometimes they have guessed right. But there are prophetic gifts by which future events are definitely forecast, and it is these we want.

Instance: Mrs. Herrick, of Horse Heads, N. Y., has made as many as fifty direct prophecies, fully forty of which have been fulfilled, and many of them were very definite. On one occasion she described a building on fire, and it burned down. She heard the fire bell strike twice, and no more. Within a week that building was consumed by fire. The fire bell was rung, and at the second stroke the rope broke and it rung no more. This will do for a starter. But there is a wide field to be covered that is not even hinted at in this letter.

Now I would suggest: All who can give any of the data mentioned here are invited to send them to me—or publish if preferred, but be critically exact in all the details of evidence, and in describing phenomena. Do not multiply words, but tell it as directly as possible, but use words enough to make it clear. Write plainly. Whenever names of actors are a necessary part of a statement, due credit will accompany the same; but no attempt at personal puffing or special eulogy will be in order, beyond a direct and truthful statement of facts.

At first I want mostly what belongs to the first decade of Modern Spiritualism, from 1848 to 1858. As few of the original actors are left, it is important to get their evidence in first. A few come to mind of those who remain, such as J. S. Loveland, Dr. J. M. Peebles, Dr. Fred L. H. Willis, A. J. Davis, R. D. Jones, George A. Bacon, Genl. Bullard, Hudson and Emma Tuttle, A. G. Smith, J. Clement Smith, and perhaps Clara Field Conant, but she may not date back to the first decade. But I appeal to every old veteran, who can furnish reliable data from the first ten years—1848 to 1858—to favor me with such facts as he can substantiate that might be useful in writing a thorough history of Modern Spiritualism. Of course there is much already in print to cull from. But some of this may need trimming and verifying to fit it for a standard work.

In a future letter I will give a sketch of the other leading subjects to be developed. I want to prepare a thoroughly reliable history, without exaggerating anything, or allowing any prejudice, pro or con, to shadow the truth. In this work I think all true Spiritualists are concerned.

LYMAN C. HOWE.

Fredonia, N. Y.

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SATURDAY, JANUARY 11, 1902.

A Few Earnest Thoughts.

The new year now opening on us portends much to Spiritualism.

There is ever going on a garnering up of the past, as stepping stones for future progress.

In view of the advances made in the diffusion of facts and knowledge of Spiritualism, and especially its gain in the recognition of its salient evidences by men of standing as educators and scientists, who after careful and honest investigation have openly acknowledged their adhesion to the spiritual theory of important manifestations, Spiritualists have reason to rejoice, not only in what has been accomplished, but to look forward with joyful expectancy of still greater progress during the coming year.

This year should be a year of strong endeavor, of earnest work, of sincere and hearty effort for the upbuilding of our cause in all the essential features of permanence, strength and beauty.

A principal and mighty factor in securing solid permanence and strength to local societies is a well conducted Progressive Lyceum. No society is justified in expecting solid growth and permanent strength without the essential aid of such lyceum.

The Progressive Lyceum is the Spiritualist Sunday-School and Bible Class—so to speak—all in one. It is a school where all—old and young—can receive culture in the essential principles of Spiritualism, and gain beneficent instruction in thought along lines in harmony with common sense, in harmony with enlightened moral sentiment, in harmony with the higher instincts and spiritual perceptions of humanity.

Another important factor of success and strength, that should not be neglected, is the Home Circle.

Each in its own way, the Progressive Lyceum and the Home Circle, should be regarded as most efficient aids in the growth, strength and diffusion of Spiritualism. With these two factors in operation, Spiritualism will build up strong and solid societies. And honest mediumship, as well as public speakers, will reap substantial benefits, with the general growth and upbuilding of our cause.

And let it not be forgotten that, after all and above all, the great end and aim should be, to spiritualize and beautify individual character.

Spiritualism is worth little to any man or woman if the spirit of it does not so enter into, and mould and impress itself upon and into the mental and moral texture of his or her being, that a progressively higher state of spirituality is induced and becomes a fixed element of one's personality.

For the good of our cause, and for individual spiritual benefit, Spiritualists should earnestly endeavor after growth in spirituality of mind and thought. If this is done, the world will take cognizance of the fact, and Spiritualism will be made stronger thereby. Clean, pure, spiritual lives count for more than names and professions.

Hints With Reference to Communicating With Spirits.

The object of a spiritual circle should be to furnish the conditions on this side, necessary for spirit friends on the other to communicate. Few, indeed, understand the delicacy of these conditions, or the exactitude of their requirements. If they were understood it would not be thought strange that there were contradictions and failures, but wonderful that communications were possible. That there are spirits always desirous of communicating is a certainty, but they cannot do so unless there are proper conditions, and the furnishing of these is the task of their friends here. It must be borne in mind that communications depend for their transmission on laws fixed and unchanging. The spirits, even of the highest intelligence, cannot transmit a thought, otherwise than by means of the laws and conditions of such transmission. There are two sides to these conditions; one facing the spirit world, the other fronting the physical, and conformity is as essential on the one as on the other. A spirit understanding these laws may conform on its part to every requirement, but if it meet no response on the other, it can no more communicate than a voice convey ideas to the mind of a deaf mute. There must be furnished the right conditions on the physical side, else the efforts on the spirit side will be abortive.

We must leave that spiritual side to the spirits who would communicate, for it is beyond our knowledge or ability to adjust, and confine ourselves to our own physical side. We must seek to know what are the essential conditions which make intercourse with the departed possible. What are the conditions and laws which enable them to transmit their thoughts to us? On this knowledge depends the success of our efforts and our growth in spiritual knowledge.

We do not doubt for a moment that right on the other side of this thin curtain which is drawn between mortal and spiritual being, our spirit friends are anxiously awaiting an opportunity to make their presence known, and tell us of the love that outlives the darkness of the grave. They may not know how to communicate with us, even were the right conditions furnished, for it is not presumable that all have this knowledge or art, which must be difficult, and only acquired by study with those who do. If they know, they must wait until we open the door for their entrance.

As a means of communication, sympathy is the most potent. A strong sympathy between two kindred souls brings them near together, and when this is not sufficient to give the power of direct communication, it lightens the task of the medium who fills this slight interval.

It is one of the most observable features of spiritual communication, that those who have no near friends in spirit life find it difficult to receive communications, or obtain evidence, while those who have are fortunate in this respect. There are exceptions to this rule, especially where the bereaved are overwhelmed with grief, which like a black cloud shuts down over their spiritual perceptions, and sympathy (or better, sensitiveness) is blotted out by grief. It is true here, as in the physical world, that you cannot have storm and sunshine at the same time. The heart must wait in patience for the broken fibres of affection to heal, and the light of gladness to break through the clouds, before it may hope to gather tidings from the departed ones.

Whether such souls baptized in sympathy are sufficiently sensitive to receive direct the thoughts of those near and dear to them or not, they are in the right path, and when they sit with one endowed with higher sensitiveness—mediumship—they furnish that receptivity so essential to perfect control of that medium.

On the other hand, an unsympathetic person may sit with the same medium, with a cold, hard, skeptical and hypocritical condition of mind, and either utterly fail, or receive distorted, conflicting or false communications. The medium will then receive censure, as a fraud, or pretender, which really should fall to the investigator, who comes with a coarse, material understanding to the investigation of the most subtile laws and conditions in the universe. The methods of such investigators remind one of a scientist who would dissect a mite under high powers of the microscope with a pick and crow-bar or of a ditcher who would analyze a flower with his spade!

Having established communication, the lingering superstition that spiritual beings must possess universal knowledge has caused a great deal of misunderstanding and adverse criticism. When friends converse, instead of seeking spiritual knowledge, the most material questions are asked, as though the sphere and mission of spiritual beings was to become servants and police. There are instances where, under great stress and need, a spirit friend has made known some essential fact or circumstance to the profit of one near to it, but such instances are rare, and must be regarded as the exception. Spirit life is so pure, different and above that of earth, that the advanced spirit, freed from earthly cares, regards them of least consequence.

Yet some who claim to be Spiritualists seem to regard the benefits of a worldly guardianship more than of spiritual growth. Such are always seeking for tests; trying the spirits, and consulting them for worldly gain! Such a course attracts those on the same selfish plane of thought, the cause is degraded, and the medium made susceptible to the reaction of his own selfishness, in the end, unless exceedingly fortunate, to become corrupted and depraved.

It is well that in this higher mental department of communion the rude tests exacted elsewhere cannot be employed. This should be understood, and that the character of a communication bears the internal evidences of its genuineness. Success in obtaining evidence depends greatly on the sympathetic spirit in which the subject is approached. If skepticism or criticism are to be indulged, it should be kindly. These remarks do not apply to the hundreds of tricky mediums and impostors who have invaded our ranks—with them the rule should be—grab the spirit, in fact resort to any method to disturb their conditions! They are a menace to Spiritualism. They are a curse to our ranks. They are barnacles in our cause. They resist scientific investigation. They trade tests. They swindle the too confiding. They are commercial impostors, making merchandize of their fraudulent manifestations. There are scores of such in our large cities. They visit the country towns and swindle the people. Look out for them.

A Notable Sign of Progress.

A notable step in advance has recently been taken by one of the great Protestant churches, the Methodist Episcopal. It denotes not only a great and far-reaching result in that church, but a distinct gain to the woman suffrage movement in general. It indicates that the principle underlying the woman suffrage movement is gaining recognition as a just and righteous proposition, more especially, perhaps, in the minds of the younger and more progressive members of the church.

As stated by the Chicago Chronicle, last year at the general conference of the Methodist Episcopal Church held in this city a new constitution was adopted which has been ratified by the three-quarters vote required for confirmation. The returns are all in, Sweden, Norway, South America, Bengal, Japan, South India and North India are among the conferences that have expressed authoritative judgment upon the questions involved, which are fundamental.

The most radical of the changes wrought by the conclusive balloting is that giving women the right to sit as delegates in the General Conference. Laymen's electoral meetings acquire the right to vote upon constitutional questions. A two-thirds vote is substituted for a three-fourths in amending the constitution.

One of the most alert and vigorous of ecclesiastical bodies is thus started upon what will undoubtedly prove a new era in its progress. "Last at the cross and earliest at the grave," women have been potent from apostolic days in the spread of the gospel while content with a subordinate place in the government of all Christian churches. Their usefulness has been greatest in the charitable work directed by the shapers of the polity of the churches. Admission of women to the General Conference of the Methodist Episcopal Church will undoubtedly add zest and eloquence to those periodical assemblies which so profoundly stir the pulse of the church and contribute materially to its energy.

It requires no prophetic gift to foresee that this widespread and general recognition of woman in this militant church means ultimately more than sitting as delegates to the General Conference. The privilege of voting sooner or later generates the privilege of holding office. Without ordination women have long been modestly exercising in several communions the prediciatory office, despite the Paulist injunction that the sex shall be silent in the temples. Paul himself dissolved his enjoining mood when he praised the holy women who had been his helpers and commended them to the brethren. That to sit as delegates in the General Conference means in due time ordination to the ministerial rank, consecration to the episcopal dignity is rendered probable by the universal trend of progress as irresistibly inflated in the new century.

This result is made the more likely by the reigning style of pulpit address. While some creeds are "dying of explanations" the Methodist Episcopal concerns itself less and less with dogma and more with literary, aesthetic, ethical and popular topics. Of a brilliant heterodox pulpiteer it was written by Lowell:

His hearers can't tell you Sunday beforehand
If in that day's discourse you'll be Bibled or Khoraned.

No Theodore Parker towers above the contemporary level of Christian didacticism, but nearly all the preachers who are unbound by ritual have widened the doors of the Sunday vista and from its windows nature becomes part of the Christian cult. Fine art, literature, politics, philanthropy, science and every phase of vital human interest receives a share of pulpit recognition. The less theological the preacher's desk the easier the ascent of woman thereunto.

The new constitution of the Methodist Episcopal Church is monumental in its significance. It signifies not merely progress; it implies revolution. The precedent may prove infectious.

Outlets for the Imagination.

Senator Depew has probably achieved the distinction of giving popular currency to a philosophical hypothesis. In the course of his dedicatory address at New York's Hall of Fame on Thursday he undertook to account for the fact that current American literature hardly measures up to the standard set in the first half of the nineteenth century, says the Inter Ocean.

"We have," he said, "no Tennysons nor Longfellows nor Hawthornes nor Emersons. Perhaps it is because our Michael Angelos are planning tunnels under rivers and through mountains; our Raphaels are devising novel methods for the utilization of electric power; our Shakespeares are forming gigantic combinations; our Tennysons are giving reign to imagination in speculation in stocks, and our Hawthornes and Emersons have abandoned communings with the spirit to exploit mines and factories."

Of course Senator Depew's theory will be repudiated by those who think there is no outlet for imagination in business, who deny the intellectual similarity between writing an Iliad and combining the oil or steel industries of a nation, and who scoff at the idea that William Shakespeare, if living to-day would probably manage a railway or edit a great newspaper instead of writing plays. Yet when we consider the circumstances under which the principal American men of letters did their work this theory seems not unreasonable.

It will be conceded that the man born with a creative imagination naturally seeks means of expression. Is there any reason to disbelieve that his spiritual force, like material forces, follows the line of least resistance? When Emerson and Longfellow and Hawthorne and Whittier and Lowell and Poe were born and accumulated their fundamental ideas the coming material transformation of the world, though foreseen by the advance guard of science, was not realized by the general consciousness. Steam was the theme of great hopes, but the horse was still the chief agency of transportation. Electricity was little more than a scientific toy. Materially the world seemed destined to run along in its accustomed grooves. Under these conditions the creative imagination saw little outlet in the material side of life and fell back upon the aspirations of the soul.

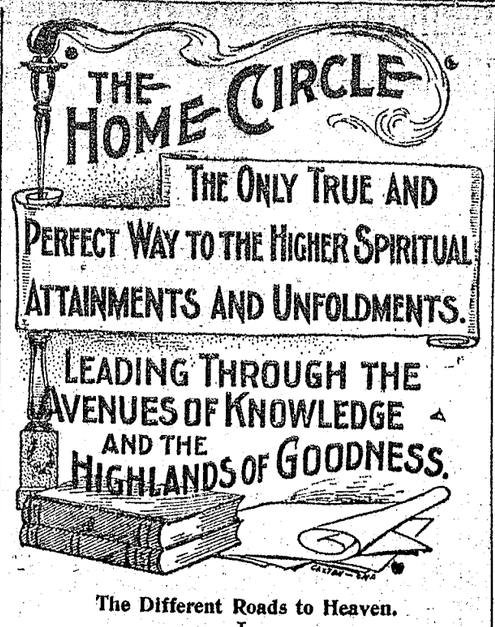
But the generation now ruling the nation's activities was born into new environment. It saw that science and invention were working a positive revolution in the material world. Before the eyes of its creative imaginations large and ever larger vistas of achievement on the material side opened. There was evidently the line of least resistance, and so we began to breed engineers instead of poets, captains of industry instead of philosophers, financiers rather than statesmen. Yet who shall say that more imagination was required to write "The Scarlet Letter" than to span a continent with steel, or to draft a constitution than to organize capital and labor for conquest of world-markets? The difference seems one of form rather than of nature.

And in the gigantic character of the achievements of our imaginations in things material lies the hope of future achievement in things spiritual. The power is there, and as soon as the material revolution is accomplished it will seek new outlets. It is already seeking them, for creative force will always find its way, and when revolutions in things material no longer seem possible it will recur once more to the spiritual domain to seek conquests.

No thoroughly informed person will doubt or deny the power of imagination in the field of science and invention. But much that has been credited to high imagination, has really been the strong promptings of spirit forces impressed upon minds in rapport with high scientific intelligences of the world unseen.

To this extent, and it is wide and important, the views of the Inter Ocean is an inadequate presentation of the subject. It gives to imagination a credit for power and effect that belongs not to it, but to spirits excarnate who have advanced to a knowledge of science and invention beyond what has been reached by mortal, no matter how great their attainments and discoveries.

And so again we may safely conclude that the hope of future achievement in things spiritual does not abide in imagination pure and simple, but rather in the stirring of man's spiritual nature by the quickening impulse of spirit influence, impressing high spiritual thought and ideals.



The Different Roads to Heaven.

I.

Different roads to heaven?

Different pathways to the homes of angels?

Different routes to the various celestial cities in the regions of space?

Different methods by which one can gain a seat in the spirit realms?

Different conditions that entitle one to a seat in Paradise, or a location in a sphere where darkness reigns supreme?

Curious, is it not, that there are so many ways to spirit life?

No two, in all of God's vast universe ever entered the realm of souls in precisely the same manner.

God (he, she or it, or a principle or potency of space or a process of evolution) never repeats himself in any of his multifarious works, hence no two souls ever passed to spirit life under precisely the same conditions.

No two sands of the sea resemble each other in all respects.

The innumerable motes that float so gayly along a sunbeam—no two are exactly alike.

All through this vast universe—infinite in extent, the creative force—whatever you may call it—never repeats itself.

II.

Out west in early days there were many exciting scenes that exhibited life in many different ways. There were two characters with whom I was acquainted whose natures illustrated in a marked degree the wonderful peculiarities of existence in its manifold unfoldments. One, James Earl; the other a Methodist minister, by the name of Devine. Earl was always good-natured, and full of radiant sunshine that seemed to glow in his face with an iridescence that made him a marked character wherever he was. His good nature, his sublime self-assurance and cheerful wit, acting like a bracing tonic on his companions, made him conspicuous in private as well as public life. He never prayed, never read the Bible, and was somewhat atheistically inclined, and was known among the ministers as Godless Jim. When the ministers would talk to him about religion, his features would become illuminated as if some divine being was residing there, having brought with him one of heaven's brightest smiles, and he would remark, that if a heaven, he would have a seat there in the front row.

III.

At a picnic a little girl fell in the river near where Minister Devine was standing exhorting a number of women present to seek God. He did not, however, amid the excitement that followed, jump into the water to save the drowning child; but Godless Jim happening to be present, with almost lightning speed he came to the rescue, plunged into the rapid current, and brought the little girl safely to shore, where she was soon revived.

A prayer meeting was afterwards organized at the picnic to render especial thanks to God for saving the child, while Godless Jim was the one who was entitled to all the praise. All kneeled in prayer except the mother of the little girl, who held her child close to her bosom, apparently absorbed in deep thought. When the minister had concluded his long prayer of thankfulness to God, he seemed greatly surprised to notice that the mother, whose child was so "providentially" rescued, did not join in the prayers, and he commenced to severely rebuke her for her "cruel conduct," when she raised from her seat, walked over to where Godless Jim was sitting on a log, finishing his picnic lunch, and throwing her motherly arms around his neck and kissing him, she thanked him most devoutly for rescuing her child from drowning, giving him—not God—full credit for the heroic act. Her conduct, of course, excited the wrath of Devine, and he said he would have her expelled from his church.

IV.

In early life each one commences to traverse that road which leads to light, love, beauty and transcendent happiness in the celestial world, or the one that leads to desolation, darkness and suffering in the lower spheres of spirit life. Every one—whether in the haunts of vice, poverty, licentiousness and crime, or in the lowly cottage of the peasant, or sitting on a throne, or in the chair of state—is traveling one of the infinite number of roads that wind along their tortuous course to that depot which ends at death, and with which the depot on the spirit side of life blends, and where the disenthralled soul first recognizes its new existence. Every one—no exception—is traversing a road that leads to the glorious realities of exalted spirits, or one that leads to the realms of souls where dark conditions prevail. Each one constructs his own road, his own pathway to the sphere which he will occupy after death liberates his real self from his body, and he can select no other, only as he changes his course in life. There was "Silent Pete," as set forth in the Chicago Record-Herald, a name he was known by to the Chicago Park police, who was on a most dismal road leading to the very darkest spheres in spirit life.

He was a familiar object to club men, artists, business men and frequenters of Michigan avenue and Wabash avenue, between Congress and Randolph streets. His dress, winter and summer, was a coarse shirt open at the neck, ragged trousers stuck into a pair of top boots, and what once had been a frock coat, the whole kept on his body by a cord wound around outside his coat. A man of uncertain age, he had black, tawney hair and a ragged beard. His face was black with dirt. He had bushy eyebrows, pale features and a bent figure, but a chance upward glance would reveal a pair of blue eyes, with a world of despair and of hopelessness pictured in their depths.

He never solicited alms—he just sauntered along the edge of the sidewalk with his eyes on the ground. How he lived was a mystery that probably never bothered the gay crowd that passed him day after day. But artists, actors and club men with sportive tendencies are as a rule superstitious and believe in the occult. "Give a hobo a penny and luck will follow," is one of their sentiments; and "Silent Pete" could live like a lord on half a dollar a week.

V.

Many in Chicago will recognize this pen picture of "Silent Pete." For about two years he has not been seen in his daily haunts. "Dead" was probably the comment, if some other tattered tramp recalled him to the memory of a habitue of the avenue.

"Silent Pete," however, passed through Chicago a few days ago a prosperous mine owner, having a half interest in a copper mine on the Yukon, for which the copper syndicate has made a standing offer of $1,000,000. He carried a letter of credit for about $50,000, and is now on the Atlantic speeding as fast as a crack liner can carry him to Europe to reunite him with wife and child.

And this is the strange story of "Silent Pete," not told by himself, but by a man that a mysterious providence assigned to be his savior.

"Silent Pete," as he will still be called in this story—his right name is his own private property—was meandering along one May evening a year ago last spring on Michigan avenue. He was hungry, but wanted, most of all, a drink. "Pickings" had been small for several days, and Pete was in an agony of alcoholic thirst. In front of him sauntered a prosperous-looking man smoking a cigar. In taking a match out of his vest pocket, a roll of bills, unnoticed by the stranger, dropped from his pocket. As a hawk "Silent Pete's" fingers closed on the roll. The men were alone; no one was in sight for several blocks on both sides of the avenue, and the temptation must have been strong to retain the money; but then the honest blue eyes asserted their character.

With a bashful nod to the stranger, Pete touched his coat sleeve. The stranger turned quickly, and with a wave of his hand sharply said: "Can't do anything," and continued his walk.

VI.

The face of "Silent Pete" flushed for a second, but quickly following the stranger he again touched his arm.

"I beg your pardon, sir, but you dropped this on the sidewalk," handing him the roll of bills.

In an instant the stranger's hand went to his vest pocket; he took the money handed him by the tramp and counted it, and then an expression of intense surprise crept over his face.

"Well, this is a new game on me," he exclaimed. "What does it mean? Why did you not take the money and run?"

Despite the grime and dirt on his face, one could notice the violent emotion that disturbed "Silent Pete," as with a voice ringing clear, head erect for a moment and the blue eyes looking fearlessly into the stranger's, he exclaimed: "I am a fool, an outcast, and unfortunate, but I am not a thief!" and he suddenly crossed the avenue.

The stranger quickly overtook him, placed his hand on his shoulder, and with a hearty "I beg a thousand pardons, my man, for my remarks," grasped the hand of the tramp and gave it a cordial squeeze.

"You have done me a great service," continued the stranger. "There was over $2,000 in that roll. What can I do for you?"

A pleased smile had for a second spread over the face of the tramp at hearing the cordial greeting of the stranger and passed as quickly away again.

"Give me a drink," Pete said in a husky voice. "I am dying for a drink."

"Well, that's honest," remarked the stranger. "You don't want food or a night's lodging?"

"No, curse you," came the fierce exclamation from the tramp. "Give me a drink if you want to give me anything."

VII.

The two men were by this time before the Art Institute. Something about the tramp had evidently impressed the stranger. "I am tired," he said, "let us sit down for a moment on these steps." "Tell me something about yourself. You evidently are a man of education."

The stranger—his name is a household word among the miners of the far West—was on his return to Alaska, where he operated several mines. He was a man of vast experience, with the usual ups and downs of a miner's life, and he possessed an intuitive knowledge of men and things. With wonderful patience he finally succeeded in getting the tramp's story, and in a condensed form this is "Silent Pete's" past.

VIII.

He was by birth a Swede of good family, a university man, and by profession a civil engineer—a man, as was later ascertained, of brilliant attainments. He found a host of friends, but drink became a passion. He married a pretty girl, a little daughter came, position after position was lost, and once in a drunken rage he struck his his wife and child. The wife's patience was almost gone, but a last resource remained. The new world would give him a fighting chance. Even manual labor is no disgrace. Friends here helped him at the large steel mills in Worcester, Mass., where he was given a position, but repeated drunkenness caused his discharge. Lower and lower he fell, and finally became a tramp in Chicago. No hope for the future; all ambition gone; no help possible.

IX.

"Will you pledge yourself not to drink if I help you?" was the stranger's question when the story was ended.

"No—of no earthly use—broken pledges scattered behind me," was the answer.

"Honest—that is one good thing," mused the stranger.

"Drink or no drink, I will give you a trial, but you must place yourself absolutely in my hands—do exactly as I tell you. Will you consent?"

"It is a waste of time and generosity," was "Silent Pete's" brusque comment on the stranger's offer. "Better leave me alone. It will save you disappointment."

"Never mind, I will take the risk. I am used to it. Come on," commanded the stranger, and the two left the shadows of the Art Institute.

X.

Money is an all-powerful factor and can accomplish almost everything.

Two hours later the stranger entered his hotel accompanied by a fine-looking sun-browned man, nicely dressed in a blue serge suit, his face bearing the marks of dissipation or of long illness. It was "Silent Pete." A visit to the Turkish bath, to the barber and the clothier had transformed the vagrant into a gentlemanly-looking man.

"Now for the drink that I promised you," said the stranger to his companion.

They entered a curtained recess. The stranger called for a bottle of whisky, and filling a tumbler half full, pushed it toward "Silent Pete," whose trembling hand eagerly clutched the glass. His wild desire to swallow the fiery contents was pitiable to behold. He carried the goblet to his lips; the fume of the liquor was in his nostrils.

As he was about to swallow the liquor his eyes met those of the stranger's expressing the loathing, disappointment and the contempt of the man.

For a moment the two men looked square into each other's faces and then, with a "d—— you—I, too, am a man!" "Silent Pete" dashed the glass with the liquid to the floor untasted.

From that moment "Silent Pete" has never touched liquor—never felt the slightest desire for strong drink.

Students of psychology may possibly be able to explain "Silent Pete's" condition, and the results that followed. Three hours previous the man was almost dying in his desire for strong drink. If the stranger had given him a dime or a quarter and left him "Silent Pete" would have been in a happy, oblivious condition for hours. Here was liquor to be had in unlimited quantities. He was invited to help himself; he craved a drink and then, presto change, the desire was gone.

Before retiring to bed that night the stranger telegraphed several persons whose names had been mentioned by "Silent Pete" in his story, and received confirmation of all the facts.

"Silent Pete" followed his rescuer to Alaska, where his scientific attainments soon made him a valuable official of the company. Later in locating rich copper mines in the Yukon district he at one swoop became a wealthy man. For the last year he has been in correspondence with his wife and family, and this Christmas, a brown-eyed little woman, a little girl and a white-haired mother and father in a town in the far north of Sweden will welcome husband, father and son—the man again master of himself, and with a heart full of thankfulness to an all-merciful God for a miraculous reformation.

XI.

In "Silent Pete" you have an example of a man who was making day by day his own dismal, heart-rending road to the spirit realms. It led, of course, towards the very dark spheres where there exists a pandemonium more black and wretched than the loftiest imagination can conceive. Happily, his life changed, he ceased to make a road that led to a hell, and commenced constructing one that led in an exactly opposite direction—to heaven and happiness.

Minister Devine and Godless Jim were, too, each constructing a road to the future; the former, creed-bound, austere in his ways, and fiercely denunciatory of those who would not endorse his theology, was pursuing a pathway that would finally convey him to a gloomy condition of life in the beyond, and from which he could only emerge by changing his method of life. Godless Jim, strictly honest, always ready to do a kind act, and even willing to assist the suffering, though very reckless at times in the use of swear words, built for himself a pathway that led him to a home far more beautiful than that occupied by Minister Devine. Both learned that swear words were far less harmful to the spiritual nature than the continual use of the name of God in building up a rotten theology, or a false creed.

This is no fancy sketch—it is the actual truth that the road you make by your conduct in life will lead you either to a place of dismal gloom, or to one where light, beauty, loveliness and grandeur are the prevailing characteristics. Heed the lesson here imparted and build your road to heaven in accordance with the home you wish to enjoy there.

J. R. F.

HULL-JAMIESON DEBATE.

There has been some difficulty in properly preparing the report of the debate between Mr. Hull and Mr. Jamieson, hence no speech appears this week. We hope the difficulty experienced will be amicably settled and that in a short time we may be able to carry it forward to completion. In the meantime The Progressive Thinker will be full of interesting matter.

"Who are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents For sale at this office.

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The Destiny of the Nation.

Graphically Depicted By Julian Hawthorne.

SPIRITS OF THE BENEFICENT DEAD COMBAT EVIL TO GUIDE OUR PRESIDENT'S ACTION ARIGHT IN A GREAT CRISIS.

From among several manuscripts placed on my desk [as set forth in the North American, Philadelphia,] I picked up one and opened it at a certain page, on which was written the following, in an old-fashioned hand:

"Death does not end the influence for evil or good of human beings upon earthly affairs. The spiritual world is not remote from us in space; the sympathies and habits which influenced the soul while still incarnate do not cease to operate after the casting off of the body; they govern it, on the contrary, more absolute than before. Spirit is made of feeling and thought; and if the man who dies felt and thought in harmony with the man who stays behind, the two cannot be parted. Though our physical senses no longer perceive the disembodied one, he is at hand, and occasionally, through the medium of a finer sensibility, we are aware of his presence. He on his side is similarly unconscious of our material companionship; but he inhales a kindred atmosphere with us, and both of us continue to be swayed by like impulses and principles. These impulses and principles flow into one another and act as one; and thus the living and departed are merged. Yet there is a difference between our function and his; for inasmuch as he is now nearer to the common source of good or of evil (as the case may be), he, on his plane, suggests what we carry out on ours. So the disembodied murderer generates in the brain of the still incarnate criminal the purpose to murder again; and the benefactor who has passed away causes fresh inspirations toward love and charity to blossom in the hearts of the friends he left behind. There remains to us always our personal freedom of choice, whether we shall comply or resist; but it is always from the other side of the evil that the objects of that choice are communicated to us."

I turned over a few leaves and came upon this:

"The unity of mankind is recognized; but we do not always realize what this unity implies. There can be no independent, individual evil; but the criminals of a community are those into whom are, as it were, drained off the corruption and disorderly tendencies which exist inactively in the entire body-corporate; they do the mischief which in the rest of us is latent. We cannot then free ourselves from responsibility for their misdeeds; and so long as our criminal classes exist, it is a sign that our good society has some rottenness within. This truth is readily illustrated. We snatch the brutal weapon of lynch law to avenge ourselves on the perpetrators of outrage; but the expedient is short-sighted; for we thereby do but transfer to the more potent spiritual plane the wickedness which was till now hindered by the impediments of matter and ignorance. We punish with death the anarchist assassin; but that in him which prompted assassination we could not destroy, and we have succeeded only in giving to that prompting cause a freer and more intelligent scope. Similarly, the loyer of his kind, the wise statesman, the honest citizen, who dies to mortal conditions, lives to sow more effectively in us who survive him the glorious seeds of his lofty aims and loving purposes; his faculty for benevolence is not restricted, but amplified. The infinite love and wisdom which rules the universe had perceived that the good man had accomplished all the good which, on the mortal plane, was possible for him; and has then removed him to a sphere richer to an immeasurable degree in the resources of intelligence and power. Moreover, each successive age has its proper genius; and the man of yesterday is less adequately equipped than he of to-day for the work in hand; this, indeed, is the reason of the generations of mankind. Honor the past for what in it was honorable; but do not mourn it overmuch; rather bend your energies to holding up the hands of the present. Above all forget not that the individual is ever the blossom of the race, white and pure, or foul and black; his significance is representative only. There shall appear a Washington, and beside him a Benedict Arnold; a Judas Iscariot, and in the same company a St. John. But the seer turns from these persons to find their explanation in the sum of the virtue and corruption of the common human nature of their day. They are but concrete outward expressions of conditions that are interior and general."

"This writer," thought I, "is one of those mystical reformers who, instead of hanging thugs and clapping thieves in jail, would extract their venom and render them innocuous by purifying society at large. The plan might work in the long run; but universal regeneration is not achieved in a day, and what would become of us in the meantime? I like better the other branch of this theory—that death sets good men free to accomplish larger schemes of benevolence than they were competent to on earth. Washington influenced his successors to maintain the integrity of the Commonwealth which his sword and wisdom created; Lincoln has inspired conceptions of freedom profounder than were embodied in his Emancipation Proclamation. Yes, it is comforting to feel that they are with us still, wiser and more potent than before. For we need them! The accumulated beneficence of the whole line of them is probably no more than enough to steer us safely through the shoals and rapids that lie close ahead of our ship of state. Our helmsman fell just at the moment when our faith in him had become assured, and this young man who has stepped into his place—extol as we may his good will and honest intentions—is rather alarmingly young for such a destiny. Is he to be left to his own devices? Or is there a power behind the throne—above it, beyond, within it—that will counsel him where mortal intelligence fails, and instill into him, from some Divine source, a wisdom, power and judgment higher, mightier, more catholic than his own, excellent though his own be; enabling him to ignore the personal and the immediate, with their clamorous urgencies, in the vision of the remote, universal, permanent good? After all, it is the old question—does man govern the world, or does God?"

I read no further in the manuscript; but it had indisposed me to take up my other matter, and I remained inactive at my desk, staring out of the window on my left at the wintry sky impending over the masses of dingy brick buildings that constitute my prospect. It was the day before Christmas, and the evening was drawing on. I had seen that morning, and, indeed, during many days before, the splendor of the holiday shops, and the animated crowd of shoppers feasting their eyes on the handsome spectacle, and spending their money for the pleasure of others, as if the millennium were really come at last. But I had noticed a number of poor persons, too, who must satisfy themselves with looking; the possession of these fine things was quite beyond their possibilities or hopes, though, perhaps, they could wish to have them as much as anybody. Why were they poor? With what justice were they shut out from the enjoyment of that which others who very likely had lived lives not less self-centered, upon the whole, than their own might own at will? Charity might feed and clothe a few of them; but charity, though it were boundless as the sea, was not the true solution of the problem. Christ did not give away money or clothes. He did not have them to give. But he was Christ, and whatever impulses toward good have visited men and women since his time had their source in him. But we had crucified him; and as I looked at the poor people staring into the shop windows, I had asked myself whether, in some sense or other, they were not there—instead of being inside buying the fine things—because we had crucified him, and were still doing so? And now, I looked out of my window, and saw other poor people in the little narrow street stretching between the dingy brick buildings, with no Christmas aspect about them, except for a few scraps of evergreen that the children had picked up in more attractive neighborhoods; and the only representative of Santa Claus was a peddler pushing a hand-cart along the pavement, with some apples and sweetmeats, to whose worm-eaten and stale attractions he was calling attention in a blatant voice. Some of the children playing in the gutter followed him with their eyes, but none seemed to have the means of becoming his customer. The words of the manuscript reverted to my memory: "We cannot free ourselves from responsibility. * * It is a sign that good society has some rottenness within."

"I am afraid," said I to myself, "that if the dead do continue to influence us after death, the preponderance of effect is still on the wrong side. It is not only this slum that shows the results of evil; we see plenty of it in high places, too, and the worst of it is by no means associated with poverty. Why do we keep up this Christmas celebration? Is it not a rather empty and ghastly illusion? Would we be any worse if we forgot all about it, and what it means?"

The servant came in at this juncture and laid on my table a package done up in brown paper. It was square, and rather heavy. Apparently somebody had remembered me at this season, and had used the thought to my advantage. I weighed it in my hand, guessing what it could be. "Oh, for a talisman to help me see into the heart and destiny of mankind!"

The box, upon being opened, proved to contain a spherical object, wrapped up in folds of soft silk, purple and yellow. Within these was disclosed a globe of pure crystal, exquisitely polished, so that it gave forth a myriad reflections, and seemed luminous with a white lustre from within. Such globes are made in Japan, and imported thence; they are used by the generality as ornaments, but by the initiated as mediums of clairvoyance. I had never tested my powers with one; here was an apt opportunity. Handling the ball so that the silken wrappings always intervened between its surface and my fingers, I placed it on a little tripod ordinarily used to support my ink-bottle. It was now nearly dark; I lighted the gas jet behind my left shoulder, and draped the silken stuffs about the ball, till to my eye it assumed the appearance of a soft darkness with only one point of intense light in its depths. Steadfastly gazing into the darkness, by degrees all faculties seemed to be concentrated into perception. My pulse slowed down; all sounds died away; thought itself ceased. I began to see subtle undulations in the darkness; masses of light and shade, changing their forms, melted into one another and reappeared. My breathing almost stopped, but was replaced by a singular interior respiration. What was that?—a figure—a human figure? Yes; more than one!

I was in a room, not large, but of harmonious proportions, and of an old-fashioned aspect. It was dimly lighted by a single gas-lamp on a writing table, the flame turned low. The table was covered with letters, documents, books, writing materials; one engrossed sheet, apparently a state paper, lay on the blotter; it lacked the signature that should authenticate it. The figure—the two figures that I had seen were pacing up and down the room arm in arm, conversing in low voices. They were distinct to my vision only when they passed through the circle of light thrown on the floor by the dim lamp; beyond this, on either side, they hardly detached themselves from the shadows. As my mind became engaged with this scene, I was conscious of a profound feeling of suspense—I could hardly call it anxiety—somehow communicated to me from the two men walking and murmuring to each other there. There was deep gravity, almost sadness, in the feeling, but it was not devoid of hope. At length the men paused before the table, and looked down at the writing there, the unsigned writing. I recognized their faces; but it caused me no surprise; it seemed natural that Washington and Lincoln should be present there on the first Christmas Eve of the new century.

"He should not hesitate," said the grand figure with the calm, massive countenance. His left hand dropped involuntarily to the hilt of his dress sword as he spoke. "The nation has been gathering itself to meet this hour. And yonder on the other side is massed the enemy. For a leader who reverences duty there can be no choice of paths. I have marked this young man; he has courage, independence, love of right, the patriotic spirit; but judgment, the wisdom that is born of long experience—how can they belong to a man of his years? Evil can put on the mask of a more urgent good than good itself. And if, meaning however well, he is misled in this"—he pointed toward the paper—if he withholds his approval from this instrument—it will be the beginning of calamity; and when the glitter of the moment has passed away, it will be known that the consecration of true liberty has passed from our country's brows forever."

There was the glimmer of a smile in the cavernous eyes of the other man as he replied. "I have faith in youth," said he; "and it is more to the fore now than when you were at the tiller, or I either. The young men see visions, and they may be as pure and high as the dreams that we older fellows used to have. David slew Goliath, did he not? while he was even younger than this friend of ours. Alexander was a heathen; but he used his sword to good purpose in his twenties. The voice of the Guide may be obeyed more readily and with a more single heart at prime than at eve. These youngsters, when they are of sound stock, show a wonderfully quick scent for corruption, and they see with a clearness that sometimes overmatches experience. Besides, a great trust breeds great strength; if I had known when I took up the reins, what a road I was to travel, I doubt if I would have backed myself to win. But the power came with the deed; and why not now?"

"Aye; but that other was a tried soldier; he knew the moves of the game," returned his companion doubtfully. "It is perilous when such as he falls at the moment before victory. I cannot but wish that he—"

"Here he comes now!" interrupted the other, lifting his head. "The soldierly instinct—he cannot sleep when danger is abroad. Let us hear his opinion."

The new arrival had advanced from the further end of the room, and came to the side of the table opposite to that on which the first comers stood. He paused there, with one hand resting lightly on a pile of pamphlets; so, in times past, had he often stood to speak in the Senate chamber. He was less in stature than the two other men, who indeed loomed almost gigantic; but his rather pallid features wore an expression of benign intelligence that avouched a spiritual kinship with them. He met their gaze with a certain humility which won the heart. He bent his head low in response to their greeting.

"There can be little need for my help," said he, "since you are here."

"We looked for you," answered the taller of the other two. "It was you that laid the plans of the house that is now a building. None should be better able than you to pass an opinion as to the work of the new architect. Our friend here confesses to some doubts; and he might have quoted—had he ever heard it—some old remark of mine about swapping horses when crossing a stream. What is your own feeling?—are you uneasy at the outlook?"

A smiling look brightened in the clear eyes under the bushy brows, and he shook his head. He glanced down at the sheet of written paper on the table, and laid the palm of his right hand gently upon it, with a gesture like a benediction.

"When my summons came," said he, "I felt that the ways of God are not our ways, and he is not mocked, or taken unawares. My heart was in my work; but the work is one, and the workers must be many. Each lifts his load; but none knows who shall put the last stone in place. It is the work, not the glory, that we are to seek. The wisdom of a man—his trust in his own strength—his personal plan for success—may be the obstacle to hinder the Almighty purpose. What he thought the crowning effort, which he had strung his nerves to make, might prove the touch amiss that would have spoiled all. Another nature was needed—a fresher mind—a different training. A man can be only himself; and if he be summoned at the moment when his power to adjust himself to the Divine design had become less than that of another, he will not grieve, but will welcome that other as a better self; and thank God who knew better than he when the change must be made, and upon whom the burden must rest. That I was withdrawn in the very heat of the day is my Creator's best assurance to me that his hand is outstretched to protect our people. His love was such, even to me, that he did not suffer the record of my good intent to be marred in men's memories by the revelation of some inability hidden from me which he foresaw."

"And will the other prevail?" asked the grand old soldier.

"My faith is in him!" was the reply.

At this moment the President entered the room. He did not notice the other figures; he was alive with the life of a man in this world. With a quick, resolute step, swinging his strong young shoulders, he advanced to the table and seated himself in the chair before the document. He took up the pen; but before setting it to the paper, he paused, drew a deep breath, and leaned back in his chair.

I now observed that the room had become crowded with personages whose entrance I had not marked. Some of them—a group numbering about a score—were gathered close around the President; few of their faces had I seen in life, yet all were known to me, and their names will never be forgotten by their countrymen. The two who had preceded the rest stood nearest the President's chair; the third comer remained at the other side of the table. But the throng that pressed forward from the remoter end of the room wore a sinister aspect very different from the others; and the features of many of these were also familiar to me; they had been the evil geniuses of the nation. There is no need to name them here; they were the traitors, open or secret; the foes of liberty; the seekers of self; the corrupters of honor. And thus the two hosts confronted each other, the evil against the good. And the man of flesh and blood, whose present act, or failure to act, should determine the fate of many yet unborn, sat in the midst of them who were invisible to his bodily sight, yet whose opposing influences, I could perceive, were fighting in his mind as in a battleground. He passed his hand across his forehead, and lifted his head with a troubled look. But it seemed to me that this look was directly encountered by that of the benign intelligence standing as a vanguard against the powers of evil, on the other side of the table. Did some supersensual message or enlightenment pass from one to the other? The next moment the President's brow cleared; his lips met firmly beneath his brown moustache; he sat erect with an energetic movement, and reached forward his right arm to dip the pen in the ink.

Then suddenly from the throng in the darkness sprang forward the disheveled shape of a young man, whose smooth features were twisted into a snarl of diabolic malignity. With rigid fingers outstretched like talons in a fury of effort to arrest the President's act, he threw himself toward the table. The latter, who was on the point of dipping the pen in the ink, hesitated for the fraction of a moment; and through the august group that bent over him ran a thrill of apprehension.

But before the assassin could do his will, a firm grasp was laid upon his wrist; he looked fiercely up, and met the quiet but immitigable gaze of the pale-faced martyr. There was no struggle; that glance seemed to wither the creature of evil as a wisp of straw in the fire; he shriveled where he stood, and sank down and out of sight. The throng behind him blenched back into the darkness.

"Let us have more light," said the President to himself.

He turned up the flame in the burner; he dipped his pen in the ink, and wrote his name in clear characters at the bottom of the document; then he laid the pen thoughtfully down and rose to his feet. He stood in the light, alone; for in the brighter illumination the other figures had faded out of sight. I saw him for an instant; then the whole scene had vanished, and I was staring at the polished surface of the crystal globe upon the tripod. Beside it lay the leaves of the manuscript, written in an old-fashioned hand.

The singing music of the Christmas bells rang cheerfully in my ears. The children in the slum had stuck some candle-ends on the spines of a wretched umbrella, and were dancing with joyful outcries round this effigy of the Holy Tree. Once more had a great, good deed been done in the world; and hope, the dearest heritage of mortal man, had not died out of the earth.—Julian Hawthorne, in the North American, Philadelphia, Pa.

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THE JEWISH JEHOVAH,

The God Whom the Christians Worship.

The God accepted by the churchmen in all Christendom is the Jewish Jehovah. We have no account of him except that found in the Jewish scriptures. To him is ascribed infinite power, infinite wisdom and infinite love for the children of earth. A few of the characteristics of Jehovah, taken in connection with their acceptance by the theologians will here be noted. No reflection on the motives and character of churchmen is intended; the character of their God only is considered.

1. The Creation. "And God saw everything he had made, and behold it was very good." (Gen. 1:13.) But soon after there was trouble. That very good man, Adam, right in the face of the threat of instant death, disobeyed God's command. Query: How can that which is "very good" bring forth evil? Jesus says it is impossible. "A good tree cannot bring forth evil fruit." (Matt. 7:18.) But he didn't die; and for fear that "he would put forth his hand and eat of the tree of life and live forever," he was expelled from the garden of Eden. (Gen. 3:22.)

2. He cursed the earth for Adam's sake (Gen. 3:17-19) and made him earn his living like an honest man.

3. God's repentance. The world got so wicked that he repented that he had made man (Gen. 6:6-7) and resolved to destroy not only the human race, but every living creature. Query: How can an all-wise and all-loving Creator make such a mistake and destroy the works of his hand?

4. But he revoked the curse pronounced upon the earth and declared that he would "no more smite every living thing as he had done." (Gen. 8:21-22.)

5. He sought to kill Moses. He forgot his promise not to smite. (Exodus 4:24.) There is some ambiguity in connection with this statement; but the pronoun "him" is made to personate Moses by the following verses. His wife calls him her "bloody husband" in the matter of a circumcision which seems to abate God's anger. (Exodus 4:25-26.)

6. Only five of the ten commandments are recognized by Jesus. Those regarding the observance of the Sabbath, the worship of idols, the having no other gods, coveting the neighbors' things, and the presenting the days of labor, are ignored. The Rev. Heber Newton is reported in a recent sermon to say: "Christ founded no church, established no state, gave practically no laws, organized no government, and set up no external authority, but he did seek to write on the hearts of men God's laws and make them self-legislating."

7. God violates his own commandment, "Thou shalt not kill." Five kings war against Gibeon, "And the men of Gibeon sent unto Joshua to the camp at Gilead, saying, 'Slack not thy hand from thy servants. Come up to us quickly and save us and help us; for all the kings of the Amorites that dwell in the mountains are gathered together against us.' So Joshua ascended from Gilgal; he and all the people of war with him and all mighty men of valor. And the Lord said unto Joshua, 'Fear them not, for I have delivered them unto thine hand. There shall not be a man of them stand before thee.' And Joshua therefore came unto them suddenly and went up from Gilgal all night. And the Lord discomfited them before Israel and slew them with great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron and smote them to Azekah and unto Makedah. And it came to pass as they fled before Israel, and were in the going down to Bethhoran, that the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel: and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon.' And the until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven and hasted not to go down about a whole day. And there was no day like that before or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel." (Joshua 10:6-14.)

8. God receives the burnt offering of a virgin. This is recorded in Judges, (11:30 et seq.) Jephthah was in chief command of the army of the Israelites and made war with the Ammonites. "And Jephthah vowed a vow unto the Lord and said, 'If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatever cometh forth of the door of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." After many victories he returned "to Mizpah unto his own house, and his daughter came out to meet him with timbrels and dances; and she was his only child; beside her he had neither son nor daughter." "And it came to pass at the end of two months, that she returned unto her father who did with her according to his vow which he had vowed." (Judges 11:39.)

9. God deceives the prophets of the King of Israel. Wishing to destroy Ahab, king of Israel, this is recorded: "And the Lord said, 'Who shall persuade Ahab that he may go up and fall at Ramoth-gilead?' And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord and said, 'I will persuade him.' And the Lord said unto him, 'Wherewith?' And he said, 'I will go forth and I will be a lying spirit in the mouth of all his prophets.' And he said, 'Thou shalt persuade him, and prevail also; go forth and do so.' Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." (I. Kings 22:22-24; also II. Chron. 20:19-22.)

10. Solomon's wisdom. "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand is on the seashore." (I. Kings 4:29.) And not long after, "the Lord was angry with Solomon because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and commanded him concerning this thing that he should not go after other gods; but he kept not that which the Lord commanded him." (I. Kings 11:9-10.)

Well might the Lord be angry, for "King Solomon loved many strange women (together with the daughter of Pharaoh) women of the Moabites, Amorites, Edomites, Zidonians and Hittites." (I. Kings 11:1.) (He forgot all about his advice in Proverbs about going after strange women.) "And he had seven hundred wives and three hundred concubines, and his wives turned away his heart, for it came to pass when Solomon was old, that his wives turned away his heart after other gods, and his heart was not perfect with the Lord as was the heart of David, his father; for Solomon went after Ashtaroth, the goddess of the Zidonians, and after Mileom, the abomination of the Ammonites; and Solomon did evil in the sight of the Lord and went not fully after the Lord as did David his father. And likewise did he for all his strange wives which burnt incense and sacrificed unto their gods." (I. Kings 11:3-8.) Query: If such wisdom and largeness of heart did not avail with Solomon, of what value would they be when temptations assail?

Ezekiel sets forth a more rational philosophy. His is found in the 18th chapter. It ignores the dogma of total depravity as the alleged curse of Adam, was assigned as the cause of it. "If a man be just and do that which is lawful and right, he shall live; but those who do not these things, shall surely die." (See verse 10 et seq.)

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. (Ezek. 18:20.) This philosophy is reasonable and just, and is in accordance with the teachings of Jesus.

The character of the Jewish Jehovah as set forth in their scriptures, when seen in its nakedness, would bring the blush of shame on the cheek of a Brahman, a Buddhist, or a Mohammedan; and yet he is adored and worshiped by nations that boast of their superior enlightenment! Modern theology (so-called) is a re-hash of paganism, retaining essentially its rites and ceremonies.

Think of such a God! Blundering repenting, revoking his curse, urging Moses to lead the Israelites out of bondage, and hardening the heart of Pharaoh that he will not let them go, violating his own commandment—"Thou shalt not kill"—slaughtering thousands of defenseless fugitives, accepting the burnt sacrifice of a virgin, deceiving the prophets of the king of Israel, imparting wisdom in Solomon and being angry because he exhibits folly instead.

Who would tolerate such a God? And yet whole nations bow down and worship him. In his name millions upon millions obey the mandates of his supposed vice-gerents, giving reverent service to them and untold wealth in their support. What a travesty upon reason and comon sense! When will the people arouse from such a preposterous absurdity?

E. J. SCHELLHAUS.

PRAYER.

It Finds Many Sincere Devotees.

Pray? Yes, most emphatically, yes, pray!

If a child prays or asks its father for a favor, ought not mankind a thousand times more so pray to God, the creator, from whom all blessings come?

The churches take Jesus as their example as a Savior.

Christian Scientists take Jesus as their example as a healer.

Vegetarians take Jesus as their example as a true vegetarian who would not accept money made by this dead-flesh traffic. He kicked the money changers over, calling them dead-flesh thieves, and said, "Take these things or thieves hence. My house shall be called the house of prayer, but ye have made it a den of thieves."

Spiritualists take Jesus as their example as a medium.

Now Jesus filled these places by his doctrine taught, deeds performed, life lived, and truth demonstrated, as no other person did.

Now this same Jesus claimed God was his father, being one with him, and prayed that we all might be one likewise; and yet how is it possible that any person or set of persons who should belong to one or the other of the above classes, that could for one moment discard the bond that ties in Christian love—Prayer. The very thought is enough to send a thrill of horror through the sublimest altitude of a loving Father's care.

Jesus continued all night in prayer, and bid us pray for those who despitefully use and persecute us. He prayed for Simon, that his faith would not fail.

Paul said, first prayer and supplication be made, as that was acceptable to God.

Cornelius was informed by an angel of God, that his prayers and alms had come up for a memorial before God.

In everything by prayer, let your request be made known unto God. The prayer of faith shall save the sick. The Lord heareth the prayer of the righteous. The effectual fervent prayer of the righteous availeth much.

If ten righteous could be found, it would have saved the city of Sodom and Gomorrah; but they were not found, hence the city's destruction. Likewise, so of the martyred President. It is said a nation prayed for the President's recovery, but failed, hence what availeth to pray.

If ten righteous would have saved several cities from being destroyed, then ten righteous in a nation would have saved the life of the President, but where were the righteous; they were not to be found, hence the nation mourns the loss of the assassinated.

The Bible says that God will not hear the prayers of flesh-eaters, hence if a nation of dead-flesh eaters do pray, their prayers will not avail. It also says that whatever is asked is received of God, if his commandments are kept and men DO HIS WILL. How many of the nation that prayed obeyed this Divine injunction? Did you? If not, did a nation pray? If so, why not, Elijah and Elias like, prevail? To say there is no personal God is too absurd for a moment's consideration. Might as well say a child had no personal father or was not made in his image or likeness.

J. H. & M. T. NEFF, M. D.
Fort Wayne, Ind.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD--ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Judge Davis, president of the board of children's guardians, Terre Haute, Ind., has given his consent for Professor Henry of a Chicago school of hypnotism to experiment with the children in the home maintained by the board. It is Mr. Henry's theory that by hypnotic suggestion he can start a train of thought in the minds of the children for better things. Children who have been taken from vicious parents will be experimented with. Judge Davis says he does not believe it can do the children harm and possibly will have good results.

M. E. Sell writes from Berkley, Cal.: "I have seen no notice in The Progressive Thinker of the passing to spirit life of Capt. E. W. Gould, a contributor for many years to your and other Spiritualist publications. He passed to spirit life at the age of 89 years and 11 months, retaining all his faculties. I knew him as a friend for forty years, and can truly say that he lived his religion."

Declaring that the modern church is a "good deal of a misfit," the Rev. Dr. Rainsford makes a plea for Sunday saloons in the new Year Book of St. George's Church, Stuyvesant Square, New York, of which he is rector. Dr. Rainsford says: "Distinctly the tide ebbs strongly from all forms of organic Christianity. Multitudes of good men who used to come to church more or less regularly now spend Sunday in outdoor recreation. If the saloons were open—as, in my judgment they should be—at midday and at dinner hour, they might keep shut at the dangerous and unprofitable hours during which they are now doing their evil work. The hunger for the spiritual is not dead among people. The woeful multiplicity of religious fads and sectlets—mushrooms of a night and a day—abundantly proves this. Many good but ill-informed or lop-sided people are putting an immense fund of religious energy into organizations mistakenly called churches. Explain it as we may, the modern church is a good deal of a misfit, and only the blind or ignorant or unsympathetic refuse to see it."

Mrs. S. L. W. writes: "I must tell you I think The Progressive Thinker grows better every year. It seems to me it is almost a perfect spiritual paper now."

J. A. Laut writes from Detroit, December 27: "The Society of Willing Workers, at 333 Michigan avenue, is in a most flourishing condition. Meetings are held each Thursday and Sunday evenings, with large attendance. December 26 was a red letter event in the history of this thriving band of brothers and sisters. The hall was trimmed with pines and greens, and across the platform overhead was hung in evergreen letters, 'Deeds, Not Creeds,' behind which hung the handsomely-framed charter, which was formally presented. President Mishler invited all prominent lecturers and mediums to the platform. Mrs. Harlow, the secretary, acted as master of the program, and called up twenty-four participants of varied note and talent in speech, song and music. Dr. Burrows and choir sang 'There is Room Enough for All," at the close. Refreshments were served, and dancing followed. The Willing Workers are prosperous and progressive. They should have a regular speaker."

Jane Luce writes from Detroit, Mich.: "It was my pleasure while spending the holidays in this city to accompany my friends to hear Rev. St. Omer Briggs, who is serving the Society of Spiritual Unity. She was assisted by Mrs. Jenkins, of Windsor, Can. Her subject, the Old and the New, was well chosen and was by her guides ably handled. After the discourse the pastor said: 'We will now proceed with the baptismal service.' Two young ladies and their aged mother, a child, I should say, of nine years, and its mother, passed and stood in front of the rostrum. She asked the question, 'Who giveth these children to receive a spiritual baptism?' The response came, 'I, their mother.' Then placing her hand on each of them, she said; 'As water is an emblem of purity, may your lives in the future be as spotless as the snow.' I wish I could give a verbatim report of the questions asked the parents, and the answers given, and the words spoken to each. They were such that would make a lasting impression. The service was followed by readings and tests by both Mrs. Jenkins and Mrs. Briggs."

Prof. George Forbes presents the hypothecates, that "a planet exists beyond the orbit of Neptune, and separated from it by more than three times the distance of that planet." In "Higher Realms," page 227, by Arthur F. Milton, printed in 1895 by the Light of Truth Publishing Company, it reads: "There are two more planets beyond Neptune at immense distances, with little hope (at present) of discovery by telescope."

Mrs. A. K. Edwards, clairvoyant and medium, after several months' absence in the East, has returned to her home, 675 Osgood street, near Lincoln Park, Chicago, and will be pleased to meet her former friends and patrons.

B. G. Sweet writes from Empire City, Kansas "Bro. D. W. Hull has been with us for a little over three weeks, and he has undoubtedly done good work for us. He has been lecturing for the Galena, Kan., and Joplin, Mo., people, up to last Sunday, December 29, when he commenced a course of lectures with us here. Mr. and Mrs. B. G. Sweet furnish the hall, which is capable of seating three hundred people, also lights, fuel, etc., free for the use of the lecturer, and the good of the cause they love. At our Sunday afternoon meeting about thirty people were present to listen to the lecture, but in the evening the attendance was increased to seventy-five. Last evening, December 30, we had fully one hundred or more in attendance, with the most perfect order and strict attention to every word uttered by Brother Hull, showing a deep interest in his explanation of the Bible. This is a new field for spiritual work, and Brother Hull's words have sent peoples' thoughts soaring off into fields heretofore unexplored by them. The harvest is surely ripe, as the discussions among the people upon the street concerning Brother Hull's lectures is an indication that we are in a fair way of gathering in a number of earnest Spiritualists from the ranks of Bible worshipers. Another hopeful indication is, written questions are being handed in for Brother Hull to answer from the platform. We are very much in hopes of being able to organize a Spiritual Society while Brother Hull is with us."

C. H. Doty writes: "I have been a Spiritualist since 1850. I would like to see more harmony among us. I think all of us are uncharitable and unbrotherly to each other at times, in a greater or less degree. We have no occasion or right to call each other hard names. We are differently constituted. Some are strong in intellect and reason—strong in firmness and self esteem, and not over-endowed with intuition, faith and veneration. Such people are inclined to be logical, exact, scientific, slow to receive. Their lives we may say are rather fixed. And when they question all spirits, 'have you seen God?' and get a universal no; and when they trace the old Hebrew Scriptures to pagan myths; and when they find not one word outside the Gospels in their support; and when they trace the larger part of those gospels to earlier writings, and when by examination the whole scheme called salvation, is found to be inconsistent with love, wisdom, and reason, what could we expect? Reverse the picture. A sensitive temperament—an emotional nature—strong love—tenacious hope—veneration bordering on servitude—faith almost inseparable from superstition—an education nearly becoming second nature—what could we expect? One disposition urges this way. The other disposition fails to urge. Both may be right in some things, and wrong in some things. But we should not excommunicate each other. The basis of our examinations must be analogy, nature, the human soul and spirit communication."

Dr. Sarah M. Dudley writes from Elyria, Ohio: "I have been serving the Elyria (Ohio) Society for six weeks past very satisfactorily. The public interest has been marked. Christmas night the children of the Lyceum had a Christmas tree, beautifully trimmed and loaded with candies and gifts. The tree was presented by the president of the society, Mr. Fred Martin. The children of the lyceum are under the skillful tuition of Miss Jessie Hank, and gave ample evidence of the manner in which they have been instructed by the excellent way in which they carried out their program. The young organist, Miss Ada Van Housen, received many gifts. She has contributed her services voluntarily for the society and is well appreciated. The crowning gifts of the evening were the offerings presented Miss Jessie Hank, by the lyceum children and the society. The society of Elyria Spiritualists is small, but very earnest and zealous. Mr. Martin is an enthusiastic Spiritualist, is untiring in his efforts toward promoting the growth of the society, and is helping in all ways with money, time and energy. I go from here to Kalamazoo, Mich., to serve the society at that city."

Mrs. Sarah Stone Rockhill, of Alliance, Ohio, sends in a large club of subscribers. The Progressive Thinker is in an exceedingly healthy condition, thanks to its numerous friends throughout the country.

Homer T. Garyan writes from Cleveland, Ohio: "We write to extend through your valuable paper a very happy new year to Rev. Frank McKinley, of Sandusky, Ohio, for his grand and noble work in this city the past year, both in lectures and trumpet seances."

The Milwaukee Sentinel says: "There is always a dark side to even the brightest possibilities. If the hypnotist can perform such remarkable deeds for the good of humanity, he can also do much harm. It has become a common plea in criminal cases that the defendants have acted under the spell of hypnotism. Envious and plotting persons may seek revenge by exercising their knowledge of hypnotism. If an indifferent actress can be transformed into a star by the right sort of hypnotism, what is to prevent a star from being changed to a second-rate actress by the spell of a wicked rival? Great singers may be hypnotized so that they are unable to produce the celebrated notes that bring them fortunes. Popular writers will be most vulnerable. Some embittered author might take it into his head to compel William D. Howells to write blood and thunder novels, Edgar Saltus might be made to devote himself to Sunday-school literature, and the women writers who are making fortunes by their historical narratives might be compelled to produce twentieth century yarns. It is just as well to be prepared for the worst. If hypnosis becomes a generally recognized power in the world social conditions will be revolutionized. Legislatures will be compelled to make an entirely new code of laws for the protection of the public. The day may come when the wearing of smoked glasses may be a necessary precaution against the twentieth century evil eye. It is to be hoped, however, that Dr. Quackenbos will be allowed to communicate what he knows about hypnotism only to a few trustworthy and conscientious persons. 'Science is not a thing to fool with' has been a generally accepted axiom. It appears to be about time to protect one's great, retiring, unostentatious subconscious ego."

When writing for this paper use a pen or typewriter.

Samuel Anderson writes from Montana: "The Progressive Thinker grows better with every issue, and when Brother Hull and Jamieson are through 'chewing the rag,' we will all be ready to rally round the flag until next time. Good wishes for the best paper printed."

The Capital of Des Moines, Iowa, says: "The program for the first annual convention of the State Spiritualists' Association, which will meet at Oskaloosa, January 16, 17, 18 and 19, has been issued. The chief feature of the convention will undoutedly be the presence of Harrison D. Barrett, of Boston, president of the National Spiritualists Association. A rate of a fare and a third for this meeting has been granted by the Western Passenger Association, on the certificate plan, providing one hundred or more attend the convention from abroad. Tickets may be bought three days before the opening of the meeting and are good to return three days after its close, this announcement having been made by Stella A. Fisk, of Keokuk, secretary of the association. The executive committee of the association will hold a meeting on the evening of January 16. The call to order will be the following morning by the president, Dr. G. A. Hinton, of Oskaloosa. Among those who will be present and take part in the convention are Mrs. Hattie C. Westlake, of Marshalltown; Dr. C. R. Fisk, of Keokuk; Mrs. Eva McCoy, of Marshalltown, and Mrs. Stella A. Fisk, of Keokuk. Mr. Barrett's chief address will be made on the evening of January 18."

Mrs. D. L. Burrows writes from Gibson, Pa.: "A Wanderer in the Spirit Lands was received and gladly given a place in our cozy family circle. My husband has read it aloud during the long winter evenings, and has made them pass only too quickly. After reading the description of the hells, I have about made up my mind to go back to a belief in the orthodox place of punishment. Why, in comparison it is a grand old picnic, pink lemonade and all; it is cleaner and more purifying. I am going to be awful good after this."

Dr. Quackenbos says: "The time has come when souls may know of each other without the intermediary of the senses. I do not hesitate to say that we have within us an immaterial principle entirely independent of sense organs. These facts cast light upon the principles of telepathic communication. Minds brought into hypnotic contact can exchange thoughts, ideas, convictions and feelings which suggest the possibility that such minds may communicate without reference to space limitations. There is no difference as regards suggestibility between natural sleep and the socalled hypnotic trance. That being the case, every hour of natural sleep is prolific of opportunity for communication with those who have departed this life, and who knows that it does not take place?"

Correspondent of the Independent Church, Alliance, Ohio., writes: Professor Lockwood and wife have been with us during December, and the thinkers have enjoyed a rare treat. The scholarly demonstrated lectures contain a fund of information that every Spiritualist should hear. The high order of mediumship as presented by the spiritual instructors of Mrs. Lockwood, in their keen intellectual treatment of the many questions offered for consideration, was an unexpected and highly appreciated accompaniment to the Professor's work, a compliment to our rostrum. December 29 ends their engagement in Alliance and from here they go to Columbus, Ohio for the month of January. Our best wishes go with them."

The Chicago Record-Herald says: "One of the occasional contributors to the Battle Ground page writes as follows: 'Will you not kindly ask some of the readers of your excellent page to give their experiences with crystal gazing' in some such entertaining manner as Mrs. C. has told us of her psychical researches. Andrew Lang has been advising his readers in the Monthly Review to purchase crystal balls from the Psychical Research Society, peer into them earnestly and see what they shall see, then send along the result to him. In his instructions to crystal-gazing novices Mr. Lang says: 'It is best to go alone into a room, sit down with the back to the light, place the ball at a just focus in the lap of a dark dress, or a dark piece of cloth, try to exclude reflections, think of anything you please, and stare for, say, five minutes at the ball. That is all.' The crystal is a spherical ball of solid glass, about two inches in diameter. Mr. Lang has known people who have seen in a crystal things that were actually happening miles away. More wonderful, he has known two persons, gazing into separate crystals at the same moment, to see the same picture. Why can people see pictures of real persons and real things in this way? Mr. Lang hints that it may be "a rudimental survival of some organ that was useful to man when his arcestors were other kinds of animals."

E. R. Hopkins writes from Brooklyn, N. Y.: "The Band of Willing Workers, under the direction of Mrs. Marie Robinson and assistants, Mrs. Bogart and Mrs. Dr. Franks, gladdened fifty little hearts that but for this sweet charity would experience little pleasure in these closing days of 1901. Beside the large, well-loaded Christmas tree, they were provided with shoes, fifty-six pairs of stockings, twelve pairs of mittens, thirty-seven dressed dolls and many articles of underclothing. Truly the hall at 1101 Bedford avenue, Brooklyn, was made a blessed haven to each one of the fifty poor children, for whom this band of little girls have planned and work so faithfully and well."

Mattie E. Hayden writes from 1431 Columbus avenue, Indianapolis, Ind.: "Spiritualism in its true sense has taught us this principle, that we can be happy only in proportion to the happiness of those by whom we are surrounded, and just in proportion to our own efforts in rendering them happy do we overcome our own selfish tendencies and increase our patience and happiness. Nothing we can do with a single dollar will go so far and last so long and insure a greater amount of true enjoyment to all members of the family circle, as remitting it to you, and thus secure a weekly visit of the dear old Progressive Thinker for the incoming year, for we see by the tag that No. 631 marks the end of our trip; but we have been aboard with you so long that life would lose half its charms for us to be thrown overboard now. We are now holding public circles every Tuesday and Friday nights, and an afternoon meeting every Wednesday from 2 to 4 p. m. Will go anywhere within 100 miles of Indianapolis to hold Sunday meetings, deliver funeral addresses, etc.; are open for camp engagements for 1902."

Alfred Curtis writes: "The Progressive Spiritual Society held its annual Christmas tree entertainment at North avenue and Burling street, December 27. The entertainment was largely attended. The president presided, and exceedingly appropriate speeches and tests were delivered by the pastor, Mrs. Hilbert, assisted by Mrs. Schwan (a well known speaker of our own society), and Mr. Hill, who is a gentleman of the right calibre. Mr. Garland, a member of our society, ably presided at the Piano. Following the speeches and tests came Master Arthur Rupp, with an exceedingly well delivered recitation. A quartette was then given by the Birlinget Sisters, introducing Santa Claus, who then came in. It is needless to say the little ones were highly delighted. Good old Santa Claus had presents for every one of them. He at once commenced to deliver his books and boxes of candy with an appropriate speech to every little one present. After the audience had dispersed Santa Claus distributed some very nice presents to each of the members of the society. This concluded the proceedings for the evening, and the society hopes to have the opportunity and pleasure of making so many little ones happy on Christmas for many, many years to come."

F. O. Matthews writes from Buffalo, N. Y.: "My own work has been a success here. My lectures are followed by demonstrations, personal tests and psychometric readings and spirit messages, attested to by the large audiences that have greeted me in the finest and best equipped hall of the city, showing that Buffalo is alive to the interests of Spiritualism. If it were not for phenomena and phenomenal mediumship, where would our great intellectual philosophers and theorists have a basis on which to stand?"

Laura Matlock, secretary of the M. S. S. A., writes from Owosso, Mich.: "The ninth annual mid-winter convention of the Michigan State Spiritualists Association will be held in Battle Creek, February 7, 8 and 9. The following speakers and mediums are expected to be with us: Mr. and Mrs. E. W. Sprague, missionaries for the N. S. A.; Dr. A. B. Spinney, Mrs. Carpenter, Mrs. Julia M. Walton, Mrs. Nellie S. Baude, Mrs. Dorothy Dailey, Mrs. A. Ferris, Dr. W. O. Knowles, Dr. P. T. Johnson and Mrs. Carrie Weatherford. On most railroads, parties of ten or more can procure reduced rates, and we hope the Spiritualists of Michigan will come and lend their mental and financial assistance to make this meeting a grand success."

James Liddle, of Toronto, Canada, writes: "I received my premium book, 'A Wanderer in the Spirit Lands.' I am exceedingly interested in it. I have read it through once, and I have commenced to read it again. I have now the eight valuable premium books. The weekly visits of The Progressive Thinker come to me with so many good things. I cannot begin to tell you the great pleasure I take in reading it. You have my best thoughts and wishes for your success."

James Boyd writes from Riverside, Cal.: "Your 'Wanderer in the Spirit Lands' is a marvel in every respect, a mixture of Dante and Milton, with all the interest of reality as understood and interpreted by modern Spiritualists and Spiritualism. No one can ever read it understandingly without having a greater desire to do good and be good for their own sake, with a greater detestation of all that savors of evil. Verily, your 'Wanderer' shows that as 'a man sows, so also shall he reap' in this world and in that which is to come. Accept my sincere thanks for the pleasure you have given me in perusing the volume, and for your efforts to spread pure Spiritualism."

Mr. Jessup and Alice Gehring have an engagement for one month at Elwood, Ind.

Prof. W. M. Lockwood and wife are engaged for the month of January at Columbus, Ohio. Address them as follows: Bryden Hotel, East Town street, Columbus, Ohio.

Maybell St. Clair writes from Smyrna, Mich.: "The Home Circle articles are intensely interesting and instructive, and never fail to leave behind a lesson well worth many times the price of the paper to those who read and heed. The Progressive Thinker is growing better at each publication, and furnishes food to the thousands who are starving for Spiritualism and its grand and glorious teachings. Long may it continue to herald forth the glorious truth!"

Carrie F. Weatherford goes to Sturgis, Mich., for January, and Kalamazoo for February. Will answer calls for funerals. Her permanent home address is Alaska, Mich.

The Arrest of Dr. Freedman.

To the Editor:—I write to inform those who are interested in medical liberty. You remember last year what a hard time I had with state laws in Pennsylvania and Ohio, and once in New York City where I beat the medical hounds. Twice I paid $17, each time not counting the expense besides, which has been very heavy. Now, since I returned to Chicago, the medical pirates, who lack the ability that I have so long demonstrated before the public and Spiritualists, have seen fit to summons me for practicing medicine. The fact is I never recommend drugs. I am a graduate of Dutton's Medical College, a chartered college by the State of Illinois. I graduated in March 25, 1899. They would not register me when I presented my diploma in the presence of Dr. Dutton, they stating that our college, as they always choose to term it, was not in good standing. The fact, as is well known, our college is the most progressive and most practical for the benefit of a suffering people. The medical experimentors of Chicago and of Illinois thought the only way to try and knock out these modern schools is to make a law compelling every body graduating from any medical school, to first pass an examination before the state medical board. This act came in force on July 1, 1899, and the law implies that every one graduating before that date is exempt from passing a medical, bigoted, selfish board. Already such a case as mine has been taken to the supreme court of Illinois, and beaten the medical board. They think that when they have tired me financially that I will give up the struggle! My lawyer is Henry S. Wilcox, of 163 Randolph street, Chicago, and I was obliged to put up a retainer's fee of $25. Now, I ask you, dear reader, magnetists, doctors and liberals, to help me with funds. I have a letter in my possession from Harrison D. Barrett, stating that the N. S. A. will stand by me, and all mediums and healers who are fighting for a just cause, so I ask all people with means to assist me in carrying this case through and make a test case of it. I know we can win. So send in your funds to the writer at once for the fight, and medical liberty and justice.

DR. LOUIS H. FREEDMAN,
The Australian Healer.
3036 Indiana Avenue, Chicago, Ill.

We believe Dr. Freedman to be an excellent healer, and perfectly honest, and he will faithfully apply the funds given him for the purpose of defending himself, and at the same time helping others.—Editor.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

IMPORTANT INFORMATION.

The Spiritualist Training School

The sixth session of this school will open on the Cassadaga Camp Grounds, Lily Dale, N. Y., on Tuesday, May 13, and close on Thursday, July 10, 1902.

COURSE OF STUDY.

Bible Spiritualism and Higher Criticism.—Moses Hull.

Oratory, Voice and Physical Culture, Exercises in Expression.—Alfarata Jahnke.

Philology, Rhetoric, Composition and Logic.—A. J. Weaver, A. B.

Psychic Lessons and Class Sittings for Development, under direction of Spirit Guides.—Mattie E. Hull.

Either weekly or semi-weekly meetings will be held by the students for practice in oral discussion, reading papers and in the usages of parliamentary law.

EXPENSES.

Tuition for entire term.....$6.50
Tuition for any part of term when whole term cannot be taken, per week..... 1.00
Board and lodgings on grounds, per week, $3 to $4.
Cottages or rooms for self boarding, at small expense.
Cost of books from $1.50 to $4.
Books can be obtained of teachers at the school.

This school was started and has been continued for the purpose of furnishing a place where those interested and active in the Spiritualist cause can go and get assistance in better fitting themselves for the work they are doing. Of course but little, comparatively, can be accomplished in one short term. Spiritualist speakers and writers, like all others before the public, need a good education; to obtain this takes years instead of weeks of time, and is the best acquired in the early part of one's life.

It has long been my wish to see Spiritualists doing something for education. It now gives me great pleasure to say that there is a prospect my wish will be gratified. It looks as if a well equipped school will in due time be established in this country by Spiritualists with at least a two or three years' course of instruction, where our young men and women with bright minds and high purposes can go and be educated and be saved to our cause by the protection of Spiritualist influences. A fine school building costing nearly $40,000 has been donated by a wealthy Spiritualist, and steps for incorporation have already been taken. It only awaits an endowment fund in order to be put into active operation.

It will be a proud day for Spiritualism when a permanent institution of learning is established under its auspices, especially if it be made strong by a wide-spread and generous support, so its classes shall be full and overflowing with eager students, who, graduating, will add their power to the scholarship of the world and to the elevation and honor of Spiritualism.

The cry of the present hour is for the organization of societies. These will need public workers. They might as well not be organized unless competent workers can be found to take charge of them. Such workers in the Christian church are called ministers. They profess to minister to the needs of the world in spiritual and moral truths. This indeed is a noble mission. But their lack of knowledge of the most valuable of all spiritual truths makes their work well nigh a failure.

In this matter the true Spiritualist has a great advantage over all Christian preachers and is the true minister to humanity. But he, too, is a partial failure as a public teacher unless he supplements his psychic power as well as his moral power, with a high and broad intellectual culture. Without this every Spiritualist worker, man or woman, is cheating himself. Uneducated, he is hampered and hindered by his mental limitations. His work is weakened and often made insipid by what he leaves out because of his ignorance, or it is not less often made vulgar by what he puts in because of his illiteracy; and worst of all, he is often wholly unconscious either of his ignorance or illiteracy. He is also cheating Spiritualism by not fitting himself to do for it all which he might do with the faculties which nature gave him. More than all, he is cheating humanity by not making himself the power he might be for enlightening the ignorant by bringing to them the rich results of learning.

Well endowed chartered colleges are to form a part of the great future of Spiritualism. One of them, it seems, is on its way—is almost here—but until it arrives there is no better place for the worker to get assistance than at the Spiritualist Training School at Lily Dale. For circulars, write to Mattie E. Hull, 72 York street, Buffalo, N. Y., or to the writer of this,

A. J. WEAVER.
Old Orchard, Maine.

BLIND.

It has ever been since time began,
And ever will be, till time lose breath,
That love is a mood—no more—to man,
And love to woman is life or death!
For her hope dies when love's sun sets;
For him hope sleeps—till a new day dawn,
And she remembers and he forgets,
While the world rolls on—while the world rolls on.

It is woman who sits with her starved desire
And drinks to passion in cups of tears.
She reads by the light of her heart on fire
The secrets of love through lonely years.
But out of all she has felt, or heard,
Or read by the glow of her soul's white flame,
If she dare but utter aloud one word,
How the world cries shame!—how the world cries shame!

Whatever a man may think or feel
He can tell to the world, and it hears aright;
But it bids the woman conceal—conceal,
And woe for the thoughts that at last ignite!
She may serve up gossip, or dwell on fashion,
Or play the critic with speech unkind;
But alas! for the woman who speaks with passion,
For the world is blind—O, the world is blind.

It cannot distinguish between the glow
Of a gleaming star in a sky of gold,
Or a spent cigar in the dust below—
'Twixt unclad Eve, or a wanton bold.
And ever if woman speak what she feels
(And feels consistent with God's great plan),
It has cast her under its Juggernaut wheels
Since the world began—since the world began.

—Ella Wheeler Wilcox.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Fair Play: Q. When the famous Seybert Commission held their investigation, why did not the Spiritualists give cordial assistance? Why did not mediums voluntarily give opportunity to have the truth fully demonstrated?

A. Smith: Q. Why do not mediums accept the challenges made, as the $1,000 offering for genuine materialization, and thus at once prove their claims?

A. These questions represent a great number which have been sent by correspondents, and the same general answer applies to them all. After the farce by which the Seybert Commission met the demands of the law enabling them to retain the large sum bestowed by the will of Henry Seybert, the chairman wrote me asking if I could recommend a clairvoyant who would be willing to come before the commission. To this request I could give only one reply. The high commission had proved recreant to its trust, and I was forced to reply: "I cannot give you the desired address of a clairvoyant with my endorsement, not because I have not full faith in clairvoyance, but because I have no confidence in your commission. The methods you proposed to investigate the rappings through Mrs. Fox-Kane were so insulting she could not with honor submit to them, and if you proceeded in a similar manner with the best clairvoyant you could not obtain any other than negative results, which you would at once herald as a refutation of the claims of spiritual seeing.

"If your commission had proceeded intelligently and earnestly to investigate, with a candor and integrity worthy of a great movement which claims to bring assurance of immortal life, it would be the bounden duty of every Spiritualist to assist you to the utmost of his power. All would gladly do so, and when your commission was first proposed, they rejoiced that at length the attention of scientific men was called to the subject. They soon saw their error; that they could expect nothing but an ex parte examination and verdict. When your report appeared, instead of a dignified document, such as men of science usually write, it was composed in the banterling style of buffoonery and cuteness of the court-fool; and while the secular press cried Eureka! honest men, even those who opposed Spiritualism, were made sad at heart, that men who claimed high places in science, should so far forget themselves as to play the clown, and subscribe to a report more damaging to themselves than the cause they sought to bring into disrepute.

"Send you a clairvoyant! Clairvoyance is one of the most subtile spiritual conditions, the coming and going of which cannot be assured. It comes to the sensitives who are as delicate to the influence as the magnetic needle; yet your commission want a clairvoyant, as you would a machine, to do a certain work in a way you demand, and if they fail, you will cry: 'See! here is a clairvoyant recommended by the Spiritualists whom she deceived, but she cannot deceive us!' This applies with equal force to all phases of mediumship, and the higher the phase the more susceptible it is to environment. Manifestations cannot be produced to order. The subtle conditions on which they depend are almost wholly unknown, or when understood, difficult to comply with. So sensitive and delicate is this state that even expectancy by the subject or of those who are near may entirely vitiate the results."

The reason why I would not recommend a clairvoyant or medium to accept challenges, even when given in good faith, is thus apparent. When a student of astronomy would observe an eclipse of the sun, he goes to the locality where the phenomena can be seen. Suppose on the contrary he should enter a darkened room, and say to some one who had declared that there would be an eclipse: "If that is true, bring in the sun, and let me see it. If it cannot be eclipsed here I will not believe you. I never saw it, and you cannot show it, consequently your words are false."

Psychometrist: Q. Who was the discoverer of psychometry? Who has made the most exhaustive researches in that direction?

A. Dr. J. R. Buchanan first clearly defined the sensitiveness of the brain and gave it a name. His researches were continuous through many years. The most compact report and most exhaustive was made by Prof. Denton in his "Soul of Things." Both he and Dr. Buchanan apparently exercised great care in their experiments, yet a careful analysis of their labors, it seems to me, will show that with the ardor and overzeal of new discoverers they broaden the field of psychometry until it overlaps others quite as important. They make psychometry explain not only the facts directly referable to it, but others which with equal propriety may be accounted for by clairvoyance or spirit control.

As an example: A fragment from the swathing-band of a mummy is placed in the hand of a psychometrist. It retains the impress of the individual it enclosed, and of that remote age. It also retains the impress of the hands through which it passed, and of the persons who have had it in their possession and gave it to the sensitive for inspection. The latter holds it, and delineates the character of the mummy when living 4000 years ago, and does not read the character of the person standing beside the specimen! How is it proven that the psychometrist does not receive these impressions through clairvoyance, that is, through her own spiritual perception, or from an independent spiritual source? Neither investigator has given a guide, or chartered the path. On reading the record of results one is constantly forced to admit that the spiritual theory is the most plausible in a great number of cases, and at times the only admissible one.

Anna E. Kanky: Q. Will you give the address of Elsie Hornbeck, medium for Frances E. Willard?

A. Monon, Ind.

May Crosby: Q. What is meant by astronomical cycles?

A. Astronomical cycles are a series of movements or events which completed, are again resumed and this goes on perpetually. As an illustration take the solar cycle, which is that period when the same day of the week occurs on the same day of the year. Were it not for the added day in leap year this cycle would contain seven years, but with this interpolation of a day in four years, the cycle is twenty-eight years.

The falling of new and full moon on the same day of the year occurs once in nineteen years, which is the lunar cycle.

There is a cycle which measures the variation of the moon in its orbit; that is, take that satellite in any given position, and after many variations and perturbations, it will come to exactly the same place.

So with the earth; its orbit oscillates and there are disturbances which if indefinitely continued would bring about an entire change, but after a time these are reversed and go as far the other way, thus swinging back and forth, preserving the equilibrium. This oscillation is measured by some millions of years.

It would appear that all events move in cycles more or less vast in measurement of time. That there is constant return after many wanderings and starting again from the same point.

There are yet vaster cycles, which measure incomprehensible ages, such as that of the revolution of the solar system around its remote centre of attraction; and the rotation of the cosmic zone we call the milky way.

MANNERS IN THE SLUMS.

"So, you've been slummin', did you say,
You've been about the whole long day,
In callin' on the wretched poor,
An' peekin' in from door to door,
An' askin' this, an' askin' that,
Of ev'ry little ragged brat—
An' talkin' to the big folks, too,
An' tellin' of 'em what they ought to do.

"An' when the day is through, what hev you done?
You've left some tracts, you say, to ev'ry one!
But hev you got 'em work to earn their bread—
To keep a fire, an' roof safe over head,
An' now, you'll go an' tell what you hev seen,
An' preach about the places where you've been,
An' folks will think how mighty good you be,
How full of pious deeds, an' sanctity!

"But let me tell you now, right here, thet I
Don't hev no call to 'slick the blab' nor lie.
You need to put your manners in a tub,
An' wash 'em well with soap, an' rub,
An' rinse 'em out, an' hang 'em on a line,
Where sun an' air kin make 'em fair an' fine,
Afore you dast to gab about the slum,
An' 'bout the dirt thet's there, or what is done.

"I tell you now, the poor man's home
Belongs to him, an' him alone,
His sorrows too, an' grief, an' care,
Are just his own, an' his to bear,
An' you folks a'int no need to pry—
To find out 'when' or 'how' or 'why'—
A' stirrin' up the want or shame,
For which, may be, they ain't to blame.

"Don't you suppose the poor hev hearts,
Thet feel the hurts, an' feel the smarts?
What right hev you to poke your nose
Around their cupboards, or their clothes,
For how'd you feel, supposin' they
Should chance to call on you some day,
An' interfere about your home?
Mos' like you'd ring your telephone—
For the police to come an' fix
'Em quick, for their bad burglar tricks,
An' lock 'em in the city jail,
Without a cent, or chance of bail!

"That's what you'd do if they'd intrude,
Or be unmannerly, or rude.
You say I'm talkin' through my hat,
That I don't know just where I'm at,
That 'cause we're poor, an' in the slums,
An' some of us degraded 'bums,'
We don't know nothin' 'bout what's right,
Nor can't reach up to your great height.

"Maybe we can't, but then, inside
We've got a little bit of pride
That makes us human, don't you know,
If we are poor, an' counted low.
That pride's like strings across our hearts;
At strangers' touch it snaps, an' smarts,
An' hurts us hard, jest through and through,
At what you're tryin' for to do.

"It makes us lose what faith we had,
An' helps to send us to the bad,
For sacred are our secrets, too,
The same's though they belonged to you.
The poor man's heart, an' soul, an' home
Are his own kingdom, his alone,
An' if you're really bent on good
To bring about man's brotherhood,
Please 'mind your manners' when you come
To visit folks down in the slum."

ELLA DARE.

Austin Station, Chicago, Ill.

THE YEAR PAST.

'Tis done; 'tis done; 'tis past, and o'er
With one year added to life's short store;
So swiftly doth time in its years fly past,
You and I ere we know it will find it our last;
Then, when this life on earth is o'er,
May we all find rest on that heavenly shore,
A rest that's sublime to both you and I,
In that realm of bliss where years fly not by,
Where time is unknown; nights are changed into day,
And the penalty of death, none ever can pay.
There death is unknown, nor is there decay
Of those once held earthly, but now passed away,
On that beautiful shore, where waste is unknown
You and I for earth's wrongs must surely atone.
So it truly behooves us to walk in paths straight,
Then our life over there will ever be bright.

ALFRED OURNIG.

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TESTIFYING TO THE TRUTH

Spiritualists Should Bravely Declare What They Know.

To the Editor:—The renowned German philosopher, Fichte, upon thorough investigation and despite of all scholastic pride and all his prepossessions, became convinced that Spiritualism was true and holy. Then, though he had left the active literary world long before to dwell in the rest he had so well earned, he conceived it to be his duty to return to that world long enough to testify boldly what great and good things he had found by many infallible proofs in the facts and philosophy of our oft-derided cult.

He was therein entirely right, and noble. Nothing is so needed as the witnessing by those who have found the priceless pearl of everlasting life and light and love. If, to-day, those who do know would boldly tell that they do know, there would be no need of all the special "missionary work" of good Spiritualists, and there would be no discussion as to whether "Spiritualism is dying out." It is greatly gratifying to find the vast number of those in all ranks and in all professions and in all businesses who are convinced of the truth that discarnate spirits communicate with the incarnate. But it is as humiliating to find the majority of those so convinced trying to repress themselves, trying to hide their convictions many of them sneaking, some of them denying with oaths, like Peter. If all men in the United States upon a near day would write out their opinions on the great question of spirit intercourse (so-called) a majority would appear as believers. But each fears each. Hence a world of foolish cowardice.

This Fichte saw, and therefore he declared that the duty of all men at this hour is the duty of witnessing, witnessing boldly.

So urges also Pharos in the communications through the hand of Mrs. Underwood, Julia pleads by the hand of the celebrated Stead for the faithful bearing witness. And now come divers discarnate, and through the book, "Beyond the Vail," plead with all who know the truth that they shall let their light shine, lest they lose that light. If we can only persuade all convinced to shine, persuade them not to hide their light under a bushel or any other thing, there will be Spiritualist churches, temples, meeting-houses in every village in the land.

It is cowardice that ruins Spiritualism to-day. The earlier Spiritualists, Hare, Edmonds, Talmadge, Owen, et al., were brave men and spoke, and Spiritualism in their day filled all men's thought. I choose to follow these and if need be "face a frowning world" or one seeming to frown, frowning if at all only by a few weakling "pastors."

I attended seance seventy-two, recorded in paragraphs 1007 to 1018 in "Beyond the Vail," and I think I ought to testify publicly about that sitting.

For several years before this, I had in divers places and in divers times been participant in seances held by Mr. W. W. Aber. I saw, I heard, I felt many things which without the slightest doubt emanated from the world of spirits and not from or by, only through, the medium. But I was never thoroughly satisfied as to the manifestations in all respects until I experienced the things stated in the above paragraphs.

Mr. Nixon's account is correct—as far as it goes. Of course it is impossible to tell on a page or two all that occurred in a sitting through more than an hour. The only lack in the account—if it be a lack—is the severe compression by the compiler. I desire to add to it, because I believe it will be of public interest and utility so to do. Mr. Nixon says:

"S. N. Wood and His Slayer. This spirit came from the cabinet in good make-up and approached near to Judge Chesney, saying: 'Don't you know me, Mr. Chesney—S. N. Wood? Don't you know that they have never brought that man to trial yet for murdering me?'

Mr. Chesney: 'Yes, Sam, I know that; but he cannot escape justice. He must be suffering now. I am glad, Colonel, that I meet you here.'

"Spirit (with much feeling): 'Yes, my friend, it is a glorious privilege thus to meet again. Yes, yes, the man is suffering now. But wait till he gets to this side. Then indeed will the poor fellow feel the hand of retribution. Though his cowardly act sent me out of the body and though he fixed it so as not to get his earthly deserts, yet I can pity the poor soul as he must grope his way alone and in darkness.'"

The appearance and conversation of Col. Sam Wood (a distinguished character in Kansas history from the Border Ruffian times to the hour of his cowardly and brutal murder through the machinations of depraved politicians) as told by Mr. Nixon, was in every way wonderful to all present; but more than wonderful to the writer thereof. In the fall of 1864 he and I had crossed swords, when I was but a bit of a boy and a little impertinent. He had complained of the actions of some militiamen of mine concerning him, accused me of a breach of respect, and I, ignorant of the proprieties and duties just. So we became known to each other. Soon we became much better acquainted and I came to have a profound respect for his powerful intellect, undaunted courage and absolute honesty with himself in boldly proclaiming every conclusion he arrived at.

Of course such a man must in these days be a Spiritualist. Often have I heard him declare that through "the spirits" he had found sure ground, firm footing and faith, and a certain knowledge that there is no death; only life and more life and ever—more life, renewal, continuance, ascension. His favorite was that pearl of Edwin Arnold:

"He who died at Azam sends
This to comfort all his friends."

Finally, when "the deep damnation of his taking off" aroused universal sympathy for him and his family, making even the rancor of political enmities give place, it fell to me to write an editorial in the Topeka Daily Republican of the unique and strenuous life of this reformer. This editorial greatly pleased his family as being among the best estimates of the character, career and influence of Col. Wood; so that it was republished by Mrs. Wood in her memorial volume of her husband. The Topeka Daily Republican after this often called attention to the case of Col. Wood.

In the light of this history it must be considered no slight test that Col. Wood should come to me and come as he did and speak the words he did speak.

The test increases in force when we attend to the matter of his address to me, in the very beginning referring to the fact that his murderer had not been tried.

This test grows and fairly glows when Col. Wood adds: "I want to thank you, my friend, for your manifestation of sympathy for me and mine."

Then, as the record says, the Colonel actually wept and audibly sobbed and closed what had become a short address by words of divine pity for his wretched murderers.

He came, or seemed to come, from the slight cabinet of Mr. Aber and advanced eight or ten feet towards me and stood there and talked with me not farther off than three or four feet. His words were as loud as he ordinarily spoke when in this life.

The whole scene was both natural and theatrical. It was profoundly impressive. His doctrine of forgiveness and mercy was in keeping with the solemnity of the whole occasion and in perfect harmony with his whole life on earth. Here was a practical sermon on forgiveness. And mercy and forgiveness are, as Rusnik says, the deepest facts of all God's universes, material and spiritual. This was the creed of Shakspeare and Goethe also.

I have written this to induce all to testify boldly everywhere, to call attention to this new good book and to glory in the Spiritualism of Edmonds and Owen. E. E. CHESNEY.

Kansas City, Kans.

ANALYTICAL.

That Old Deistic "Sop," or Chance.

Under the heading of "The God Question," by J. Young McFarland, in 631 of The Progressive Thinker, we read the following: "If he (Prof. Loveland), prefers a universe without a governmental control, he has at least as good a right to his choice as other anarchists."

Whether it is through desperation or stupidity that a man professing a little more than ordinary intelligence, should attempt to display the above ideas as matter either of philosophy, of science or logic, it is difficult to judge; though we would prefer either to the only alternative, viciousness.

Mr. McFarland gives us a God. God, by design, and virtue of supreme control. Given, in a fairly comprehensive manner, the control or effect, by a posteriori mode of reasoning we are to discover the prime creator of cause, or accept McFarland's God.

The conduct of organic government, of itself, is sufficient to distinctly establish the belief of all social government to be, that a just, omnipotent and irrespective designer is not in supreme control of the universal law, and its relations to conduct, as represented by politico-social events. The very fact that human, or any other order of government, either by custom or by rule, is extant and essential, nay even imperative, is evidence absolute, still say I, that a supreme, and judicious intelligence is not in full control.

Every governmental statute; every judicial ruling; every judicial official, either civil or military; every executive official, from corporal to colonel; from constable to hangman; every weapon from the cave dweller's flint to the great power's battle-ship, is evidence, positive, that a just and omnipotent being, either organic or universal is not in control.

The legislator who forms a rule (called law) of conduct or mode of punishment, for the universal or general application to his constituent peoples; absolutely ignores the deific functions he claims to be so conversant with; disrespecting His endowment of justice, potency and omniscience. Volumes of codes for conduct and punishments have been written and quoted for the efficient, and to the inefficient, control of the wise and ignorant, the orderly and vicious human products of this comparatively insignificant globe, sufficient to build another babelistic tower; each and every page of which was, and is, a positive declaration that the God of McFarland et al., is not, nor has he ever been, in control, even over and among the poor sub-civilians of our little astral nativity.

The social organization showing the greatest degree of trust, if not of faith, in a deity under full control, is that class of politico-social erratics, among whom he classes Mr. Loveland, the modern anarchists. In their radical disrespect for human rules and customs, they may be said to unwittingly infer a supremacy, to a degree of practical importance, in the justice and potency of lex Deo.

When two or more individuals meet and make oath, each to the other, that they will not cheat, rob or slay the other, it means that no designing intelligence, from a universal fountainhead, had pre-arranged in their soul's constructions, for a safety valve barring them from the dangerous antagonisms native to all. When two or more states or nations, not at war, make and execute serious terms, declaring that they each individually or collectively, shall mingle in social and business interrelations, and that each shall keep a standing army, both of civil and military units, to keep everybody from robbing, raping or murdering everybody else, it means that there is no high, moral, potentate; no supreme, omniscient law-maker and law-enforcer known and acknowledged in the transaction; no judicial omnipotence in supreme control.

I quote from an article of mine published in Light of Truth, of some two years ago, and court criticism on the same:

"All law is equally invulnerable to the functions of individual will, and any functionary, with a capacity to design, can become omnipotent, only by the ability to change infinite law, or thrust impregnable barriers between cause and effect. When law becomes a plaything in the hands of a speculator, it loses its prime function, and consequently its force and identity. If a designer is working through the universal law, or any branch of it, he can be so doing only by virtue of its plastic condition, and by which it is shorn of all vestiges of stability, thereby surrendering substance to a capricious rule; which, by this universal sacrifice of constancy, in universal government, must indisputably give us as a terrible reality, what has heretofore been but an imaginative shadow; a typical world of chance."

I also quote from Draper, in the History of the Conflict Between Religion and Science: "That which men call chance is only the effect of an unknown cause, even of chance there is a law; there is no such thing as providence, for Nature proceeds under irresistible laws, and in this respect the universe is only a vast automatic engine. The vital force which pervades the world, is what the illiterate call God."

And again I quote, and from Tyndall, in "Heat as a Mode of Motion": "The sum of her (Nature's) energies is constant; and the utmost man can do in the pursuit of physical truth, or in the application of physical knowledge, is to shift the constituents of the never-varying total. The Law of Conservation rigidly excludes both creation and annihilation.

"Waves may change to ripples and ripples to waves—magnitude may be substituted for number, and number for magnitude—asteroids may aggregate to suns, suns may resolve themselves into florae and faunae, and florae and faunae melt into air—the flux of power is eternally the same—it rolls in music through the ages, and all terrestrial energy—the manifestations of life, as well as the display of phenomena—are but the modulation of its rhythm."

Not to assist the professor in upsetting any argument (?) introduced in the Deist's article, as he will need none; but in a measure, to resent the inference that atheism and anarchism are in any wise synonymous, was my object in this reply; for will not even a worm turn when tread upon?

The evolution of Deism is but a shadowy symbol of the cotemporaneous evolution of intellectual force and mental penetration, in which the shadow grows weaker as the reason grows stronger. Creatures governed either by instinct alone, or such prehistoric types of life as are endowed with impotent functions of reason; looked not to the causes of extraordinary phenomena; but later, as the intellect developed and reason expanded, the causes of such events began to attract attention; and the primitive deductions were naturally in favor of a great being organically factored and functioned, like some huge beast, slimy reptile, or monster biped; and gradually evolving from such to those more congenial to the more advanced reason, the old and out-reasoned being thrown aside, until the higher reasoners of to-day, who include an endowment of true courage sufficient to face the lethargic masses, representing a decaying idolatry, have torn from its pedestal the last type of paganism, fetishism and other relics of a debased, a non-intellectual and a barbarous past. E. V. MORSE.

Lorain, Ohio.

PREFERENCES AND TREASURES.

I'd rather drink cold water from the brook
Than quaff excitement from a golden chalice;
I'd rather sleep on straw in the shepherd's hut
Than lie awake and restless in a palace.

I'd rather earn dry bread in lusty health,
And eat it with a sense of wholesome pleasure,
Than feed without the zest of appetite
Off gorgeous plate mid unavailing treasure.

I'd rather have one true, unfailing friend
Than fifty parasites to crave my bounty,
And one poor lass who loved me for myself
Than one without a heart who owned a county.

Nature is kind if our desires are pure,
And strews rich blessings everywhere around us;
While Fortune, if we pant in her pursuit,
Too often grants her favors to confound us.

Fresh air and sunshine, flowers and health and love,
These are endowments if we learn to prize them;
The wise man's treasure, better worth than gold,
And none but fools and wicked men despise them.

—Chambers' Journal.

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RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

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"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

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40 Loomis Street, Chicago, Ill.

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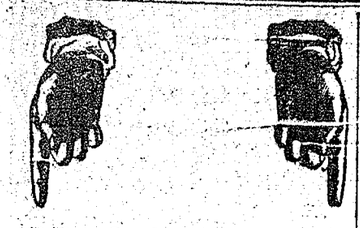
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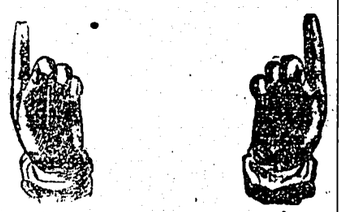
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CRITICAL.

Spiritualism in the State of Kansas.

How to organize Spiritualists, is a question that is still unsettled. Here in Kansas we have certainly made very little progress towards building up local societies, and our State organization is practically at a stand-still. But in spite of this condition Spiritualism is growing throughout the State, and especially here in Topeka. Our local mediums are doing a great work. They are converting people to Spiritualism every day, leading them into the light of its glorious truths, and giving them the knowledge and consolation for which they are hungering.

Thus Spiritualism is growing, but not as fast as it would if we were thoroughly and properly organized. But no organization at all is better than one which, instead of facilitating the presentation of the phenomena, throws obstacles in its way. This leads me to discuss briefly two articles which recently appeared in The Progressive Thinker, one by D. W. Hull, of Norton, Kan., and the other by Laura B. Payne, of Topeka. These writers, like myself, hold official positions in the State organization, Mr. Hull being the president.

In the first part of his article, Bro. Hull tells how disappointed he was recently, upon going into a Kansas town in which some mediums had awakened an interest in Spiritualism, to find people there who were holding circles and sitting for the development of mediumship, but who were unwilling to listen to lectures. Further on he uses the following language: "The first thing that is needed is lectures explaining the philosophy, and then the next thing is not to have a public medium, but persuade them to hold family circles where it will be known that everything is honest."

I am sorry that Bro. Hull cannot have his own way about it, but how is he going to manage to persuade people if they will not come to hear him? And why should he feel disappointed if some medium has outdone him as a persuader and caused people to do that which he wants them to do, viz.: hold family circles? Does he fear the philosophy of Spiritualism will suffer because it comes first-handed to the investigator? Where did Bro. Hull get his philosophy? Did he not deduce it from the phenomena? He certainly did, and could not other people do likewise? Does Bro. Hull wish to restore the age of priestcraft and catechism and limit or take away the right of people to investigate spiritual matters for themselves?

In these matters, as in all others, the people want the best evidence obtainable, and that comes from mediums and not from the lecturers. As I look at it, the first thing needed is not "lectures explaining the philosophy," but phenomena to prove that there are spirits. Without spirits there is no spiritual philosophy. Without mediums we would not know that spirits exist. The phenomena precede the philosophy. Bro. Hull wants to argue his case before the facts are presented to the jury.

Bro. Hull also makes the following remarkable statement: "It is thus seen public mediumship stands in the way of Spiritualism here in Kansas." I take it that a public medium is one who gives readings for pay. He deals with the public generally—with the cold, skeptical world. All the best mediums in time either become public mediums or give up their mediumship. At least that has been my observation. There seems to be no middle course that they can pursue. Their mediumship, being valuable, attracts a large number of investigators who impose upon them and prevent them from doing anything else; therefore, they must either charge for their services, as other laborers do, or quit the business altogether. The best mediums, then, according to Bro. Hull, "stand in the way of Spiritualism in Kansas." I do not believe it.

Mrs. Payne, writing on fraud mediumship, conveys the idea that the mediums of this city are in league with each other, and that when one is accused of practicing fraud, no matter what motive may prompt the accusation or whether it has any foundation or not, the rest rally around her and defend her. I feel it necessary to protest against this general defamation of our mediums, some of whom have lived here for a score of years, whose history is known to all our people, whose characters have never before been assailed, and whose work speaks for itself.

I believe it may be laid down as a general rule that mediums permanently located in a small place do not practice fraud. The transient population is too small to furnish them with dupes, and the residents soon find them out and, by withdrawing their patronage, prevent them from thriving.

During the last twenty-five years I have come in contact with many mediums, some of them celebrated, and I speak advisedly when I say that the mediums of Topeka compare favorably with those that can be found anywhere. Each is doing his work in his own way. Some are public mediums; but much important work is being done by private ones who hold circles or give readings. There never was a greater interest in Spiritualism here than there is now. The cause is growing, but our local and State organizations are not, and they never will grow as long as their public representatives belittle mediumship, depreciate the phenomena, and poison the public mind, not against fraud, but against mediums generally.

Topeka, Kan. W. B. WAGNER.

LIGHT, LONDON, ENGLAND.

The Psychic Journal (Sydney) discourses discriminatingly of what it describes as the supposed "decadence of Spiritualism as a cult." It declines to commit itself to an opinion on the subject, inasmuch as "Spiritualism and Freemasonry stand in a somewhat similar position to each other in that they are both found to exist and flourish in places and persons quite unsuspected by the world at large"; but it agrees with the Harbinger of Light" that if there is decadence, "crudity in mediumship and mercenary motives lie at the root of the trouble."

Then comes the outpouring of its own vials of wrath upon its home offenders:

"A public seance in Sydney is (with a few honorable exceptions) either a screaming farce or an impudent fraud, and bears no more relationship to true Spiritualism than does a Siberian winter to an Australian summer. To say that Spiritualism is to rise or fall upon the evidence provided by these farcical exhibitions by incompetent (often bogus) mediums is to set at naught the mass of evidence and proofs that bear witness to the fact of spirit return to those in the flesh, and, further, of the continuity of life in its eternal progression from the lower to the higher, from the simple to the complex, and from the finite to the infinite, while still retaining the individual consciousness.

"The needs of Spiritualists are, more unity of purpose and of action and a rigorous determination to discourage in every possible way the immature, and therefore unsatisfactory, public exposition of both the phenomena and philosophy of so grand and infinite a teaching as that revealed to the world in ancient and Modern Spiritualism."

This is not exhilarating reading, but it is useful as showing that Spiritualists are as eager as any to stop charlatans, restrain crudity, and pillory fraud.

PRAYER.

Prayer is the flight of an upward thought—
Aspiration noble and pure;
An effort to do with all of our might
What we know to be most worthy and right,
And patiently trials endure.

Striving for wisdom, for truth and for peace,
And a virtuous life while here,
Doing those deeds which never will cease
To bring a reward, with "fourfold" increase,
Of riches we hold the most dear.

Prayer made in earnest, deep in the heart,
With never an audience nigh,
Surely ascends to the angels above,
With happy response in showers of love,
From their glorious homes on high!

JULIA H. JOHNSON.

A Nut for Charles Dawabrn to Crack.

K. Gumpertz describes the case of a 10-year-old girl who, after an early childhood of great seriousness and helpfulness in household matters, began to keep the eyes open while sleeping, and a little later began to change personalities with an aunt deceased eight years previously, and of whom she had very little actual knowledge. Normally, the child is quiet, self-possessed, and well-behaved, but in the transposed state shows great restlessness and is abusive and violent. In the natural condition she has no memory of what has occurred during the hypnoid time, and is always fatigued and somnolent on awaking from it. No unusual knowledge or attributes are manifested while in the abnormal state, but simply all inhibition seems to be removed from the evil traits that are usually kept in check.—Oakland (Cal.) Times, December 19, 1901.

The plain, old-fashioned Spiritualist would say that the child is obsessed or controlled by the spirit of the aunt. In published writings, Charles Dawbarn contends that many similar cases to this one can be accounted for in another way. I am curious to know how that able thinker would explain the above. R. A. DAGUE.

Alameda, Cal.

"Elsie's Little Brother Tom," By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this office.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Nov. 28, 1901, from her home at Sturgis, Mich., Clara B. Gardner, aged 83. She leaves one son, two daughters and two sisters. She had been a Spiritualist for forty years.

Passed to spirit life, Dec. 30, 1001, in Bath, N. Y., Andrew J. Van Duzee, aged 73 years. He yearned for spiritual glory all through his long physical illness. The philosophy of Spiritualism brought light and cheer to him in his sufferings, and he passed away from this earth radiant in smiles. He leaves surviving him Mrs. Carrie C. Van Duzee, the well known trance lecturer. Banner of Light and Light of Truth please copy. AL SULLIVAN.

Carroll Bronneberg passed away December 24. The funeral services were conducted by Willard J. Hull, at the residence of the deceased, Anderson, Ind. Mr. Bronnenberg was in the 75th year of his age, and well known throughout central Indiana as one of the founders of Chesterfield camp. He was an earnest and consistent Spiritualist, and was a liberal contributor to its support. A wife and two daughters survive him. FLORA HARDIN.

Passed to the higher life, at Homer, Minn., Prof. J. W. Hurlbut, at the age of 80 years. Prof. Hurlbut was a Spiritualist for years, and met the change with a full understanding of its conditions. A wife and daughter are left to mourn the absence of the familiar form, while they rejoice in the freedom and presence of the arisen husband and father. Services in the Methodist church of Homer, conducted by the writer. WILL J. ERWOOD.

Passed to spirit life, December 20, 1901, Mrs. Eva Baird, wife of Mr. W. H. Baird, 106 Elbron avenue, Cleveland, O. Mrs. Baird was a true Spiritualist, and leaves many friends who miss her sweet words of love and comfort. C. H. Figuers officiated. COR.

Passed to spirit life, December 20, 1901, in Prophet's Town, Ill., Sarah A. Wallingford, aged 79 years, wife of Benj. Wallingford. On a visit East, the past summer a year ago, through her son, she investigated Spiritualism and became a firm believer in the beautiful truth, that there is no death, only a birth to a higher life. The aged mother leaves a large family; there are 58 grandchildren and 12 great-grandchildren, with a host of friends. She was a devoted mother, always looking after the poor and afflicted with a kind word of comfort to all.

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Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

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True Mission Church. Spiritualist meeting every Sunday afternoon at Metropolitan Hall, corner North and California avenues. First door from Metropolitan station. 2.30 p. m. Pastor, M. Summers.

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Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Dr. Emma Nickerson Warne in charge. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

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VOL. 25. CHICAGO, ILL., JAN. 18, 1902. NO. 634.

VISIONS AND REVELATIONS.

Moses Hull Has Had Other Visitants From the Other Side of Life.

I believe that there is something more of man than flesh and blood, animated by breath; and that if we did not confine our living and our thinking so closely to material things we might often ascend into the more occult phases of life. That inspired heathen, Elihu, was right when he said, "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in the slumberings upon the bed; then he openeth the ears of men and sealeth their instruction, that he may withdraw man from his purpose and hide pride from man."—Job xxxiii:14-17.

Yes, these "visions of the night," often come to "withdraw man from his purpose." Sometimes they come to strengthen man in his purpose. In any case it is a glorious thought that we are not orphans in this cold, dark, and sometimes seemingly heartless world—that we are not all of us entirely deaf and blind to all things spiritual.

In II. Cor. xii:1, Paul said, "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord." While visions and revelations may not be as universal as humanity, I doubt whether there is a human being on earth, who could not, under proper conditions, develop more or less of that power. It is a power which belongs alike to all ages and nations; and it has always been regarded as a calamity when this power has been withdrawn.

When the Hebrews, under their judges, lapsed into speculation, sensuality and debauchery, this power for a time entirely departed from them, and they literally realized the truth of what their King Solomon afterwards said, when he told the people that "where there is no vision the people perish." Prov. xxix:18.

When a vision came to Samuel, as a small child, the recorder of that fact said: "And the word of the Lord was precious in those days, there was no open vision." I, Sam. iii:1. The last verse of the same chapter says: "The Lord revealed himself in Shiloh to Samuel by the word of the Lord." That term, "word of the Lord," in the Bible always refers to visions and revelations made directly to mediums and seers.

I said it has always been regarded as a calamity when people have been deprived of these visits from those who dwell in the celestial life.

The prophet Amos saw the wickedness of Israel, and described it, and foretold the result. Among the charges brought against Israel, for which they were to be deprived of visions and revelations, were the following: They sold the righteous for silver, and the poor for a pair of shoes. Fathers and sons committed the same sins and with the same persons. They were profane alike, and visited the same maid and for the same evil purpose. They were accused of treading upon the poor; of laziness and indolence; of swallowing up the needy; of using different scales when they bought and when they sold; of buying the poor for silver and the needy for a pair of shoes. The result of all this was, there was to be a great famine. The prophet states the matter as follows: "Behold the days ——saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii:12,12.

In this famine they were not to hunt for Bibles, but for "the word of the Lord." That is, for visions and revelations from the other world.

In what is commonly called the Babylonish captivity—a captivity brought on by the sins above described, a psalm was written describing the desolation of the land of Israel and their city. In that psalm the writer says: "We see not our signs; there is no more any prophet; neither is there among us any that knoweth how long." Psa. lxxiv:9.

After the Jews went into captivity as Jeremiah had predicted, the prophet laments as follows: "Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes are among the gentiles; the law is no more; her prophets also find no vision from the Lord." Lam: ii:9.

These ideas and this argument might be extended to many columns, and all of them backed by scripture quotations, but it was not for that purpose that I took my pen.

Last winter I tried to obey that scripture which said, "write the vision and make it plain upon tables, that he may run and readeth." Since that time I have been visited several times by these intelligences. Much that they have said was for me only; and hence will perhaps never be written out. At other times they have given me things which, it will at least do no harm for the world to know. I think when we all unfold to that condition where we can be our own prophets—where we can see and hear for ourselves, nothing but private messages will be given. Then they shall not every man teach his neighbor saying, "know the Lord," for all will know from the least to the greatest, as predicted by Jeremiah. See Jeremiah xxxi:31-34. When that time comes—and we can bring it about—then no one will need to go on a mission or write a message for another. When one can get what is for him directly from wise influences, then no one will need to take their messages second-handed.

Be that as it may, I know it is a blessed condition to occasionally rise into that altitude where friends can come "in the visions of the night," and prove to us that we can be led by a wiser power; and that even now spirits and mortals are co-operating to bring heaven and earth nearer together, even as John saw the holy city, the new Jerusalem, come down out of heaven, so that the tabernacle of God should be with men.

On the night of September 22, I was sleeping in one of the spacious rooms of what is now the Morris Pratt Institute Building. I had agreed to be one of the trustees, and the president of the institute, and had assisted in the arrangement for the transfer of the property. About midnight I was awakened by a presence in my room; I at first wondered who would venture in without so much as rapping at the door. In a moment I was made to see that it was not one in the mortal form.

The first word spoken was, "I have come to talk to you about the step you are about to take. Have you looked at it in every light?" I confessed that probably I had not. Then the intelligence went on to say, "Morris Pratt has not been understood; he is a grand old man; he does this because of his love for the cause, and because of his confidence in your integrity and ability. Your spirit friends wish to caution you. You have now lived two-thirds of a century; you have all your life been an active man; you should now, instead of loading yourself down with that which must shorten your earthly existence, begin to seek rest.

"The little church you serve appreciates and loves you; you can find more work in and around Buffalo than you can do. In taking this additional burden there is great danger of your overloading and breaking yourself down."

This intelligence went on with this kind of talk for fully thirty minutes, and thoroughly converted me. I fully made up my mind to have nothing to do with the college; and was so impatient for daylight to come, so that I could make my decision known that I could not lie in bed. I arose and walked the floor for nearly an hour.

At last I lay down and almost immediately went to sleep, and slept, perhaps an hour, when I was suddenly awakened again by an influence, which said: "And so you are going to give up the college are you?" I answered, that I was; that I felt compelled to do so; it was entirely too great an undertaking for one of my age; I must save myself for other important work.

This visitant then replied, "You have been praying for a college for many years. Nearly two score of years since you began your earnest efforts in this direction. Now the signs are portentous; a building and teachers are at your service; your prayers are answered; the blessings come for which you have so long and continuously asked; the thing for which you have said many times you would willingly give your life, and you refuse to take it. Please do not pray any more. If you do not mean business, steer clear of all aspirations in that direction."

I tried in vain to reply. I said, "My life is in danger." I had hardly finished the sentence when I was answered, "'He that would save his life shall lose it.' What is the life worth which has been saved by shirking your duty?" Other equally as pointed sayings were quoted to me, until I really became ashamed of my position.

The influence then said, "Your prayer was really heard years ago, and would have been answered had you been prepared for the answer. Even this college building was ready for you ten years ago, but neither you nor the cause had ripened sufficiently for it. We brought it to you at the earliest possible moment. Accept it—thankfully accept it. You are one of the stewards divinely appointed to take and use this property for the benefit of a higher and more educated Spiritualism. If you fall or rise in the work, that will be better for the cause, and for yourself than anything else that can be done. You have prayed for this college; if those prayers are not answered now the answer will come too late; the answer must come while you are prepared to receive and act upon it."

"But," said I, "I am not prepared financially or otherwise, to take such an institution and run it."

"Then you have prayed wrong; you should have asked for ability to manage an educational institution, rather than for the institution. But how do you know that you are not prepared? Could it surprise you any more to receive help in that direction, than it has to receive this college? After all the experience you have had, can you not trust?"

This vision caused me to resolve to "walk by faith, and not by sight," and to take the college. Since then I have been working day and night. Plan after plan of raising money and running the college have passed through my mind.

On Tuesday night, November 26, I went to my bed very tired from over-work; about 2 o'clock in the morning I awoke fully sensible of a presence in my room. I first received impressions of some things she had to say, and then a strange kind of clairvoyance came to me, and I saw a lady in my room—one whom I had never seen in earth-life, and yet I was made aware in some way that it was an old worker in the cause. She seemed to be supported by a spirit band, none of whom I could really see or know.

About the first thing she informed me was, that the spirits who first took hold of Spiritualism, knew or thought but little more about what was to be the final outcome of Spiritualism than did the mortals who went into it. Many embraced it from sheer curiosity; others went into it from a desire to let their earth-friends know that they continued to live after the event called death; few realized that Spiritualism was to be a great lever to move the world; and that it was to be a factor in introducing the new dispensation.

She told me that as a spirit she had come to see me many times in the past; but at the time she used to visit me she had not thought of Spiritualism ever becoming a great co-operative movement on the part of two worlds to usher in the New Era, which was to wholly over-top all other movements.

She said she tried to be social with me; to give me a few beautiful thoughts to take the place of those I entertained up to the time I became a Spiritualist, and to teach me the music to some of her songs.

By this time I knew that the presence in my room was that of the almost forgotten heroine in our cause, Miss Achsa Sprague. She then came and sat on the side of my bed and said, "Several of us are here; we have come to give you a brief retrospect, and then a kind of prospective view of the work in which you are engaged.

"The National Association of Spiritualists may not in the past have been just what it should have been. You upon the earth-plane have made your mistakes, and we have made ours. We, on this side, are far, very far from infallible; but we had come to where we could see that there must be something more in Spiritualism than test hunting, or glowing descriptions of what is called the spirit world. Later, we began to throw upon susceptible minds the necessity of a grand co-operative Association. This resulted in an imperfect organization—an organization which still retains many of its imperfections; but which, it is hoped, will not be so overloaded with imperfections as to fall of its own weight. There is that honest sincerity on the part of both earth and spirit workers which it is hoped will bring order out of chaos. I as a messenger to you, do not fully understand how these things are coming out. Perhaps no spirit fully understands that. I partially understand my own division of the work. The building of the Pacific Railroad will partly illustrate the case. When gold was first discovered in California, that country was practically farther from the United States than it was from Japan or China.

"The task of reaching the gold regions from here seemed to be so great that the one who accomplished it was in a certain sense of the word a hero. It was a six-months' dangerous sea voyage around Cape Horn, or a dangerous and almost impossible journey through the plains and over the mountains.

"When it was first decided to build a railroad over, or rather through the mountains, no one knew just how it could be done—no one knew how many men would be killed in that work; they only knew that the road could and must be built; whether it would take five or fifty years made little difference; and at it they went. They made hundreds of mistakes, some of which cost many lives and millions of money; yet the work was done; you yourself have gone over those roads several times, and always found yourself about as much rested at the close as at the beginning of the journey.

"This is equally true of this great work; there is, perhaps, not one superintending angel who knows the minutia of all that is to be done, nor exactly how many things are to be done which they clearly foresee among the coming events. This will not in the least prevent the work being accomplished.

"You have now come to where your school is a necessity, and you will be able to get many Spiritualists to see it in that light. You will also be able to get many of the spiritually minded to see that they can make no investment that will pay them more in real wealth than to place their means in the development of the educational department of this work.

"All will not see this in this light; many spirits, as short-sighted as most mortals, will not see it; it is not necessary that they should, more than it was necessary that every dirt-shoveler, or rock-breaker who helped to build railroads over the mountains should have understood all the final results of their work. As these Irish, Italian and Chinese laborers were only interested in doing their work and getting their pay for it, so many ignorant mediums and Spiritualists have thought that about all there was of Spiritualism was the production of various phenomena, which prove the ability of spirits to return. As many who made excavations in mountains and who shoveled or wheeled dirt to fill low places in the road-bed did not know what all this was for, so many spirits and Spiritualists are in profound ignorance of their work. In each case their overseers looked farther ahead and foresaw many of the results.

"I told you that a company had been formed which had worked many years to bring all this about. Although I have been in this company from its first inception, I know little of the details of any part of the work except my own. Why should I? I know that every part of the work is in competent hands, as others know that I can take care of my part of the business. A kind of civil service reform has led the superintendents of the different divisions of this enterprise to search thoroughly for those who are the most willing and the best qualified to handle their part of the business.

"In this work you need not expect that your path will always be strewn with roses; you will find many thorns. Sometimes those upon whom you rely with the most assurance of co-operation and assistance will fail you; and that just where you the least expected. All this will serve to further develop your resources, and lead you to better appreciate the tried and true workers.

"You do not know the source of your supplies; nor do we. We know the supplies will come. An epidemic of giving is now rapidly developing among the larger hearted Spiritualists. While new avenues are hourly opening, to do philanthropic work, new workers are coming to the front with their means.

"You, individually, fall or rise in the work; that will make little difference either to the work or to yourself. When Garfield fell General Arthur was ready to take his place. McKinley fell, but Roosevelt is quite as able as he was to carry on his work. Should you step out of the ranks of mortal workers, others will take your place, and you, after having been given a luxurious rest, until even rest will seem fatiguing to you, will take your place among our workers on this side, and will from time to time be promoted as you prove yourself qualified for advancement.

"Now, my dear friend, I must leave you; the power which has enabled us to have this little season of communion is nearly exhausted. You seem more and more distant with every passing second. We both feel that; it is because the magnetism between us is so nearly exhausted. Another must now talk to you.

I said, "If you cannot talk to me, how can another?"

"Because," she answered, "another coming into your atmosphere with a different magnetism causes a chamical change which will help both you and the one who is to talk to you. Good bye. I will now go and talk to Mattie."

At that instant she was gone; but I was not alone. She had only just gone when I heard a familiar voice say, "Dress up, dress up." Those words contained a test which could be understood only by myself, and in an instant my old friend Jim G. Anderson was with me. He took up the conversation where Miss Sprague dropped it, and carried it on for about an hour. I cannot now go into the details of that talk. Suffice it to say that the talk was mostly personal. It threw great light on many of my personal experiences. It related mostly to his work and methods in raising the unjust quarantine which at one time existed against me. He gave many interesting details about Dr. H. F. Gardner, S. S. Jones and himself—he told the methods they had adopted to accomplish the work already done. In glowing terms he told his visions of future success. I may say something more of this vision at a future time.

When Mr. Anderson was through, the clock struck five, and he was gone as suddenly as he came. I immediately got up to go to Mrs. Hull's room and tell her what had happened. The moment I opened her door, she said, "Is that you, Moses? Achsa Sprague has just been here and given me a poem; she has this moment left me."

The poem she gave Mrs. Hull is in her "Spirit Echoes," page 99, and is entitled "The Lost Voice."

For all that I have here said, I may be regarded as a fanatic; be it so. It is a sweet kind of fanaticism—one which I hope will call again.

MOSES HULL.

WRITES WHILE ASLEEP.

Graphic Stories Produced While in Dreamland.

CANNOT EXPLAIN POWER—MANY LANGUAGES FLOW FROM HER PEN, THOUGH GIRL'S EDUCATION IS SAID TO BE LIMITED.

To the Editor:—As related by the Chicago News, with her bare foot on a cold register, a slender girl with big brown eyes, long brown hair falling over a brow of unusual pallor, awoke early today at the home of Dr. Rimes, 6331 Wentworth avenue, and a pearl necklace which she held in her hand and the upturned corner of a carpet, solved a problem which had agitated the household for weeks. The cold iron had broken the spell of somnambulism, and the hiding-place where the young woman had concealed her jewels was disclosed.

WORKS WHILE SLEEPING.

Thus it became known that Miss Euretta D. Metcalf, much of whose fiction has been published in Western newspapers, relies not on her own ability to weave plots and extend them in novel form, but does all her work while sleeping. She is now engaged on a serial story, "Her Other Self," of which several chapters are complete, but has no idea how soon "finis" may be written, for the reason that it is a dream plot, and when she does not dream she does not write.

WRITINGS ARE OF SCHOLARLY FINISH.

Some of this young woman's writings are of a scholarly finish, despite the fact that she is comparatively uneducated, having progressed no further than her first year in a high school in Kansas City, Kan. But in her dream writings she quotes authors of whose existence she professes to have been unaware and accurately describing scenery that is absolutely strange to her. German, French, Italian, Latin and Greek flow freely from her pen, though she knows not a word, she says, of any of these languages, save such as she might have picked up in lexicons. A case of surgery involving the transplanting of a bit of a dog's nerve into the arm of a man she described accurately, using all the terms of a technical nature that a surgeon would have employed.

Last summer while visiting in Rockford, Miss Metcalf got up in the night and, while sleeping, mounted her bicycle and rode three miles, bringing up in a ditch, the accident rousing her. "And to think of it!" she exclaimed today, "I had ridden through the city park, making myself liable to payment of a $10 fine."

CANNOT EXPLAIN THE STRANGE POWER.

"I do not know why I possess this peculiar power," said Miss Metcalf, "but it has been mine since childhood. My parents did not know at first what to make of me. They were alarmed. Things were missed about the house—my home was then in Kansas, though I was born in Elgin, Ill., and none knew where they had gone. My beads and trinkets disappeared with father's and mother's things. Then one night they were sitting by the fire after mother had put me to bed. I came downstairs and with my eyes fixed straight ahead I went to a corner of the room, took up a board of the floor and there hid my little ring. At once I went to a small table, lit a candle and began writing. It was a poem and it was my first. Since then I have written almost constantly. Some of my work has been pronounced excellent; other rubbish."

"Are you a clairvoyant?" was asked?

NOT A SPIRITUALIST.

"No, no!" exclaimed the young woman, opening wide her big eyes and holding up her hands in protest. "It is not Spiritualism. I cannot think even it is hypnotism, because when these spells began there was no one near could have suggested the things I wrote. But my mother possesses some singular occult power, and has done strange things, though she is not an educated woman."

Miss Metcalf's greatest sorrow is caused by the fact that her stories, even the short ones, are nearly all of a serious nature and all have sad endings. "I find that most publishers want stories to 'come out with much happiness,'" said she, "and for that reason mine will not do as I finish them in my sleep. So I have to change them after I wake. I rarely have to make any alterations, except for this reason, and my penmanship is always better than while I am awake."

HER LATEST STORY.

Last night, just before recovering her necklace, Miss Metcalf wrote her latest story. It tells of a sprite who has come from some far-off land of mistiness to discover whether woman is constant. He slides down a cobweb ladder and finds himself on a stenographer's desk in a physician's office. The doctor is making love to his stenographer, a beautiful young Jewess, who is about to accept him for her husband, despite religious differences, when the physician's sister brings in the girl to whom he had been engaged, but toward whom he has lately grown cold. The stenographer, promising to aid her rival to triumph, writes a letter of farewell and the sprite goes back to tell his story to the gods, and "across the blue infinite space his voice fell with musical cadence through starry aisles to distant earth 'Woman's heart is the playground of pain; woman's love a crown of angelic glory.'"

In this incident we have a comprehensive illustration of spirit power—that and nothing else. During the night, with her system in a negative condition, Miss Metcalf is easily controlled with results as above stated.

CRITIC.

Prosperity is no just scale; adversity is the only balance to weigh friends.—Plutarch.

Make life a ministry of love, and it will always be worth living.—Browning.

SELFISHNESS AND LOVE.

Who Are the "Poor in Spirit."

Such as live for this world only, would have been the answer prior to the revelations of modern Spiritualism. But with the advent of the latter a higher thought revolution was instituted, and morality or spirituality became the subject of a deeper analysis.

We do not regard surface-effects as the sum and substance of human attainment. The man of faith has been substituted by the man of knowledge. Belief has become a sentiment; in fact the fundamental principle of spiritual or soul progress. He who knows is the true reformer, for he cannot fail of reaching his aim, if consistent with that which he advocates.

But are all consistent in what they teach? Presumably so, and as far as they know law. Intention is a good foundation to start on; and adhered to honestly inspires to charity in the event of failures or acknowledged weakness.

We speak wiser than we know under the pressure of inspiration or the desire to go ahead, but often speak unwisely in our superior guiding influence or power. It is when we "cast pearls before swine."

This ancient possibility is not only effectuated on soil fallow with ignorance, but quite as frequently where prejudice rules.

It is human to reject truths emanating from those we dislike. Thus the opponents of a cause would reject the highest living truths of the same as illogical, injurious, vicious. But when advocates of one cause belittle each other's philosophy, or conjure up reasons to reject it, there is a desideratum of the principle that makes for harmony. Love has been substituted by prejudice. Such are poor in spirit. Happily but few instances of this impoverished soul-state are to be found in Spiritualism—perhaps none among the readers of this.

Of course, jealousy cannot be considered in the subject. That is but an incident in life's affairs—a phase of spiritual infancy that is sloughed off in the maturing process of the higher selfhood. It does not always indicate contraction. It is only where selfishness draws the reins, and bars out others from like privileges, that it undermines its soul progress and places itself in the category of this reading.

Jealousy thus may lead to prejudice, for selfishness is love turned down—reversed. Its impulse is naturally made to vibrate in the opposite direction. Consistently carried out, whether through false pride, the dictum of another's suggestion, or personal feeling, increases the vibration for an unloving effect, and finally blossoms as an unflavored influence that governs the individual in all his dealings with mankind. Poverty of spirit is the reaping.

Men and women who feed their minds on false ideas or notions about persons and things, and make that their standard of judgment, come under the same category. There is wholesome food for the soul as well as body. Mental dyspepsia is not without its victims; and what false conceptions does for the mind or spirit, prejudice does for the soul. But a soul-dyepeptic is more difficult to cure, for its curative, love, has been shut off at the fountain-head, and will not flow without removing the obstacles put there—that is, undoing the selfishness committed.

The higher conceptions of spirituality cannot be theirs, and whatever they advocate, must partake of their impoverished soul influence—thus minus the potency needed to create converts. Without love in the motive there is no enthusiasm aroused; and without sacrifice there can be no love. The soul burdened with care finds its way to other souls, for in its philosophy lies the keen-edged sympathy that touches the reader's or listener's heart.

The comforted do not seek spiritual teachings. The discomforted want it undiluted by glittering generalities, fair promises or unfelt word-paintings, as it emanates from the minds of those who cannot conceive of the needs of the suffering.

True spirituality can only come from the soul of the true reformer—one who practices what he preaches, whatever the issue; for only in such vibration or influence exists the nourishment that feeds the soul hungering for truth or the higher light.

ARTHUR F. MILTON.

Charleston, S. C.

THE GOD QUESTION.

How It Is Viewed by a New England Lady.

To the Editor:—As my subscription for the dear old Progressive Thinker expires with the old year of 1901, I will renew it on this New Year's day of 1902. For indeed we should feel lost, my dear companion and myself, without welcoming The Progressive Thinker in our home every Thursday evening. It would indeed seem as though an old friend had neglected to make us his weekly visit. It has become very dear to us in the last year. It is the best Spiritualist paper printed, to us. And one can learn many profitable lessons by reading its columns.

Spiritualism is very dear to me. It is my religion based on knowledge. I was very much interested in No. 631. The God question. I have been a public medium fourteen years, and have occupied many platforms in the towns and cities of old New England, and I cannot give up my belief in God and the Bible altogether. That God is love for all humanity; and as we love humanity, giving proofs by sympathy, or material aid according to our ability, so we elevate ourselves here and hereafter. That God neither here or in the next sphere forsakes the most ungrateful.

The Bible to me is the Basic Stone of Spiritualism. It promulgates God as Supreme Ruler of the universe, a God of Love Universal.

The greater majority of intelligent humanity have and are adopting its truths.

Spiritualism teaches us to be Godlike.

The Bible also teaches that our elder brother Jesus was a humanitarian; the founder of no sects; his church was the broad universe, as high as the heavens, and the canopy of heaven was its dome, ornamented by day by the grand solar system, and its walls by night frescoed by the stellar world. His pulpit the grand old mountains, the beautiful gardens, the seaside and on the waves of the grand old ocean. His teachings, universal love, universal fatherhood, and brotherhood of all humanity.

And to-day the greater majority of intelligent humanity have and are adopting its truths.

I had no thought of writing, only a line, but sometimes you cannot help yourself, and that is just my case now.

MRS. N. F. THOMAS-BURBECK.

North Plymouth, Mass.

Practical Hints and Queries.

For the past fifty years we have been hearing of the beautiful things that are to happen over there in the sweet by and by. If we hope for recognition in this stage of our existence, it is time to begin working for the here and now.

At the first indication of a revival in Spiritualism, the talk is getting quite common of having a building of our own, a church or temple being usually spoken of. Having a theory differing from that, I would like to have the matter brought before those having had practical experience and getting their practical experience and get their views.

I believe that a large part of the trouble in churches to-day is in trying to pay running expenses and back debts on property that pays no income. The burden is usually more than the society can stand.

Since Spiritualists are in the habit of meeting in halls, and usually very inconvenient ones, I think the proper thing to do would be to buy a lot and pay for it, then borrow money if necessary and build business buildings whenever the size of the town would justify it, using one floor for hall and rooms suitable for society needs, renting the remainder of the building and applying the income as well as all money raised by the society, above expenses, to paying off the debt. As soon as that was accomplished, the income could be applied to society work, which would enable them to employ the best talent to be had. The expense would then be so light that the poorest member would not feel it a burden. In fifty years there could be enough income-paying property in the hands of Spiritualists to make them one of the most powerful religious bodies in the United States.

Will those who have had practical experience in a society of Spiritualists that has built a church or other building give us the benefit of their experience through The Progressive Thinker or privately. ALEX CAIRD, M. D.

Lynn, Mass.

BIBLE SPIRITUALISM---MOSES HULL ANSWERS DR. SWERINGEN'S OPEN LETTER

H. V. Sweringen, M. D.—Dear Brother:—Your Open Letter, in The Progressive Thinker of November 14, came out at just the wrong time. I was at that time so busy arranging matters connected with our new college that I should not even have known the letter was written had not friends called my attention to it. Even then I happened to be so overloaded with work that I could not find opportunity to write.

If not too late I will now offer a few thoughts suggested by your letter. I think you, in your correspondence with various papers, and with numerous ministers, are doing much to set the world right on the great subject of Spiritualism. I hope the so-called orthodox ministers will continue to keep you busy. I think, however, you will find the most of them, like Rev. Henry Irving Rasmus, "rather poor correspondents." It is much easier to attack Spiritualism from the pulpit or through the press than it is to maintain a straightforward correspondence with an intelligent and cultivated Spiritualist.

You say, your correspondent said:

"I do not believe you can produce a single instance in the Bible where a once embodied spirit came back and spoke to men. You may cite the woman of Endor episode as a case, but there is grave doubt in my mind that this event is anything but a record of what 'seemed' to have occurred, rather than an actual occurrence."

This poor fellow is a fair sample of that portion of the clergy which is determined, at all hazards, to oppose Spiritualism. But, my dear brother, you must not be too hard on this man, and others of his ilk. Something must be said, and as there is no possibility of making a sensible argument against Spiritualism, they must do the next best thing.

Before I talk about the case of Samuel, Saul and the Woman of Endor, I must reply briefly to that other remark, "I do not believe you can produce a single instance in the Bible where a once embodied spirit came back and spoke to man."

That makes one wonder if this reverend gentlemen ever read Mark ix:4, which says: "And there appeared to them Elias, with Moses; and they were talking with Jesus."

How a man can pretend to believe the Bible and at the same time so flatly contradict such a plain declaration as the one just quoted I cannot understand.

Even Jesus manifested as a spirit separated from his earthly body. After his death, he appeared to Saul of Tarsus, afterwards called Paul, in the ninth chapter of Acts. Paul was at this time in a company of men, yet he alone saw Jesus. Verse 7 says, "And the men which journeyed with him stood speechless hearing a voice, but seeing no man." Paul being a clairvoyant saw Jesus, while others who were not blessed with that power did not see him, as they would had he been in a physical body.

The Greek of Acts xvi:7 positively represents Jesus as a departed spirit—a separate independent entity. Our version of the matter says: "After they were come to Mysia, they essayed to go into Bithynia, but the spirit suffered them not."

Now, if you will turn to your Greek Testament, you will see that the translators, for reasons best known to themselves, in translating this text, left two words out; those are, pneuma Iesou—Spirit Jesus.

That I am correct in this, no scholar, Catholic or Protestant, will deny. The Revised Version renders this, as it should, "The Spirit of Jesus suffered them not."

The Emphatic Diaglott New Testament, which Zion's Watchman calls "the best translation extant," renders this text, "And the spirit of Jesus did not permit them."

Thus, Moses, Elias and Jesus have returned as departed spirits, and communicated.

The writing which came from Elijah the prophet, to King Jehoram, is equally as positive as the two above mentioned cases. This case will be found in II. Kings, xxi:12.

I know a late editor in fixing up his Bible to fit his theories has inserted in the margin of this text: "Which was written before his death." But that is not true. As a warrant for this wild assertion this interpretor refers to II. Kings ii:1. But that text does not give the slightest information on the subject. Turn and read it.

I now come to what this man calls "The Woman of Endor episode." There is "grave doubt" in his mind about this being an actual fact. Do you not see, my dear brother, that this is the only position this minister could take? When he acknowledges that the statement is true, as written, he is compelled to acknowledge Spiritualism, for the text says, "The woman saw Samuel." I. Sam. xxviii:12. "And Saul perceived that it was Samuel." Verse 14. "And Samuel said, Why hast thou disquieted me to bring me up?" Verse 15. "Then said Samuel, Wherefore, then, dost thou ask of me, seeing the Lord is departed from thee, and become thine enemy?" Verse 16. "And the Lord hath done to him as he spake by me." Verse 17. [See chapter xv:28] "To-morrow shalt thou and thy sons be with me." Verse 19. Finally Saul "was sore afraid because of the words of Samuel." Verse 20.

How is it possible for one to acknowledge these sentences to be true and yet reject Spiritualism? The fact is, when Spiritualism is denied there can be no possible explanation of this case, without rejecting the Bible, or at least this part of it.

The one who acknowledges these statements to be true, acknowledges Spiritualism; on the other hand the one who denies them jumps, as it were, out of the frying-pan into the fire by denying the Bible. These statements cannot be denied without virtually saying they are absolutely false. What minister will dare to say that, and then ask his congregation to receive anything merely on the testimony of that book.

The logic of this case is this: In one case the Bible falsifies; or, in the other case Spiritualism is true. In either case the argument against Spiritualism is surrendered.

The only thing left for the minister to do is to express his "grave doubts." In these "grave doubts," he has landed nowhere, and leaves himself room to dodge in either direction. Certainly orthodoxy has invented no finer samples of dodging than this.

It happens that the Catholics have a Bible with fourteen more books than are contained in ours. While our Bible was literally taken out of the Catholic Bible, the Westminster Assembly rejected fourteen of the books which had been placed in the Catholic canon, at the Council of Trent, one hundred years before.

For our purpose that makes not the least difference; a text could not have been placed in what we, Protestants call the Apocrypha, and been with that book, translated into Greek about three hundred years before Christ, and remained in the scriptures, as used by Jesus and the Apostles, unless it had existed at that early day.

In the forty-sixth chapter of the book called Ecclesiasticus, is a kind of biography of early Old Testament heroes; among them Samuel comes in for his share of praise. The writer after giving a running history of Samuel's life, says: "And, after death he—Samuel—prophesied and showed his—Saul's—end, and lifted up his voice from the earth in prophecy to blot out the wickedness of the people." Verse 46.

This fixes this matter as far as ancient writing can fix it. If Samuel was not there, and did not speak to Saul, this Jewish writer was mistaken; the woman was mistaken; Saul was mistaken; the writer of this part of the Bible, inspired as he was, was mistaken. He, without note or comment, says, "Samuel said unto Saul," etc.

In conclusion, Doctor, let me advise you, and all other readers of this to consult Josephus on this subject. You know that Josephus was not only a Jewish historian, who was born in A. D. 37 or 38, but he was a Jewish High Priest, and spoke with authority on religious questions. He was, perhaps the greatest student that ever existed in the Hebrew nation; in so much that their learned men, when he was only sixteen years old, consulted him on all the great questions of the day.

He takes the ground most emphatically that this lady was not a witch; but that she was a necromancer. By that term he means just what the Greek term means, out of which comes the word necromancy. That is, one who consults the dead.

The account will be found in chapter 14 of Book VI. I will abridge as much as I can and present the salient points.

This woman has been terribly slandered and abused, as have modern mediums, by the clergy. On this case Josephus says, at the place indicated above:

"He bid his servants to inquire out for him some woman that was a necromancer, and called up the spirits of the dead, that so he might know whether this affair would succeed to his mind; for this sort of necromantic women that bring up the souls of the dead, do by them foretell future events to such as desire them. As soon as he had induced her by this oath, to fear no harm, he bid her bring up to him the soul of Samuel. She, not knowing who Samuel was, called him out of hades. When he appeared, and the woman saw one that was venerable, and of a divine form, she was in disorder; and being astonished at the sight, she said, 'Art thou King Saul?' For Samuel had informed her who he was. When he had owned that to be true, and had asked her whence her disorder arose, she said that she saw a certain person ascend who, in his form was like to a god...

"But Samuel seeing that the end of Saul's life was come, said, 'It is vain for thee to desire to learn of me anything further, when God hath forsaken thee; however, hear what I say, that David is to be king, and to finish this war with good success; and thou art to lose thy dominion and thy life, because thou didst not obey God in the war with the Amalekites, and hast not kept His commandments, as I foretold thee while he was alive. Know therefore that the people shall be made subject to their enemies, and thou, with thy sons shall fall in the battle of to-morrow, and thou shalt be with me" [in hades].

Josephus continues: "Now it is but just to recommend this woman because when the king had forbidden her to use that art whence her circumstances were bettered and improved, and when she had never seen the king before she did not remember to his disadvantage that he had condemned her sort of learning, and did not refuse him, as a stranger, and one that she had no acquaintance with; but she had compassion on him, and comforted him, and exhorted him to do what he was greatly averse to, and offered him the only creature she had, as a poor woman, and that earnestly and with great humanity, while she had no requital for her kindness, nor hunted after any future favor from him, for she knew he was to die; whereas, men are naturally either ambitious to please those that bestow benefits upon them, or are very ready to serve those from whom they may receive some advantage. It would be well, therefore, to imitate the example of this woman, and to do kindness to all such as are in want; and to think that nothing is better, nor more becoming mankind, and such a general beneficence, not what will sooner render God favorable."

Here I must for the present leave this matter. I hope, Doctor, that you will continue your efforts to convert the clergy. Be sure your efforts will not be entirely lost. As ever,

MOSES HULL.

Explanation from Charles Dawbarn.

To the Editor:—I was startled to notice in your report of W. F. Jamieson's fifth speech, in his debate with Moses Hull, that I am quoted as having "'confessed' that no spirit has really communicated."

This is a strange misapprehension of my position. To deny spirit return is to-day a mark of mental weakness. It means that the unbeliever is incapable of weighing evidence that has convinced even the skeptical officers of the S. P. R.

I affirm that both returning spirit and mortal medium are in an abnormal condition when they meet in what I have called "fog land." My task has been to analyze spirit teachings received under such conditions, and discover how far they are reliable. I have especially sought most earnestly to discover how much reliance we may place upon the details given us of spirit home life in such communications.

Spirit return and human immortality are now proved to every unprejudiced mind. Prof. Hyslop has recently given us 600 pages of evidence in proceedings published by S. P. R., proving to scientific demonstration that his father and other relatives have returned through Mrs. Piper. His detailed report should convince any man worthy to sit on a jury, and return a verdict from the evidence presented. But, all the same, it illustrates most painfully the befogged condition of the spirit Hyslops when they attempted to re-enter earth life. I claim that all returning spirits are, and must be subject to these limitations, which have resulted in contradictory communications on almost every important point. This has been my position and statement in my published articles, which, most certainly, Mr. Jamieson has no right to call my "confession" that no spirit has really communicated.

My most earnest effort, both in my Ego Series, and in my present Man's Aural Self, is to discover the extent of the power inhering to man the mortal, whereby he may rise above these contradictions, and discover truth for himself. CHARLES DAWBARN.

San Leandro, Cal.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

REINCARNATION AND METEMPSYCHOSIS.

Having wearied you with a "bitter pill" of preaching, may I offer the sugar-plum of a homely story as a homely answer to your "homely question," for it touches, although indirectly, on that field? It was related to me by the lady to whom this experience happened some years ago.

She lived with her three young children and a Swedish maid, at her own country home not far from the shores of the Baltic. Her children, of various ages from about four to seven, began suddenly to become uneasy and restless every evening when they were put to bed, crying and begging to have "the great big dog" removed, that lay, they declared, at the foot of their cots.

At first they were scolded and told not to tell such "stories," but to be quiet and go to sleep, as there was no dog in the room. But at last the maid said that she, too, saw a large white dog, with black spots all over its body, lying on the floor at the foot of the children's beds, just as they had described before.

A few days later the lady herself likewise saw the figure, which probably became more and more substantialized as it drew more force from the members of this family, all more or less mediumistic.

She being herself an excellent drawing and writing medium, felt impelled to take a pencil and write. Words to this effect then came:

"I was a man, but I was an unfaithful servant. I cheated, robbed and deceived my master, and now in the form of a dog I am forced to learn what fidelity means. I suffer; but God is just and I repent. God is good; oh pray to him that he will let me return to human form once more—Pray for me, pray for me."

This request was complied with, and every evening for some weeks prayers were said for this suffering soul. The appearance became fainter and fainter until at last it vanished altogether, and some writing came to the effect that their prayers had been heard and that the soul had obtained pardon and repose, itself grateful for the aid that had been given it.

This is the only story I have heard as relating to metempsychosis in these times; and it opens a field for speculation as to the reasons of the various characters that we remark in animals and of their likes and dislikes; but I myself once had a horse that so disliked me that it deliberately endeavored to injure or kill me during the few hours that I kept it in my possession. Its whole behavior was most extraordinary, uncanny; only in those days I knew nothing of the hidden forces and workings of Nature, so was but strangely struck by its evident malice and vice, and most thankful to return it to the horse-dealer who had sent it to me on trial.

Regarding "fleas," etc., Wm. Blake's deductions and instructions are to the effect that all bloodthirsty souls in course of retrogression land eventually in the outward forms of such parasites. His drawing of the "Ghost of a Flea" is still extant, as likewise his relation of his personal encounter with this terrible spectre.

It occurs to me while writing this, that possibly those souls only just emerging from "the animal stage" being found immature to advance, and failing in the tests given them, are returned to the "Infant School" of growing humanity, in order to study more closely the alphabet and easy spelling lessons of justice, honesty, unselfishness, and all the virtues, equally evident in both man and beast, that are necessary to be marked and digested before entering into new and heavier responsibilities, or the passing from the stage of man-animal to man-human. Hence, too, the "Father forgive them, for they know not what they do," or a prayer for mercy to the ignorant, undeveloped souls who have passed onward too rapidly, and who fall in their tasks. For "Men rush in where angels fear to tread." HESPERUS.

THE TWO WORLDS, MANCHESTER, ENGLAND.

A WARNING VISION.

La Stampa, the leading journal in Turin, translates from the Novosti, of St. Petersburg, the following narrative of an incident which has naturally created a profound sensation in that city, where so many of the educated classes are avowed Spiritualists:

"Count Souwazoff, President of the Tribunal of the first section, was passing sentence in a case of great importance, assisted by two judges, when, all of a sudden, he turned pale and the pen fell from his hand. The two judges hastened to his assistance. The Count kept his eyes fixed upon a particular spot in the hall, and, raising his hand with some difficulty, he pointed thither. The judges followed his gaze, but could see nothing except the perfectly white wall, with a gas-bracket in the center of it. An usher, who had been summoned, brought the Count a cordial which revived him somewhat. When he had slightly recovered he exclaimed, 'What a vision! my God! That wall appeared to me transformed upon the instant into a white vessel, on board of which were my wife and my two young daughters. Darkness was all around the vessel. A storm had arisen. The flashes of lightning and the pealing of the thunder rendered the scene still more terrible. One flash ran along the deck and entered through a port-hole the cabin where the three beings dearest to me in the world were. My wife and her youngest daughter were instantly killed, while the eldest was seriously injured. She neither spoke nor cried; she only raised her arm and thought of me with such an intensity that I felt as if I were close to her, and was like to swoon. I am calmer now. My family cannot have gone to sea today; and it was doubtless a cruel hallucination I experienced.'

"And the President resumed his duties, but not without feeling greatly oppressed by the vision. In the evening he received a telegram from Kief, where his family resided, apprising him that Madame Souwazoff and her two daughters had made an excursion on the sea in the steamboat bearing his own name—an elegant vessel entirely white in color—that it had encountered a sudden hurricane; that a flash of lightning had entered the cabin in which the three ladies were sleeping, and had killed the mother and her younger daughter. The elder had survived, but had been stricken dumb. Perhaps it was that last incident that had been made manifest to her father.

"It appears that the young lady who survived was exceedingly fond of her father, and thought of him from the first outbreak of the storm with so much power and intensity as to constrain him to concentrate upon the vessel all his attention and all his psychic force."

IF I WERE DEAD.

If I were dead you would not blame
And censure me as now you do,
You would not curse me for the shame
I've brought to you.

If I were dead you would forget
My sin, my weakness, and my fall,
And think of me with sad regret
Remembering all.

And so, I die, that you may grow
To think of me forgivingly;
But do not grieve—'tis better so
For you and me.

THE MAKING OF A MEDIUM.

I have been an investigator into psychical phenomena now for about fifteen years, and a constant reader of the literature bearing on the subject, modern, medieval, and ancient, so I don't think Mr. Hector Waylen can justly accuse me as well as Mr. Flower of being ignorant respecting psychical manifestations. With all due respect to your contributor, it appears to me that the young lady Mr. Flower referred to is more fortunate in having him as her guide, philosopher, and friend than if she had Mr. Waylen.

If Mr. Flower had been the means of introducing her to the earth-bound spirit in question, I would have concurred with Mr. Waylen in his criticism; but the spirit introduced himself, and her mediumship originated quite spontaneously.

Mr. Waylen, if I understand him, would have advised this young lady to suppress her mediumship and repel the spirit.

Now I maintain that suppressed mediumship is far more dangerous than developed mediumship. I remember reading of many instances wherein refusal to heed the importunities of a spirit led to great distress of mind on the part of the sensitive, with a decided tendency to insanity or suicide. I think Mr. Flower would have done wrong in counselling his friend to exercise repulsion. I should have thought that any one conversant with the history of similar cases would have known the cruelty of refusing to give these poor unfortunates the opportunity of releasing themselves from the chains that have galled them often for long periods.

Moreover, I think Mr. Flower acted far more in accordance with psychical laws in his endeavor to dissipate the fears of the medium, than if he had allowed such morbid ideas as Mr. Waylen seems to be possessed of to add to her dread. The tendency of the human mind to build up a bogey and diabolism out of the unpleasant phases of spirit intercourse has been far too great in the past. The world would be much better to-day, and the sum of human happiness much greater were there less of it.

Morbidity and fear grows on what it feeds, and if this young girl had been frightened all the more by Mr. Waylen's fears of the undeveloped spirits, it would only have deepened the hold of the spirit on her organism, and angered by her refusal to listen to him, he might have injured her considerably, it is hard to say to what extent.

I have yet to learn that sympathy and gentleness, tempered with firmness and common sense, in dealing with the unfortunate of the spirit world have ever led to the injury of a sensitive; so when Mr. Flower told her that she need have no fear of this spirit he told her the truth, and in inspiring her with cheerfulness and courage he made her all the more immune from danger and harm. From a comparison of many similar instances I am of opinion that the spirit in question has had special permission from the guides of the sensitive to visit her, with the hope of thereby being released from his earth-bound condition, and I shall be surprised if the sequel does not show this to be a fact. From every point of view Mr. Waylen's position is at variance with the lessons we ought to learn from the study of psychical facts, and I maintain that Mr. Flower has acted wisely under the circumstances. GEORGE COLE.

Sir:—Will you allow me to very heartily thank Mr. Hector Waylen for his outspoken protest against the craze for "experiments" in Spiritualism. I suppose I may call myself a Spiritualist, for I believe in the influence of the spirits of the departed upon our minds and lives, and in the possibility of their communicating with us under proper conditions; or in the words of the creed, "I believe in the communion of saints." And it is because I believe that Spiritualism may be the greatest power for good in the world that I deeply deplore the insensate folly of the experimenters in the movement, who, in their hasty curiosity, have determined to make it a thing to be shunned by all sensible people.

How Mr. Sydney Flower could have the heart to encourage a young girl to hold communication with an unknown spirit of most forbidding appearance I cannot understand. I should have thought that such an unpleasant experience would have led to earnest prayer to the Great Spirit that he would give power to the attendant good spirits to drive away so uncanny a visitor. It is this unwise experimenting for the sake of satisfying curiosity which brings the movement into contempt and causes religious people to treat it with suspicion.

The Church of Christ needs Spiritualism to re-enforce and breathe life into her almost unheeded declaration of the continuity of life after death, and just as much, if you will permit me to say so, does Spiritualism, if it is to be a force for good in the world, need the Church of Christ. I do not mean that it must adopt the doctrinal system of the churches, but that it needs, if I rightly judge, more hesitancy, more care and reverence in its dealings with the other world, more of the spirit of true devotion, if it is to do the work which God has given it to do, and prove to the world that it does not exist to satisfy curiosity or afford amusement, but to combat the forces of materialism and promote religion.

(REV.) EDWARD SHARPE.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE ASTRAL BODY.

Dr Constantin Alexandrowith Bodisco, who, in 1892, published in French a book which we reviewed at the time of its appearance, entitled "Psychic Researches Between 1888-1892, Dedicated to the Incredulous and the Egotists," has just addressed to El Spiritualista, of Valparaiso, a letter in which he describes a discovery of the highest importance in connection with the science of Spiritualism. As the value of a statement of this kind depends to some extent upon the intellectual capacity and attainments of the author of it, it may be mentioned that Dr. Bodisco's father was the Russian Ambassador to the United States, married an American lady, that the son was born in the United States, that the son became in course of time secretary to the Embassy at Washington, and Russian Commissioner to the Philadelphia Exhibition in 1876, likewise married an American wife, and on his return to St. Petersburg was appointed Chamberlain to the Emperor, by whom he was entrusted with several confidential missions of a diplomatic character; and it is well known that Russian diplomats are reputed to be the ablest in Europe. For the last twelve years Dr. Bodisco has devoted himself to psychic researches, and has especially investigated the nature of the luminous matter which forms what may be called the "substance" of the astral body, aura, or perispirit of every human being. He has done so, he says, in the presence and with the co-operation of persons worthy of the utmost confidence, and under strictly scientific test conditions. In the work above referred to he expressed his conviction that that substance would prove to be the link or mediator between the visible and the invisible world. He has now satisfied himself that it is so, and is certain that "when the laws to which it is subject have been discovered it will produce an enormous moral revolution in the whole of humanity."

We will now let Dr. Bodisco describe the discovery in his own words:

"In Esarkoie, one of the suburbs of St. Petersburg, we met, to the number of five persons, in a darkened habitation. Two of these persons fell into a deep and tranquil sleep, merely under the imposition of hands, and without any passes, and in a few minutes we all of us saw a luminous white spot enveloping the hand of one of the sleepers, which gradually increased in intensity. This brilliant substance had all the appearance of a snow-flake with a certain blue tint in it, and through it we could clearly perceive the hand of the subject. The point of departure of this luminous substance appeared to be the palm of the hand, and its light was sufficiently intense to illuminate perfectly the various objects we brought near it. The hand of the medium began to move over the table until it reached a pencil, which, likewise illuminated, was enveloped in the astral, and began to make attempts to write upon the table independently of the hand, which continued illuminated. Suddenly the medium, without coming out of trance, pronounced the following words:

"'This is the astral body; you have been witnesses of its power of attraction.'

"The substance separated itself gradually from the pencil, and at the same time considerably augmented in volume. Then the subject, taking a part of this spongy and imponderable substance, formed a ball of it, and placed it in my left hand, and in my right hand a hard and heavy body, intensely white in color, which had been formed in my sight.

"The subject again spoke to the following effect:

"'You hold in your right hand a portion of the astral fluid, and in your left another portion, which is astral matter condensed. You hold in your hands the immaterial part of the human body; that which is indestructible, and out of which the material world has been created. That which you touch at this moment is indestructibly bound up with my being, yet you could not perceive it by itself; for to your sight they are two separate things.'

"I continued to observe these bodies with the liveliest interest, when I began to feel that the "stone" I held in my hand emitted a powerful heat, at the same time that it diminished in luminosity. Presently the medium took these objects from my hands, laid the "stone" upon the table, and with the spongy substance lightly brushed my head and face; and, at the contact, it felt something like a hank of cotton or of very fine tulle. Then he blended this latter substance in his hand, which liquified, and placing it on the stone he presented it to our view. I observed for five minutes, with the greatest attention, this extraordinary body. I touched it, admiring the constitution of its brilliant texture, and watching its progressive diminution in light and volume until it finally disappeared. Then I lighted a candle, and observing that the subjects were still in trance, I proceeded to awaken them by means of passes. The experiment had lasted for more than an hour. After tea we seated ourselves at the table, and in about two minutes one of the subjects fell into a magnetic sleep. He walked behind the curtain and told us to light a magnesium lamp. The sudden glare forced us to close our eyes, and when we opened them again we saw the medium immersed in a luminous substance analogous to that seen in the previous experiment, which softly illuminated the whole room with the effect of moonlight. The medium arose from the arm-chair in which he was seated, slowly gathered together around his head the marvelous garment of light which covered him, and, approaching the table, enveloped the whole of us in this veil.

"Three of the persons present saw and heard what took place, and can verify the accuracy of my statements. The fourth and fifth were in trance."

"THE ATOMIC WORLD"

Is the title of a series of articles by C. C. Ross, of Wellington, which have recently appeared in the New Zealand Times. They profess to be a condensation of a lengthy paper forwarded to him by Alfred Russel Wallace, F. R. S., and are strictly scientific in character, but from the ordinary scientific standpoint, are unique, inasmuch as they extend the operation of the theory beyond the recognized physical limits, and follow its operations into that terra incognita of the scientist, "the spiritual world;" and when Dr. Wallace's paper comes on for discussion in England it will be for the physical scientists to disprove (if they can) the soundness of his position. Referring to the naturally evolved Bequerel and Uranian rays, and the artificially evolved Cathode and Rontgen rays, the new science of Radiology (Dr. Wallace says) "deals with a class of phenomena fixed midway between the molecular and aethereal worlds." The decision as to the real nature of these radiations is not at present unanimous, but the weight of opinion, headed by no less an authority than Professor Thomson, holds them to be "a minute atomic discharge of emanations from the molecular body," and that in many inorganic substances and all organic bodies there is a constant interchange amongst the atomic particles composing the molecules of which the substance is formed, protoplasmic matter possessing the highest radio-activity. It is further mentioned that Professor Lenard has quite recently discovered that when an ultra-violet light is allowed to shine on objects charged with electricity, "they lose their electricity and Rontgen rays are generated in the air."

The argument goes on to show that the various "allotropic, isomeric, and polymeric transformations carry with them the evolution of a corresponding invisible atomic body, enveloping and permeating the molecular body, and of such a nature that it remains undestroyed through the action of those forces which dissolve the molecular body." In other words, that the soul form which clairvoyants see within the physical body, and recognize as the spiritual body, is the natural result of evolution and the substance of the permanent persistent Ego. This is in entire accord with the revelations of the most gifted seers, and in harmony with the most reliable spiritual teachings. It is shown that the growth of the primordial protoplasm in the embryo consists in molecular nutriment derived from the capillaries of the matrix, and that the atomic and molecular growth of the Homo and Ego are synchronous, and under ordinary circumstances they balance each other, excessive stimulation or either tending to loss of equilibrium, and when this occurs to any considerable extent the atomic body disintegrates and the molecular or etheric body becomes a denizen of the etheric world. The physically embodied Ego is denominated the Bond Ego and the liberated one the Aether Ego.

It has been affirmed that all matter in its different forms of aggregation, of which the human organism is composed, is possessed of radio-activity to a greater or less degree and it therefore follows that the Ego would have a correspondent in its invisible atomic condition (its body still being substance) of all the molecular, morphological and functional differentiations manifested in the Homo—some analogy to the grey and white nerve matter of the denser physical structures through which it would manifest itself in consciousness and thought.

In dealing with the question of consciousness a parallel is suggested between the effect of etherial undulations, which cause the subjective phenomena of light, and the reactionary reception by the Homo of etherial motion from the Ego in producing the phenomena of consciousness. The processes are said to be identical, and harmonize with the conclusions reached from a different standpoint by Professors Clifford and Romanes.

Much argument follows, tending to exhibit the higher powers of the Ego and its possession of a superior consciousness by reason of its capacity to absorb intuitionally ideas from the etheric world which can only measurably be assimilated by the Homo, and in corroboration of what has been advanced the fact "That clairvoyants can see magnetic aura and atomic radiations invisible to the normal eye is strong presumptive evidence of our hypothesis that the Ego is of a radiant atomic nature."

In a brief summary of the scientific argument it is shown that the writer started with hypotheses based on acknowledged and well-established physical analogies, which were found to be in complete accord with the processes of biological and psychological phenomena, and that where each science threatened to merge into the inexplicable, by means of his hypothesis he was enabled to pick up the threads and establish the missing connective links between inorganic, organic, psychical and ultra-psychical phenomena. In doing this it would be seen that "the operations of nature are an infinite series of connected changes, of which human life is merely a passing phenomenon, or histological event, leading through what we call decay and death to a form more closely connected with the basic and ethereal element."

We shall look with interest to the public presentation of these ideas by Mr. Wallace. Coming from so eminent an authority in both physical and psychic science, they cannot fail to produce a profound impression on the thinking world and strengthen the scientific basis of Spiritualism.

How One Mourner Was Comforted.

Mrs. Will Weakly gives the following interesting experience:

"My mother at an advanced age departed this life, and I sat by the side of her inanimate form. Having always been true to her responsibilities, noble in thought and self-sacrificing, she was dearly beloved by all. To compose my mind I began to read in The Progressive Thinker, but after a while I laid down the paper and said, 'O, loved ones, can't you draw near me and tell me that she is not out alone, and that you are near me?' I sent out the prayer of love to them, and I laid my head back and to one side, thinking perhaps they will touch me as they often do to let me know they are near, when right in front of me stood my father and mother. My father took my darling mother in his arms, folding her close to his heart. She put her dear thin arms around his neck, and he laid his cheek on her head, and they floated from my sight.

"My father has been in the spirit world 36 years and mother has lived in his memory waiting for reunion with her loved one. She is now living in the full strength of his love; the one who took her as his bride fifty-nine years ago, and thirty-six of those years spent alone, rearing a large family by herself and doing her best. She was folded in the arms of her dear husband, with their love as fresh as on the day he took her as his bride, and the bright, happy smile on my dear father's face seemed to say to me 'Don't worry, I will care for her now;' and I know they are together. Mother looked weary and dazed, but father was as bright as the noonday sun that was shining into the window.

"The sting was taken from me. I was so happy that I could only sing with joy. Some will say I had fallen asleep and dreamed. I never was so far from sleep as I was at that time.

"I have had a great many experiences with fraud and the truth, and if I never see or hear anything more in my life, I know the truth of spirit return now. I am sure my father brought my dear mother to comfort me for it seemed as though I would die, for my love for my mother is very strong. She has been a mother and father both in one to me. I was young when he went into the spirit world, but I would know him anywhere.

"If I had expected anything like that picture, I would have thought it was imagination. I only asked them to come near me and touch me, that I might know they were with me. I asked for so little and got my heart full for opening the door of my home to the loved ones."

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OUR ECLECTIC MAGAZINE

... OF ...

OCCULT MYSTERIES.

DREAMS THAT HAVE COME TRUE; CERTIFIED TO BY DREAMERS

Romeo—I dreamt a dream to-night,
Mercutio—And so did I.
Romeo—Well, what was yours?
Mercutio—That dreamers often lie.
Romeo—In bed asleep, while they do dream things true.—Shakspeare.

In a book upon "Dreams and Their Meanings," just published by Longmans, Green & Co., Horace G. Hutchinson relates a score of marvelous telepathic and premonitory dreams.

The dreams are of all sorts, from the simplest hallucinations of falling downstairs to premonitory visions of death and crime.

From a mass of data collected from people in every part of the world Mr. Hutchinson concludes that:

1. The human mind in sleep is able to peer into the future and to predict events years before they take place.

2. A man may accurately dream the circumstances of his own death long before it happens.

3. Communication is possible between the minds of persons in sleep thousands of miles apart.

4. In sleep the human mind may receive messages and warnings from the dead.

Many of the remarkable dreams described in Mr. Hutchinson's work are taken from the records of the Society for Psychical Research in England and America.

All of them are certified to by the dreamers themselves or by reputable persons acquainted with the facts.

One of the most uncanny dreams is that by H. W. Wack, a lawyer, of St. Paul, Minn.

"About midnight one evening," says Mr. Wack, "fatigued by poring over a law text, I fell into bed for the night. My brain buzzed with myriad fancies, and the weird intonation of an old kitchen clock fell upon my ears faintly as it donged the hour of 2.

"It had hardly died away when I became conscious that I was in a passenger coach on the St. Paul, Minnesota and Omaha Railroad, journeying from St. Paul to Duluth.

STARTLED BY PIERCING SHRIEK.

"I was near Shell Lake, Wis., about eighty miles from St. Paul. As I peered through the coach window I recognized in the moonlit scene features of country I had seen before. We were plunging on, when I was startled from my reverie by a piercing shriek, protracted into piteous moaning and gasping.

"Then I felt the train grind heavily to a stop. There was a sudden commotion and trainmen with lanterns hurried through my car.

"A minute later I was out upon the road itself. A brusque and busy search was going on. Everybody moved and acted in a spirit of stealth, and each, it appeared, expected a horrible 'find.'

"Blood splotches were discovered on nearly all the bearings under the entire train. When the gang reached one of the forward cars all lights were cast upon a truck which was literally scrambled with brains—human brains, evidently, for among the clots were tufts of human hair.

"This truck particularly must have ground over the bulk of a human body. Every fixture between the wheels was smeared with the crimson ooze of the crushed victim. The trucks were covered only with a pulp of mangled remains.

"The search for what appeared to be the killed extended five hundred yards back of the train and all about the right of way, with no more satisfactory result than to occasionally find a blood-stained tie. All hands boarded the car. Again I felt the train thundering on through the burned pine wastes of Northern Minnesota.

"As I reclined in my berth I reflected upon the experience of the night and befuddled my sleepy head in an effort to understand how a train pushing along at the rate of thirty miles an hour could so grind and triturate a vital bulk, staining only trucks behind the engine, unless the killed at the time were upon the track or huddled closely by it.

"Horrible! I shuddered and awoke, relieved to comprehend it was all a dream. I heard the clock strike 3."

HOW THE DREAM CAME TRUE.

The next morning Mr. Wack related his dream to his family and to friends. That afternoon the St. Paul evening papers (Dec. 30, 1892) contained the horrible details of the grinding to death of an unknown man on the St. Paul, Minnesota and Omaha Railroad at the place pictured in Mr. Wack's dream, Shell Lake, Wis., and at the hour (most probably) when he had seen the vision in sleep one hundred miles away.

"Every truck on the incoming Omaha train from St. Paul was splashed with blood," read the despatches from Duluth that day. "Trainmen did not know that there had been an accident until they arrived in Duluth. A man's leg has been found at Spooner. Portions of the body were also found on over one hundred miles of the railroad, and apparently the accident took place at Shell Lake, Wis. There is no possible means of identification."

"I am convinced," writes Mr. Wack, "that in sleep one hundred miles distant I had the phantom sight of an actual occurrence on the Omaha railroad that night."

Here is another dream, scarcely less weird, by a woman who lives in Kensington, near London, England:

"I dreamed very distinctly that I saw a crowd and I heard a voice saying, 'She is quite dead; I've cut her throat; I've cut her throat!'

"I was very frightened, as it impressed me as being so real.

"I awoke and noted the time—4 a. m.

"Next morning when I arrived at my place of business I saw a crowd outside the house next door. On inquiry I found that a man had murdered his wife by cutting her throat about 4 o'clock that morning, in the house."

Col. A. V. S., of Texas, a prominent Southern gentleman, furnishes the following strange story of his little daughter's dream through Prof. Royce, of Harvard University:

"Five years ago I lived with my four children, one boy and three girls, on a farm in Massachusetts. My son lost his life in an accident.

"About six months after his death I bought each of my little girls a small knife two and a half inches long. The youngest one, eight years old, was so delighted with this, her first knife, that she carried it with her all the time. In a children's party one afternoon the knife was lost in a haymow in the barn.

"The terrible loss nearly broke my little one's heart, and all hands tried without success to find her treasure.

"The party broke up in gloom.

"The little girl went to bed that night crying and refusing to be comforted.

"In the morning she waked her sister joyfully and said that her brother had been there in the night and showed her where to find her knife. Both girls dressed hastily and slipped out to the barn. The little one walked directly to a certain spot in the haymow.

"Here brother picked the knife out of the hay,' she said.

"Sure enough, there lay the penknife in plain view in a spot which the children had searched again and again the evening before."

Frederick Greenwood, the author, is authority for the following dream:

"One night I dreamed that, making a call on some matter of business, I was shown into a drawing-room and asked to wait.

THE VISION OF THE WOMAN'S HAND.

"I went over to the fireplace and lounged with my arm upon the mantelpiece, but only for a few moments, for, feeling that my fingers had rested on something strangely cold, I looked and saw that they lay on a dead hand—a woman's hand, newly cut from the wrist.

"Though I woke in horror on the instant, this dream was quite forgotten—at any rate for the time. I did next day make a call on some unimportant business, was shown into a pretty little room adorned with various knick-knacks, and then asked to wait.

"Glancing by chance toward the mantelpiece, what should I see but the hand of a mummy, broken from the wrist! It was a very little hand, and on it was a ring that would have been a 'gem ring' if the dull red stone in it had been genuinely precious. Wherefore I concluded that it was a woman's hand."

Lady Q., an Englishwoman, gives the following strange premonitory dream. The account was furnished to the Society for Psychical Research:

"My father died when I was a child and I went to live with an uncle, who became like a father to me.

"In the spring of 1882 I dreamt that my sister and I were sitting in my uncle's drawing-room. In my dream it was a brilliant spring day and from the window we saw quantities of flowers in the garden.

"But over the garden there lay a thin covering of snow. I knew in my dream that my uncle had been found dead by the side of a certain bridle path about three miles from the house, a field road where I had often ridden with him and along which he often rode when going to fish in a neighboring lake.

"His horse was standing by him, and he was wearing a dark homespun suit of cloth made from the wool of a herd of black sheep which he kept.

"I knew that his body was being brought home in a wagon with two horses, with hay in the bottom of the wagon, and that we were waiting for his body to arrive. Then in my dream the wagon came to the door and two men well known to me, one a gardener, the other the kennel huntsman, helped to carry the body up the stairs, which were very narrow.

"My uncle was a very tall and heavy man, and in my dream I saw the men carrying him with difficulty and his left hand hanging down and striking against the banisters as the men mounted the stairs. This detail gave me in my dream an unreasonable horror. I could not help painfully thinking, "Oh, why they did not prevent his hand from being bruised in this way!'

"I determined not to tell my uncle of the dream, but in the morning I looked so changed and ill that I could not escape his affectionate questioning, and at last I told him of my vision of him lying dead in that field road.

"I had no anxiety about his health. He was a robust man of sixty-six, accustomed to hunt to his own pack of hounds and to take much exercise. He listened to me kindly, and although he was not himself at all alarmed he offered to do anything I liked which might calm my mind.

"I begged him to promise me never to go alone by that particular road.

"He promised me that he would always make an excuse to have a groom or some one with him.

"Two years passed by and the thought of the dream was becoming less frequent, when I dreamt it again with the same profoundly disturbing effect.

"I told my uncle and said to him that I felt sure that he had been neglecting his promise and riding by that field road alone. He admitted that he had occasionally done so. 'Although,' he said, 'I think I have been very good on the whole.'

"He renewed his promise, and again the impression grew weaker as four years passed by, during which I married and left his home.

"In May, 1888, I was in London, ill. I dreamt the same dream again, but with this variation. I knew in my dream that I was lying in bed in our London house. But from that bedroom, just as from the drawing-room in the former dreams, I seemed to see my uncle lying dead in the same well-known place, and I seemed to perceive the same scene of the bringing home of the body.

THE MAN IN BLACK APPEARS.

"Then came a new point. As I lay in bed a gentleman in black, but whose face I could not see, seemed to stand by me and tell me that my uncle was dead.

"I woke in great distress.

"As I grew better I began to wonder greatly at not hearing from my uncle, who generally wrote to me every day. Then my dream came back to me and I was certain that he was ill or dead.

One morning my husband said my stepfather had come and wished to see me, and I at once guessed his errand. He entered the room dressed in black and stood by my bedside.

"At once I recognized that this was the figure I had seen in my dream.

"I said, 'The Colonel is dead; I know all about it; I have dreamt it often. And as he was unable to speak from emotion I told him all about it—place, time of day (morning) and the clothes my uncle wore.

"The cause of his death, it seemed, had been heart disease, of whose existence neither I nor, I believe, any of those near and dear to him had been aware. He had been found half-stunned in that very field road where I had three times seen him. He died and his body was brought back as I have described. He was dressed in the same homespun suit in which I had seen him in my dream. He had evidently felt faint and slipped from his horse. I thought of that scene on the staircase, which had always remained in my mind. I asked if there were any bruises on his hands.

"'No bruises,' said my stepfather, 'either on hands or face.'

"Soon after my sister came to see me and brought me a ring which my uncle had always worn on his left hand.

"'I only came just in time,' she said. 'They were just going to close the coffin. 'Was there any bruise on the left hand?' I asked.

"She said she thought there was a bluish discoloration across the back of the first joints of the fingers. She did not know how it had been caused.

"But when I asked my old nurse, she admitted that the left hand had knocked against the banisters. She seemed afraid lest I should blame the men who carried the body and did not like to speak of the incident. The same two men whom I had seen in my dream as helping to carry the body had in fact done so."—New York World.

THAT OCCULT FEELING

On the Part of the Engineer.

HOW A FRIGHTFUL RAILROAD DISASTER WAS PREVENTED—THE MAN WHO NEVER FORGETS

The difference between a train dispatcher and a railroad engineer is—the train dispatcher may forget and yet save himself; the engineer never does without fatal consequences. Romance has served to give the train dispatcher an importance in railroad work to which he is more or less entitled, but never at the expense of the engineer, who, after all, is the man "on the road" protecting the traveling public.

The particular train dispatcher who guided McFadden regularly over his route was not loved by the various engineers of the division. He was a dyspeptic to begin with, and a man with a bad stomach is to be feared, no matter what position he occupies. But more than being a dyspeptic he was a misanthrope. He looked at the world through dark-hued glasses and saw everything from the crooked point of view. In consequence the railway men with whom he came in contact were made to feel his displeasure at every opportunity, and there was never an engineer on that division who did not long for an opportunity to balance accounts with this man.

His name was Randall. He was unmarried and prided himself on his reputation in railway circles of never having given a wrong order or of having made a mistake. It is a fatal thing for a train dispatcher to believe himself infallible. McFadden never discussed Randall without saying:

"He's so cocksure that he is always right that some day he is going to forget, and pile us all up before we know it."

One morning lounging about the round-house, waiting to receive his engine, McFadden met Peters, one of the old engineers of the road. Peters was in a great hurry, but stopped long enough to say to McFadden:

"I am out with the special to-day, going 120 miles west and back again this evening. Some of the eastern directors are here looking over the property."

"What time do you come back to-night?" asked McFadden.

"Oh, I understand that we leave the west end at 7 o'clock."

"Then," said McFadden, "I will meet you or you will meet me at Lee's siding."

"That will be our passing point," said Peters, and hurried on.

During the day McFadden had one of those uncomfortable feelings that overtakes everyone some time or other. It can hardly be called a premonition of danger, yet it manifests itself through depression in the stomach and the mind. The body seems very heavy. One hesitates in doing things; there is a disposition to always look back over the shoulder as if one were being followed. Railway engineers suffer much from this manifestation.

McFadden battled with himself, but found that it grew stronger as the day progressed. He told "Johnny" Forbes about it and remarked that he was willing to wager a great deal there was trouble ahead of them that night, and when toward evening he found his train nearly an hour behind time and his engine not steaming as it should he was still more convinced that trouble was ahead of him. Peters had come into his mind during the day. He only dimly remembered that if the special had adhered to the original program it must meet him at Lee's siding and then pass on.

McFadden and his train were probably twenty or thirty miles from Lee's siding when his mind suddenly awoke. Where he had been dull all day he became preternaturally sharp. It flashed into his mind that in his train orders no mention had been made of Peters and the special. At first he concluded that the train had been laid up somewhere. It was really absurd for him to think about it at all, for if it was on the division the train dispatcher would certainly be taking care of it and advise all opposing or conflicting trains.

Yet McFadden's mind was not satisfied with this explanation. He kept asking himself over and over again, "Where is Peters?" At his next stop, which was ten miles from Lee's siding, when the conductor came ahead with the orders and McFadden noted still no reference to Peters, he carelessly asked that official if he had heard anything of the special. He replied that all he knew was that it was out on the line and had been out all day. When the train left the station McFadden called Fireman "Johnny" Forbes over to him and said:

"If I feel, 'Johnny,' at Lee's siding as I do now, I am going to slow up there and go in without orders."

"What in the devil will you do that for?" asked Johnny.

"I can't explain it to you. There has something got me by the throat and there is something stirring in my stomach, and I don't believe that I can take this train by the siding without a stop. We are running into danger. Where is Peters?"

"I don't know. That is the business of the man on the wire. He'll take care of that."

"Yes, that is true, and that smart man with the bad stomach is on the wire, and I think he has made a break somewhere to-day. If I slack up, Johnny, at the siding, you drop off, open the switch and we will slide in. I may get laughed at and it may cost me my job, but I'll do it if I feel when we get there as I do now."

Forbes said no more, McFadden kept his train up to the top notch speed, doing his best to make up lost time, but the nearer he got to Lee's siding the greater the impulse of him to stop. It was contrary to all railroad rules and regulations that he should do so, but when in the moon light the siding came into view McFadden suddenly set his brakes and Forbes dropped off and opened the switch and the Limited rolled in. The rear brakeman, not just understanding what was up, closed the switch, and then, with a roar, a flash of fire and a rattle of wheels and mechanism, Peters came out of the night with the special and went by. He was running with two coaches and going at fifty miles an hour with great ease. He gave two jubilant shrieks through his whistle at meeting McFadden's train, but did not slacken his speed.

The cold sweat broke out over McFadden's body as Peters went by. All that he had feared through the day had nearly come true. His conductor came running ahead with the exclamation on his lips:

"For God's sake, where did that train come from?"

"That was Peters," answered McFadden, hoarsely.

"Yes, why in hades didn't he know he was coming against us? Why did you take that siding?"

"I don't know," said McFadden. "It has simply been on me all day that we were going to have trouble, and I told Forbes at the last stop that I would very likely pull in here. I was certain Peters was on the line, and he told me this morning that if he was he would pass at Lee's siding. I guess the train dispatcher forgot all of us this time."

"Well, thank God," said the conductor, "that you didn't forget. If you hadn't come in here you would have met a mile east of here head-on, and what a mix-up we would have had."

All of McFadden's bad feelings were now gone from him, and he brought on his train through the remainder of the night with ease and without trouble. A little investigation of the failure of the train dispatcher to notify the Limited that Peters was on the road or to notify Peters that he was to take the siding at Lee's siding and let the Limited pass showed that through some slip of memory orders to both of the trains had gone astray and each had been approaching the other in a space of ten or fifteen miles without the train dispatcher knowing just where.

If it had not been for McFadden's singular warning, as he chose to regard it, and his taking his train onto Lee's siding without an order there would have been a bad wreck and great loss of life. As it was, harm came to no one except that the dyspeptic train dispatcher lost his position and McFadden received no reward for acting as he had, but as he believed that he had saved his own life in doing so he was entirely satisfied. He and Peters had a long talk about it the next time they met.

"I guess," said Peters, "the old man in the moon did not want us that time, but he was after the job of that train dispatcher mighty hard, and he got it."

H. I. CLEVELAND.

HAS UNCANNY POWERS.

Elkhart, Ind., Girl Can Make Household Articles Fly About Room.

UNCONSCIOUS OF THE ACTS—FAMILY BEWILDERED BY THE MYSTERIOUS HAPPENINGS ATTRIBUTED TO BESSIE CURRIER.

According to Mr. and Mrs. James McCarthy, of 130 Pratt street, Elkhart, Ind., several boarders and ten or twelve neighbors, some very peculiar and mysterious things happened at the McCarthy house between 8 o'clock Tuesday morning and 4 o'clock in the afternoon and for want of a better explanation they ascribe the manifestations to some unnatural power possessed by 13-year-old Bessie Currier, the daughter of a woman who lives with a daughter-in-law, Mrs. William Currier, just south of that town.

QUEER THINGS THAT HAPPENED

The manifestations occurred only in the presence of the girl and ceased when, at 4 o'clock, the girl was sent away, going to her sister-in-law's home. Chairs turned over on the floor; a stick of wood found its way to the center of a room twice; a joint of stovepipe came up the cellar stairs and stood in the room; plates rolled off the dining-room table; a sewing machine tipped over gently and rested on its side on the floor; a pail emptied its water three times; the clothesline broke three times and further efforts to fix it were abandoned; a lamp chimney floated from its place on the lamp to a bed and the lamp followed and various other things equally as puzzling happened, according to the apparently sincere statements of the witnesses mentioned.

GIRL DENIES RESPONSIBILITY.

Bessie Currier had been with the McCarthys about a week, and nothing unusual occurred until after Mrs. McCarthy had angered the child by mildly reproving her for shirking her work. The girl denies responsibility for the unnatural antics and declares her ignorance of the possession of any supernatural abnormal power, declaring that she was scared herself at the manifestations and glad to be sent away. She was seen by a reporter at her sister-in-law's home and seemed surprised that the mysterious happenings should be laid at her door.

STRANGE RAPPINGS HEARD.

Her relatives say that on Thanksgiving day and for several subsequent days repeated rappings were heard when she was about and the matter was investigated and two men confirmed the opinion of Mrs. William Currier that the girl was producing the sounds out of a spirit of devilry. Her mother, however, joins the girl in declaring that while the noises were always in the child's presence she was innocent of their cause. The feeling over the girl's supposed trickery became so strong that Mrs. Currier declared she should leave the house and it was then she went to Mrs. McCarthy's residence.

GIRL IS STRONG AND RUGGED.

The girl is large for her age and has a strong, rugged appearance, evidently possessed of unusual vitality. Her complexion is fair, clear, with blond hair and dark eyebrows and calm blue eyes.

All the statements made above were vouched for by half a dozen witnesses to whom the Daily News correspondent has talked. All who saw the strange happenings declare that they could not be deceived as to what occurred.—Chicago Daily News.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

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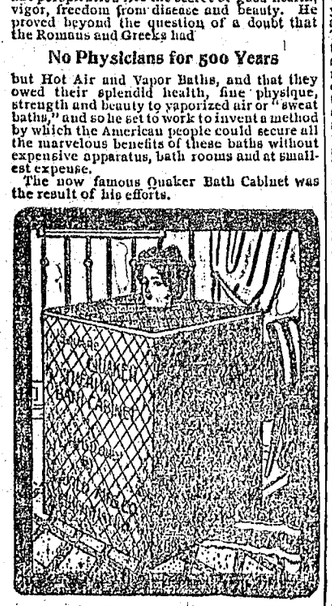
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It has remained for a prominent business man of Cincinnati to discover that in the application of Hot Air to the skin and its resultant perspiration lies the secret of good health, vigor, freedom from disease and beauty. He proved beyond the question of a doubt that the Romans and Greeks had

No Physicians for 500 Years

but Hot Air and Vapor Baths, and that they owed their splendid health, fine physique, strength and beauty to vaporized air or "sweat baths," and so he set to work to invent a method by which the American people could secure all the marvelous benefits of these baths without expensive apparatus, bath rooms and at smallest expense.

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Invented and patented six years ago—the demand has been so great that over 500,000 Cabinets, were sold during the past year, and hundreds of men and women are growing rich selling them, as the makers offer splendid inducements to hustlers.

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improvement in your health, feelings and complexion. There is not a single person living who should not possess one of these Cabinets.

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Hundreds of well-known physicians have given up their practice to sell these Cabinets, and today over 27,000 physicians use and recommend them, and every well equipped hospital and sanitarium in the World use these Cabinets with the most wonderful and beneficial effects—curing even the worst chronic cases. It beats a trip to Hot Springs.

Thousands of remarkable letters have been written the makers from users, some refering to

Rheumatism, La Grippe and Kidney Troubles

Will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than $50. worth of drugs. It cured my brother of sleeplessness, of which he had long suffered, and his wife of lagrippe in one night." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks use cured me; have never had a twinge since." Rev. Geo. H. Hudson, of Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; I commenced growing better at once; am now well; nervousness gone; lungs strong; am a new man." Mr. Simon Tompkins, a retired capitalist of Columbus, O., says: "I am satisfied it saved my life. Was taken down with a hard cold which developed into a dangerous case of pneumonia. The first Bath relieved me, and I quickly recovered. It is far superior to drugs for curing lagrippe, colds, inflammation and rheumatism." Hon. A. B. Strickland, of Bloomington, writes: that the Cabinet did him more good than two years' doctoring, cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long suffered.

Hundreds of Ministers

write, praising this Cabinet. Rev. Baker Smith, D. D., Fairmount, N. J., says: "Your Cabinet rids the body of aches and pains, and as "Cleanliness is next to Godliness" it merits high recommendation." Rev. J. C. Richardson, Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Hon. V. C. Hay, who writes: "Physicians gave me up to die, was persuaded by friends to try this Cabinet, and it cured me. Cannot praise it enough." U. S. Senator, Hon. Chauncey M. Depew, Congressman John J. Lentz, John T. Brown, Editor "Christian Guide;" Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people recommend it highly.

Physicians are unanimous in claiming that colds, lagrippe, fevers, kidney troubles, Bright's disease, cancer; in fact, such

Marvelous Eliminative Power

has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers.

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this Cabinet has marvelous power. Dr. Sheppard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist Nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

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is the astonishing benefit in diseases of women and children. It removes the inflammation and congestion which causes much of the pain to which women are slaves. Heat is the greatest known relief and cure for these ailments, if rightly applied. Dr. Williams, one of New York's most celebrated physicians says: "The best remedy for the prevention and cure of all troubles peculiar to the female sex is Hot Air Baths. Your Cabinet is truly a God-send to women." Thousands of children's lives have been saved, as it is invaluable for breaking up colds, fevers, croup, congestions, etc.

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Head and Complexion Steamer,

in which the face, head and neck are given the same vapor treatment as the body, producing a bright, pure, brilliant complexion, removing pimples, blackheads, skin eruptions; cures catarrh, asthma and bronchitis.

O. C. Smith, Mt. Healthy, Ohio, says: "Since using this Cabinet my catarrh, asthma and hay fever, with which I have been afflicted since childhood, has not returned. Worth $1,000 to me. Have sold hundreds of these Cabinets. Everyone was delighted. My wife finds it excellent for her ills and our children."

Whatever Will Hasten Profuse Perspiration

everyone knows is beneficial, but other methods of resorting to stimulants and poisonous drugs are dangerous to health. Nature's own method is provided by the convenient, safe and marvelous power of this Quaker Cabinet.

We find it to be a genuine Cabinet, with a real door, opening wide. When closed it is air-tight; handsomely made of best durable goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bath-room within itself. Has the latest improvements.

A splendid stove for heating is furnished with each Cabinet, also medicine and vaporizing pan, valuable recipes and formulas for medicated baths and ailments, plain directions and a 100-page "Guide Book to Health and Beauty." Cabinet folds flat in 1 in. space when not in use. Easily carried. Weighs 10 lbs.

After investigation, we can say this Quaker Cabinet, made by the Cincinnati firm, is the only practical article of its kind. Will last for years. Seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by thousands of letters from persons of influence, that this Cabinet will cure nervous troubles, debility, purify the blood, beautify the skin, and cure rheumatism—(they offer $50.00 reward for a case not relieved.) Cures the most obstinate cases of women's ailments, lagrippe, sleeplessness, neuralgia, malaria, headaches, gout, sciatica, eczema, scrofula, piles, dropsy, blood and skin diseases, liver and kidney troubles. Reduces obesity.

It Will Cure a Hard Cold

with one bath, and for breaking up symptoms of lagrippe, fevers, pneumonia, congestion, etc., it is invaluable—really a household necessity. Gives the most

Cleansing and Refreshing Bath Known

and even those enjoying the best of health should use it at least once or twice a week, for its great value lies in its marvelous power to draw out of the system impurities that cause disease, and it is truly proving a God-send to humanity.

How To Get One.

All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 177 World Building, Cincinnati, Ohio, and ask them to send you their valuable illustrated booklet, describing this invention and these remarkable baths. The price of these Cabinets has always been $5.00, but the makers offer to our readers for 60 days this Cabinet for $3.50 complete, or their $10.00 finest and best double-walled Cabinet for $6.10. Face and Head Steaming Attch. if desired, 65 cents extra, and it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring so much good health, strength and vigor.

Don't Fail to Write Today

for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after thirty days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital $100,000.00.

The Cabinet is just as represented, and will be promptly shipped upon receipt of Money Order, Bank Draft, Certified Check or Registered Letter.

Don't fail to write at once for booklet, whether you intend to buy or not, for you will receive great benefit by doing so.

$150.00 A Month and Expenses.

This Cabinet is proving a wonderful seller. 20,000 were sold last month by agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from $100. to $150. per month and expenses. Don't fail to write them.

SEEK AND YE SHALL FIND.

In the Domain of the Occult World.

The New York World of December 1, has a page devoted to the experiences of the famous French dramatist Sardou, with Spiritualism. Similar to the like article of two weeks before, it betrays on the part of the paper and the person whom it quotes an unaccountable paucity of mystic experience.

For example, the manifestation which the famous Frenchman lays most stress upon consists in the delivery to him on his desk, as he sat alone writing, of a bouquet of roses, with a card attached bearing the name of a deceased lady friend. No living person, he affirms, could have delivered the flowers, which appeared to fall from the ceiling.

To one wholly unfamiliar with occult phenomena the receipt of a bunch of flowers under such circumstances must seem so marvelous as to be almost unbelieveable. Yet it can be duplicated right here in Stockton any night that any serious-minded person wishes to witness the experiment.

Within a fortnight this occurred in Stockton: A gentleman sitting in a circle of seven requested that a flower be brought in from a garden in the rear and handed to him. The request was made orally, in the midst of a protracted conversation carried on in that manner. An affirmative answer was given instantly, and a few seconds later a flower was delivered by an unseen hand (the room was dark) to each of the seven present. The hand was plainly felt by all except a lady, who received the flower in her hair. Some were chrysanthemums, some roses, and all were wet with a drizzling rain which at the time was falling. The room was small and every opening way closed and fastened.

The question therefore is, how were the flowers brought in from the garden? It was not a "put up job," as the uninformed are so quick to allege in cases like that, for the present writer is the person who asked, as a test, that a flower be produced and delivered to him.

In the similar experience of Sardou there were no witnesses present, and the value of the experiment rests on faith in the integrity of the man. In the Stockton instance seven persons were witnesses, at least three of whom are not professed Spiritualists.

In France the communications were all written. In Stockton they are always by word of mouth, the voice of the spirit being generally as clear and distinct as that of any of the living persons in the room. When a spirit joins in the singing (which frequently happens) his voice is distinctly heard above all the others.

These things are mentioned because they are considered to hold an interest for the general public. They ought at least to be as interesting to readers of the Mail as the great Sardou's experiences are to readers of the New York World.

Yet what has been related is but a fraction of what has been witnessed, under conditions which preclude the possibility of deception. In no instance was there a professional medium present. The best results were obtained with but three or four investigators in the room no one of whom possesses any mediumistic power that he is conscious of.

Under such circumstances solids have apparently been passed through other solids. That is to say, with every opening in the room closed and fastened, material objects have been instantaneously delivered from another apartment, and in one notable instance from another part of town.

Doubtless some readers will be surprised to find a subject of this character treated editorially in a daily newspaper. It is unusual, we confess, for the reason that most editors know nothing about it and would lack the courage to say anything if they did.

Yet we have a chair of Psychology in our State University, and these manifestations constitute the highest possible object lesson in that science. G. M. Stratton, a brother of the Collector of the Port of San Francisco, and a scholarly and elegant gentleman, is the professor. The state pays him $2,400 a year for service in the headship of a department maintained for the purpose, as its name implies, of conducting researches in this very realm.

Stanford University has a psychic department also, as have all the other universities in the country. The subject has also a rather voluminous and somewhat recondite literature.

Why, then, should not a newspaper take cognizance of it? Should it be shunned because it is not orthodox?

Who, if not the editor, shall have regard for the fact that what is heterodox to-day may be orthodox at some future time?

Our universities are too timid when it comes to this borderland of inquiry. They are afflicted with a conservatism which does not make for the advancement of knowledge. They are too conscious of the side of their bread upon which the butter is spread, too willing slavishly to conform to the Established, that they may not offend.

Stanford was invited some months ago, when the Stockton phenomena were at their height, to make an investigation, but second thought evidently persuaded the head of the institution that it would be dangerous ground to enter upon, being under the taboo of society.

Such is the humiliating tribute which Expediency compels dependent Learning to pay to comfortable Ignorance.

We shall expect some sprig of a recent graduate violently to combat these statements, but we notify him in advance that we shall not be averse to the conflict. Any person who will take the trouble to read the books of the professors (all of them instructive and many of them highly interesting) will be bound to reach the conclusion expressed above.

Why, on the very subject under consideration, one of them wrote a book which so antagonized the churches that he felt compelled to write another one designed to prove scientifically that man has an immortal soul.

That was the time he was "holding his job," as they say in politics.—The Mail, Stockton, Cal.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price, $1.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

Lake Helen Camp, Florida.

There are many people in the North that will want to seek a warmer climate. Lake Helen is one of the healthiest locations in Florida. The camp is located on high, rolling pine land, with a clear, dry climate; no malaria here.

The camp is filling early this season. Mr. Eber Bond and wife are pleasantly settled in a cottage.

Mr. Clark is busy putting his house in order for parties from New York.

Mr. A. A. Butler, Mr. J. D. Palmer, Mr. Ira Hatch have enlarged the library building, also ceiled it, which is a great addition to the building.

There is a grocery store on the grounds. The building was presented to the association by Mr. S. Hodgkins. The gift was received with many thanks by the officers in behalf of the association.

Mr. White and wife are in their pleasant cottage.

Mr. and Mrs. J. D. Palmer, Mrs. Francis, Mrs. Dr. Brigham, Mr. and Mrs. Spencer are all settled in their homes on the camp grounds.

Mrs. J. Rodes Buchanan has purchased the Webster cottage; will have a winter home here.

Mr. and Mrs. Lee Morse, of Lily Dale, have charge of the dining-room. Their Thanksgiving and Christmas dinners were as fine as any that could be served, and received much praise.

Mrs. Mary Northrop and Mrs. Sage, of Lily Dale, have charge of the hotel. The guests will find them very pleasant ladies, and will be well cared for. Mrs. Northrop had charge of the hotel last year and made many friends by her kindly acts. She makes all of the guests feel at home.

Mrs. Elizabeth Thompson, of Lily Dale, has rooms in the Budington cottage.

Mrs. C. D. Greenamyer, Mrs. M. Estep, of Cincinnati, have rented Mrs. Emma J. Huff's cottage for the season.

Mrs. E. G. Keck, of Cincinnati, will arrive this week.

Miss Amanda Cole, of Michigan, has purchased the Sperry building, and fitted it up for a photograph gallery.

Mrs. Huff is visiting friends in Philadelphia and Washington. She will be with us later.

J. Clegg Wright expects to come the middle of this month. He will conduct his classes as usual. Subjects will be given when he comes.

Mr. and Mrs. Twing are expected this week.

Judge Underhill and son are at the Hotel Cassadaga. Judge Underhill is an old resident of Canton, Ohio.

Mr. Sweet, of Brooklyn, is at the hotel. His wife will join him in about ten days.

Mr. and Mrs. Bartholomew have rooms in the Apartment house.

There are several guests expected at the hotel in a few days.

The prospect is good for a successful camp. All are doing what they can to that end, with perfect harmony. The beautiful sunshine and clear, bright sky, with the song of the birds, the sighing of the wind through the pines, like the whispering of the angels. It must be a very unhappy soul that could not be happy here. All letters of inquiry should be sent here with stamp.

MRS. J. D. PALMER,
Corresponding Secretary.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"Meatless Dishes." Very useful. Price 10 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

A Most Remarkable and Sensational Unfoldment!

The Progressive Thinker will in the course of three or four weeks publish an article that will set the ranks of Spiritualism to thinking as never before. It is a fragment of history that has come to light, that will henceforth remain imperishable in our literature, and will cause a decided sensation among our 40,000 readers. The Progressive Thinker never sleeps, it never tires, and is constantly on the alert for something vigorous, fresh, instructive and startling. Spiritualists everywhere, in order to keep up with the times in Occult and Spiritual subjects, should have The Progressive Thinker visit them each week. Every issue has something you should know. Look at our club rates, and if possible get up a club. But look out for the forthcoming article. It will surprise you! It is a statement of facts that throws great light on an important question, and adds another imperishable page to the history of Spiritualism.

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SATURDAY, JANUARY 18, 1902.

Religion in the Public Schools.

Every little while we read of some antediluvian fossil theologian, who is entirely misplaced in the environments of modern times and modern ideas, and wants to return to the methods of past ages.

Such an one is President Thwing, of Western Reserve University, according to reports of his address before the State Teachers' Association at Springfield recently. In his address he argued in favor of religious education in the public schools.

Of course, by "religious" he meant distinctively Christian, for it is not to be supposed for a moment that he would in any degree or manner favor the religion of Buddhism, or Zoroastrianism, or Babism, or any other religious ism than the Christian.

Furthermore, being a Protestant, he would not favor a distinctively Roman Catholic religion.

More than that, being of the evangelical orthodox type of Christian himself, he would object to a Jewish or a Unitarian type of religious education. Nor would he favor an education in simple Deism. It must, of course, to fulfill his notion of a religious education, partake of the orthodox type of religion.

How President Thwing can harmonize such religious education in the public schools, with the American principle of equal human rights, is a problem. But it would seem to be the idea of such as he, that non-orthodox and anti-orthodox people, such as Unitarians, Deists, Jews, Agnostics and so forth, have no rights in this matter which orthodox Christians are under moral obligation to respect. In their opinion the Jews and others named are all wrong, and so have no rights in the matter, that need be taken notice of at all. Orthodoxy is right, and ought to be taught in the schools, even though Jews, Unitarians, and skeptics of all kinds pay a large share of the taxes that support the public schools. That they are thus made to pay for a religious education directly opposed to their views, counts for naught in the estimation of such as Mr. Thwing.

Really this proposition of President Thwing argues a sad lack of correct ethical principle. It shows a mean disregard of the just claims and rights of others.

Progressive Spiritualism.

There is subject matter for earnest thought by Spiritualists, in the following suggestions by Hy. A. Copley, on Progressive Spiritualism:

I wish not to dwell on Spiritualism as it is, but as it will be—you may term it prophesy if you will, but to me there can be no true prophesy without present knowledge. By a close observation of passing events it is possible to foretell the future. Nature works by "means;" understand this and you will know past, present and future; for example, when you see a man, you by knowledge know that he was once a baby. Is not that in every case so? Yes. And thus it is with all nature's phenomena; everything, from raindrop to the largest ocean, has a beginning and an ultimatum. As this is so, am I trespassing too much on your senses when I assert that everything in the course of a man's life is of the same principle? The life a man leads is the outcome of his "means;" if he knew this, he would govern himself to a nicety, but, being ignorant, he goes with the tide, and often, in the end, gets taken out of his depth and is drowned.

The Spiritualism of the past and the present is barbarism to the Spiritualism of the future. Spiritualism of to-day is the sun dawning; it is the light showing up the viciousness and hollow rottenness of existing religious and political mockeries.

As an angel, with the gentleness of a dove and the wisdom of a serpent, it is commencing to use its influence on the "fallen"—and how are they receiving its teachings? Like the selfish boy who refuses to be taught. Although much kindness is shown to him, the kindness is accepted for selfish purposes, and he still goes his wayward course; then he receives the birch, by which he is persuaded to travel the right track. The world is a wilful boy; as he will not accept the responsibility of manhood; he will have to bear the birching, and by this means of paining the physical, the latent spiritual faculties will be awakened and brought into action. But as time progresses, the inert faculties of humanity will be awakened; then will the sun be blazing in all its glory. Even now there is a wave of universal advancement sweeping over Spiritualists; the new dispensation is now taking place. An inner meaning and development is discovered, and it wants but encouragement for it to unfold its beauties; the subtle spirit in mortal man is beginning to possess its body—not the body possessing the spirit, as it has been for the last few centuries. This spiritual awakening is beyond the conception of those who have not realized it; it is like the opening of a green bud, the magnificence of a variegated flower. It is not an haphazard attainment, for it comes from one source only—the living for it. As you cultivate a plant so does it become either a success or a miserable failure. To attain this inner consciousness you must live the life of goodness, and desire to possess it, and that desire must be ever present, whether in the home or in the workshop; for "what we think we are we gradually become."

Is not this inner realization worth having? Are you satisfied with being a straw gliding around the whirlpool to be eventually sucked under? No, I am sure you are not! Therefore brace yourself up and make the determination to be honest. Once this resolve is gained, then begin to sum up all your faults; let the virtues be—they will look after themselves—and judge yourself. Do not be lenient; put hard punishments for all faults. As you begin to judge, your sense of justice develops, and your "little tricks" become viewed under the heading of "crimes." It is truly wonderful to learn that we, who always considered ourselves honest and straightforward, are not so white as we thought we were. After this balancing, the big task commences. Take one punishment at a time (begin with the small ones first, for the wiping out of the lesser makes the way easier for the greater ones) and "work it out." It may take years to accomplish it, but in the end you stand a man "reborn;" for with the curbing down of the animal the spiritual becomes strong, until you realize the spirit and not the body, as now. The spirit, to the majority of the world's inhabitants, is a myth; but to the one "reborn" the body is a myth.

As we attain this state trouble and sorrow become unknown to us, for we are on the outer edge of the vortex that swallows up the generality of the humans, therefore experience not their unhappy feelings. Humanity in general follow their likings without a moment's consideration as to the happiness or sorrow to be derived from the gratification of their likings; they are like children playing with fire, and the wisdom comes with the burning; and even one such experience is not sufficient for the majority; hence they burn themselves till they are one mass of wounds and scars.

The way to live is to do your duty and never mind what your neighbors do. You are not responsible to them, but to yourself; everyone is a law unto himself, hence he must understand that law for himself; no one can teach him it. The sooner one begins to study himself, the sooner will he realize the sinner, and with the awakening comes contentment; and what is better than contentment? Contentment brings knowledge; and with knowledge all pain and sorrow ceases.

The spiritual man could no more steal than a horse can jump over the moon; he is honest because he cannot be otherwise; he is kind because he cannot be cruel; he works because he works for work's sake.

What a grand world this will be when Spiritualists attain this state of their evolution! Is it not the millennium? Many think it a "castle in the air." It is! But the foundation is already under the castle, and the cement is nearly set that will bind the structure forever.

The Pope and the Bible.

The announcement [as set forth in the New York Sun] that the Pope has appointed a special Pontifical Commission to "consider all questions connected with Biblical studies" is of great significance at this time of complete revolution in the Protestant world, so far as concerns its attitude toward the Bible, the sole source from which Protestantism derives its religious authority.

This Vatican commission, we are told, is to afford "Catholic scholars all over the world the fullest opportunity of stating their views and difficulties and bringing them to the direct notice of the Holy See." The Pope having already championed the absolute verity and supernatural inspiration of the Bible as the Word of God, such difficulties submitted will be explained away, of course, in harmony with that positive and uncompromising Catholic decision. That is, the purpose of the commission is not to stimulate criticism of the Bible after the fashion now so general in Protestantism, but to silence it and oppose to it the final Pontifical judgment. The appointment of the commission, however, seems to suggest that this new criticism has brought "difficulties" to Catholic scholars, as it has also to the great body of Protestant scholars, if not to them universally, and that the Pope feels impelled to remove the stumbling blocks.

Undoubtedly, if Christian theology is to stand at all, belief in the Bible as supernatural inspiration must continue. Even for Catholics belief in the miraculous authority of the canonical Scriptures is essential, for if it is destroyed the authority of tradition also will be involved in the destruction. The assault is on all miracles, all supernaturalism. The present critical method applies to the miracles a scientific test, or a purely natural test, which, necessarily, discards the supernatural as scientifically undemonstrable.

The resolution of doubts of supernatural Biblical authority, however, is essential for Protestantism rather than for Catholicism. The position of the Church of Rome on that subject is determined already and is irreversible; but in Protestantism, though it has no other foundation than belief in the Bible as absolute and Divine truth, as "the Holy Spirit speaking in the Scripture," to use the words of the Westminster Confession, there has been of recent years a very complete rejection of that belief. A school of criticism has arisen which practically reduces the Bible to a human authorship no more inspired than were Shakspeare, Dante and Goethe, and its seat is in the foremost theological seminaries. That is, it is inside of the Church, and thus wields the profoundest influence in undermining Christian faith.

At this time a Presbyterian commission is engaged in an attempt to revise the Westminster Confession in response to a demand which had its origin in the skepticism induced by the scholarly criticism of the Bible called the "higher." Of course, the effort will be vain, for the General Assembly in appointing the commission timidly avoided the essence of the question in controversy, or the authority of the Bible, whether it is Divine or human. But that pivotal question will yet have to be met by Protestantism as squarely as it has been met by the Pope. Mere verbal changes in creeds built wholly on the theory of the inspired and inerrant authority of the Bible, are child's play at a time when religious thought has been revolutionized by destructive criticism of the validity of that authority by Protestant theologians and scholars of world-wide repute, men whose teachings are not repudiated, and anathematized by their churches, but who are suffered to remain in the ministry without reproach.

It is not the Pope, then, but the great churches of Protestantism, which need to appoint a commission, or commissions, "for the consideration of all questions connected with Biblical studies." The time is coming, if, indeed, it has not come already, when these churches must take their stand definitely and decidedly on the question whether the Bible is of God or only of man. As it is now, the Pope is the sole bold, positive and uncompromising champion of the Bible as the word of God.

The Greedy Old Octopus.

Washington, D. C.—Cardinal Gibbons, Archbishops Ryan, of Philadelphia, and Keane, of Dubuque; the Rev. Father Ketcham, of the Catholic Indian Bureau of this city, and Dr. Dyer, of New York, composing the Hierarchical Committee on Catholic Indian and Negro Schools, met at the Catholic University.

The most important business was the Catholic Indian school fund question. Father Ketcham reported that information from all parts of the country justified him in saying that, with proper efforts put forth, an appropriation for the Catholic Indian schools could be obtained from the incoming Congress.

After careful investigation the committee decided at once to organize a movement throughout the United States for the purpose of securing from the next Congress the funds desired.—New York World.

The greedy old octopus is reaching out its slimy tentacles to secure a big donation from the United States treasury. Not content with the millions extracted from the none too well filled pockets of its millions of ignorant, superstitious, miseducated and misled communicants, it still pursues its hereditary policy of robbing the overtaxed public of money's paid into the Government's treasury for civil purposes, and using the same to build up the Romish Church—the worst and most dangerous enemy of our free institutions.

It is to be hoped that there will be virtue enough in our nation's legislators to thwart the insidious nefarious designs of these Romish prelates to use the money of the people for purposes of Romish propaganda, which is what the movement means.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price $1. For sale at this office.

GIRL SINGS WHILE DYING.

WITH BETROTHED AND FAMILY AT BEDSIDE, JULIA STEELMAN, 20 YEARS OLD, ASKS FOR MUSIC THAT IS NOT SAD—TALKS OF DEATH CALMLY, AND CRYING OUT THAT SHE SAW A BEAUTIFUL RADIANCE AND HER FATHER WELCOMING HER, SHE PASSED AWAY.

The following clipping from the Chicago Tribune of December 30, 1901, deserves a place on the pages of history, especially when taken in connection with all the attendant circumstances:

Surrounded by her betrothed and the members of her family, Julia Steelman lingered for five hours between life and death early yesterday morning in a flat at 749 Wells street, where she conversed with those about her and urged them to sing songs that were not sad.

Before she breathed her last she exacted a promise from them all that they would not weep for her, and, crying out that she saw a beautiful radiance and that her father was welcoming her, she passed away.

She was engaged to Benjamin B. Moore, who fought on the battleship Oregon at Santiago. The dying girl had this in mind, and called out:

"Let us sing something patriotic for Ben. Sing the 'Star Spangled Banner.'"

The weakness of her last illness had left her, and she seemed possessed of sudden strength. She raised her head and shoulders a trifle and led in the singing, which the others tried to follow with voices choked with emotion.

MOTHER TELLS SAD STORY.

"I have seen many people die," said Mrs. Julia Nichols, the girl's mother, last evening, "but I never saw a death like Julia's. From 11 o'clock until 4 she was dying, and all the time she knew that her end was approaching. She had been wasted and worn by illness, but this fell from her, and she seemed to be possessed of health and strength. We were all around her bedside—Dr. W. T. Nichols, my husband; Ben Moore, Stewart and Hosea Steelman, her brothers, and myself. She knew us all perfectly well, and said she was perfectly happy and willing to die.

"'I only regret leaving Ben,' she said, 'but I know I will not lose him.'

SING "GRANDFATHER'S CLOCK."

"She led in the singing and picked out the songs. 'Home, Sweet Home' and 'Grandfather's Clock' were among them. She said the latter just suited her case.

"Toward morning the end neared and she remarked that her sight was failing and she spoke with difficulty. She saw this was a sign of the end and told us she could just see the outline of our faces. Then this grew dim and she had us move about to see if she could distinguish us. When her eyes grew dim she had us come near so she could feel of our faces and she remarked that one of her brothers had a rough beard.

SEES BEAUTIFUL RADIANCE.

"Just before the last she asked us if we saw anything peculiar about her eyes.

"'I see the most beautiful radiance,' she said, 'more beautiful than I can tell. O, mamma, here's papa. He has come for me.' These were her last words."

Miss Steelman was 20 years old, and lived for some time in North Evanston, where she had many friends. Last April she had an attack of the grip, which resulted in nervous dyspepsia, and this ended in a complication of diseases which caused her death. She had been seriously ill for four months.

The funeral will be held at 3 o'clock to-day, and the remains will be taken to Cincinnati for burial. Hosea Steelman, her grandfather, was one of the pioneers of Cincinnati. Miss Steelman was a daughter of Edgar Steelman, who died ten years ago.

The guides of Mrs. Cora L. V. Richmond officiated at the above named funeral, and it truly seemed more like a beautiful and solemn festival than a sad and mournful occasion; for although the friends—especially the affianced—of the young girl felt the mortal parting keenly, there was such triumph in the passing on of her lovely spirit, and the sermon was so replete with the knowledge of things usually unseen, that the occasion seemed a part and portion of the kingdom of heaven on earth, in which all participated who were permitted to be present.

Too much cannot be said in praise of the rare qualities of this young girl, so early called to the higher life. Reared a Spiritualist, all her immediate companions were members of the Epworth League and other orthodox beliefs; still her life was pervaded by her knowledge of Spiritualism, and she absorbed all of its highest teachings.

Her passing on must be noted, for such experiences, as the guides of Mrs. Richmond truly said, form a chain of complete evidence of a future life.

The skeptic and scoffer would find it impossible to explain away these open revealments of a higher world.

The friends and companions of Miss Steelman were wont to call her "Jewel"—instead of Julia—so fully did they appreciate the rare spirit that had her form for its tenement. She was the light and life of the circle in which she moved.

The mother and step-father are Spiritualists. The young brother and lover cannot doubt the beautiful life into which she has entered.

Her transition most beautifully illustrated the closing stanza of one of Mrs. Richmond's choicest poems:

"O Beautiful White Mother Death;
We spring to thine arms unafraid;
One with thee are our glad spirits made
We are born when we drink thy cool breath—
O Mother of Life, Lovely Death."

The Bangs Sisters Deline.

The Bangs Sisters decline to accept Mr. Mangasarian's challenge, for the following reasons:

1. Because we deem it beneath the dignity of a lady, and below the plane of a spiritual medium to offer or accept a bet.

2. Our mediumship does not need any test of this kind to establish its genuineness and power. We are convincing bright, intelligent people every day of this, who have volunteered their written statements, that can been seen any time at our home, nor does our personal integrity require any such method of vindication; nor would our success in winning this bet prove that we are true instruments of the angel world, or have any influence in establishing our claim to be truthful and honorable women.

3. We do not believe that to convert Mr. Mangasarian to belief in spirit phenomena would be any greater triumph for our cause than to convert the humblest member of his congregation.

Odd Discovery in Yukon.

An Ottawa correspondent writes intelligence has been received from the Yukon of a strange discovery that the language of the Nulato Indians who live within the Arctic circle and that of the Apaches of New Mexico and Arizona are the same. The facts have come to light through the return to Dawson City of Father John Rene, prefect apostolic of the Roman Catholic church in Alaska, from a journey to the fathers working among the aboriginal tribes of the lower Yukon.

If this report shall be confirmed it will make real the speculation that the cliff dwellers were anciently some way connected with the people of Asia.

For President of the Iowa State Association of Spiritualists.

The Iowa State Association of Spiritualists meet in convention in Oskaloosa, January 16 to 20. The work in Iowa depends upon a president who will be active and can address an audience—one well-known for zeal and ability. Such a person is the earnest secretary of the past year, who has been efficient, and is the secretary also of Clinton Camp—beloved by all who know her—Mrs. Stella A. Fisk, of Keokuk.

Many friends of the cause in Iowa are anxious to see her elected, and have urged the writer to make this appeal in her behalf.

A MEMBER.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

Extraordinary Story of the Utica Mine.

This is an extraordinary story in more ways than one. Extraordinary as a spiritual fact, and yet more, because of its appearance as a leader in Everybody's Magazine for November, which is published by John Wanamaker, the exceedingly orthodox Sunday-school teacher. It is written by Bailey Millard, and there is not a doubt cast in the article on the spiritual revelations which led to the wonderful development of the mine. It is said that the "Utica Mine" is the greatest gold mine on the Pacific Coast; one of the wonders of wonderful California. It is a place of potent fascination to the traveler, and it well repays a student of mining to make careful observations of the methods preserved in taking out and treating the quartz. In fact a "gold mining kindergarten" has been established in connection with the mining operations.

To fully present the spiritual part, a brief history of the mine must be given. It was first staked by John Selkirk, who single-handed worked with pick and shovel until his capital was gone, and although he had great faith in the enterprise, the rock was so hard, and the difficulties so great, he at last sold out for fifty dollars, or as he said enough to get him home, for he was sick of the country and of mining. Had he been possessed of capital he would have soon ranked with the millionaires of the Golden State. But those who bought it of him did not learn its great value, and although they took out a good deal of gold, they on the whole lost, and at last abandoned the mine.

James G. Fair soon after came into the mining camp, in search of something valuable in mines. He was then young and had not entered on his remarkable career. He saw the abandoned shaft, examined it and soon began to work it on a larger scale. He received large returns, but the difficulties he met with, of flinty rock, perpendicular, and treacherous places, were disheartening, and when he took up the Comstock ledge, he abandoned it entirely. The mills and shaft went to ruins, and no one cared to take up an enterprise the sagacious Jim Fair had abandoned.

In 1880 Charles Lane bought it for $10,000, and his friends solemnly assured each other that he had gone crazy. But he had a knowledge they knew not of. He had taken a piece of quartz from the shaft and consulted Mrs. Robinson, a medium, and she or the spirits told him, "That is your fortune. There is not any doubt about it. Stick to that mine and you will be a millionaire."

He was not convinced and secretly sent quartz specimens to the medium by different persons. In every case the spirits declared the mine to be rich and so Lane finally set himself about to raise the money to buy the Utica."

But he was not to have a royal road to wealth. The same difficulties that had discouraged others met him, and as he proceeded, increased. For years he worked on, taking out a good deal of gold, but at a cost that ate up his capital and even exhausted his credit. At this critical moment Alvinza Haywood, a shrewd old-timer came to visit the mine. Lane wanted to sell a part of the mine, but could get nothing definite from the reticent prospector. He took away a specimen with him. He did not even seem to hear what Lane said about what the spirits had revealed, that there was a great quantity of gold there. After a time he came back with a partner, and after the three had contracted to go on, each having a third, and then he said, "My medium told me just what yours did about the rock!"

"I knew she did," said Lane. "You wouldn't have come in if she hadn't. It's a big thing. Now we'll go to work in earnest."

Of the uses of the fabulous sums taken from the Utica, it is said:

Haywood, under the advise of spirits has invested in various other mines, nearly all of which have been productive. He bought large acres of land in California, buildings and lots. He owns one of the tallest skycrapers in San Francisco, a great store and office building, erected at the behest of his spirit guides.

It is difficult to differentiate between Lane and Haywood when it comes to their belief in spirits. Undoubtedly it is the truth to say they are both devout believers. To them the occult, as a governing force, is as important as the rise and fall of the markets and as real. It enters into all their daily calculations. They are both reverent believers in Spiritualism, and the arguments for their faith, which they will sometimes advance to their friends, are many and often convincing.

As for Lane's use of the gold he so long and gallantly struggled for, it is said:

Utica gold under spiritual guidance, was directed to La Fontana Mine, in Arizona. This is one of the great bonanzas of the Pacific Coast, and from its veins were taken the largest pockets of high-grade ore ever dug from the depths of any American mine. Mr. Lane has put more money into Alaskan mining enterprises than any other man in the world. He has sailed ships to Nome, freighted with all manner of mining-camp supplies. He has built stores and warehouses and piled up mountains of coal on the Arctic beach where fuel was not, and carried much lumber there. He built and equipped the northernmost railroad in the world, that from Nome to Anvil City.

This startling article concludes:

"The spirits did it all? Who shall say? Happy spirits if they can so control the fortunes of mortals! And happy mortals if they can get for guides such benign, far-seeing spirits!"

From first to last there is not a doubt cast by the writer of this article on the veracity of the communications, or their genuineness. They are given as would have been the decisions of experts, yet it may be questioned if any earthly authority could have excelled or equalled that of the spirit guides.

The advice of these guides shows that they are of the earthly and selfish order. Not one of their schemes is for charity, or spiritual improvement. All their advice is for the accumulation of more millions. They are as insatiate as the puppets who do their bidding on this side. Lane and Haywood with untold millions and mines pouring a steady stream of gold into their coffers, are not advised by these spirits to distribute a dollar for the cause of Spiritualism, but to invest in transportation lines; railroads in the Arctic circle, and mines which will bring other millions. What for? For the simple purpose of accumulation.

The Jesuit Missionary.

"He who tells nothing exceeding the bounds of probability has a right to demand that they should believe him who cannot contradict him." So wrote Samuel Johnson something less than two hundred years ago, in his preface to an English translation of "A Voyage to Abyssinia by Father Jerome Lobo."

The Father, a Portuguese, was sent out by the Jesuits, of which he was one, to establish the faith in that borderland of Eastern Africa. It was in 1622. What did he find? Let Father Lobo tell:

"No country in the world is so full of churches, monasteries, and ecclesiastics as Abyssinia; it is not possible to sing in one church or monastery without being heard by another, and perhaps by several. They sing the psalms of David, of which, as well as the other parts of the Holy Scriptures, they have a very exact translation in their own language; in which, though accounted canonical, the books of the Maccabees are omitted. The instruments of music made use of in their rites of worship are little drums, which they hang about their necks, and beat with both hands; these are carried even by their chief men, and by the gravest of their ecclesiastics. They have sticks likewise, with which they strike the ground, accompanying the blow with a motion of their whole bodies. They begin their concert by stamping on the ground, and playing gently on their instruments; but when they have heated themselves by degrees, they leave off drumming, and fall to leaping, dancing, and clapping their hands, at the same time straining their voices to the utmost pitch, till at length they have no regard either to the tune or the pauses, and seem rather a riotous than a religious assembly. * * * They are possessed with a strange notion that they are the only true Christians in the world; as for us, they shunned us as heretics, and were under the greatest surprise at hearing us mention the Virgin Mary with the respect which is due to her, and told us we could not be entirely barbarians since we are acquainted with the mother of God."

Whether these people were clad in the costume of David when he "leaped and danced before the Lord with all his might," on the occasion of that functionary being returned from his captivity among the Philistines, because of his quarrelsome and bloodthirsty habits, Father Lobo did not inform us. See I. Samuel 5 and 6; and II. Samuel 6. The music which the Christian Abyssinians used to edify the Lord is the kind the American Indians employ in their war dances; but the latter, not worshiping the "Mother of God," would not be accepted by the Catholic Father as genuine Christians, though every tree was a church and every rock a monastery.

The Jesuit Fathers were industrious and energetic workers to extend the faith. Organized for the express purpose of resisting the encroachments of Protestants on Catholicism, missionaries bearing the crucifix were sent to every clime. They invaded America, and traversed its deep and tangled forests, wading rivers and climbing mountains, to indoctrinate the Indians; Africa was overrun by these adventurers; the slave trader with rum, and manacles, and disregard of human life, following in his trail; even far-off Cathay and Japan were visited by them, and in all places they pretended to find evidences that the early apostles had been in advance of them and established Christianity; but later generations had departed somewhat from the true faith, and it was to revive the latter they made their present visit.

These Jesuits only copied Paul, who, on Mars Hill, instead of proclaiming new Gods to the people, proposed to enlighten them on the "Unknown God" they already worshiped. This was an ingenious device to undermine the prevailing religion, without seeming to controvert that already established.

Appreciative Words From New Mexico

To the Editor:—The inclosed will renew my subscription to The Progressive Thinker, and I hope it will arrive in time to save me the loss of a single copy. A week without The Progressive Thinker would be a week of famine. I cannot too strongly express my appreciation of your truly wonderful paper, and it seems incredible to me that any true Spiritualist, or even others of any progressive trend of thought, should deny themselves such a boon as the weekly visit of The Progressive Thinker. I would that my opinion and appreciation could be made a contagion so virulent as to add one hundred thousand new and permanent subscribers! Across the space of thousands of miles I give your hand a cordial shake, and say with as much fervor as could a member of the "Godless and Devilless Club," "God" speed your good work. May peace and prosperity abide with you throughout the new year is the sincere wish of yours fraternally,

Onfa Hermitage, N. M. ONFA.

REMEMBER

The Fifth Annual Mass Meeting of Illinois Spiritualists,

At Handel Hall, 40 Randolph St., Chicago, morning, afternoon and evening of Tuesday and Wednesday, February 18th and 19th. A Good Will Camp Fire, in the same building, will precede it on Monday evening, Feb. 17th.

GEO. B. WARNE, Prest. I. S. S. A.
Ella Johnson Bloom, Sec.

CLUBS! CLUBS! CLUBS!

Send in your Clubs of Ten on the following terms: Each member of the club, for the small sum of $1.15, will receive The Progressive Thinker one year and that remarkable book, "A Wanderer in the Spirit Lands." The one who gets up the club will receive the paper one year, and his choice of any two of our premium books.

Send in your club of twenty on the following terms: Each member of the club, for $1.15, will receive the paper one year, and also that wonderfully instructive book, "A Wanderer in the Spirit Lands." The one who gets up a club of twenty will receive the paper one year, and any five of the premium books he may select—a valuable library indeed, worth its weight in gold.

Send in your club of twenty-five on the following terms: Each member of the club, for $1.15, will receive the paper one year and "A Wanderer in the Spirit Lands." The one who gets up the club will receive the paper one year, and the eight remarkable premium books. They are a library within themselves of occult and spiritual knowledge. No other eight books in the whole spiritual literature (and you may select the cream of the same,) are any more valuable. They are neatly and substantially bound in cloth; they are finely printed; they contain information invaluable to every student of our philosophy. Each volume should be read yearly by every one. Every inland city and town should get up a club of twenty-five. Organize a circle or a home meeting and get up a club. Call in all the Spiritualists of your place, to YOUR residence, and then get up a club.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Who are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents For sale at this office.

Is there a War of Races? Is Mr. Roosevelt Right?

The View of a Spirit

An Address through Mrs. Cora L. V. Richmond.

Of course the mere social act of a private invitation to dinner by the President does not concern you nor us, but the expression that has resulted from a social act of this nature causes an inquiry.

When the war of the Rebellion against the Union closed in favor of the Union, it was found that the nation had taken a great stride: Slavery having been the primal cause of the war, the condition of the nation with reference to slavery had changed. First, by the change of the slave from slavery to a peculiar and anomalous condition, neither bond nor free; then by the enactment of such laws, under the Constitution of the United States, as not only made him free, but made the colored race citizens of the United States.

You know what it is to be a citizen, you understand all the privileges that it conveys. While there is carried with this no compulsory social recognition, the fact of citizenship remains, and has remained, undeniably, the endowment of the colored people, who as a race were in this country by no act of their own, who were enslaved by no act of their own, who, as a race, were set free as a matter of political economy during and following the war of the Rebellion; who, as a race, have committed no offence against the laws of the land, in their accession to citizenship, nor against the society in which they move. In other words, not only while they were slaves were these people patient, long suffering, enduring, religious and hopeful, but during the war there were no overt acts, no insurrections. They did not avail themselves of the disturbed conditions to enforce their way to freedom or to take revenge upon their previous masters. They waited with the eye of prophecy and faith the outcome of the war. With the same eye of faith they fully believed that their freedom would come. What that freedom meant, perhaps they had little idea. And who, belonging to any race or any people, has any adequate idea of what it means? Very few of the ordinary citizens have any conception of the freedom your Constitution confers in this country.

Surely these people may not have had an adequate idea, but they had an idea that they wished for freedom; that they could wait for it, pray for it. That it was not something to be gained by violence; that when it came it would bring with it great responsibility.

Your present speaker was in New Orleans the first time the colored people of New Orleans cast their votes. It was in the midst of an epidemic of the yellow fever, everybody was in a panic, almost. But these people assembled at their places of worship, in which they asked the blessing of God upon them, that they might vote intelligently and righteously, and then they repaired to the polls. Surely a very inferior and benighted race could not have acted thus. Theirs was a much more suitable place of assemblage before casting the ballot, exercising the highest privilege of American citizenship, than the corner grogshop, the favorite place of assembling of the usual body-politic.

We believe it is now going on four decades since that time. We have seen gray-haired colored men sitting by the lamplight studying out the letters of the alphabet that they might read the Constitution under which they were made free. We have seen those who were formerly slaves take possession of small tracts of lands to earn their own livelihood by the cultivation of that land, until driven away by mob violence of the not yet reconstructed rebels of the South. We have seen them attempt to take possession of farms under the homestead entry act, under the laws enacted by Congress, and we have also seen them driven away from those claims in the same way. At last better counsels seemed to prevail. As they could not be wiped out, they must needs enter into the possession of their inheritance as the result of the war.

We have seen schools, churches and universities spring up. From the Howard University in Washington alone hundreds and thousands of graduates have gone out peopling this country with as intelligent a population, as well-educated a population as you will find anywhere.

What are you to do with these people who grow up in your midst, who are married under your laws, who bear forward a population to the United States? They are citizens. This prejudice in the South certainly does not come because of color or race; for the most intimate relations as master and servant could exist. The maid who attended upon her mistress, the man who attended upon his master, could sit in the same room, could occupy the same carriage, could enter into close proximity to her or him and there was no offense. But if he or she occupies the same carriage as a man or woman, is it more of an offense than as a slave? If he or she appears in the same place as the master or mistress, as an equal, it is a very great offense? It cannot be because they are offensive personally. There was, during the existence of slavery, more personal contact by the whites of the South with the slaves, from the very necessities of the service rendered, and even more than was necessary. Since the colored people were freed, for the most part, they have preferred to keep by themselves; they have preferred their own society.

But there is no reason for this exclusion in the southern mind. It simply comes from race prejudice carrying out the idea of the former condition of servitude. It is because not yet has the desire been conquered to dominate the race. It is because of this servitude that the children's children of the former slaveholders now wish to exclude the colored man from his rights of citizenship. It is because of this that the great hue and cry has gone up against the President from the South, and no other reason.

We honor any man who has the intelligence to follow his own convictions if they do not conflict with the laws of the land or the rights of any other citizen. We honor Mr. Roosevelt at the present time for emphasizing the fact that our colored fellow-citizens are citizens. All things being equal, that race has just as great a privilege in the White House as you. It cannot be otherwise—socially, if the President elects. It is not even a question of policy; he is bound to receive any citizen who goes there well behaved, and with nothing objectionable in his demeanor, as you are bound to admit any one at this door who is well behaved.

Color does not determine the man, as you well know. In every court of Europe all such people are received—no matter of what nationality—as are qualified socially and in behavior, to appear there. The inhabitants of India, the inhabitants of China, of Japan, of Cuba, citizens of Santo Domingo and Porto Rico, who are of various shades of color, are received here. Who is it that has made this distinction with reference to the colored people of the United States? Simply the former slave-holders, or their descendants; those who were benefited by the result of slave labor.

But slavery has left no such trace upon the colored race as it has upon the white people. Slavery, as has been said by the great ethical teachers of anti-slavery, was of greater harm to the slave holders than to the slaves. The wrong and injustice done to the colored race was not so injurious; but the injury was to the man who could hold slaves. It takes years, perhaps centuries, to wipe out from any race or people the results of dominating and enthralling another race.

The Romans did not succeed in outgrowing their love of conquest and holding those in slavery whom they conquered, and the very foundation of the Roman Empire perished because of this. Any race or people that has in its veins or disposition the desire to dominate or rule its fellow beings, to hold as chattels or in servitude other human beings, requires generations to outgrow this love of power.

The fact that the colored man observes the laws of citizenship, that he understands the laws of ethics, and obeys them; that he studies in the colleges the same books and passes through a similar ordeal of scholarship, must make manifest to the most turbid mind that there is no spiritual, intellectual or moral difference between the races. Indeed! considering the generations of servitude, it is quite remarkable that this race has sprung so intelligently into its citizenship, into the acceptance of the system of life and of happiness that are offered under your Constitution, as readily as it has; the intellectual adaptation and ready taking up of the various lines of occupation. But of course in the South where the natural climate of the colored man is, there is this racial hatred. Politicians of both parties are responsible for very much of it; for, of course, whichever party is dominating the other lays it to the "slave (negro) vote,' and is against the voting of the colored man in that state.

No longer is it a question of the "slave" vote; the colored man has a perfect right to the exercise of his freedom of ballot. If he is not trained to exercise it as the white man wishes him to in the South, that certainly is no ground of complaint against him. It is the free exercise of the vote that is desired. Where the colored people are in the majority they certainly should rule, because the majority rules in this country. It is undemocratic and alien to disfranchise any race or class of people because its vote preponderates. There is no educational qualification in this country. If there was, what would become of your party politics in your crowded cities? If there were qualifications higher than that—of ethics, what would become of politics? There would be none.

Let us once for all state that this attempt to revive or in any way return to the dark ages by ostracism, persecution or any of the methods that are prevalent in the South, is such a step into the shadow as would totally eclipse all the light of this Republic.

It was wicked enough that slavery should have existed as long as it did. It was fearful enough, the cost at which it was set aside. After all it would seem that the nation had atoned for this great wrong in that war, wherein the flower of both the North and the South perished. It was enough that family was divided against family, father against son, brother against brother. But to-day, with the great issue ended, with all things moving in accord as far as the two sections of the country are concerned, that this feeling should flame up, that in certain states there should be invidious legislation, that the President of the United States should be blamed for fulfilling the spirit as well as the letter of the law, is incredible! Why, you are hunting out people whom you think do not believe in the laws of the land, of this land! You have been trying to ferret out those who you think are opposed to the spirit and the letter of the Constitution of the United States. But what is that large army of politicians and people in the South, and sometimes in the North that decry the letter and the spirit of this law concerning the colored race? There is no such distinction that has been stamped upon the human family. You may go out into the streets of any crowded city, notably the older cities, London and New York, and you will find faces white in complexion upon which the stamp of irredeemable vice and crime is set. That stamp cannot be obliterated excepting by spiritual and social growth. That stamp cannot by any possibility be taken away except by complete revolution from within.

If a "fair Cuban" is in peril and some one rescues her, the whole world is thrilled with the romance, and society in Washington and elsewhere is vieing each with the other to do her homage. If a quadroon or octoroon, not darker in color than the fair Cuban, should pass through similar experiences there would be no such attempt to do her honor. The Cuban may be received in the co-educational institutions of the North; the colored girl is not. The Cuban can be received into society. One having veins of American negro blood is ostracised.

In New England the social victory and wealth of those leading in the affairs of the world was largely made in the beginning on the labor of the progenitors of this race, but the cutting bonds of slavery cling to them still. Though it was the wrong of the nation and the wrong of the people, you make them responsible for your wrong.

No slave-holder ever claimed that his slave could not kneel in prayer and pray to the same God to whom he prayed; no slave-holder ever claimed that there was a separate door to the kingdom of heaven through which the colored race must pass. No one who preserves the prejudice against this race ever claimed that their religion was not just as white as the religion of the white man. It is simply a foolish adhering to a foolish prejudice.

Now understand us, we are not regulating your lives; we are not trying to determine what those Southern people shall do in their homes, or what you shall do in yours, but we are simply saying that the spirit and letter of the Constitution gives to every citizen that is well behaved and obeys the laws, the same privileges that are given to every other citizen, and that complexion has nothing to do with it.

Whatever may be the way in which the racial question shall solve itself, irrespective of this incident we do not at the present time declare. Certainly the negro race has entered into, accepted and mingled with your civilization, adapted itself to the customs of society and gone forward in a way that is really remarkable, and the race itself is on the increase under added opportunities and advanced circumstances.

You never offered such conditions to the red man. Perhaps he would not have survived it. Still there is every reason to believe that had your civilization included the red man instead of making him an alien, had schools, colleges, farms, the various methods of self support and improvement been offered him, they would have been accepted and there would have entered into your civilization a valuable, independent, natural element.

You must remember that the Anglo-Saxon race is not a separate race here. The Latin and various races of Southern Europe and Asia have entered into its composition. The American people are most cosmopolitan, are composed of the greatest number of races. Your southern and southwestern frontier has furnished a large amount of Spanish, Indian and French and colored blood to your nation. A large proportion of the colored population of New Orleans were never enslaved. Alexander Dumas was related to Major Dumas in New Orleans, of whom there was nothing in his race to prevent his receiving as a commander of a volunteer regiment one of the highest positions in the army. All these things in the course of a few decades wipe out these former distinctions.

A lady living close to the Howard University in Washington, said: "Why, these are the best behaved college students I ever saw. There is no 'hazing,' no outrageous action one against the other, none of that spirit of marauding that is too common among the colleges and universities of the white men. The students of other colleges could take lessons in good behavior from the students of the Howard University in Washington." What constitutes a good citizen? Obedience to the laws, social and legal, under which one lives. There is scarcely any kind of outrage against society and the laws of the land that has not been perpetrated, at one time or another, by the students of the universities and colleges, that send out, perhaps, some of the best intellects in the country.

Nevertheless, through periods of upheavals all the nations of the earth are growing nearer and nearer together.

Even the Mongolian is being included in the possible future. The numerous Mongolian, what will be done with him? No one knows. But the twentieth century, perhaps, is to grapple with even that difficult problem.

Young Japan is rearing her head in the East. We said a few Sundays ago that Japan is the guardian angel of the future Oriental empire. It will include China, and possibly India. All those people will find out at last that their interests are in common, and they will hold themselves as one against the aggressiveness of these western empires of the world.

Shall we set an example of ignorance in our own nation against all this onward march of fraternity? Shall we ostracise a race while we are claiming to clasp hands with the most distant people. Why, if Aguinaldo himself admits our laws, he is accepted, and no doubt would be courted and feted, under suitable circumstances.

Let us remember that in our hour of national darkness these people aided us to the light. Let us also remember that, taking humanity as it stands, there is less crime, less violation of the law among them than any other race in our midst. Let us note that the percentage of criminals in our prisons, in our police courts, is notably less of this race than any of those races that have lately come to be a portion of our body politic, of our social life. Let us also remember that the thinking, reasoning people of the earth will not commend us if we refuse to extend our hand of approbation to the President, who perhaps means to execute the laws as they stand. It would be refreshing if this could be done once. We recollect when Mr. Roosevelt was in an official position in New York there were laws against gambling and vice; he enforced those laws. It was not, perhaps, intended that the laws should be carried out. Would it not be refreshing if some such thing should occur in national politics? If real citizenship would be recognized in this unofficial way, and the unlawful uprising of the past few months against this race should be suppressed; if there should be a real tidal wave of reform, a return to the spirit and the letter of the Constitution. How would it be if the laws against trusts and monopolies were carried out? If those wishing to be endowed with franchises in the interest of great corporations would not be listened to in the White House?

Some such thing is to happen sometime. The words spoken by the late President in the day and the hour when he felt that he owed nothing to those who had befriended him, that his debts had been paid, that his promises had been fulfilled, that as a man he could stand free and unfettered before his people, the words that he spoke at the Pan-American Exposition, illustrate what he was ready to stand for. Was it because the people were not ready for his high policy, that he should be taken thus violently away? International arbitration instead of war; fraternity and reciprocity in commerce instead of competition and retaliation; friendliness in all the affairs of nations. It would seem that one was getting ready for the immortal world when one could blossom out, under the influences of the day and the hour, to make such promises.

May it not be that after the baptism of sorrow through which the nation has passed, that it will turn to suppressing those in high places who have dominated and have persistently violated the spirit and the letter of the Constitution. Possibly there will be a larger advancement toward reciprocity in commerce, and arbitration in all international difficulties and the unification of all the nations.

Sometimes unexpectedly these things occur. Perhaps the reception of Mr. Washington at the White House, almost the first social act of the new President, means that he will stand for whatever the Constitution implies and reads; that no political aspirants, no preponderating monetary or banking power, no pressure of an outside force will influence him against those convictions. Let us unite in the hope that, having been chastened, as by fire, having been purified, as by flame, this people may rise above their self-seeking, may understand the great issues and needs of the hour, may unite as a whole people that no appeal to race prejudice, no fictitious or assumed horror over that which is not believed in shall come; but that each and all shall believe in fraternity, in the height to which a race or a nation may attain, under the greatest and best influences. Looking forward to the time that by and by all schools, universities, places and positions shall be open to all regardless of race, or sex, or color, or "previous condition of servitude." That only criminals, outlaws, imbeciles and minors shall be disfranchised or robbed of any of the rights of following the dictates of conscience and the enjoyment of life, liberty and the pursuit of happiness.



Remarks Made by the President of the Godless and Devilless Club, at Its Last Regular Meeting:

There is "peace on earth and good will toward men" in all heathen countries on Christmas.

The only peoples at war are the so-called Christians, and the only nations wherein good will is not outwardly manifest are those that have erected temples to the Christ who said, "Love your enemies."

When Jesus of Nazareth told his disciples to love their enemies, he referred specifically to the Romans and to the people of his own race, who were persecuting the new doctrine as a heresy.

He did not mean that his followers should love one another, for he took it for granted that love was already in their hearts, and that if they sincerely believed in him, hatred would be impossible.

If the man Christ, intensely human throughout, and only measurably wise, should come to-day, he would not only adjure Christians to love their enemies, but he would tell them to love one another.

If the man Christ were to come to-day, he would find the British Christian at war with the Boer Christian; he would find the American Christian at war with the Filipino Christian; and he would find the Christians of Venezuela at war with the Christians of Venezuela, the Christians of Colombia at war with other Christians of Colombia, and the Christians of Chile and Argentina on the verge of war with each other.

He would find the Christians of Germany eager for war with the Christians of Venezuela, and only deterred from war with the Christians of the United States by the fear that the Christians of the United States might be able to invoke more power than the German Christians.

It is singular, too, that the reason these Christians hate one another is because they love Mammon more than they love the man Christ.

It would seem that the money changers whom Christ drove from the temple had been "converted" to Christianity, and that their descendants professing that creed ever since have, like the Pharisees whom Christ condemned for their hypocrisy, let it go at mere profession and outward observance of the forms of the religion professed.

Greed, rapacity and a thievish desire to possess that which is our neighbor's, is at the bottom of all these Christian wars.

It is openly asserted—whether truthfully or not, I can not tell—that the Christian British are at war with the Christian Boers because the Christian British desire to possess the wealth of the Christian Boers. It is denied that the American Christians desire to possess the wealth of the Christian Filipinos; it is even said that the American Christians desire only to "civilize" and benefit the Christian Filipinos.

Christian Russia is trying to pick a quarrel with pagan Japan, but the latter being pagan and, therefore, tolerant and long-suffering, is not so eager to cut its enemies' throats or risk the cutting of the throats of the Japanese.

In this instance the Christian money changers are the inciting motive of murderous strife.

While these sentiments are not original with me, the president of the Godless and Devilless Club finds them very appropriate for this impressive occasion, and the present age of the world. Ideas are common property, and he who uses them for the benefit of mankind is a benefactor, a philanthropist, a savior. I now wish to allude to the experiences of Brother Hastings, one of our most beloved members:

The one who reposes unlimited confidence in a God, reverences him, prays to him and regards him as a kind, indulgent Father, must receive a terrible shock when he finds that his earnest entreaties are only met with a mocking response, and that his wife and children have died while his prayers, like angels of light, have ascended to the "Throne of Grace." Mr. Hastings' devoted wife and two lovely children passed serenely to the realm of souls while he was uttering a prayer for their recovery—a prayer as pure, as divinely sweet and as tremulous with pathos as ever uttered by an Angel of Light in the highest heavens. It was a prayer all aglow with pure love, and fragrant with the incense of heaven, yet the yellow fever germs gnawed at the very vitals of his beloved family, like fiends or devils incarnate, until life became extinct.

The prayer of the bandit is said to be answered when he successfully plunders some unfortunate victim, and spreads ruin and devastation in his pathway, but in the case of Mr. Hastings at Memphis, Tenn., his prayer was only answered by the dying moans and agony of his family.

Is it any wonder, then, that in after years he should seek for companionship in the sacred enclosure of the Godless and Devilless Club, where the air of freedom is serenely pure, and where each thought scintillates with the love of man, sympathy going forth like a trailing vine bearing upon it the rich fruitage of tenderness and kindness, and entwining itself around every care-worn heart, and giving fresh animation and higher aspiration to every desponding soul—is it any wonder that bereft of his family, and that, too, when sending heavenward the incense of prayer, that he should finally drift to the Godless and Devilless Club, to rehearse the sad story of his experience with a God who turned a deaf ear to his pathetic appeals?

As stated in a previous report of the Godless and Devilless Club, Mr. Hastings, after seeing his prayers come back in a tantalizing, mocking response, from the corridors of heaven, and realizing that his wife and children were locked in the cold, clammy clasp of death, he no more to realize their sweet kiss or fond caress, in utter despair he fell to the floor unconscious, and was pronounced dead by the attending physician.

During the night, while his body was calmly reposing on the bed, awaiting interment in the morning, his spirit was delightfully surveying the beauty and grandeur of the celestial spheres. The darkness of night had receded, and the morning of spiritual refulgence and glory had burst upon him like a flower in full bloom. His soul was enraptured with the magnificent scenes, the inspiring beauty and loveliness of the variegated landscapes, all real to him. There were rivers flowing with crystal pure waters; fountains that sent their spray upwards, iridescent with all the colors of the rainbow; flowers that seemed to smile in their loveliness in recognition of his presence; trailing vines gathered in a graceful manner around majestic trees; lawns and arbors, a fit reposing place for an angel—in fact, everything was simply enchanting, and his soul vibrated with the keenest interest. Then a majestic spirit approached him, and with features all aglow with the radiance within his angelic nature, greeted him most cordially, saying: "Dear friend of earth, would you like to see your darling wife and children, those whom your prayers proved unavailing to save?"

"Most assuredly I would," he quickly responded. "I prayed fervently to God to save my family from the virulent attacks of the yellow fever microbes, and so far as I could see my prayers only met with a mocking response. I am now exceedingly skeptical in regard to the efficacy of prayer, and even doubt the very existence of a prayer-answering God. I was a member of the Baptist church, devoutly reverential towards a supposed God, and loyal to truth and honesty in all my business transactions. Surely my supplications to Deity should have received a favorable response—if he answers prayers under any circumstances whatever."

"We will not discuss that question now," said the spirit. I will state, however, that a mere belief in the existence of a God never prepared a person for a high and exalted position in the spirit realms, nor does a mere disbelief in one disbar a person therefrom. We will proceed to your devoted wife and darling children."

As they passed liesurely along Mr. Hastings was too full for utterance. Scenes of bewildering, dazzling splendor greeted him on all sides. As on earth, there was a reality in all things he touched, saw or heard. The very atmosphere was vibrant with music. All things seemed attuned to sweet melody. A soul-elevating influence seemed to emanate from all things. The flowers, expressing in divine language the beauty of the celestial spheres, far surpassed in loveliness anything he had ever seen before. His soul pulsated with lofty aspiring emotions, as if an Angel of Light had a joyous home in each one, fanning into life new aspirations and thoughts, and giving him a grander idea of one section of the Universe. His uppermost thought, however, was concentrated on his wife and children, his ideals of earth, around whom clustered his unsullied affection. How are they now? How do they look? Will they recognize me? Are they near to the throne of a God? Many such questions arose in his mind as he walked tranquilly along, but to which he failed to give audible expression. He was in another sphere of existence, and all seemed like a bewildering dream to him as he passed along. After a while a large building was reached—a palatial structure, its architecture different from anything he had ever seen on earth. A band of musicians was playing in a position far above him, and it seemed as if every part of the vast structure vibrated sweetly in harmony therewith, imparting to every part of it a musical tone that baffles description. The fountains seemed to glisten with all the colors of the rainbow, and the very spray shooting upward appeared to blend musically with the band in the archway. He was about to kneel in prayer as he viewed the enchanting scene, but refrained from so doing as his request for the recovery of his wife and children had not been answered. At last they reached a room, and over its portals were the words, "Rest for the Weary Pilgrims," for it seems that spirits passing out from the dire effects of yellow fever, are weary, and need the calm repose of just such a place where ministering spirits are always in attendance to give each one the attention required. Passing in, he there met his devoted wife and children, and was allowed to remain with them alone for a time. The greetings between them were simply the flowering out of the noble impulses that had ever actuated them, and can be easier imagined than described. With his family with him, he was in heaven—a heaven of bliss to him, a heaven far more real and beautiful than his home on earth with millions of dollars to adorn it, could possibly be. For a time his bliss was ecstatic—a golden dream realized in the warm clasp of enduring love. They talked of their own vine-clad, flower-adorned, and art-embellished home where happiness, like a fairy queen, reigned supreme until it was invaded by the yellow fever germs, and compared it with the homes in spirit life, and it seemed to sink into insignificance, a mere dot on a page of material existence. For an hour they visited, and their ecstatic bliss was at last interrupted by a rap on the door, and Mr. Hastings was informed that he must now return to earth; that his body was being prepared by the attending physician for his reception; that he must still live on the material side of life for many years, before he would be permitted to rejoin his family. The attendant spirit then conducted him back to his home on earth, where he was compelled to take possession of his body again, which the physician said manifested marked evidence of life.

The experiences that Mr. Hastings passed through are familiar to Spiritualists, and they created great interest among the members of the Godless and Devilless Club, who begin to recognize the sublime fact that the spirit world is merely a continuation of this. This session was exceptionally interesting. The remarks of the president were listened to with marked attention.

HIGH SCRIBE.

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This work was automatically transcribed by George A. Fuller, M. D., a gentleman who stands high as a lecturer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestive and inspiring. Every one of them leads to something higher, grander, nobler. Price $1.00.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Dr. T. J. Bowles, president of the National Liberal League, writes that the prospects of the Congress of Liberals to be held in Cincinnati, Ohio, on January 20, are excellent for a large meeting. He desires to extend a special invitation to Spiritualists to attend and take part in the proceedings of the Congress. President Bowles' address is Muncie, Indiana.

Laura B. Payne writes: "I desire to make engagements for the coming camp season. Also will engage with any society to lecture through the months intervening between this and opening of camps. Address me at 522 West 6th street, Topeka, Kansas."

Capt. George W. Walrond, of Denver, Colorado, has returned from the East, but unfortunately, his health is not much improved, and he will be unable for some time to continue his public meetings on Wednesday and Sunday. Due announcements of these meetings will be given later on.

The premium books were beyond his expectations. W. M. Bergen Brown writes: "I received the eight premium books in good shape. They are altogether beyond my expectations, and I regard them as a magnificent holiday present. May you enjoy many happy returns of the season, and may your generosity be appreciated at its full worth."

The New York Journal has the following from Oto, Iowa: "The suit of D. L. Frace, a business man of this city, against Dr. G. P. Van Masel, has been taken to the the district court at Sioux City for the third trial. Frace charges the doctor with practicing hypnotism on his son Charles, and thereby injuring his physical and mental constitution. The jury at the first hearing found for the physician."

Phenomenal mediums, please read the following: S. R. Arna writes from 15 Washington Avenue, Mansfield, Ohio: "There is an earnestly expressed desire for the presence of a phenomenal medium in this city (Mansfield, Ohio) by a large number of Spiritualists and other interested persons. Therefore I write to state that it is the desire of myself and others to correspond with, and to, in any way whatsoever, assist in bringing a source of phenomenal work to this city."

Investigator writes from Jackson, Mich.: "Mrs. Emilie P. Beebe and Mrs. F. V. Jackson held two meetings in this city to crowded houses. Mrs. Jackson has been for the last three months holding parlor meetings in the adjoining towns and country with marked success. She gives tests that are very convincing and satisfactory; also very fine psychometric readings."

Louise Loebel, president, writes from Milwaukee, Wis.: "The Ladies' Aid of the Golden Rule Spiritual Society gave a Christmas social Monday evening, December 30, at Fraternity hall, 216 Grand avenue, for the benefit of the poor. There was a large Christmas tree for the children, and seven families provided with clothing, provisions and undergarments. The evening exercises were opened with a prayer by Mrs. Dr. F. L. Mehrtens, of Ripon, Wis. A vocal and instrumental program followed. There were 79 bags of candy, nuts, popcorn and cookies distributed among the children present, after which the arrangement committee served lunch to all present."

U. G. Figley writes: "In regard to Dr. Caird's remarks in your paper of Jan. 4, I would say that Mr. J. H. Bickford, of Pinar del Rio, Cuba, has written occasionally for several years past for The Progressive Thinker, and in quoting him in the letter under discussion I knew nothing of the truth or falsity of his remarks concerning Lynn, Mass., and as he did not specify Cadet Hall, I do not see that the amiable Doctor should thus jump into the breach as he did, but being on the grounds, of course he knows what he is talking about. I am glad that Cadet Hall is doing nicely and congratulate the Doctor accordingly."

Henry H. Warner, of Boston, Mass., inspirational speaker and test medium, is engaged at Webster City, Ia., Jan. 12; Marshalltown, Iowa, Jan 19; Missouri Valley, Iowa, Jan. 26; Franklin, Neb., February 3. Parties desiring to engage him for week days in the vicinity of the above points will address him until Jan. 15 at Eagle Grove, Iowa; after that date at points above named. He would like engagements between Franklin and Denver, Col., of Feb. 3, and further on enroute to Oregon City, Oregon.

Mrs. Della Platt writes from Battle Creek, Mich.: "At the meeting of our society, December 22, The First Spiritual Church, the following named persons were elected as officers for the ensuing year: President, Mrs. Emma Rayment; vice-president, Mrs. M. H. Childester; secretary, Mr. H. J. Wells; treasurer, Mrs. Della B. Platt; trustees, Mr. C. P. Childester, Mr. Charles Merchant and Mr. T. M. Yale. We are to have our mid-winter meeting here the 7th, 8th and 9th of February."

Harry J. Moore, now lecturing to appreciative audiences at Rochester, Ind., writes: "Now, my subscription to the best Spiritualist paper published runs out in about five or six weeks, and I wish to renew the same. I have the premium books, so can't make a selection among them. Your offer of books as premiums is a splendid and laudable effort to educate the people, and I can't help but say I wish your efforts in this direction will be crowned with success."

S. F. Keyes writes from Worcester, Mass.: "The People's Spiritualist Society is fortunate enough to have Madame Bruce, of Boston, with it this month, and last Sunday evening the house was filled to overflowing. She is truly a wonderful medium. A larger hall than we usually have is needed when she conducts our Monday evening circles. we look forward to a very successful month."

A. W. Keller, secretary, writes: "The Englewood Spiritual Union held its annual election, Dec. 20, 1901, and the following officers were elected for the ensuing year: President, T. S. Russell; vice-president, E. Wallace; secretary, A. W. Keller; treasurer, M. B. Philps; financial secretary, S. Martin; trustees, H. Collins, G. S. Lincoln, and Mrs. M. Cochonow."

T. writes from Toronto, Canada: "On Friday evening, January 3, 1902, the Ladies' Auxiliary of the Toronto Spiritualist Association, gave to the children of the lyceum a Christmas tree entertainment, also a social to the older people, at which there were nearly four hundred present in St. George hall. The feature of the evening was the reading of an inspirational poem by Mrs. A. R. McDonald, entitled 'From a Spirit Band of Little Helpers to the Children of the Lyceum.' Oscar A. Edgerly opened with our society last evening to a crowded house, and the audience sat spellbound for over one hour listening to the inspired truths as they fell from the lips of the medium—a lecture never to be forgotten."

Mrs. L. L. writes from West Potsdam, N. Y.: "Our society here at West Potsdam has recently been treated to a rare treat by having one of our state missionaries, Tillie U. Reynolds, with us for three consecutive evenings, to lecture. Her lectures were logical, and made a lasting impression. Beside her lectures she gives fine readings."

Dr. Pearson, of Ponca City, O. T., would like to correspond with a good platform test medium with a view of permanent engagement—at least for a season.

The Gazette, of Colorado Springs, Col., has the following, which borders on the miraculous: "Pedestrians on the streets yesterday afternoon at about three o'clock were amazed by the spectacle of a carriage and two horses dashing down the streets, the driver being blindfolded, but driving at a break-neck speed. That not an accident occurred was apparently miraculous. In the carriage was a party of prominent business men, whose looks of interest and amazement caused unlimited speculation as to the purpose of this unique drive. The blindfolded driver was Professor Ralph W. Thomason, the mind reader, whose feats have caused much astonishment since he has been here. To prove his claim to his title of mind-reader, he undertook to drive to a hidden article agreed upon by the committee that accompanied him on the drive. In this committee were Judge A. T. Gunnell, Judge Miller, Warren Hendrickson, J. W. Fletemeyer, J. A. Himebaugh and J. C. Stewart. These gentlemen had previously hidden the article in a silver receptacle at the Elks Club, and then returned to the Alamo. During this time Professor Thomason was blindfolded in his room. He drove over exactly the same route as that which the committee had taken in coming to the Alamo. Professor Thomason not only found the hidden article, driving blindfolded to it, but knew before he had found it just what the article was—a knife. The committee were all obliged to think of it en route and to think of the direction of the route they had taken. Professor Thomason guided his horses through the minds of the committee. As soon as the carriage came in the vicinity of the Elks Club, Professor Thomason jumped out and, dragging Mr. Fletemeyer with him, rushed up the stairway leading to the club, and into the room where the hidden article lay at the bottom of a vase. Coming down stairs, still blindfolded, he drove over exactly the same route as he had previously taken in coming from the Alamo. The cloth covering Mr. Thomason's eyes was a thickness of six layers of woollen cloth, extending below the face. The committee examined the cloth before putting it on the face of the mind-reader, and every possible precaution was taken to insure the perfect isolation of Professor Thomason from any communication during the interval between the hiding of the article and its finding. Three of the gentlemen were with Professor Thomason while the other three hid the article. The drive was a remarkable one, and all of the gentlemen speak in high terms of the remarkable powers of Professor Thomason in being able to discover the article through the direction of their concentrated thoughts."

Moses Hull writes from Big Run, Pa.: "I am having very large meetings here. There never was a Spiritualist meeting held here before. Audiences and interest are both immense.

Nellie S. Baade writes from Detroit, Mich.: "Kindly permit me to say that although the Philosophical Society of this city has sent in no reports of its meetings, it is not dead nor dying. Our meetings have proven a decided success; spiritually never better. As speaker and medium I work early and late for the good of all concerned. At our last meeting, O. B. Eaton was elected president of the society, and Miss Lola McCarthy, secretary. Both of them are an honor to the society. We have closed our meetings for the present, so as to fill an engagement with the Jackson Association, but expect to resume meetings here again in the near future. The Philosophical society is composed of the most unselfish people, always glad to lend a helping hand to those at home or abroad, and have never yet refused us a vacation when they thought we really needed it for the advancement of the cause. Their motto is, 'Live and Let Live.'"

When writing for this paper use a pen or typewriter.

Lizzie Harlow writes from Haydenville, Mass.: "I have the time from August 10 to August 16, 1902, open; shall be in the vicinity of Chicago. Any camps wishing my services for that time, I would be pleased to hear from them. Terms reasonable, traveling expenses from Chicago."

A. W. writes from Jackson, Mich.: "The late missionary meetings in Michigan have been productive of good results in awakening Spiritualists to a sense of duty. The society in Jackson has resumed its meetings and is meeting with encouragement. On Sunday last we had Mrs. Marian Carpenter, from Detroit, speak in the morning and evening to large and appreciative audiences. Mrs. N. S. Baade, from Detroit, is the next speaker. The interest is increasing."

G. H. Brooks writes: "I am on my fourth and last month with the Newport (Ky.) Society, and my audiences are fine and the interest on the increase. The society tendered me a benefit the 7th of this month, which was largely attended and yielded a neat sum. I shall leave this band of earnest workers with sincere regret. I go to Milwaukee, Wis., to serve the Unity Society for February and March. My address while in Newport is 120 East Third street."

G. W. Kates writes of the N. S. A. benefit meeting at Pittsburg, Pa.: "For the purpose of aiding the First Church of Spiritualists of Pittsburg to pay its subscription to the N. S. A., Mrs. Kates and self remained after our month's engagement until Thursday evening, January 2, and held a meeting at which most of the time was promised to be devoted to spirit messages and descriptions. Mr. and Mrs. E. W. Sprague, en route to Philadelphia, halted over night and aided the meeting. They were enthusiastically received by the audience, and liberally contributed to the exercises. Mrs. Kates gave some accurate messages and then was controlled by spirit 'Margaret,' and well entertained the people. The missionaries made such enthusiastic remarks that a voluntary contribution of $25.50 was taken for the N. S. A., besides the door fee of 25 cents from each person. Several members for the church were also secured. The attendance was about 140. The missionaries think they had better visit places together and jointly assail the Spiritualists and develop their enthusiasm. Let it be known that the N. S. A. missionaries are all in accord and with such regard each for the other, that their joint work is harmoniously helpful to themselves, as they trust it shall be for our beloved cause. Mrs. Kates and self thank Mr. and Mrs. Sprague, Mr. Stevens and the Pittsburg friends for generosity and kind help."

Mrs. H. S. Parker writes from Summerland, California: "I have always, from my youth up, been a believer in the great salvation, but I have often thought there must be some sense of justice as well as mercy in divine love, and I am inexpressibly glad for the unfolding of the great mystery to me by the careful reading I have given this book, 'A Wanderer in the Spirit Lands.' Indeed I have read it over again and again, and now I urge it upon others to read, for it is truly as you say, 'Worth its weight in gold.' It is, I most sincerely believe, in harmony with the gospel of the philosophy of Spiritualism, and is destined to do a great work in uniting us all under the one banner of 'Christian' union or 'Peace on earth, good will to all.'"

Titus Merritt writes from New York: "Andrew Jackson Davis commenced what is known as the First Association of Spiritualists of New York City, Jan. 4, 1863. Miss Margaret Gaule closed the 39th annual session of said society, Sunday, December 29, which has been very successful; in fact the meetings have been well attended since she commenced four years ago. Mrs. Mary A. Newton is still president and with the able management of Miss Marie Fitzmaurice, secretary and treasurer, and an able board of trustees, have managed to keep out of debt. Sunday, Jan. 5, Mrs. May S. Pepper, a justly celebrated medium, occupied the platform, while Miss Gaule, at the earnest request of Pittsburg friends, was allowed to attend to their wants for the month of January. She will return the first Sunday in February. Mrs. Pepper commenced the 40th session of this society, and the opening was well attended. Inasmuch as I commenced with the society and have had the sale of literature, much of the time, at the entrance of their rooms, it is gratifying to hear the expressions of satisfaction as the attendants make their exit. This has been very decided under the ministration of Miss Gaule for the past three months, and also yesterday under the ministration of Mrs. Pepper. A peculiarity of this society, while the number of members does not increase, is an influence is brought to bear that scatters them to the churches and all parts of the United States, and thus spreads the facts and philosophy, and the glorious cause is progressing rapidly."

Mrs. E. J. Demorest writes from Williamsport, Pa.: "Having almost finished my stay for the present with the Williamsport society, this time over three months; also spending some six months two years since, helping to get their state charter, they having the charter from the N. S. A., I feel it a pleasant duty to say something of the locality, its workers and mediums. In this society there are many brave and good people who are willing workers for universal truth alone. Among the mediums Mrs. L. H. Dimich stands out first as a healer; also Mrs. Diche and several others. Mr. David Hess is a fine inspirational speaker and test medium. Your paper is a great help to all skeptics as well as Spiritualists, and loved by some, but admired by all. My address will be for three months, No 15 North Fourth street, Reading, Pa."

R. W. Bowman speaks of a beautiful vision as follows: "On the evening of the 10th of December, 1901, while in a perfectly normal state of mind and body, I saw what to me seems to have been a remarkable vision in the heavens, mostly in the northwest, which I make known in hopes that some of the wiseacres may be able to interpret it, as I believe it portends something universal in which the nations of the earth are to figure in the year 1918. I saw with the natural eyes what seemed to be the banners or flags of all nations of earth suspended as it were in the clear heavens, by cords, or lines. The whole heavens seemed to be dense with the beautiful national emblems, among which Old Glory occupied the position of prominence in the galaxy of splendor, which was the head of the column, or center around which the other emblems were positioned in proper order, some of them appearing so low as to almost touch the earth in the northwest horizon. These emblems were very beautiful in their individual selves, and gorgeous and splendid in their collective capacity. As I was beholding these emblems, in wonder as to the true meaning of all this display, I turned slightly to the southeast and saw there a splendid train of cars, drawn by steam, moving rapidly through the air. The train seemed to be moving towards the southwest. It entered a bridge and was lost to my view thereafter. In the midst of the vision I saw clearly the date, 1918, with no figures nor words about it, only the gray heavens for a background."

L. M. Barrick writes from Canton, O.: "When I receive this book, A Wanderer in the Spirit Lands, I will congratulate myself that I have all the eight premium books, substantially given as premiums to all subscribers of The Progressive Thinker. I have been a subscriber and reader of The Progressive Thinker for several years, and it is impossible to describe the peace of mind and comfort, experienced by reading the grand truths of spiritualism as promulgated through its columns, and when I think of how I have been disenthralled from ignorance and superstition thereby, my joy knows no bounds. If the people of the United States who profess belief in Spiritualism, and yet read no Spiritualist paper, would read The Progressive Thinker only six months and thus realize the elevating and educating influence of the blessed truths of our philosophy, I have no doubt that your list of subscribers would be counted by the millions."

Mrs. Alice Baker, lecturer and message medium, writes from Cleveland, Ohio: "The West Side Spiritual Progressive Thought Society held its annual business meeting, Sunday, January 5, electing D. A. Smeaden, president; Fred Hays, vice-president; Mr. R. Roselle, secretary, and J. C. Hemeter, treasurer, and Mrs. Alice Baker, pastor. We are commencing the year with renewed energy, zeal and effort on the part of all, and we are seeking for wisdom and a higher inspiration. We realize that unity of purpose, harmony and a seeking for the higher truths will bring to us help and success from the angel world. I will answer calls for meetings through the week, and engage with societies for Sunday, one or more, as desired, by having two weeks' notice. I will officiate at funerals. I am also open for camp-meeting engagements for 1902. Home address, 261 Pearl street, Cleveland, Ohio."

Mrs. Maria Bitters writes from Rochester, Ind.: "I am more than pleased to inform you of the good work accomplished in our city for Spiritualism, through the efficient labor of our young brother, Harry J. Moore. He is the right man in the right place, doing the work of the spirit world in an intelligent and comprehensive manner. Our lyceum is well attended and the interest growing, the young grasping the beauty of our happy religion. We are proud of our speaker and his noble little wife who stands firmly by him in all his efforts, and we hope to be able to retain them another year. It takes a man with intelligence to interest a Rochester audience, and Brother Moore fills the bill to perfection."

L. writes from Detroit, Mich.: "Last week the dailies of this city gave flaring headlines to a most pleasing incident that occurred at the residence of one of the leading mediums. For a long time a class met weekly to assist in developing Mrs. Sarah Williams as a trumpet medium, and succeeded so well that an evening was set for the closing of her band, and for the general enjoyment of this important event. This took place at the parlors of Mrs. Mollie Ladell, on Congress street, who in the trance state dedicated the new medium and her band of ten spirits to the work. This was responded to by Mrs. Williams in a most touching and earnest address, all in words most fitting and inspiring to the large company present. After this ceremony, refreshments were served, and then followed a trumpet seance that was decidedly convincing that the spirit voices, too, were in most happy accord. The papers made out of it the usual misleading reports, intimating among the rest that the usual bride and groom wedding ceremony had been performed. The new society of Earnest Workers, at 333 Michigan avenue, hold two meetings each week, Thursday and Sunday evenings. Mrs. Ladell and Mrs. Avery spoke at the last two meetings. Mrs. Crawford will be the speaker at the next Sunday meeting. All the meetings are largely attended. At a recent meeting Mrs. Sharlow, the secretary, held in her arms a most promising and interesting little girl, and introduced her as the 'youngest medium in this city.' The happy little lady displayed pretty dimples in her plump cheeks, but did not otherwise respond. She is Miss Margaret Carlson, whose papa and mamma are active members of the Earnest Workers. President William Mishler, of the society, sends thanks to The Progressive Thinker, for recent mention of the occasion when their charter was presented."

S. Ita writes from Davenport, Iowa: "Dr. J. A. Bailey, of Clinton, Iowa, is doing a good work in Davenport, and is endeavoring to reorganize the scattered society formed a year ago. His Sunday meetings are well attended, and he is doing good missionary work for the cause in Davenport and vicinity along the higher spiritual lines."

Nellie S. Baade, of Detroit, Mich., 411 Thirteenth street, would be pleased to make arrangements or dates for camp-meetings for 1902, upon reasonable terms. Will also officiate at funerals, or perform marriage ceremonies at home or abroad. Please preserve this notice as it may not appear again.

U. G. Figley writes: "Emanuel Ryder, an old-time lecturer in the Spiritualist ranks, has re-entered the field, and lectured in the G. A. R. Hall, at Bryan, O., Jan. 12, on 'Has the Religious Problem Been Solved?' January 10, 'If a Man Die Shall He Live Again?' and Jan. 26, 'Our Country.' He is a vigorous thinker and speaker, and his addresses always teem with brilliant gems of thought and true eloquence and philosophy."

Frank T. Ripley has the Sundays of February and March open for engagements upon liberal terms. He can be addressed during January, at 48 West Rich street, Columbus, Ohio.

Correspondent writes: "J. Frank Baxter, through December, 1901, labored with very gratifying results to both Spiritualists and the public in Worcester, Mass., under the auspices of the First Association; lectures marked and timely; spirit demonstrations noteworthy and weighty and the large Sunday evening audiences much interested and enthused. This month of Sundays, January, 1902, he is serving the Spiritualists of Willimantic, Conn. So far great interest is aroused. Mr. Baxter has lectured and practiced mediumship in this place hundreds of times in years past, but that he has never been more entertaining and effective than now, notwithstanding excellent satisfaction has always been previously given, is generally conceded."

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Nature Cure." By Drs. M. E. and Eosa C. Conger. Excellent for every family. Cloth, $1.50 and $2. For sale at this office.

Costs Nothing to Investigate. Write Us For Our Proposition Anyway.

A New Money Making Business

Let Us Start You. Write To-day.

$20 to $35 AND Expenses Weekly to the Lucky Person.

No Previous Experience Required.



TRAVELING OUTFIT FOR GOLD, SILVER AND NICKEL PLATING.

SHOP OUTFIT FOR GOLD, SILVER AND NICKEL PLATING.

ROYAL SILVER OUTFIT IN OPERATION.

No Humbug, Fake or Toy Proposition.

An Honest, Legitimate Enterprise, Backed By An Old, Reliable, Responsible Firm, Capital $100,000.

We Manufacture Complete Outfits. All sizes.

WHAT IS THE USE OF YOUR SLAVING LONGER FOR SOME ONE ELSE.

Why not start a business for yourself, reap all the profits and get a standing in your locality.

If you are in some one's employ, remember he will not continue to pay you a salary only so long as he can make profit out of your labor.

In this era every bright man and woman is looking to own a business, to employ help, and to make money.

It is just as easy to make money for yourself as it is to coin money for some grasping employer, who pays you a small salary each week.

If you are making less than $30 weekly it will pay you to read this announcement, for it will not appear again in this paper.

If you read it and take advantage of the opportunity offered, you will never regret it. To own a business yourself is certainly your ambition.

We start you in a profitable business. Teach you **absolutely free** how to conduct it.

$20 to $35 weekly can be made at home or traveling, taking orders, using, selling and appointing agents for PROFESSOR GRAY'S Latest improved, Guaranteed Plating Machines and Outfits. NO FAKE OR TOYS, but genuine, practical, complete, scientific outfits for doing the finest of plating on WATCHES, JEWELRY, KNIVES, FORKS, SPOONS, CASTORS, TABLEWARE OF ALL KINDS, BICYCLES, SEWING MACHINES, SWORDS, REVOLVERS, HARNESS AND BUGGY TRIMMINGS, metal specialties; in fact all kinds of metal goods. HEAVY THICK PLATE. GUARANTEED TO WEAR FOR YEARS. No experience necessary.

There is really a wonderful demand for re-plating. You can do business at nearly every house, store, office or factory. Almost every family has from $2 to $10 worth of tableware to be plated, besides watches, jewelry, bicycles, etc.

Every boarding house, hotel, restaurant, college or public institution has from $5 to $75 worth of work to be plated. **Every jewelry, repair or bicycle shop, every dentist, doctor and surgeon,** every man, woman and child you meet has either a watch, some jewelry, bicycles, instruments, or some articles needing plating.

Besides the above there are hundreds of patentees and manufacturers of metal goods, bicycles, sewing machines and typewriter repair shops who want their goods plated, or to whom you can sell a plating outfit, furnishing them supplies for doing their own plating.

Retail Stores which handle hardware, harness, tableware and plated or metal goods all need a plating and polishing outfit for refinishing goods that become worn, soiled, rusty or tarnished.

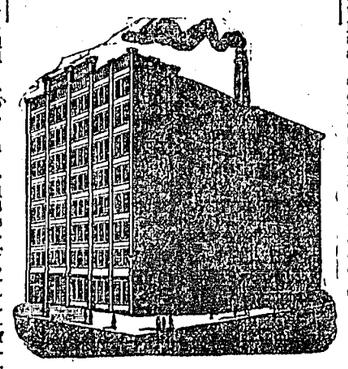
Every Undertaker requires a plating outfit for repairing and finishing coffin and hearse trimmings which are soiled, tarnished or worn.

Manufacturers are making and selling tons of new tableware, jewelry, bicycles and various kinds of metal goods every month which has only a very thin plate, which, in a few weeks, wears off, making the goods unsightly, unfit for future use unless plated.

Manufacturers of new goods do no re-plating on old goods whatever, but try to force the public to throw away the old and buy new at high prices, but this only makes the plating business better.

The more new thinly plated goods sold the greater will be the demand for plating. Plate some articles for your friends and neighbors by Professor Gray's Process, and it quickly proves to them its genuineness and merit and that your plating is much thicker, will wear better and longer than a large percentage of the new goods. Your trade is then established, and within a short time you will have all the goods you can plate.

Plate a few articles for your friends, call a few weeks, a few months, or five years later, and you will find the plate satisfactory, and they will give you every article they have needing to be plated.



Factory and Warehouse of Gray & Co., Cincinnati, Ohio. Capital $100,000. Employ 200 to 300 people daily.

When you deliver the goods plated to customers they will be well pleased, in fact, delighted with the work, will pay for it promptly, and you will be given on an average twice as much work to be plated as they gave you the first time you called.

YOU CAN DO PLATING SO CHEAP

that every person can afford to have their goods plated

No tidy housekeeper will allow worn and rusty tableware to go before a guest when it can be restored and made equal to new.

No person will wear jewelry or a watch, or ride a bicycle, or use a typewriter, sewing machine, or any machine made of metal from which the plate is worn off when they see samples of your work and hear your prices. People in this day and generation are too sensible and economical to throw away their old goods and buy new when they can have their old goods re-plated for so small a cost, making them, in many cases, better than when new.

The best part of the plating business is that it increases fast and is permanent.

Put out your sign, secure your outfit, do a little work, and quickly you will be favored with orders. If you do not wish to do the plating yourself you can hire boys for $3 to $4 a week to do the work the same as we do, and solicitors to gather up goods to be plated on commission.

It is not hard work, but is pleasant, and especially so when your business is netting you $20 to $35 a week for 5 or 6 hours' work a day.

TREMENDOUS PROFITS.

The profits realized from plating are tremendous.

To plate a set of teaspoons requires only about 3c. worth of metal and chemicals; a set of knives, forks or tablespoons about 5c. worth. The balance of the price received for the work is for the agent's time and profit.

Agents usually charge from 25c. to 50c. per set for plating teaspoons, from 50c. to 75c. for tablespoons and forks, and from 60c. to $1.00 for knives.

We allow you to set your own price for plating. Get as much as you can. You will have no competition. You know what it costs to plate the goods, and all you get over cost is profit. Some agents charge much more than the above prices, while others do the work for half and still make money.

Let us start you in business for yourself at once, don't delay a single day. Be your own boss. Be a money maker. **We do all kinds of plating ourselves,** have had years of experience, and are headquarters for plating supplies. We manufacture our own dynamos and outfits, all sizes, and send them out complete, with all tools, lathes, wheels and materials; everything ready for use.

We teach you everything, furnish all receipts, formulas and trade secrets free, so that failure should be impossible, and any one who follows our directions and teachings can do fine plating with a little practice, and become a money maker.

THE ROYAL SILVER OUTFIT.

Prof. Gray's Famous Discovery.

THE NEW DIPPING PROCESS is the latest, quickest, easiest method known. Tableware plated by simply dipping in melted metal, taken out instantly, with the finest, most brilliant, beautiful plate deposited. All ready to deliver to customers. MAKES THICK PLATE EVERY TIME. GUARANTEED TO WEAR 5 to 10 YEARS. A BOY PLATES 100 to 300 **pieces tableware daily, from $10 to $30 worth of work,** profits almost 1000 per cent. Goods come out of plate finely finished. **No polishing, grinding or work necessary, neither before or after plating.**

You will not need to canvas. Agents write they have all the goods they can plate. People bring it for miles around. You can hire boys cheap to do your plating, the same as we do, and solicitors to gather work for a small per cent. Put a small advertisement or two in your local paper and you will have all the plating you can do. The plating business is honest and legitimate. Plating on our machines gives good satisfaction. Wears for years; customers are delighted and recommend you and your work.

We are an old established firm, have been in business for years, know exactly what is required, furnish complete outfits and materials, the same as we ourselves use, and customers always have the benefit of our experience. **We are responsible and guarantee everything. Reader, here is a chance of a lifetime to go in business for yourself. We start you.** Now is the time to make money.

FREE—WRITE US TO-DAY

for our new plan and proposition; also valuable information how the plating is done. Sit down and write now, so we can start you without delay. If you wish to see a sample of plating by our Outfits, send 2c. postage. Send your address anyway.

GRAY & CO., Plating Works, 120 Miami Building, CINCINNATI, OHIO.

The above firm is thoroughly reliable and do just as they agree. The outfits are just as represented, and do fine plating, and after investigation we consider this one of the best paying businesses we have yet heard of.—Editor PROGRESSIVE THINKER.

From Elmira, N. Y.

To the Editor:—Knowing you are interested in the good of the truth and desirous of knowing regarding the advancement of the same among the people, we take great pleasure in reporting the progress of the First Spiritualist Unity Society of this city, the membership of which is increasing with the earnest and enthusiastic zeal of officers and members.

Sister Wreidt, of Detroit, Mich., the well-known trumpet medium, gave great satisfaction and proof to many doubters of the return of their loved ones, before the holiday season.

Sister Tillie U. Reynolds, of Troy, N. Y., second vice-president and missionary of the N. Y. S. S. Association, is with us for a few days, giving a grand feast of the good things of spirit.

Sister Mary C. Von Kanzler returns to us for the month of February, followed by Sister Reynolds for March. Later, Sister Wreidt returns for a week in May, again followed by Sister Von Kanzler, who will return as permanent pastor.

There is a brick edifice, formerly a church, now empty, which we aspire to possess, and we see, in the near future, a realization of our hopes.

Now, do you think this is a "God-forsaken hole," as one of the shining lights designated it a few years ago? If it was then, He has returned to us and the Queen City of the Southern Tier will prove her metal.

Our president, Sister Duhl, says: "Tell Brother Francis, The Progressive Thinker is an ever welcome and anxiously-looked-for visitor, and is a great stimulant to the zeal in her work for the upbuilding of the society and enlightenment of humanity.

MRS. L. E. ZIMMERMAN, Secretary.

Holiday Time in San Francisco.

Friendship Hall, where Mrs. C. J. Meyer gives tests or communications, was beautifully decorated for the holiday season with evergreen, and pictures, and all the tinsel of a Christmas tree, and the proceedings in a spiritual way were notable. The decorations were mainly the work of Mr. and Mrs. Meyer themselves, assisted by a few willing friends, and the beauty of them was greatly appreciated by all.

The program for Friday evening of holiday week, in charge of Philos Cook, was, besides songs, Reading of poetry, by Capt. Stout; recitation of original poem by Prof. Thos. H. B. Cotton; address, "Jesus, the Jew," by A. Mark Stoddard; addresses and tests by Mesdames Seeley, Bird, Wrenn, Stoddard, and C. J. Meyer; and the exercises referring to Christmas—historical introduction by Mr. Cook, original poem by Mrs. Darms, introducing Mrs. Santa Claus on the occasion of her first appearance, personated by Mrs. Renne, who gave psychic readings in costume; the whole interspersed with songs led by Mrs. Dunkel and Capt. Stout, and closing with a social reception and refreshments to the friends by Mrs. Meyer and husband, the latter of whom returned thanks for his wife and himself for the kindly reception their efforts had met.

On New Year eve a Spiritualist watch meeting was held, with tests and communications by the above mediums and Mrs. Hodgson, and on New Year night psychic character readings by Mrs. Renne, tests by Mrs. Bird and Mrs. Meyer, and by "Nita," Mrs. Darms' little Indian control.

For nearly three years now Friendship hall, at 335 McAllister street, has been open, with but few exceptions, every night in the year for the simple, unassuming, effective delivery of the gracious gospel of life, and truth, and love to an ever-changing panorama of human life, reaching at almost every meeting everyone present, though the audiences frequently fill the full seating capacity of the hall. It is quite possible that at the beginning of the coming summer Mr. and Mrs. Meyer will take a trip as far east as New York, stopping at various points of interest on the way for spiritual purposes. Mrs. Meyer's work here for the past three years in Friendship Hall, has shown her to be a most successful and reliable medium.

PHILOS COOK.

Don't Make a Wager.

To the Editor:—In your last issue which lies before me, appears in glaring headlines a challenge by Mr. Mangasarian, of Chicago, of the integrity of the slate-writings obtained through the mediumship of the Bangs Sisters. It seems that he is willing to wager $100 to $25 that these writings are produced by purely mechanical means, and only asks as a test that he be allowed to hold both ends of the slates, and then if any writings appear he will forfeit his money; and in same issue your paper vouches for his integrity and hopes that some one will accept the bet and win his money and thus convince him.

Well, from my point of view I sincerely hope that no Spiritualist will go into the business of betting on the honesty and integrity of our mediums. If this man, professor and lecturer though he be, desires to be convinced of the truth of spirit return and communication, let him do as I and thousands of others have done, make his experiment himself.

Go the Bangs Sisters' home, make an appointment, take his own blank sheets of paper, and hold the slates between which the sheets are placed in his own hands all the time, in plain view and broad daylight, and do not permit the medium to take them at all in her hands, not only hold both ends of the slates, but hold the whole slate as I did; and if he approaches this fountain of spiritual knowledge in that manner, and with a heart full of desire for the truth, his spirit friends will write for him on those sheets of paper, just as they have for myself and others. But if he approaches with a heart full of distrust, and with a feeling that the whole thing is a fraud, he maybe will not receive any communication.

I hope that we will not trail our spiritual religion in the mire and dirt by accepting bets on its truth. If it is true, and the medium is honest, manifestations will take place, and a bet will not make it a success under any circumstances.

In my opinion the mediumship of the Bangs Sisters rests upon too solid a foundation of fact, to be shaken, or doubted, or strengthened by winning a bet. This doughty Professor can be easily convinced, even though he come like "Nicodemus by night," to know the truth. Yours for honest mediumship.

ANDREW C. DUNN.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

A Legrner: Q. I am told that platinum is nearly as valuable as gold. Why is it so costly?

A. Platinum has recently advanced in price until it is more valuable than gold, being now quoted at $21 an ounce. It exists only in few localities and in limited quantities, and the demand is constantly increasing, as no other metal has been found to take its place in the arts. It is unchangeable by air and corrosive acids, and until the invention of the ox-hydrogen flame by Prof. Hare, was thought to be infusible. With the electric current it is now readily fused and is thus made available for uses which its refractoriness prevented.

The greater portion comes from the Urals of Russia, the lesser from Brazil, Borneo and California.

It is always found associated with gold in placers, as flakes or nuggets, and being of even greater specific gravity it is retained with that metal in washing. It is of a steely-gray color, resembling silver, of about the hardness of copper, and magnetic in its native state like iron, and always found in its metallic state. Unless some substitute is discovered it will reach a much higher price, as practically the supply cannot be greatly increased.

"American": Q. What think you of the summary laws proposed to punish or exile Anarchists?

A. We repeat, that it was most fortunate that Congress was not in session when that deplorable assassination of President McKinley occurred. Had it been, under the heat of passion which was then master, the traditional freedom of our forefathers would have been swept away, and not only anarchy, but liberty itself would have been endangered.

The definition of anarchy may be made to cover the utterance of honest opinion, and it is the right of every American citizen to discuss public questions and criticize. No citizen has the right to instigate violence in any form against the government. If the government is wrong, it must be borne in mind that the people have the power to change it. The people constitute the government which is made by the people.

When Garfield was assassinated laws were passed against allowing certain classes of foreigners to enter this country. It was proposed to legislate anarchists out of the land. It was a failure. The proposition to exile them from all nations to some island is the scheme of a child. How are anarchists to be distinguished. The most insidious are not known until they startle the world by their crimes.

The same may be said of punishment by imprisonment or death. Anarchists cannot be prosecuted on mere suspicion. And furthermore, who are they who most disturb the peace and prosperity of the country? There are the "yellow" journals, that by attack on the government, by falsehoods, and ridicule, do more to instill the doctrines of anarchy—of repudiation of law—than all the Emma Goldmans or John Mosts. There are the over wealthy, whose gain has come from robbery, flaunting their luxurious waste, their diamonds, equipages and ten-thousand-dollar dinners. These are object lessons of anarchy.

Let us adhere to the American idea, that the people make the government, and not the government the people. We want law and order, and the right of every individual, to do as he pleases, so far as he does not interfere with the rights of others. To protect the individual in these rights, is the province of government. The foreigner comes here with his traditions that government is something above and beyond the people, which can be reached only by destruction. When coercive legislation is resorted to, this foreign idea of government is tacitly admitted. To enforce it, other nations have armies. Behind their laws stands the soldier with his fixed bayonet. A constable from a justice's court is obeyed in these United States, as implicitly as though he led a company of soldiers. He has more power than in any other country because seventy-five millions of people are interested in having him obeyed.

If it is folly to attempt to legislate directly for the expulsion of anarchists, what must be done? We as a nation believe in the power of education. We believe that the government is shaped and sustained by the intelligence of the people. It then becomes imperative that the people be educated. This education means a great deal more than acquaintance with the "three Rs." One may have that and be stolidly ignorant. As a part of the government, responsible for its laws and management, every voter should be able to understand the somewhat intricate subject of what may be distinctly called American governmental policy. I say American, for it is wholly unlike European or any other ancient or modern. Before a foreigner be allowed to vote, whether he has been in this country five or twenty-five years, he should be able to speak the English language, interpret the constitution, and define the functions of the officers for whom he votes. It might be well to apply the same rule to American-born voters as well. The greatest danger, all the danger it may be said, of our republic lies in the power of the ignorant vote, and there is no justice or right in allowing a man the high privilege of participating in the government who has not interest enough to learn the principles on which the government is founded.

Hence it is that I regard a thorough educational test as the best safeguard against anarchists, and of all other disturbing causes. And here it occurs to me to represent the grandeur of the scheme of American government, unlike any other the world ever saw, and which may be perfected and sustained by the demands made on it from age to age. It is said that the idea of this government came from the New England town meeting. The little community met, elected its officers for the year, and obeyed them, until new ones were installed. That is the government of the town. As the country grew, and there were larger interests, several towns organized into counties, the town yielding some of its rights and privileges for the common good to the larger government of the county. Then came greater interests which involved many counties, each county yielding some privileges in favor of the state, that was organized. But it was found that a multitude of states could not be prosperous, unless united by a common bond. The thirteen colonies had this lesson taught them by the war which gave them independence. If each had stood by itself, they would have been easily conquered. United, they were invincible. The states had opposing interests, but they yielded these for the greater advantages of union, in which the great Republic has become so strong, that it has no foe to fear.

Arthur McCowen: Q. What is the Press Association, I have heard mentioned several times?

A. The questioner probably has in mind the "American Press-Writers' Association," which has been quite recently organized, mainly by the persistency of Mr. A. C. Armstrong, of Dorchester, Mass.

It is an association of those who are willing to give their services free, whenever occasion calls, or opportunity offers, in sending to the secular newspapers and journals, articles that will interest and instruct. Especially when reformatory ideas are attacked, is it their duty to reply in the same paper if it will allow, or in another that will, if it refuses. The expenses of the Association, for circulars, membership, etc., is defrayed by voluntary contributions.

The last published list contains the names of 173 members. These are classified under the subjects to which they have given or are giving special attention. Among these are agnosticism, anarchism, anti-vivisection, Ingersoll defenders, occultism, peace, socialism, Spiritualism, Sunday-school cialism, Spiritualism, Sunday question, woman's rights, and many others.

Whenever a member meets in a newspaper an article reflecting on any of these questions, it is his duty to reply himself, or send a marked copy to one who will do so.

There is also a list of leading journals that give a free platform to well-written articles on reformatory subjects. It would be well for those intended, to write the secretary, A. C. Armstrong, Dorchester, Mass., for a list of members, and then when they find an opportunity in their local press for replying to articles, or presentation of such ideas as they think desirable for publication, they can send clippings with requests for answers, or original articles to such press writers as in their judgment are best qualified for the task. Any one desirous of assisting in this good work may become a member. It costs nothing, for it is on the plan of doing all you can for the enlightenment of others for the pure love of doing. That your torch burns none the less brightly for lighting your neighborhood.

No association has the possibilities of a greater educational work, and a large number of leading newspapers have opened their columns to the writers of the association.

A THOUGHT OR TWO.

That $100 Offer to the Bangs Sisters.

The proposition to test mediumship on a wager has been tried and failed more than once, when the honesty of the medium could not be denied. It has also succeeded in some strikingly illustrative cases. Some mediums appear to be helped or hindered in honest work by causes that do not seem to affect others.

Some spirits, too, seem to refuse to act under some conditions that do not disturb others.

We have to count on many subtile agencies in the production of phenomena. Some of them physical, or semi-physical; others mental, or psychical. I believe the Bangs Sisters can satisfy Prof. Mangasarian's demands; but a failure, or a dozen failures would be no proof that the Bangs Sisters "perform their independent slate-writing by a purely mechanical process."

The kind of test demanded is no more conclusive than I have had with these mediums, yet I might fail in getting anything under the conditions stipulated.

The presence of his hands at both ends of the slate might be a neutralizing agent that would prevent any phenomena. It was one of the early lessons in Spiritualism, that the mere quiet presence of some persons neutralize the power employed by spirits, and with some mediums render any manifestation impossible. Other mediums might subdue this intrusive agency and succeed in spite of it. I believe the Bangs Sisters can do this, but they might require a number of sittings to overcome the debilitating magnetism of the investigator. On the other hand, his influence might act favorably and help, rather than hinder manifestations. Some people fail to get any writing under any conditions; others get it readily under the most (apparently) adverse conditions.

Mrs. Howe was acquainted with a medium over fifty years ago, who had raps as loud as the blow of a hammer. She was not a professional. She was regarded as dull, rather below par in mental qualities. When sitting for raps her hands were like ice, and she in a sort of a stupor. A man and wife visited her for a sitting, with others. It was discovered that the wife brought an influence into the circle that hindered phenomena. She went out and in about ten minutes the raps came, feebly at first, but grew in strength until Mrs. S. could hear them in the next room. She opened the door quietly and looked in, and the sounds instantly ceased. But her husband got remarkable manifestations from his seven children—of whose existence no one in the room but himself had any knowledge.

I had had several sittings with the Bangs Sisters, and with two other noted mediums, and failed to get any writing; but the first sitting with P. L. O. A. Keeler I got a slate full. There many ways that the genuineness of the writings can be established just as perfectly as to hold the slates by both ends. I got writing in a sealed envelope between two slates, at a sitting in which the medium did not touch either envelope or slate from start to finish.

But when I applied a certain condition that I contrived to make it look strong, I failed to get anything. Why, I do not know; but the failure did not change the facts of other sittings. Another critical investigator, acting on my suggestion made the same condition that I tried, slightly varied, but in no way weakened, and got several pages in a sealed envelope. Of this I may have more to say sometime. I am glad to see intelligent men looking after these realities, even though they be sure it is all fraud. Investigation honestly and thoroughly persisted in, is sure to convince the most skeptical. I hope the Bangs Sisters will give this proposition a trial.

LYMAN C. HOWE.

ASPHODEL BLOOMS AND OTHER OFFERINGS

BY

EMMA ROOD TUTTLE.

This volume, containing a selection of Poems by this gifted author, is now ready for delivery. Mrs. Emma Rood Tuttle has been too long before the public as a writer of verse of exquisite thought and measure to require more than an announcement of this her latest work. It contains 285 pages, beautifully printed on elegant paper, with six full page engravings, including one of the author; is finely bound and embossed. It is a gift book that will please. Every Spiritualist in the land should have it.

Price, $1.00 post paid. Published by J. R. Francis, Chicago; W. H. Terry, Melbourne, Australia, and H. A. Copley, London, Eng. All orders should be addressed to

HUDSON TUTTLE, Berlin Heights, Ohio.

FROM THE N. S. A.

A Wonderful Spirit Production Presented to the N. S. A.

To the Editor:—I am sure the readers of your valuable paper will be interested to learn that the N. S. A. has recently been presented with a large and handsome painting, or portrait, of the three Fox sisters, which was painted in thirty minutes, by spirit power, in the presence of the well-known mediums, Mrs. Paul, of Chicago, Miss Margaret Gaule, of New York, and the gentleman for whom it was produced, and who presented it to this association. The latter is a well-known business man, a staunch Spiritualist and philanthropist; for reasons of his own he does not wish to be known in his numerous benefactions, and in this instance of the picture, he does not desire to be mentioned by name. The donor of the picture selected his own canvas, and placed it close to a window in full light—another piece of canvas between it and the window—and kept his eyes upon the sheet until the three portraits were finished. In his statement made before a notary, this gentleman attests to the fact that the time consumed from the first moment of the work to the finishing touch, was not more than half an hour. As a piece of spirit art and manifestation, this is a marvelous production, and the thanks of the N. S. A. and its friends are due to the generous soul who has placed it in this establishment.

Again, Mr. Editor, kindly allow me to state that the N. S. A. has no longer any such branch as was formerly known as Contributing Membership; this was abolished by vote of the last convention, as it was misleading to many, who thought by paying a dollar a year they were individual members of this association and also personally indorsed to the public as such. The N. S. A. thankfully receives any contribution for the aid of its good works, but it has no contributing—or individual membership. It now desires to push the work of getting its Home for mediums, at Reed City, into shape for occupancy, and begs the public to help it with contributions towards that end. Spiritualists have been calling for a mediums' home for years, and now we have the building purchased—with no encumbrance of any kind upon it. It will cost a thousand dollars to put it in shape including apparatus for steam heating it, and to make it ready for occupancy, after which of course it will have to be supported. The sick can have the best of sanitary and medical care there, and altogether this can be made an ideal home for our destitute and worn-out mediums; therefore we see no reason why the philanthropic Spiritualists should not send their contributions to this office to aid in such a glorious work. We trust the tide in that direction will prove a glorious one.

In regard to the National Spiritual Lyceum, charters to local Children's Lyceums are issued from this office. Applications for the same must be sent to the undersigned, as the National Lyceum is now under the auspices of the National Spiritualists Association. The cause of the children is one that should be dear to all hearts, and the work and care of the Children's Progressive Lyceums should be of interest to us all.

The work of Spiritualism in Washington is advancing; three societies hold services here each Sunday. Mrs. Sarah Byrnes, Mrs. Loe F. Prior and Prof. W. F. Peck have nobly ministered to the attendants at Masonic Temple so far this season. J. Clegg Wright is the able speaker for the present month. Mrs. M. T. Longley, and Mr. P. L. O. A. Keeler, the well-known medium, will serve the society in February, while Moses Hull in March, and Clegg Wright again in April, will give solid truths to the public from that platform.

Cordially, with wishes for a Happy New Year to all,

MARY T. LONGLEY,
Secretary N. S. A.
600 Pennsylvania avenue S. E., Washington, D. C.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume. For sale at this office.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price $1

A NEW YEAR.

Time and Eternity, as Viewed by the Editor of the New York Herald.

A thousand years in thy sight are but as yesterday when it is past.—Psalms, xc., 4.

Time and eternity! The one is the beautiful porch to the great temple, the other is the magnificent temple itself, whose spaces are immeasurable even by the imagination.

In very truth we begin the eternal life with the first breath we draw in childhood. As a matter of convenience, however, we cut off a small section of eternity, just long enough to encompass our earthly life, and call it time. Dividing it into years and months and days, we are able to keep our varied experiences in mind, telling ourselves that at such a moment we suffered defeat, at such another we won the victory and at still another some dear one came into the household to add its little voice to the domestic chorus, or perhaps some dear one suddenly became silent and left us to wonder in what clime she is now wandering.

It is a beautiful and profitable custom, this which we celebrate as the cold sun shines on each successive first of January. There are seventy hillocks in the short journey of human life, and as we reach each one in turn we lay our burdens down for a short respite, gather our friends together, recall the past, forecast the future and with kindly greetings wish each other a happy arrival at the next hillock, then take up our burdens once again and enter the valley that lies between the two elevations. It is a day of good cheer, of fraternal assembly. The air is full of happy thoughts and good wishes. The whole world is brighter for it, for heart goes out to heart, and universal sympathy lifts us for a time to a higher level. Earth is a little more comforting and heaven a little dearer.

Some new faces have come and some of the old faces have disappeared, but love welcomes the one and faith still catches an occasional glimpse of the other. It is the day when we stop for a moment to listen to the keynote of a better life. Dissatisfied with what we have done, the soul bids us be braver, truer and nobler. We heed the warning, and though the cares of the coming days may diminish the force of our resolution a subtle something remains which points to possibilities unattained, while it reminds us of the ability to attain them. With the capacity to be great, we are still strangely small of soul, and on each New Year's Day we chide ourselves for our weakness. A sense of shame mingles with the consciousness of power, and we annually promise ourselves better things.

Amid the hilarities of the hour there come to us serious thoughts. Laughter, amusement, pleasure have a conspicuous place in the religious life. Be sad when you must, but be glad whenever you can. The sadness will come of itself, unbidden, but the gladness must be sought, and it is a duty to search for it until it is found. But behind the smiles, the frivolities, the gayeties, every reasoning soul finds food for grave questioning.

To the youth come moments when the vision of great possibilities visits him. Life is stern, grave, laborious. He dreams of success and stirs his inner depths with the determination to make it his. But what shall the success be? Wealth, fame, position? These are well enough and quite worthy our utmost effort. Still, if we have only wealth or fame or position, yea, if we have all three in our grasp, they are not enough. Without manliness, honesty, self-respect, the ability to look back on the path we have traveled without a sigh, they count as nothing when the soul criticises and measures itself. A life of moral principle, of honor, of even handed justice, is the only life worth living. Therefore, with all your striving, let nobility of heart, an unblemished career, be your guiding star.

To the man in middle life the question asks itself on such a day as this, What have I done to make the world better for my living in it? Peasant or merchant, learned or illiterate, that question must be answered, and the answer comes with an armful of joy or of regret. One can make his character great and noble in whatever station he may be placed, and character is the only thing that lasts. Death cannot change it, for it walks through the valley of shadows to the throne of God, to be accepted there. On this bright morning if we can congratulate our own souls on what they have achieved we have a new year blessing that comes straight from heaven.

To the aged there is nothing left but the future. The past has gone beyond recall and to-morrow beckons. In the sweet faith that the sun will rise again and that we shall rise with it the winter points to spring. There is no sadness though the journey draws to a close, for the Beyond opens up its glories and with a single step we shall be with our loved ones once more. If we have done our work well we shall go hence with joy.

For the young, therefore, and for the aged, and for all, there is but one wish—that the new year will find us strong for its duties and ready to reap the harvest in the field in which Providence has placed us.

GEORGE H. HEPWORTH.

Traces Spiritualism In All Forms of Religion.

At the First Spiritual Church at Prospect avenue and Jersey street, Buffalo, N. Y., on January 5, the pastor, Moses Hull, preached a sermon on "The World's Upward March from Paganism, via Papacy and Protestantism to Spiritualism." In part Mr. Hull said:

"I am to talk to you to-night on the progress of the world from the lower to the higher, from Paganism, through Papacy and Protestantism to Spiritualism. The history of almost any great thinker in the world is the history of the world in epitome. As thinkers advance from the less to the more matured so the world is constantly maturing in its thinking power.

"This world once could not produce a man. The sea bore sentient fruit before animal life began on the land, and the land was peopled with mastodons long before it produced a man. The earth produced men who knew when they were hungry and when they were cold, long before it could produce a Shakspeare. As far back as history carries us man has been a worshiper, he has recognized something beyond and above himself, and has looked to that power for help in times of need. Gods were at one time believed to be material beings. The world could see nothing spiritual only as they saw it in the material. Spiritual ideas were gradually evolved, and all nations and peoples were more or less connected in their religious thought.

"Many of the doctrines of the Old Testament originated in Egypt and in Babylon. I could present history by the hour to prove these assertions. The Escenese or Therepeutans, which were none other than what the world to-day calls Christians, were popular in Egypt centuries before Christ was born.

"A writer says: 'It manifestly appears from the testimony of Philo, the Jew, who himself was an Ascenian, that that sect was in a flourishing condition at Alexandria when our Savior was upon earth.' Eusebius says, 'Those ancient Therepeutans were Christians, and their writings were our gospels and epistles.'

"Again he says: 'The sacred writings used by this sect were none other than our gospels, and the writings of our apostles.' Bishop Marsh says, 'Our gospels were drawn from the gospels of the Escenese.'

"I have before proved that our Christmas and our Easter were an outgrowth from heathen festivals. Sunday, the day Christians keep as the Sabbath, was the heathen dies solees, or day of the sun. I think the Catholic church originated as honestly and in as pure motives as any other church in the world.

"Protestantism has become more and more progressive until it has blossomed out in Spiritualism. I may truly say Spiritualism is Protestantism gone to seed. Spiritualism takes neither churches nor bibles as authority. It knows no authority outside of the soul itself. It says live true to your own soul, then you can trust it. Every man can have an inspiration which will guide him as unerringly as the instinct of a bird will guide it upon its wing."

Passed to Spirit Life.

The McMinnville News, Oregon, has the following:

William E. Haight was born at Rockford, Ill., Oct. 20, 1861, being the son of Elias and Susie Haight. He submitted to a surgical operation at St. Vincent's hospital, Tuesday, Dec. 17, and died the Saturday following at 7:30 p. m. His remains were brought back Sunday morning and the funeral at his home, Tuesday, Dec. 24, at 2:30 p. m. was conducted by Charles Grissen, and Ivan Daniels, a personal friend, reading a short paper which the deceased had written for the occasion. His remains will be taken to Portland on Thursday morning, where, in accordance with his expressed desire, they will be cremated.

Mr. Haight was a gentleman of quiet and studious disposition, gentle, kind and affectionate in his nature, endearing himself to and winning the respect of all with whom he came in contact. He was a man of sterling temperance, integrity and honesty. His religion was the religion of doing good to humanity, and his firm faith and belief in a future life have made him unafraid of death. Such lives have not been in vain, for the good that they have done shall surely live after them.

The following is a copy of the letter written by Mr. Haight to be read after his death:

To My Beloved Ones:—

In view of the fact that I am about to undergo an operation more or less dangerous and as there is a possibility that it may not be successful, it is perhaps well I express my wishes in certain matters.

All that I possess I wish my dear companion, my wife Nettie, to have except a few mementoes which I wish some of my dear friends to have among whom I would name my brother Louie, Uncle Sam Haight, Bessie Major, Lena Smith and Fred Maxwell.

I wish all services for me to be very simple; I would have no display; if there be an address I would prefer that it be Spiritualistic in character. I would like to have the poem, "Call Me Not Dead," which is pasted in the book "Rending the Vail," read as a general expression of my ideas. I favor cremation, and I do not wish to be remembered only by those who care to remember me, or those who must remember me for some little good I may have done, I would as soon that my dust at once mix with common earth or be allowed to nourish some rose, that being my favorite flower.

To one and all of my friends I say do not mourn me; be as bright and cheerful as you can, there is enough of sadness in life at the best. To her who stands first in my affections I would say, forget your sorrow for me by trying to make some one else happy.

I realize that my mistakes have been many—I regret that I have not done more to make the world better for my having lived. But for the change called death I have no fear, no dread. I do not flatter myself that I am better than most of my fellow-men. I expect to suffer for the wrong that I have done, but I would rather do so than to have done anyone an injury and they go "Scot free." Beyond the grave I hope for life, justice and progress which will, necessarily, bring happiness. To all my friends and loved ones, I bid a temporary farewell.

WILL E. HAIGHT.

"Elsie's Little Brother Tom." By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this office.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-retiring, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker. Price, $2. It is a large volume of 500 pages.

BEYOND THE VAIL

A Sequel to "Rending the Vail."

The two volumes together as a record of practically obtained facts demonstrating the claims of Modern Spiritualism as to post mortal survival, are unique and overwhelming.

Every communication is from a full materialized spirit form, in good light, and either spoken audibly or written in full view by the form. There is not an automatic or trance message in the book.

It is illustrated by several engravings, the originals of which were drawn in the presence of the circle by a full form materialized spirit artist.

BEYOND THE VAIL is, as a rule, the experiences of spirits in both worlds—their own account of their lives on earth and their progress after death to their present condition of freedom from earth conditions. The narratives are intensely interesting, instructive and often highly dramatic.

Coincident with these are the profoundly philosophical comments of the controlling spirits of the seances. Prof. William Denton, Thomas Paine, Dr. W. H. Reed and others—covering, law, medicine, jurisprudence, theology and metaphysics. There are no books in existence of like character or of higher authority. Price, by mail, $1.75.

THE BEAUTIFUL SOUVENIR VOLUME,

By A. LEAH UNDERHILL,
(Of the Fox Family.)

The Missing Link in Modern Spiritualism.

Thirty-three chapters, 477 pages, superbly printed, and bound in colors and gold, 15 illustrations, 5 steel engraved portraits of the celebrated Fox Family, a full page engraving of the old house at Hydesville, which to this day, by the act of its wealthy and respected owner, Artemas Hyde, Esq., bears the inscription, "Here Spiritualism Originated in 1848."

A complete history of the initiation of the movement known as Modern Spiritualism, from the epochal period which dates from March 31, 1848. Since that day, starting from a small country village in western New York, Spiritualism has made its way against tremendous obstacles around the civilized globe.

Only a limited number of copies of this rare book, now out of print, are to be had, and these can be obtained only at this office. Those who remit at once will receive a copy, post paid, at the GREATLY REDUCED PRICE OF $1.

Note.—By failure in 1885 to complete contract with the author, a large portion of the edition was left unbound, and so remained for a number of years, when they were rescued and bound at additional cost, hence this valuable contribution to the cause of Spiritualism was not properly presented to the Spiritualistic public, and a host of investigators have not had the opportunity of securing a copy until the present time. Do not fail to send for a copy at once. J. R. FRANCIS,
40 Loomis Street, Chicago, Ill.

LIFE BEYOND DEATH

Being a Review of

The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

Leading to the Question as o Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

8vo, Cloth, 342 Pages.

After a review of the beliefs held in the past concerning life beyond death, Dr. Savage takes up the present conditions of belief and considers the agnostic reaction from the extreme "other-worldliness" which it replaced, which was in turn followed by the Spiritualistic reaction against agnosticism. He points out the doubts concerning the doctrine of immortality held by the churches and the weakness of the traditional creeds and the loosening of their hold upon the people. He then considers the probabilities of a future life, probabilities which, as he admits, fall short of demonstration. The volume includes a consideration of the work of the Society for Psychical Research and also an appendix giving some of the author's own personal experiences in this line. Dr. Savage holds, as a provisional hypothesis, that continued existence is demonstrated, and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as follows:

Primitive Ideas—Ethnic Beliefs—The Old Testament and Immortality—Paul's Doctrine of Death and the Other Life—Jesus and Immortality—The Other World and the Middle Ages—Protestant Belief Concerning Death and the Life Beyond—The Agnostic Reaction—The Spiritualistic Reaction—The World's Condition and Needs as to Belief in Immortality—Probabilities Which Fall Short of Demonstration—The Society for Psychical Research and the Immortal Life—Possible Conditions of Another Life—Some Hints as to Personal Experiences and Opinions.

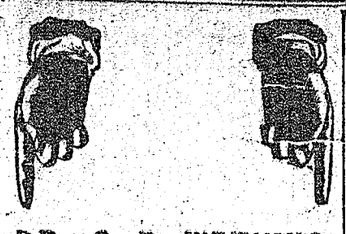
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"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

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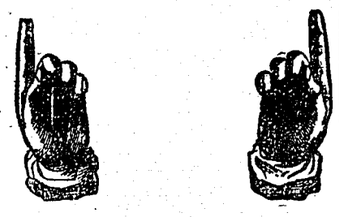
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IN THE LECTURE FIELD.

Report and Notes from the State President of Kansas,

Since my last report I have held series of lectures in Galena and Empire City, Kans. In consequence of the severe weather and the holiday season I did not have so large audiences at Galena as I otherwise should have had; but those who attended were much interested and desired I should come again.

At Empire City I had an increasing interest from start to finish, and the seating capacity of Sweet's hall was entirely occupied. The interest extended over the entire city and was a matter of every-day discussion in all the public places. In this place I gave in all ten lectures, covering a large field of biblical inquiry.

While I was holding meetings in Galena I spoke twice in Joplin, once for Sister Scovell, and once in East Joplin for Sister Field. Sister Scovell has been holding meetings regularly when not otherwise engaged at Joplin, for three or four years, and has a large attendance and is doing much good. Beside being a superior trance speaker, Sister Scovell is an unexcelled platform test medium, and she has been a great assistance to me in my work in Galena and Empire City.

Sister Field has been located in East Joplin only about one year and in that time she has built up a large society in that place who hold their meetings in a tent 18x52 feet in size which is thoroughly packed at each meeting, and arrangements are perfected for building a $2,000 tabernacle the coming summer. During each day of the week her rooms are filled with people who come to her for sittings, that they may hear from their friends.

On last evening, Jan. 8, I lectured in this tent again to a large audience, and the lecture was received with much enthusiasm, and by request I am to remain over till next Sunday and lecture again. It is a pleasure to talk to this people, they are so zealous and earnest. They have congregational singing, which puts them in rapport with each other and the speaker, and in every way they are a help to an inspirational lecturer.

When Brother and Sister Kates come into Kansas they will be wanted at these several points. While here I made my headquarters at Brother and Sister B. G. Sweet's, Empire City, whose souls are absorbed in the work. Sister Sweet is a good test medium who has been giving her time free to inquirers till she can no longer afford to do so, as she has little time to attend to her other duties. My advice to her was to make a price sufficient to shut out all mere curiosity seekers.

From here I go next week to Chanute, Kans., and from there I hope to get to Kansas City, if I do not get switched off. At least I expect to bring up there before I return home. From thence I hope to go to Brownell and Ellis on my homeward route. As I do not know how long I shall be detained at each place, I can fix no definite time for teaching these several places.

While in the lecture field, I find it difficult to take time to note the several criticisms of things I have said. I noticed about a month ago some one lecturing me about my several articles on religion. I could not then give the article the attention I should have done and since that I have not been able to see it. As I remember, however, the writer charged that religion was the cause of all the wars in the world, or something of the kind. I think the intention was to make that charge with reference to Christianity, so-called, really the Roman and Protestant religions. The writer seems to have taken a superficial view of the matter. There are only two of the great religions that have been propagated by the sword—the Christian, after it had become paganized, and the Mohammedan. When Christianity had adopted Mithraism as a cult, attaching their superstitions to the name Christian, it became an adulteration of both, and neither of the two should be charged with its misdeeds. The Mithraists never fought; early Christians suffered Martyrdom rather rather than take up arms against their fellow-men.

I find another criticism in The Progressive Thinker of January 11, from the pen of my brother and fellow-worker, W. B. Wagner, of Topeka. He seems to be somewhat piqued concerning what I said about the over-done medium business, and intimates that it is because I get no audiences that I was was drawn out to say what I did. I shall not resort to any personalities in reply. It is not a question of what good I as a lecturer do, or whether I am a failure in the lecture field, but it is entirely a question of utility. I mentioned a place where I had been, where Spiritualism was regarded by the outside world as on a par with gypsying, and where some of the Spiritualists were anxious to become the gypsies, that they might thereby rake in the coin, having no understanding of the philosophy, nor having any wish to know anything about it; a class of people who did not take a single Spiritualist paper, and who had no use for a lecture on Spiritualism, and where the last medium who visited them called his mediumship a "trick"—another word for fraud—in consequence of which the laugh was on them throughout the community. The people of this city do not know that there is an intellectual side to the question, and they are in a poor way to find out, unless they should drop into a Spiritual meeting in some other city.

As to the claim of Brother Wagner that the philosophy first comes from the medium side, to a certain extent that may be true. But it seldom comes through commercial mediumship. Any lecturer's experience with that class of mediums will bear me out in this assertion. My observation is that physical and phenomenal mediums have a very indifferent idea of our philosophy, and at their seances the Gospel hymns, such as "Jesus paid It All," "There Is a Fountain Filled With Blood," or something just as absurd are in use, to the exclusion of our inspired music and poetry. As to the statement that I learned my philosophy from phenomenal mediums, probably that may be so, as I gather something from every source that comes my way, but I can assure him if my only teachers were mediums, I fear I should yet be in the dark on many things that I now know something about. All our best teachers in Modern Spiritualism have been hard students, and what they have learned from mediums has been more by observation of the phenomena accompanying them than from any oral instruction.

Brother Wagner insists that the phenomena should precede the lectures. My experience, and I believe the experience of a majority of the public workers, does not sustain his idea. Curiosity seekers or those trying to get the better of their neighbors in board of trade gambling, seldom make good Spiritualists. First get people interested in Spiritualism as a religion, as a system of ethics, and they become inquirers of the truths concerning a future life, we have made an opening whereby mediumship may become useful. People who are concerned only as to things of this world have no more business in Spiritualism than a child has with fire. And people who according to church theories believe that the moment one becomes a spirit, he or she becomes infallible have no more business with Spiritualism than an insane man.

But you take the manifestations as they are conducted at Spring Hill, Kansas, in the presence of W. W. Aber, medium, and I will hold up both my hands. Here every favorable condition was had. There was no incentive to fraud to make money, as none but known friends were admitted. The personnel of the circle was the same with only occasional alterations during the entire time of the sittings. I would rather have the accounts of these seances with Mr. Aber than a hundred sittings in promiscuous audiences with the same medium. Indeed a hundred sittings with the same medium and a mixed audience would badly bore me. And I would rather have a private sitting with Sister Inez Wagner, Brother Wagner's wife, who, by the way, is a superior medium, than to be in a dozen audiences where she reads pellets blindfolded, and I feel sure there is no fraud in her readings. But she convinces no more than she does when she gives old form platform tests, and some one is always charging either fraud or mind-reading. Indeed, for her sake I wish she would give up her trumpet and pellet manifestations, as well as for the sake of the good she will do, and rather than all I would that she would take the lecture field, as I saw about her one time a spirit that wanted her to do so. She will not make so much money, but she will do more real good, and that is what she should aim to do.

In conclusion, when Brother Wagner has been around as I have, and had the apologies and explanations to make concerning overdone mediumship assisted by the personal efforts of the medium, as some of our lecturers have to do, he will be sorry that commercial mediumship has crowded out real Spiritualism as it has.

D. W. HULL.

Joplin, Kansas.

A Faithful Worker Promoted.

Brother Frederick L. Hildreth, familiarly known as "Fred" by those most intimate with him, was released from material things on Sunday night, December 1 last, after a hard struggle with typhoid fever lasting nearly four weeks. His final release was well in keeping with his entire material existence, peaceful and calm, perfectly in harmony with all nature. He well knew the future result of a harmonious material life. He had been well prepared for the final change, for a long time.

He was a true student of nature, and everything, no matter how trivial, had a lesson for him; and if he did not profit by the lessons at all times, then it was because of the conditions with which he was surrounded, over which he had no control, and if he could not gain some little expansion of soul at such times, he would readily seek the reasons of his failure, and true philosopher that he was, make the most of the situation. At such times it was a pleasure to be in his presence and listen to his grandly expressed thoughts to his listeners who might be situated similarly to him.

It was his pride to give consolation to the mentally afflicted, and had he been rich in material wealth, his charity would have known no bounds; none were ever turned from him who honestly sought his spiritual consolation. He was a great worker, and few ever visited him and found him idle, his time in late years being fully occupied in either reading or writing.

For several years past he has been confined to his home, where his devoted wife has been his constant companion and nurse. During these long years of confinement, the result of his army experience in the war of the rebellion (he being color sergeant of the Fifteenth Massachusetts Volunteers, where he saw three years of active service), he wrote several hundred poems, some of them have been published in a beautiful volume entitled "Echoes From My Song Realm." All his poems have a vein of the Occult. They embrace many subjects, his army life being vividly portrayed, making his poems of great interest to all old soldiers, as well as Spiritualists and liberalists. The sales of his book has been limited owing to his want of capital. It is now hoped the book can be placed on the market and many sold, and thereby help the financial stress of his faithful wife left waiting to follow when her grand work is finished.

Brother Fred seemed especially inspired, and all through his material existence he has written his inspirations in prose as well as poetry. His writings have been printed in spiritual and secular papers for a number of years, for all his writings were in defense of the downtrodden and afflicted.

He was taught in his earliest life the truths of a continued spiritual life beyond material life, by his mother, who was a true spiritual medium. As he developed to manhood he discovered his own mediumship, and knowing full well the sacredness as well as the value of his gift, he never betrayed his trust, nor allowed the heavenly gift to be soiled or polluted by low, base or grovelling material hypocrisy; yet his charity was so broad that if he learned of others who were endowed with a like gift, and they prostituted it in any manner, it was invariably his remark that, "He did not know the conditions which surrounded such, and perhaps they could not avoid such acts;" at the same time he would say, as if speaking to himself, "I would try to control myself." He would never accuse the spirits for any of his own acts, and if he learned of mediums declaring they were compelled or influenced to do some reprehensible act, he would say, he did not think it a good idea to lay too much to the spirits.

Brother Fred was sixty years and eleven months old. His remains were cremated at Forest Hill, Boston, Mass., according to his especial desire expressed frequently by him during his long confinement.

Miss Lizzie Harlow as the spiritual speaker, and Massachusetts State Senator A. S. Rowe as a representative of the G. A. R., delivered most eloquent addresses at his late residence, No 1 Hall street, Worcester, Mass.

Worcester, Mass. A. B. CREE.

HEALTH RESTORED



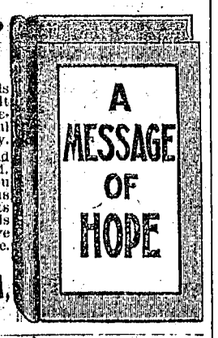
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It has been termed **the greatest pain reliever known.** In a perfectly natural manner it **builds up the system** and **restores health.** It makes no difference how serious or hopeless the case may seem, there is **positive hope** in this grand science. It has restored the **deaf, blind and lame,** cured the **paralytic,** and those suffering from **Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuralgia, Heart Disease, Rheumatism, Female Troubles,** as well as men and women addicted to the **liquor, morphine** and other vile habits.

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after a three months' course, "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude as previously I had tried everything I could hear of and got no relief." Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

"A Message of Hope"



writen by Dr. J. M. Peebles, in a plain and concise manner, tells you exactly how and where you can gain perfect health; in fact, it gives you the key to the grandest knowlege known to man. Remember, this book costs you nothing, and it reveals wonderful secrets and makes the impossibilities of yesterday realities of to-day.

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DR. PEEBLES' INSTITUTE OF HEALTH,
Department 222. BATTLE CREEK, MICH.

Passed to spirit life, December 30, 1901, from her home in Waukesha, Wis., Mrs. Esther P. Blood, aged 87 years. She leaves two sons and one daughter. She was a devoted believer in Spiritualism and at her request funeral services were conducted by Mrs. Clara L. Stewart, president State Association of Spiritualists of Wisconsin.

COR.

Charles Carter passed to spirit life, Jan. 2, 1902, aged 57 years. He leaves a wife. He was a good Spiritualist and neighbor.

LAURA PUSEY.

Dumontville, Ohio.

Passed to spirit life, January 2, 1902, in North Amherst, O., Frances E Belden, wife of Rollin B. Belden, aged 52. The truths of Spiritualism brought to her joy and comfort, and were reflected in her daily life. Mrs. Belden leaves a husband, five sisters and four brothers to mourn her loss. F. D. Donakin, of Cecil, O., conducted the funeral services, presenting the spiritual philosophy in a masterful discourse.

G. V. BURGESS.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Athenæum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5850 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenæum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Spiritualistic Church of the Students of Nature, holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1805 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

True Mission Church, Spiritualist meeting every Sunday afternoon at Metropolitan Hall, corner North and California avenues. First door from Metropolitan station. 2.30 p. m. Pastor, M. Summers.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, December 22, 1901, Mrs. F. Laura, wife of O. A. Page, at their residence, 6427 Jefferson avenue, aged 56 years. She had been a Spiritualist for over thirty years, taking active part in its labors, especially the lyceum work. The body was cremated, Dec. 24, at Graceland. Services being held in the chapel, were conducted by Mrs. S. T. DeWolf.

On the first day of 1902, I met Rev. O. P. Kellogg at the home of the Barnsdall family in Titusville, to commemorate his spiritual birth.

Wm. Barnsdall is, in many respects, a remarkable man. He would be 92 years old the 6th of February. He has been twice elected mayor of the city, and a Spiritualist without an adjective for forty-five years. His home has been a haven of rest for the poor, the desolate and oppressed, and especially for mediums and sensitives. His last hours were peaceful, and he was willing to go, exclaiming, "It is all so beautiful." His beautiful wife survives him. She has been a pillar of strength to him in all his humanitarian works.

LYMAN C. HOWE.

Since the never failing liberator, Death, has summoned and taken our beloved sister, A. Benelle Dean Diefert, from her earthly home at Pilot Point, Texas, Dec. 23, 1901, to that realm immortal, let it be recorded in the minutes of the Spiritualist Society of Galveston, Texas, published in the Spiritual press and sent to the bereaved husband and parents that we do most sincerely feel ourselves in heartfelt sympathy with each who mourns because of this bereavement. May the balm of the knowledge of individual consciousness after transition allay your grief and help to, in time, illuminate the material vacancy with a shining spiritual presence.

H. A. LANDES, President.
THEO. SCHIRMER, Secretary.

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Private instruction for the development of Mediumship. Par. 2c. 631

MRS. E. LAPWORTH, ONE OF THE BEST MEdiums in the State of Washington, through her Spirit Guides, became interested by locating some choice mineral claims in the Cascade Mountains, which have turned out beyond our expectations, and by which every reader of this paper will be greatly benefited financially, if they will write for information concerning the same. MRS. E. LAPWORTH, 1900 Terry avenue, Seattle, Wash. 635

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A course of seven practical lessons. By W. J. Colville. Limp cloth, 50c.

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ATLANTIS The Antediluvian World. By Ignatius Donnelly. An attempt to demonstrate by authentic data the existence in the Atlantic Ocean of a continent known to the ancient world as Atlantis. Price, $2.

Psychical Research Society, every Sunday, 2:30 and 7:30 p. m., at Lakeside Hall, corner 31st street and Indiana avenue. President, Dr. L. H. Freedman. Residence, 3036 Indiana avenue.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Dr. Emma Nickerson Warne in charge. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

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"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15 cents. For sale at this office.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. For sale at this office.

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VOL. 25. CHICAGO, ILL., JAN. 25. 1902. NO. 635.

THE POWER OF WEALTH.

A Lecturette by Hudson Tuttle.

The age of war culminated in the age of wealth. War was for conquest; for dominion; for the desire to rule as a tyrant over slaves. It became the ally of religion; and the Middle Ages, from the Crusades which hurled Europe on Asia, to the last struggle of puritanism, was inflamed by religious zeal of sect against sect.

War was destructive. It destroyed the continuous means of support. It gave the accumulations of one people to be wasted by another. Often it killed the slave, and thus starved the master.

It was discovered that there were other means of enslavement than the sword. The inventive genius of mankind turned to the creation of machines to do the work of slaves. It has wrought well, and to-day untold millions of laborers under the lash could not accomplish the labor of these tireless engines. They have made fabulous wealth possible, for their fortunate and accidental owner receives their products, for the yard of cloth woven by fingers of steel, is even more valuable than that produced by the slow process of manual labor.

The measureless bounties of nature, the iron, coal, copper, oil, are seized by the few under the protection of laws made for their benefit, and royal bounty exacted of the many who must use them. Wealth is power, so unlimited for the gratification of every sensual pleasure, that as a nation we have rushed in its mad pursuit. The child is trained from the cradle to believe that the acquisition of wealth is the one aim of life; not only to love money for its own sake, but for the power and emoluments it brings. Men are nominated for office of trust and responsibility, not because they have ability, but because they have wealth to secure election. A barrel of money is more potent than honesty, worth or intelligence.

Moneybags can do as he pleases, without danger of being out of style, for he makes the style. He is the autocrat of America, and receives the homage of the nation.

He steals a railroad, and founds a theological college; corners a grain market, bringing wide-spread suffering, and builds a church; wrings the last energy from the slaving hand of labor, and subscribes to the high salary of the gospel minister who is most careful not to mention the ways of this world when he softly dilates on the golden streets of the next.

Genius, if it gain applause must know how to convert cents into eagles. Then it is dined and wined and wears soft raiment; may, if skilled in the art of helping itself, the swinish quality of "rooting its way," get high office and emoluments.

The success of an Edison is measured by the money he makes out of his inventions. Genius delving after truth for truth's own sake is refused a crust from the meanest servant in an Astor's kitchen.

Wealth is a powerful agent. It represents stored energy. As the product and result of labor, it can be transformed again and again into the labor which it commands. We do not disparage it; we scorn the folly of making it the end of life. In this, man is unlike all other animals. The bee gathers a store of honey against the wants of winter; the squirrel lays by a store of nuts. It is satisfied when its needs are supplied. You never heard of one hoarding a thousand or a million bushels of nuts. That would be impossible, for he cannot gather them alone, and cannot hire help. The forest is common domain, and no one squirrel can monopolize the products.

It would be equally impossible for man to accumulate wealth if he was not protected in his monopoly and able to hire labor by giving it a part of that which by the laws of creation, is its own. No man by honest labor can become vastly wealthy, more than a squirrel can gather a million bushel of nuts. To become so he must accumulate more than he returns as equivalent.

If a squirrel could say, "Here, I own this forest. It came down to me from the antediluvian squirrel saved by Noah. If you wish to gather nuts, you can do so by giving me half," he would have a monopoly. The trees are loaded with nuts, the ground covered, and numerous hungry squirrels with hungry broods. They dare not touch a nut, for the owner has law, and the influence of education and prejudice on his side, carefully instilled for innumerable generations, that he has "vested rights," a "divine charter" which he and his offspring have as a birthright, and so strong is this idea that the squirrels will kill each other for touching a single nut. They labor constantly, old and young, carrying one nut to their own nest, and two to the hoard of the autocrat. They do all the work, and receive the smallest share. But they have become so mentally dwarfed they pay their "rent" and are thankful that it is two-thirds and not nine-tenths that is exacted of them.

The squirrel is satisfied with the acorns it can accumulate with its own labor. It has no perverted desires. Search the forests and you will find no venerable aristocratic squirrel guarding a mouldering pile of nuts and acorns. There is no forest law which says, "for every nut you eat you must bring one to me, or if you cannot find one and are starving, you may take one from this pile if you agree to bring me ten next year."

Unfortunately, as absurd as this appears applied to squirrels, it is the rule with man. The aristocrat may after hoarding for years, untouched by the destitution around him, on the brink of the grave, leave all to an orphan asylum, or a charity hospital, seeking posthumous fame. He should be branded with infamy, for had it not been for rent and interest, for profits never earned, for "vested rights" which are rights of the robber, there would be no orphans to care for, or beggars at the door of charity. A Carnegie would return his enormous gains to society, in churches, libraries, and doled pensions to those whose labor won it all. Is it liberality, or penalty to conscience? How much better to have paid his workmen the wages they really earned, and thus made them independent, than to have taken the lion's share, and now make them recipients of his charity? It is justice, not charity, that is demanded.

Colleges, asylums, libraries, churches founded by Moneybags on his deathbed, is the homage conscience pays to justice, but is a contemptible atonement. The most lamentable is that such are taken as examples. Integrity of character is at a discount. Conscience is a bad guide. Play your cards well, turn a trump if you can, and if you cannot, keep one in your sleeve. Get all you can, and keep all you get. At last when you can have no further use for it, make yourself famous for charity. You will thereby have enjoyment through life, and gain a posthumous name like Peabody, who in her hour of direst need sold his country, and gained such notoriety by his bestowals of a small part of his ill-gotten gains, that his body was brought home in a government ship and received with reverent welcome.

In business, religion, so far from being an assurance of honesty, is a cloak for rascality. The bond is far more negotiable than the word of the "sanctified." Business should be the highest expression of honor and integrity, and yet how often we hear repeated, "No one expects honesty in trade. There is no chance of success for the honest dealer."

Dishonor to get the dollar, because the dollar in hand atones for the lie! Spurious wares, shoddy, warranted pure fibre, jute woven into silk, vile rags into woolens, cotton prepared to feel like flannel, sugar made of glucose and white earth, coffee adulterated with peas, spices with dirt, flour with alum, to the end of the catalogue. Ingenuity in fraud gains the penny at the price of honor and human health and life.

Against this mad current, which religion as expressed by the churches has rather aided than resisted, there is one great force opposed. It is the new views of life here and hereafter of the the spiritual philosophy. That philosophy teaches that as an immortal intelligence, started on a journey which will have only begun when worlds grow old, he cannot afford to waste or divert his attention to the things which have relation only to the hour. He cannot afford to be selfish, unjust, unkind, forgetful of others. By birthright, he is an angel and should scorn every influence, thought and action leading away from that ideal.

HUDSON TUTTLE.

OUR HISTORY.

Facts in Various Phases Wanted.

After the phenomenal data are all in, and the fundamental facts established by evidence that cannot be questioned, other phases of the spiritual movement will need data, and these may be accumulating while phenomena are to the front.

Among these are striking cases of legal injustice in denying the validity of bequests, on the ground that a Spiritualist is necessarily of unsound mind; cases of illegal proceedings to incarcerate mediums or believers in insane asylums;

Prosecutions for healing the sick without medicine or with medicine, by spirit guidance or clairvoyance. Arrests for practicing mediumship without license, and the outcome in each case. Some of the points made by attorneys, and rulings of the courts.

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Cases of ostracism by religious bodies and the press. Striking misrepresentations by the press, and refusals to give a hearing to the advocates. Facts to substantiate every phase in the fifty years of evolution and progress of Modern Spiritualism. This is a work for all of us to share as we have data.

LYMAN C. HOWE.

THE GLAD TO-MORROW.

The hopes I dream the glad to-morrow
Seem always the best,
And though my heart may sorrow,
The sunset's golden west
There beams upon my vision rare
The picture of unseen lands
To dissipate my weight of care,
And warm with loving hands.

The poor, weak hearts repining
For comfort and for rest
Know not the worth of living,
Nor deeds that make one blest,
But he who seeks to gain
Of Time life's sweetest bliss,
Will learn there's joy in pain
The good we would not miss.

Though now I see in part
The purpose of God's will,
I know his loving heart
Is ever with me still;
And wheresoe'er I roam
In shadow or in shine
I know I'm not alone,
Strong arms around me twine.

BISHOP A. BEALS.

Summerland, Cal.

If the power to do hard work is not talent, it is the best possible substitute for it.—Garfield.

The man that dares traduce because he can with safety to himself is not a man.—Cowper.

AN EARNEST APPEAL FOR THE MORRIS PRATT INSTITUTE

To those who are in favor of a more enlightened Spiritualism, and particularly to those who would place our public wokers on an educational equality with the platform workers in other societies and churches, the following remarks are addressed.

Friends and Brethren:—Some of us have seen, with great regret, the diminishing of our cause in the estimation of the world. There is, pehaps, not one city in the United States where our audiences are as large, and our cause stands otherwise as high as it did thirty years ago. To prove this a list of cities and villages might be given, together with the state of our cause then and now.

Why is all this? I answer, in the first place Spiritualism has been run mainly on the show principle. People have gone to Spiritualist meetings more to feast their eyes and their ears instead of their reason. They have generally paid ten or fifteen cents at the door with the hope of getting the worth of their money in tests. Incompetent so-called mediums and speakers have occupied, and sometimes disgraced our platforms, who with their bad grammar, bad logic, and general ignorant denunciations of almost every body and every thing, have driven the better, the wiser and the more unselfish people from our audiences and into the more liberal churches.

A full knowledge of these facts, and a growing conviction that under the present conditions these things can only get worse, has stimulated some of us to undertake to try to save and rebuild our cause. This can be done only by preparing our workers to present our glorious truths in an attractive manner. We have therefore preached and prayed and sighed and mourned for an opportunity to educate those who are to be our message bearers to the world, so that they can go before the world as mediums and speakers, who, instead of increasing the prejudice against our philosophy, as many of them do, can increase the interest, and draw the world to us.

Through the generosity of that octogenarian, Morris Pratt, of Whitewater, Wis., we now have a college building—one of which we are not ashamed. Now without the means to open our school the building is a "white elephant" on our hands.

This building was given to us on the condition that we use it for educational purposes along Spiritualistic lines, and that we raise ten thousand dollars as an endowment fund. After the matter was properly laid before Mr. Pratt he readily saw that we could not raise that fund and maintain a school at the same time; so he permitted us to go on and raise the fund, and use such portion of it as is necessary to run the school, and apply any surplusage we may have to the endowment fund. On all of this, Mr. Pratt may, when he sees that we are working earnestly, be depended upon to do his share. He does not design to be arbitrary, he only wishes to see that we are earnestly co-operating with him.

Now we want and must have money. We have determined to try to open the College as an Academy next September; and to run it as such until we get the means to open a first-class College where men and women can graduate in the various branches which go to make up what is called a "first-class education."

Our intention is now to open this fall, prepared to teach anything from the alphabet to Oratory, Philology, Logic, Rhetoric, Psychic Culture, Homiletics, and anything else necessary to fit one for the work we as Spiritualists are called to do. This takes money. Will you help us?

If every Spiritualist would contribute even as much as one dollar, we would be able to open our Academy next September, and have a large sum to deposit on the endowment fund. Will YOU do it? Five dollars makes you a member of the Morris Pratt Corporation for one year, after that one dollar per year keeps you a member in good standing, with the privilege of attending its annual meeting and taking part in its deliberations.

J. C. Bump, of Milwaukee, one of our trustees, and our treasurer, who has already contributed to our school, proposes to be one of a company of anywhere from one to one thousand persons who will pledge himself to annually contribute twenty-five dollars until the School is on a paying basis. I will do the same, and more. Others will join us in this work; will those who read this appeal do the same?

There are many who would be better off here and hereafter if they would make an annual donation of one hundred to five hundred dollars to this school. Every society in the United States should take at least one collection to aid this school. Every speaker should hold at least one meeting and every medium one seance and devote the total proceeds to this work.

No work that Spiritualism has ever attempted is more worthy or more important than this. As president of the Morris Pratt Institute, I plead with Spiritualists everywhere to make some sacrifice for this, the only school of the kind ever attempted among Spiritualists. Who will volunteer to keep one worthy young man or woman in this school? The tuition will cost only fifty dollars per term of thirty-six weeks. Board will not cost over one hundred and twenty-six dollars for the same length of time, thus making the total cost aside from railroad expenses, not to exceed one hundred and seventy-six dollars per year. Two years will graduate one for this work. The expense of board can be much reduced by two or three students uniting and renting a room and boarding themselves.

I am now, as president, devoting all of my spare time to this work, paying my own postage and working without salary. In addition, I will be one who, beside all that I have before promised, will keep one student in the school at my own expense. This I will cheerfully do as long as my earthly faculties hold out, and I can find the means to pay the expenses.

If friends of this institution are willing to sacrifice something in this direction, but have not the means just now to do so, let them send in their pledges to be paid any time during the present year. We wish to know at the earliest possible moment what can be done. We want to begin to advertise and solicit students.

Send your pledges and offerings to me at 72 York street, Buffalo, N. Y., or to our secretary, Mrs. Clara L. Stewart, at Whitewater, Wis., or to our treasurer, John C. Bump, 220 Mason street, Milwaukee, Wis. You will get a receipt for your money in a very few days after you have sent it.

Now, if ever Spiritualism needs to be saved from itself, that can be done only by self-sacrificing work along educational lines. Please do not wait. Let us hear from all who are interested in this work.

MOSES HULL.

AFTER DINNER.

What Was Said, and Some Comments.

On New Year's Day, we, like thousands of other folks, filed merrily into the parlor and everybody talked his level best and often several at a time. Pretty soon some one got astride of his ecclesiastical hobby and came riding into the very center of the occasion. Then we had it, "I know," "I think," "I believe," "Let me tell what I heard or read, or saw," etc. Just such a confab as you have often heard, nothing learned, nothing proved, nothing settled; all coming out of the same hole they went in. A very brilliant lady chimed in to say, "Well, I have traveled in many lands, and studied all the cults and religions that are now or ever was, and I can't find a true, good, beautiful, noble or lovely thing in any of them that I can't find in the Bible. I am orthodox; there I rest. It is (the Bible) a perfect guide, it is the word of God to me. Am I not right?"

All this sudden divine rush and gush caused them to say, "Yes, indeed, you are all right; stick to it; never let go," etc.

Here is my reply to all this, which she and others may read: Well, this volume teaches that God made apparently out of nothing the world in six days, that it will be burned up, sea and all disappear, and he will make again (out of nothing, I suppose) "a new heaven and a new earth"; it teaches that God made man in his own likeness and said he was "very good," and then in a short time saw his mistake, was sorry for it, and repented that he had made him at all! Shortly after this he destroyed the whole lot in a flood, and raised a new tribe that was very little if any better than the first he made. It teaches that (except a few) the whole race is doomed to perdition. It teaches that hereafter is no probation, or progress for souls to rise to higher and happier conditions. It teaches that if a good man dies with one sin unrepented of, his case is hopeless! It teaches that there are no ands nor rooms for the good and bad souls, that they are fixed and never allowed to converse, either to help or to be helped. It teaches that all souls who have not been so favored as to learn of Christ and his word shall be lost without reprieve! It teaches a local heaven and a local hell, a literal resurrection; a literal second coming of Christ, a literal judgment day, a literal burning up of the world and all of the wicked. It teaches a real person is Satan, and he, too, will also be destroyed this "day of judgment," "second coming," resurrection and destruction of the material cosmos. All this must take place before we can hope again to meet and converse with the loved ones gone before.

Cheerful thought, isn't it? It teaches that unless a man believes, repents, publicly professes religion, unless he joins the church, unless he prays, unless he is baptized and partakes of the sacrament or communion, unless he does all this and more, there is no hope for him. It also teaches that the soul is unconscious, from death to the resurrection of the body. All of which Spiritualists do most steadfastly NOT believe. And so we conclude that this book of books contains a storehouse of spiritual knowledge; it must be read as other books, in the light of good sense, sound reason and human experience as the book itself says, "Prove all things, hold fast that which is good."

New York. C. F. SHORT.

Wisconsin Work

The work in Wisconsin has seemingly been at almost a standstill this winter, from the fact that no large meetings have been put on yet. H. D. Barrett, president of the N. S. A., has, however, been in the state all of the past month, and would gladly have responded to calls if the people had co-operated with us in our effort to put on meetings.

Mr. Barrett held very successful meetings in Portage, Beloit, Janesville, Sparta and LaCrosse; in the two latter places Will J. Erwood and I took part, and much good was done. We have endeavored to secure a first-class test medium, who would work as a missionary in the state, for the winter, but the cold climate is a barrier during this season of the year.

In a quiet way we are reaching as far as possible, and getting ready for the convention in Milwaukee in April. We will combine the convention with a mass-meeting, at which will be present some of the best talent we have on the Spiritualist platform. Headquarters will be established in one of the best hotels in the city, at reduced rates, and everything done to induce delegates from all parts of the state to be present. In the meantime I am anxious to hold meetings wherever the friends will arrange for me, and will answer calls for funerals, etc.

In addition to the state work, the school in Whitewater is claiming our attention, and very naturally appeals to our pride. It is the first time in the history of Spiritualism, that a college of our own has been attempted, and we are anxious to make this a success. We can do it if the Spiritualists will come together and support the effort. Mr. Pratt, who so generously gave the elegant building for the purpose of establishing a school where our speakers and mediums can be taught the essentials to place them on an equal footing with the ministers of other denominations, will do more, but he wants to know that we desire the college enough to make an effort ourselves to open and support it. I trust all Spiritualists in Wisconsin will take a personal interest in this. It is yours as much as it is anybody's, and to your interest that it is well supported, not alone by your personal membership, and subscriptions, but by your efforts to interest the public in scholarships, which will be reasonable, and only the very best teachers employed. The school will be opened the second of next September, and we hope for a good enrollment.

Please let us hear from you with subscriptions, donations, and applications for membership in the Morris Pratt Institute Association.

J. C. Bump, 220 Mason street, Milwaukee, Wis., is treasurer, and I am acting secretary. Address me permanently, Whitewater, Wis.

CLARA L. STEWART.

The Reverends.

The term Reverend (abbreviated Rev.) is a high-sounding title that belongs especially to the province of Theism—to the Christian ministry, preachers, priests, theologians. It fits them gracefully and they rest on the dignity or sanctimoniousness that the Rev. confers upon them. When we hear anything said of the Rev. Mr. So-and-So, it always suggests the idea of sanctity, vanity, egotism, authority.

It seems altogether out of order and unbecoming for a Spiritualist to appropriate the Rev. as a professional title. We have no need of such characters. We observe that a few mediums and public speakers in the East use the title, while in the far West it is almost obsolete. In California the people have only contempt for the Rev. and all who use it; therefore we advise all the Revs. who visit this coast to drop that appellation until they get back east of the Rocky Mountains.

A few mediums in this state have persisted in the use of the Rev. attachment, for influence, until they finally discovered that the influence was so strong against them that they had very little influence among Spiritualists. We suppose the object or motive is to imitate the churches, to be as closely as possible allied to the Christian religion for the sake of popularity, or to gratify their vanity. We have a secret suspicion that the Revs possess the faculty of self-esteem abnormally large.

A. H. N.

WOFULLY WEAK.

Prejudice Is the Child of Ignorance.

I do not seek to become an intervener in the friendly discussion between our brethren, H. V. Sweringen and Moses Hull. Either one is amply able to do justice to Rev. Mr. Rasmus, pastor of the South Park M. E. Church of Chicago, who is a wofully weak representative of a gloriously great denomination. Only because I made it my duty to hear the latter's attack upon Spiritualism in opening his Sunday evening course on "Colossal Frauds Under the Guise of Religion," do I inject a few words in the reportorial line.

Mr. Rasmus magnifies his fitness for handling and deciding this question for those members who wished to rest their own brains, by announcing that he had been reading along psychic lines for fifteen years. He did not name a single author whose works he had devoured, and left a grave doubt as to which side of the question his almighty mentality had grappled with, for it was painfully evident that a careful reading of the Bible had been omitted from his preparatory course. He confidentially advised his audience that he called these special efforts not sermons, but lectures, for under the latter term he could feel greater license for indulging in ridicule and extravagant illustrations. The sacredness of the word sermon seems to haunt him with the necessity for greater truthfulness as to facts and an exalted degree of spiritual illumination which he did not command.

He first indulges in a rhapsody over the Bible's impartiality in recording the shadows, as well as the sunglintings in human experiences of the long ago, and mentioned the incident at Endor as an illustration that the fact was given, but its real explanation was omitted. It has often seemed almost a criminal oversight on the part of the Lord that he did not overwhelmingly inspire each individual interpreter of his word while time shall endure, as well as its original compilers and authors. However, Brother Rasmus had the omitted revelation as to Endor, and it was not a real occurrence, but only seemed to have taken place—was wholly a mental mirage. He made this clear by telling of the Hindoo fakirs who seemed suspended from nothing in mid-air, until the kodak convinced the onlookers it was all their own hallucination. As he reached the triumphant climax that you cannot fool the sensitized films, a great terror seized upon me for the gray-haired father in Israel who courteously shared his pew and coverless hymn book with me, was shaken by a convulsion of admiration for the point made, and I feared he would so far lose control of his nether extremities as to plant his number elevens on my corns.

However, I merged into another season of calm, and remembered the speaker had proven that the Bible records things as facts that never happened. Well done, brother—let us shake hands on that.

But after proving the thing never happened, he proceeded to give a minute account of how the medium made ready to give King Saul a seance. Bro. Hull certainly needs a copy of Rasmus' Key to the Holy Scriptures. He cannot find in his Catholic, Protestant, Polyglot, Emphatic Diaglot or Revised Versions anything about the woman of Endor having or using paraphernalia, yet this preacher says she had them. Truly revelations to the sons of earth have not ceased. Anxious to picture the woman's realistic methods to his audience, he made use of the words in the witches' scene from Macbeth: "Double, double toil and trouble, Fire burn and cauldron bubble," and I venture some went out of that room thereby convinced that the minister was powerful familiar with the language of the Bible.

I felt so glad he was not preaching a sermon in the name of the Nazarene! He did not tell his people three mediums figured at Endor, the woman, Saul and Samuel. He played upon the unaccountable prejudices of his listeners by calling the medium, the witch of Endor, while the Bible only mentions her as the woman of Endor. He described her as an "abandoned woman like all of her class." Since I heard him utter those last seven words I have forgiven The Progressive Thinker for publishing that Collation of the weaknesses of churchmen some years ago, and wish I could send the reverend gentleman a copy of it and of the words once uttered by the inspired tracer on Judean soil: Let the guiltless cast the first stone.

The Bible only says of the woman of Endor that she was a truthful instrument for spirit intelligences and killed a fatted calf, and baked bread and constrained the doomed king to eat and overcome his physical weakness. What was discreditable to her character in that?

But final proof that Mr. Rasmus had not read wisely nor made personal investigation of the fruits of honorable mediumship was found in his assertion that a medium never tells only what is on the sitter's mind. The Bible contradicts him on that in many instances. Why did the medium, or seer, tell young Saul who had given up hunting for his father's asses, that they were found? Was that on the young man's mind, after three days of weary search? Many thousands of living people can give proofs of his mistakes. How many more years must this minister read to catch up to date?

Rev. Rasmus made a point that hurt when he described a fraudulent materialization perpetrated on Geo. H. Williams, once Attorney General of the United States. But then we are told we must wink at all such things and gulp down imposture of every name and nature. Rot! Any medium that once deliberately does fraud is unworthy of further confidence, no matter what powers, until he has brought forth works meet for repentance. Outsiders do not take us seriously because we so often lack earnestness and honesty.

GEO. B. WARNE.

The deeper the sorrow the less tongue it has.—Talmud.

VANCOUVER, B. C.

A Bright Outlook for Spiritualism.

Here in far-off British Columbia we hear but a faint echo of the struggle for spiritual truth, and are mainly dependent for those few sounds we hear upon the columns of your truly valuable paper. For a long period Vancouver has seemed to be the dumping-ground for all the fake mediums and spiritual mountebanks in existence. There have been exceptions, however, such as the brief visits of Moses Hull and Mrs. Cowell; but those exceptions have been like the visit of angels, "few and far between." From time to time there have been efforts made to organize the work in this city, but these efforts have, mainly through incompetence of so-called leaders (sic), resulted in a condition of things utterly deplorable, until the very name of Spiritualism has become a by-word and a reproach.

So low has been the standard of Spiritualism in this city, that every partially developed person around the neighborhood, however meagre their qualification might be, have always been considered good enough for Vancouver. So that with the exceptions already noted, the spiritual platform in this city has been filled (and disgraced) with mediums (save the mark!) whose knowledge even of the primates of the English language has been utterly deficient.

We have had fake mediums of every variety, and their name is legion; Spiritual lecturers addressing their meaningless prayers to "our blessed Lord and Savior, Jesus Christ," and enough spiritual rubbish every way to make a horse sick, until the better class, the really sincere Spiritualists, have hung their heads in shame, because of such things.

But "it is a long lane that never ends," and I am pleased to be able to record a complete change from the old order of things. Our desire for real spiritual food is now being abundantly supplied through the mediumship of Mr. R. H. Kneeshaw, of Victoria, B. C., a gentleman who has devoted the greatest part of his life to our cause, in Canada, the United States and in England; and though the writer has had a great experience of the work in many cities, and has met and heard a great many public workers, I have never yet met one more fully equipped with all the necessary means for the spiritual propaganda than is this gentleman. Language like this would in most cases be but fulsome adulation; of him it is but the literal truth.

"After a famine comes a feast," and the Spiritualists of Vancouver are now enjoying a spiritual repast which is as new as it is pleasing. Mr. Kneeshaw came to this city a stranger, not knowing a single person, without herald or announcement; sought no favors, asked no help; but just simply went to work, hired a hall, and talked "Spiritualism"—not occult Spiritualism, or Christian Spiritualism; but just simply the broad, simple, philosophical Spiritualism of universal law. The result is in every way gratifying. Thinkers are being attracted, and we are constantly hearing such exclamations as, "So this is Spiritualism;" "I never knew that there was so much sound sense amongst the Spiritualists before;" etc. We feel now that Spiritualism has come to Vancouver to stay, and our creed-bound city is at length seeing the dawn of a new day.

After all this I need not tell you that our meetings are increasing in numbers and importance; and are besides attracting the very best element of our city, and the result is that the true Spiritualist can invite his friends and neighbors to a real spiritual meeting, and be proud of the man who is here to represent them.

With all good wishes for your continued welfare, and the increasing popularity of The Progressive Thinker, I am fraternally yours,

JAMES ILLINGSWORTH.

Vancouver, B. C.

MY HOME AT LAKE BRADY.

Well, I've thought the matter over,
And as near as I can see,
I do not know another place
I'd any rather be;
The story-writers slight us,
The poets pass us by,
But right here at dear old "Brady"
I'd choose to live and die.

It's just as old as Egypt,
And a hundred times as good,
And the lake has been here longer
Than the pyramids have stood;
And if brains are what is wanted,
I guess 'twould stand a show
A-side of any other place,
No matter where you go.

Give me "Brady" in the spring time,
When the apple orchards blow,
And the cherry trees resemble
A good-sized drift of snow.
Give me "Brady" in the summer,
With lovely wheat fields golden,
Where the reapers buzz by day-time,
At night katy-dids are scolding.

Give me "Brady" in the autumn,
With the robin's good-bye song;
Thanksgiving time and Christmas
A-coming right along.
And "Old Brady" in the winter,
With cross-roads drifted high,
And, just listen to the music
When the street-car whizzes by.

With pop-corn and with hickory nuts,
In the evening by the blaze,
When the neighbors call to talk about
The spirits wonderful ways.
Yes, looking at it all around,
I'm willing now to say,
I'll take, for solid comfort,
Dear "Old Brady" any day.

These lines are dedicated to my new home at Lake Brady, by my guide "Coral," Dec. 24, 1901.

NELLIE C. MOSIER.

Childhood itself is scarcely more lively than a cheerful, kindly, sunshiny old age.—L. M. Child.

A BEAUTIFUL FAITH.

Professor Whipple's Discourse at the Funeral of His Aged Wife.

IN WHICH HE TELLS OF HIS AND HER CONCEPTION OF THE PAST, PRESENT AND FUTURE—AN ABIDING HOPE WHICH COMFORTS AND CHEERS.

Mrs. Eliza Leach Whipple, wife of Prof. E. Whipple, passed to the higher life from their home in Lakeside, San Diego county, Cal., Jan 3, 1902. The following is a report of Prof. Whipple's discourse on the funeral occasion:

It was the request of my wife ere she passed to her higher labors, that I should make a few remarks on the funeral occasion, and I trust the friends present will excuse my wide departure from established custom in such matters.

Mrs. Whipple especially desired me to thank the people of Lakeside for many tokens of their good will and for the many acts of kindness received at their hands; and also that I should explain somewhat the reasons for our retirement from society, and why we did not encourage the ordinary social interchanges. I assure you, my friends, it was not because we felt above you in any regard—not from any feeling of social exclusiveness; nor was it because we were indifferent to society and social life, since we formerly had a wide acquaintance and were in close contact with many social centers.

There were two principal reasons for this extreme retirement: First, Mrs. Whipple's physical status during the last ten years rendered her so sensitive to psychic spheres—both individual and collective—that it became an imperative necessity to withdraw from general society and make for herself a special environment within the home circle, where she felt it best to meet only a few individuals whose psychic sphere did not become to her an occasion of distress. The second reason was a private and esoteric one, which I need not now explain.

Eliza Leach Whipple was born in Hudson, Ohio, Feb. 7, 1827. At 7 years of age she lost her mother and one year later came under the iron rule of the proverbial stepmother, which brought many sorrows to her young life. In middle life, for fifteen years, she participated in an active business and public career, in which she employed many domestics, and her house was a social center where, I am pleased to say, many of the best minds in Cleveland were accustomed to meet for intellectual interchange. She possessed a noble ideal of personal liberty and uniformly protested against anyone calling her help servants. Her help always had the best there was in the house. Moreover, they respected her, were faithful in the performance of their duties and remained with her from year to year.

We both of us accepted the major facts of Spiritualism fifty years ago, and have never since doubted either the conscious existence of man beyond death, nor intelligent communion between this and the spirit world, though we have not been actively identified with the outward phase of the movement during the last twenty-five years, but rather with a special phase, of which I will presently speak.

We never connected ourselves with a church, yet religion has always stood for something specially sacred in our estimation—not Christianity alone, but likewise the elder religions, Judaism, the sun worship of Zoroaster, the old Masonic religion of Chaldea and Egypt, the Builders of the Great Pyramid, the old Vedic scriptures of India of five thousand years ago, and the still older Archaic scriptures of the north of Asia and region about the Caspian sea. We have indeed long believed that God has vouchsafed to every race and dispensation a form of His Eternal Word, adapted to the special needs of each and that no sacerdotal organization now on earth has delegated to it a monopoly of God's Word to man. Through Confucius, no doubt, a fragment of the Eternal Word was spoken to the Chinese people, which enabled them to stand erect and preserve an unbroken national continuity while Western historic nations were passing through the most sanguine religious and political mutations. Now, in our charity—or lack of charity—we call them heathens and try to force a religion upon them foreign to their national type and habits of thought.

I will now specify in what manner our belief is a radical divergence from current Spiritualism, not in the fact of communion, but in its trend of philosophic concepts. For twenty-five years we have held the belief which primitive Christianity involved, but which the modern church practically rejects, namely: that the divine processes and purposes focalize toward the earth and that those purposes involve the descent of the Divine Kingdom and complete establishment of its form of order in this world; that the prayer of Jesus shall yet be literally fulfilled; that man shall eventually be provided with an imperishable body of flesh; that all planes and octaves of universal movement, from the material to the spiritual pole of nature, shall be blended in the concrete organism of man, which shall contain a distinct organic zone for every plane and octave of expression in the universe.

The distinct tendency and ultimate aim of current Spiritualism, Theosophy, Mental Science, Christian Science, etc., is to shed the body for good, escape from earth and reach the final goal in the spirit world, or in Nirvana. Per contra, the primitive Christian ideal honors the material equally with the spiritual side of creation. Its hope is to perfect and sanctify the earth, achieve immortal flesh, capable of functioning on every plane, and realize here below the divine dream of the brotherhood of man! For twenty-five years we have believed that the building of this perfect kingdom is near at hand, and hence have not been surprised at the signs now everywhere apparent of the falling of the timbers of the old order! War and tumult and social chaos must needs precede the inauguration of the divine order on earth. When the old shall be in ashes and ruins, then will the builders appear.

In 1877 it was our good fortune—as we believed—to be intromitted into a form of teaching from a very ancient brotherhood of Masons, who lived on earth long antecedent to the time of Solomon and Hiram Abiff, who builded the great pyramid and from whom the school of prophets descended. From these old Masonic masters we possess over two thousand pages of manuscript, written in the most sublime symbolic style, and which, we prize above all the books on earth. Moreover, these old masters initiated and baptized us into their sacred order twenty-five years ago, and we have endeavored in the interval to embody their sublime teachings in our lives. Their mode of access to us need not be explained here. Suffice to say, their major labors now consist in preparing the way for the visible advent of one of their number! The mental states of each of us have affected the other in a similar manner for many years. Presently my brain was dominated by a poetical conception of the starry constellations, and their relation at this time to the Messianic descent. Next morning I jotted down what I was able to retain of this poem, a few concluding verses of which I will here take the liberty to repeat:

I turn my eyes to star groups
Brightly shining in the northern sky,
Where mighty Perseus raises his flaming scimitar
Above Medusa's head, and where
The son of morning sits at quiet ease
In Cassiopea's chair,
Waiting his appointed time.
And old King Cepheus,
With starry robe and diadem,
Notes the moments as they fly,
And watches for the star of Bethlehem—
The famous double star—the promised sign—
The herald of a mountain king
Whose glories number twelve times nine.
This Son of Morning shall lift our prostrate,
Sin-cursed earth above the plane of fraud and strife,
And make her kindred with the shining sisters of Pleiades.
He shall crown her brow with a radiant tress of glory,
And wreath her sad and wrinkled face
With a nimbus of eternal light.
Among all the glorious stars,
The earth shall be the one preferred,
For she has suffered most,
Been loved the most by God's humanity,
And chosen as a model of new creative energies.
These energies now push toward earth's border lands,
And when the seven splendors
O'er the North sea rise seven times
Neptune and Michael will cast the dragon down!

* * * * * * *

O, the wondrous theme of starry worlds!
I marvel more and more in presence of the mystery—
Of how the cosmic hosts are interlinked
With microcosmic man—
The mystery of how the rise and fall of kingdoms
Keeps steady pace with the rise and fall of stars!
And how the movement of the signs
Give birth to titan wars, and then
To fullness of golden years.
Aye, I marvel at the old Masonic master-mind,
Who formed the stars in constellated groups
And gave to each a name;
Who mapped the course of history—
Who gave prophetic utterance of things to come,
And involved an inner meaning
In the scriptures of the world.

Now I must close with a few words of personal mention.

My companion's long and slow decline was fraught with many lessons of valuable experience to us both. In the midst of sorrow and self denial we learned a trust and hope and cheerfulness which constituted our home a sacred center of sweetness and harmony. Not for one moment have we ever distrusted God's universal providence, which always and forever doeth all things well. With America's greatest poet we could always say, that "Whatever can possibly happen anywhere, at any time, is provided for in the inherency of things," and that "the purport of death is just as important as the purport of life."

"All these hearts of fretted children shall be soothed—
All affection shall be responded unto;
The secret shall be told.
All these separations and gaps
Shall be taken up and hooked and linked together.
The whole earth—
This cold, impassive, voiceless earth
Shall be completely justified.
Nature and man shall not always be disjoined as now,
For the true son of God shall absolutely fuse them."

When my wife saw that the change was near at hand, she said to me: "I can no longer use this old house of my spirit for any useful purpose, and if it be the will of the wise powers, I am rejoiced to lay it down. I shall take up my work again at the point where I leave it here, and shall continue to serve those ancient brothers who have guided our feet and counselled our lives for the last twenty-five years.

"Our labor is one, my husband, and we shall stand shoulder to shoulder in the duties of the day and hour."

To a neighbor who called, she said: "I am reconciled—not only reconciled, but happy, for the grandest door for all my earthly lives is now opening to me. The great fulfillment is just beyond."

Two children were born to her by an earlier marriage; both now living—Mrs. Harriet L. Fuller, who is now present, and George L. Williams, settled with his family on the old farm in Ohio. If she did not bequeath but a small portion of worldly goods to her children, she often expressed her gratification that she had at least bequeathed a fair modicum of honor and integrity.

And now a final farewell to this house of clay. Goodbye, my beautiful dead. But thou art not dead! The phoenix has arisen from its ashes and plumed her wings for a loftier flight.

My friends, upon occasions like this can we stand in the presence of death and feel that all is well? I do assure you that I have the faith which never fails. I rest in the arms of a divine love and mercy as securely as a babe rests in the arms of its mother. I feel that God is both father and mother to me, that he holds me as tenderly as a mother her child. He is not only my shield and protector, but my tender counselor and loving friend. I hold that this present life is only one link in an interminable series. I know the future has many good things in store for me—for you—if we are obedient to the divine voice.

LEFT ALONE IN THE HOUSE.

A movement in the empty house!
A step upon the stair!
A cautious tread, now on, now stayed—
Surely some life is there!

Surely in this deep, breathless pause
Some life beside my own,
Unseen is near me, yet I know
That I was left alone.

And if a footstep should advance
(I dare not fancy how)
What presence that the eye could find
Would stand before me now?

Though not a speaking human form,
Might it not be some shade
Of one that has felt anguish here,
Whose feelings cannot fade?

With strangely-acted retrospect
A spirit passed away,
In its strong pangs of old remorse,
Might meet the eye of day.

I think these silent gazing walls
Look conscious of some past,
O'erladen with a tragic freight,
When passion pulsed too fast.

I know one mournful life was wont
In this still room to pine—
That feeble frame, that sinking heart,
That long, slow struggle mine.

Yet, though time-severed from that self,
I cannot think it dead;
If lingering on the landing near
Where once such tears were shed,

With what a ghost-like sense of wrong
It might come gliding in,
Sad-eyed and speechless, to survey
The treasurer's time can win!

It would not find me rich in joy;
Submission gives me peace;
The present cannot hide the past,
But vain regrets may cease.

—A. J. Penny, in Light, London.

The time is ripe for confining the operation of the human mind hereafter to the simple content of observed facts.—Fiske.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

SPIRITUAL IMPRESSION.

Spiritualism is everywhere forcing itself upon the attention of the public in all parts of the world—Australia excepted, perhaps—in a way which was least expected, and through channels quite other than those in which people might naturally look for it. In La Revue, formerly La Revue des Revues, of Paris, for example, M. M. Vaschide and Pieron publish a dissertation upon Dreams, as considered in the light of contemporary psychology, in which, being both of them materialists, they sneer at "the uncontrollable absurdities of Spiritualism," and yet, at the same time, they quote from Le Monde des Reves, of Dr. Max Simon, the following facts, which admit of one explanation only; namely, that of an impression communicated to the mind of each of the persons referred to, by a spiritual guide or guardian, and promptly obeyed by the recipient: (1) "A young lady being on a visit to the country, somewhat distant from the place in which she abode, had an idea that her sister whom she had quitted in perfect health, was in serious danger. She immediately returned, and had scarcely reached home, when she was told that her sister had been taken with a violent spitting of blood which had placed her life in danger." (2) "One day when the Abbe de Montmorin had entered the Church of St. Louis, and was kneeling down in prayer, he was strongly moved to change his place. He resisted the impulse at first, but the internal solicitation becoming more pressing, he concluded by yielding to it, and kneeling down to pray in the opposite aisle of the church. He had scarcely done so before a large stone detached itself from the vault, and fell upon the exact spot he had just quitted." (3) "A young doctor being about to visit his relations, and meeting two officers, agreed to accompany them in the mail coach; but, as he was about to mount the vehicle, he felt himself held back by some supernatural power. The two officers, noticing a change in his countenance, asked the reason of it. He explained, and they offered to assist him to mount, but he refused, stating that he had decided not to go. They had scarcely departed, before he felt that the restraint upon him had been removed; and he took the first opportunity that offered of setting out upon his journey. On reaching the banks of the Elbe, he found a crowd assembled, from whom he learned that the two officers had been drowned by the coach falling into the river." (4) "One night the Princess of Conti saw in a dream one of the rooms in the palace ready to fall to pieces, and her children, who were sleeping in it, about to be buried in the ruins. The frightful image presented to her mind, sent a thrill through her heart and every vein. Trembling with emotion, she awoke on the instant, sprang from her bed, and called to her women who were sleeping in her dressing-room. She told them what she had seen, and ordered them to bring her children to her. They very reluctantly obeyed, but came back in a few minutes, stating that the little ones were sound asleep, and that it was a pity to disturb them. The Princess, seeing their obstinacy, commanded them to bring her dressing gown. Finding she was determined, the women went and brought the children to their mother's room. They had scarcely done so before the ceiling of the chamber vacated, came down with a crash."

Now the unproved hypothesis of telepathy might be suggested in the first case, but is absolutely untenable in all three of the others; while spiritual impression is a simple, sensible and sufficient solution of the mystery—if such it can be called—in each one of these. It may be asked why could not the lives of the two officers have been saved by the same means as that of the young doctor? In all probability they could and would, if they had offered the same "conditions" to their spiritual impressors as he did; or if they were as amenable to spiritual guidance and warning as he was.

THE BELGIAN PRESS AND SPIRITUALISM.

Le Messager of Brussels, which is one of the daily newspapers of that city, publishes a two-column article in its issue of the 12th of July, descriptive of a visit paid by a member of its editorial staff to a spiritual seance held at Charleroi, the Belgian Newcastle, where, he says, "there are at least 20,000 fervent and avowed Spiritualists, attending different circles here, and leading peaceful and contented lives in consequence." Fifty persons were present at the sitting he attended, and among them were merchants, a celebrated artist, a barrister, some journalists, and several workmen. Among the controls who spoke were Paul Bert and Allan Kardec; and the writer, while declaring himself to be a non-Spiritualist, concludes his narrative of what he saw and heard in these words: "For reasons which are more sentimental than scientific, I believe in the entire good faith of the actors in the scene. The desire to converse with the dead, which is as old as the world, has often led men into strange practices. Here, it contributes to elevate their souls and their hearts, and irony would be a sacrilege towards these mourners who are feeling in the mist for some fugitive clasp of the hand from those who have disappeared." Is it necessary to contrast the tone of the foregoing with the silly jibes indulged in by a section of the Melbourne press whenever Spiritualism happens to be referred to by its conductors or reporters?

CHEVREUL AND THE SPIRIT.

Speaking of the inauguration of a statue of Chevreul, the great chemist, who died in 1889, at the age of 103, and to whom this honor has just been paid in the Jardin des Plantes, in Paris, the Messager of Liege quotes from the eulogium, delivered on the occasion by M. Perrier, the following striking passage: "If for a moment this statue were animated, could walk and talk, no one would be astonished. Our hands would naturally grasp those of our old master, surrounded by all he loved; while he himself, simply believing that he had been asleep for a few weeks, would take up the interrupted thread of those long conversations which many among us have held with him. The very fact of his resurrection would not greatly surprise him. He would confine himself to a scrupulous analysis of the phenomenon, and to noting all the circumstances, as he did one night when, having worked very late, he saw the door of his laboratory barred by a sort of phantom. He simply took notice of the sign made to him by the spirit. He described it as a kind of conical trunk, surmounted by a sphere. He drew out his watch to ascertain the precise moment the apparition had presented himself, and directed his steps towards his bed-chamber, passing through the doorway, in which he brushed against the spirit as he passed. That beautiful scientific serenity did not forsake him when, later on, he was informed that, at the very hour of his vision, a friend had died, of whose illness he had not so much as heard, and had bequeathed his library to him!"

DR. HODGSON AND MME. BLAVATSKY.

It having been stated that Dr. Hodgson had retracted his former statements with respect to Mme. Blavatsky, M. Metzger wrote to that gentleman asking if he had done so. The Doctor's reply to this letter is published in La Pair Universelle, and is to the following effect: "There is no sort of foundation whatever for the pretension that I have retracted in any degree whatever my views, opinions, or statements relative to Mme. Blavatsky. I have never had the slightest reason, of any kind whatsoever, for modifying my opinion, which is this, that she committed a fraud from beginning to end, and that she possessed no species of supernatural power whatsoever...I have to thank you for calling my attention to this great mistake, in so far as I am concerned, and I wish you to understand that you may give the fullest publicity to this my repudiation."

SCIENCE AND SPIRITUALISM.

We learn from the Revue des Etudes Psychiques that the Academy of Medicine in Paris has at length condescended to bestow its attention upon supernormal phenomena, and has published in its official Bulletin, a detailed report of a case of what it calls "hysteria, catalepsy, auto-suggestion, second sight, and telepathy," observed by Dr. Fourlier, of Angouleme. The subject is a young lady, who is evidently a medium, and appears to be hyper-sensitive to the magnetic influence of a lady spoken of as Mme P. On one occasion when the latter passed outside the house of the former and merely waved her hand at her in friendly salutation, the subject felt as if she had sustained a violent blow in the precordial region, and the sensation was immediately followed by an attack of hysteria. A few nights later when Mme. P. passed the door of the house, the patient, being in bed at the time, and knowing nothing of the incident, fell into a state of catalepsy and became as rigid as a bar of iron. Sixteen days afterwards the young girl declared she had seen Mme. P. as an apparition. She underwent another crisis, and at that very moment Mme. P. happened to have returned to the place after an absence of nearly a month. Dr. Fournier states that his patient is clairvoyant, and can distinguish between and describe pieces of money in a tightly closed hand. Not only so, but she accurately described what room one of her female neighbors was in, and what she was doing at the time.

The member of the Academy whose duty it was to prepare a special report upon these phenomena actually ventured to enlarge upon the importance, from a scientific point of view, of studying such cases as these, which the whole faculty would have received with scorn and ridicule only a very few years ago. Evidently the world is moving on.

PSYCHIC EXPERIENCES OF A CLERGYMAN.

We close with the narration of one more experience. "On my way to a Midland town, to lecture, there came upon me quite suddenly, and all but irresistibly, the inclination to give, while adhering to the title, a lecture quite different from, though not contradictory of, the one I had prepared. I believe this impulse is not uncommon. What made it peculiar in this case was its suddenness and intensity, and its sequel. I resisted the inclination and forced myself to go over again the familiar ground. When I rose to deliver my lecture, a sentence quite unlike what I had prepared came from my lips. It was followed by another and another. I was quite conscious that I was not giving the lecture I had written, but I liked the new one better, and did not mind. I had been speaking this way for an hour, when the wish to give the closing part of the prepared lecture overmastered the tendency to go on as I was doing. Not without a violent effort I freed myself from whatever it was that was acting on me and began my peroration. I noticed that it fell rather flat, and would willingly have changed unto the other line, but that was no longer possible. When I finished I sat down in some humiliation. Almost immediately rose an old man, with a great dome of head, and eyes that had in them a far-away look. He said: 'Mr. Harrioson has been lecturing for an hour and a quarter. The hour, during which we all listened with delight, was given by a spirit whom I saw; the quarter, which fell flat, was his own. He resisted the spirit, and the spirit fled.' The speaker was, it turned out, a well-known Spiritualist. At his words the audience laughed. I did not. Again, I have no theory to give. But, I suppose, Christians believe, nominally at least, in the spiritual universe, in a great multitude of angels, and in the spirits of just men made perfect. If this round world is set in the midst of unseen intelligences, is it very wonderful if the latter sometimes touch and influence the former? Yet there may be truth in the contention that to have communion with them we must wait till the bars of earth fall away and permit our passage into the infinite unseen. We must rise to them, rather than they come down to us.... Or is it that they come oftener than we know, but cannot stay for long in the atmosphere of earth? Are the visits few because we are so seldom desirous of their company, and far between because not many are fit to receive such company? After all, may it not be that if is not the angels who are absent, but the seeing eye and the hearing ear? For myself, I do not know certainly whether I have ever beheld the gracious beauty of their forms. It has often seemed to be that they hovered in the air around, that they have spoken many things and oft, but I have never seen their faces. When I have asked why, the answer swiftly came, 'Because we steadfastly behold the face of your father in Heaven.' They seem to me to have dictated many pages which I have hidden away and permit no one to see but myself, and not myself in lower moods. They seem to me to have said, 'Put down no thought of your own. Write word for word what we say, and as we say it.' Once, correcting, as I imagined, a mistake of my own, while they were still dictating, I thought I heard them say, 'No you must not do that. Write what you hear, whether it seems sense to you or not.' No angel has come to me singly, so far as I know. Usually, there are many speakers, but always only one voice. Is this voice really my own, which imagination translates into theirs? I know not, but if it be it is surely as wonderful. Must we be always seeking, and never sought? Can we not sometimes be still and let the invisible speak? Even if it be self that speaks, then it is that self that lives nearest God. May I not say also, that He in whom we live and move and have our being, often makes our souls thrill with spiritual vibrations which our conscious self translates into thoughts and words? If God be immanent in Nature and man, as well as transcendent in eternal space, ought we not to expect, to look for, to await, the frequent touch of the invisible? Or can it be that, having once stilled the quivering fire of the long line of prophets, evangelists, apostles, He closed the Bible with a threat and has never since spoken to man?"

REMEMBER

The Fifth Annual Mass Meeting of Illinois Spiritualists,

At Handel Hall, 40 Randolph St., Chicago, morning, afternoon and evening of Tuesday and Wednesday, February 18th and 19th. A Good Will Camp Fire, in the same building, will precede it on Monday evening, Feb. 17th.

GEO. B. WARNE, Prest. I. S. S. A.
Ella Johnson Bloom, Sec.

THROUGH HOLIDAYS

Have you made somebody happy who
with pain and sorrow burned?
Then a portion of true happiness you
certainly have earned.
If you gave as you were able of the
wealth you had in store,
You but did your duty nobly; could a
millionaire do more?
If your whole soul did the prompting,
your benevolence was backed
By your loving, inner conscience and
the motive in the act.
You may not have reached as many as
the multimillionaire,
But if you did your utmost with the
means you had to spare,
You should feel the satisfaction that
the happiness you gave
Will enhance the future welfare of your
soul beyond the grave.
But the gifts without the hoping for returns some future day,
Are the gifts of purest motives and unselfishness alway.

There seems something very narrow in
the soul that will not give,
From his plenty to the needy who
around him have to live,
But no other soul can judge him from
his proper point of view,
And not wear the same conditions that
his brother traveled through.
So let's leave unjudged all others to
their fate with Father Time,
For the future may unfold them to a
beauty more sublime.

'Tis enough for us to measure all the
goodness we possess
To the world we see around us seeking
earthly happiness;
'Tis enough for us to succor those we
know who need our aid,
'Tis enough for us to lighten others'
burdens up the grade;
Then let's leave to those who falter,
just to labor as they feel,
While we put our strongest shoulder to
some helpless brother's wheel.

DR. T. WILKINS.

The Class of Women Who Favor Woman Suffrage.

The Rev. Dr. Herbert Foss, successor of Bishop Simpson, of the Arch Street Methodist Church of Philadelphia, last week closed his series of sermons on "The Woman of the Future," with a discussion of the question, "Ought woman to have full suffrage?" In a most public-spirited address he said: "It is those women who are fighting the evils of society, the devoted Christians, that favor the right to cast the ballot. They are doing it, not because of notoriety, but because they see in it the only way to solve the great moral questions of the day. It is those women who devote their time to frivolities that manifest no interest in this question of woman suffrage.

"The woman of the future will be a citizen with full suffrage, because it is just and right. England cut no sorrier figure in taxing her colonies without giving them a voice in the management of their own affairs than we do in taxing women and then withholding the franchise from them.

"If woman is fitted for the high duties of motherhood and wifehood, she can be trusted with the ballot."

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 600 pages. Price, $1.75.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

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"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth $1.

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"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

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"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, $1; paper, 75 cents. For sale at this office.

OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

PRENATAL SUGGESTION AS AFFECTING HUMAN DESTINY

A Theory More Wonderful than That of Doctor Koch.

HOW DR. W. G. FERRIS PROPOSES, BY THE PROCESS OF MENTAL SUGGESTION TO THE MOTHER, TO CONFER EXCEPTIONAL TALENT IN MUSIC UPON A CHILD THAT IS YET UNBORN—A MARVELOUS PSYCHOLOGICAL TEST WHICH HAS AROUSED THE INTEREST OF LEADING SCIENTISTS THROUGHOUT THE COUNTRY.

The most wonderful experiments in psychology ever attempted are now being conducted by Dr. W. G. Ferris, of No. 140 West Eighty-second street, New York City.

If they succeed, the revolution which will be wrought in the life of humanity it would defy the imagination to foretell.

It will mean that the men and women of to-day will take the life of the generation to come in their own hands and fashion it to suit themselves.

It will mean that children will be born not to wander haphazard through the formative period of their years in search of a career, but with a career to which they have already been predestined by their ancestors.

It is, in one plain sentence, the theory of Dr. Ferris that an unborn child may be so influenced through the mother by means of mental suggestion that it will be fitted to become an artist, a statesman, a warrior, a musician, a financier—whatever, indeed, the mother and the authors of the suggestion agree upon.

Dr. Ferris is thoroughly confident that his experiments will be successful, and eminent scientists who are specialists in psychology—such men as Prof. John D. Quackenbos, of Columbia College, and Prof. William James, the famous Harvard psychologist—indorse the theory and declare there is much reason to believe that Dr. Ferris will accomplish the marvelous result which he is attempting.

Dr. Ferris has made a specialty of the study of suggestion and its influences ever since he adopted medicine as a profession, twenty years ago. He is a graduate of the University of Illinois and also of the celebrated Bernheim School, of Nancy, in France, the most famous institution devoted to hypnotism and suggestion in the world. He spent three years at Nancy and was closely affiliated with Dr. Bernheim and the late famous Dr. Charcot in conducting many of their most important experiments.

Every reader of romance is familiar with the late Dr. Oliver Wendell Holmes' famous story "Elsie Venner," which tells how, previous to the birth of the beautiful Elsie, the mother, while walking about the New England hills, was frightened by a rattlesnake—and how, when a babe learning to crawl, the child's body moved with the sinuous movement of a serpent, and how, when she grew to womanhood, the beautiful and erratic Elsie, with her strange, fascinating and dilating eyes, would curl herself up on the ledge of a rock and bask in the bright rays of the sunshine. Physicians and scientific men have agreed for years that the scientific principle which was the basis of Dr. Holmes' popular story is a true one.

Perhaps the most noteworthy experiment among those which Prof. Ferris is now conducting is the attempt to so influence the mother that the child which is to be born will possess the heart and soul of a musician. The mother is a young woman who has never received a musical training, knows naught of music save in a general way, cannot sing a note, cannot play on any musical instrument and who never had an ancestor as far as can be ascertained, who was gifted with the talent of music. Her husband is equally ignorant of music. Both husband and wife belong to what is known as the middle class. They have a fair degree of intelligence and have received common-school educations.

They attend the theatre occasionally as their income permits, live quietly and economically, and, so far as can be ascertained, have no ambition beyond that of enjoying a quiet, comfortable life, with the opportunity to rear their children with a good common-school education and get them an opportunity of employment as soon as they may be able to work.

The wife and mother has been carefully questioned as to her inclinations, tastes and ambitions for the children which she may bring into the world. She is fond of the theatre, as are most young women, enjoys a melodrama or an emotional play more than any other, has a similar taste in story or novel reading, and knows only enough of music to obey its rhythm when dancing.

Taken the other evening to witness the performance of a comic opera, and watched and questioned very closely when she had no notion that any object was in view, she declared that she enjoyed the performance very much, but thought she got more entertainment out of the speaking parts than from those which were sung. "I like the music," she said, "but I cannot tell you why, for I do not understand it."

And now, how will Dr. Ferris proceed in this wonderful experiment? Read what he said to the writer for the Sunday World Magazine:

"My method," he declared, "will not be through the process of hypnotism as hypnotism is generally known and understood. I shall not put the mother to sleep so that she will be in the condition of somnambulance, in which those who have witnessed the phenomenon generally behold the hypnotized. In other words, Mrs. Blank will always be conscious of her surroundings and know what she is doing.

"I do not consider the hypnotic trance state at all essential to the success of my experiments. The prospective mother will be by quiet, harmonious and easy methods of suggestion placed in what is known as a state of passive receptivity. Her thoughts will be freed entirely from the influences of any environing circumstances that might interfere with complete concentration upon the subject in hand, and while in this state the mind will be directed toward music.

"No effort will be made in any way to train her in the technique of music or to lead her toward a musical education. She will be led to hope and then to believe that the child will be a great musician and will be taught that every whim and talent that the child may show will contribute toward her own happiness.

"She will also be taught what a powerful factor in the world music is, and what great events its subtle chords and melodies have wrought. All this will be done by simple methods of suggestion.

"In addition to this I shall at various times give the mother a musical environment. She shall hear operas and attend some of the most important orchestral performances, and she will be made to feel an interest in the biographies of famous composers. She will be led to hope that her child shall be a greater master than any of these.

"I have but little doubt of the complete success of the experiment. I know that the law or principle under which it is to be conducted is a true and powerful one, and I am assured that we have now sufficiently mastered it to know how to apply it with full force and effect.

"I shall, of course, as time progresses, conduct a number of experiments along the same line. Success in a single case would be at best only a partial demonstration, and my purpose is to prove the complete potency of the principle. With this principle established a new civilization far beyond the dreams of the idealist is opened to mankind. It means, for one thing, that the existence of the criminal mind can be obliterated and that a new and almost perfect civilization can be developed."

Dr. John D. Quackenbos, professor of psychology in Columbia College, when asked for his views as to the experiments of Dr. Ferris, said:

"The complete demonstration of the principle involved would be one of the greatest boons which could come to humanity. That the law exists, and that the principle is true and scientific, I have no doubt. But because it has never yet been demonstrated I cannot venture an opinion as to whether or not these experiments will succeed in demonstrating it.

"The world at large seems very slow to realize the importance of the many new discoveries in the science of psychology, but that has always been the experience of new discoveries. We laugh at those who believed Columbus would topple off the world when he started on his journey west to go east and incidentally stumbled across America. It is by no means impossible that a few generations hence people will laugh at us for spending money for jails and poor-houses."—New York World.

HUMAN ENERGY.

Acting as a Magnet It Is a Motive Power.

DR. CHARLES TUCKETT HAS DISCOVERED HOW, BY NERVOUS ENERGY ALONE, HE MAY OPERATE A MINIATURE RAILWAY IN HIS ST. LOUIS HOME.

Dr. Charles Tuckett, a retired St. Louis Doctor, is exhibiting in his home, at 4563 North Market street, the most extraordinary little railway in the city—a railroad whose motive power is the nervous energy of the human body.

Dr. Tuckett believes a time is coming when science will so confine the energy in the human system that by grasping a lever a man may run his automobile with the life force that is in him, or that the passengers on a street car may start or stop the car by touching a certain place with their hands and taking them off. In other words, man in himself is a motor. These are somewhat exaggerated illustrations of Dr. Tuckett's immediate expectations, but they are by no means beyond his anticipations of that future time when science will know how to harness human energy.

To illustrate his discovery of nervous energy as a motive power, Dr. Tuckett has strung a copper wire in his home and has placed upon this a tiny truck. By rubbing his hand on a piece of paper and hanging it on the truck, he can pull the car forward or back it across the room by holding his hand a few feet away, the principle being that of the magnet.

Dr. Tuckett believes this to be the first illustration of the life force ever made. He is confident his discovery will be taken up and elaborated upon, just as science took up Franklin's discovery of electricity. He says the life force of men and women is wasted in enormous quantities and that when science succeeds in applying it the saving will be one of the chief economics of humankind.

Dr. Tuckett has been a student of life force for many years. He is a magnetic healer and strong advocate of the highest physical development. Although 76 years old his carriage is as straight and vigorous as that of a man 40 years his junior. He has always believed that the expended energy of the human body could be used in a practical way and, after a long series of experiments, has caused it to move a very small two-wheel truck at will over a copper wire.

BY DR. CHARLES TUCKETT.

The human body is constantly throwing of its life force; it is always expending energy. We cannot walk across the room or cannot breathe that this is not demonstrated. This force is sometimes absorbed by other beings; often it is lost.

What is this thing we call scent? What power is it we leave behind us after every footstep that enables the hound to follow us over the same path the next day? It is a part of the same power that permits us to move our bodies. It is generated in the system and, when applied to our limbs, passes out into the floor of the earth.

My theory has been that this expended force can be controlled and utilized. I have finally demonstrated it successfully. I use in these demonstrations the simplest apparatus:

First, I show animal magnetism, or life force, differs from material magnetism. I have bent, at right angles, a piece of heavy wire. I fastened this in a steel vise, attached to an ordinary table. Suspended from the crossarm, by silk threads, are a tack and a small piece of wood pith. I hold a common steel magnet to the tack. It is swayed and caught by the steel. Then I place the magnet against the pith. The wood is not affected.

Now I apply animal magnetism. Experience has taught me that the best conductor for limited experiments with animal magnetism is dry paper. The force is transferred by rubbing the paper briskly with the bare hand. Hold it to the tack, and the little piece of metal swings to the paper. The pith will do the same, showing that the power from the body possesses a property that material magnetism does not.

The existence of animal force thus demonstrated, we apply it. To do this I have constructed a steel truck two inches long, and very light. It is supported by two brass wheels, one behind the other. These wheels are grooved so they will fit on the copper wire that serves as a track. Under the truck and extending below the wire I have placed two short pieces of wire, bent into hooks at the ends. Between these halfway to the point is a piece of lead that acts as a balance, holding the little car upright on the wire. Again I briskly rub a piece of paper, then quickly fasten it to the wire hooks. I hold my hands two inches in front of the paper. The magnetism in my flesh attracts that I had generated in the paper, and as I move my hand along in the direction of the wire the truck runs easily after it, drawn by the paper. When I place my hand behind the paper the direction of the car is reversed.

These are the most extraordinary demonstrations in animal magnetism that have ever been made, to my knowledge, and to my mind they rank in importance with those made by Benjamin Franklin with his kite and storage jars.

I do not believe it is given to me to successfully store this power or to employ it further along the lines of strict practicability. But I have shown its power and other scientists must take up the work where I have left off.

I have also demonstrated that the human body contains positive and negative magnetism. If a person is right-handed, the positive current is on that side, and the negative is on the left. In left-handed persons the positive is on the left side.

Take two pieces of thoroughly dry paper. Lay them on the right leg and rub them briskly two or three times with the right hand. You will find, on attempting to separate them, that they will stick together. The same would be the case if the papers were rubbed on the left leg by the left hand.

Now rub the two sheets with different hands. When you place them together they will fly apart. The positive and negative currents cannot dwell in harmony.

Persons of the best physical development—by that I mean the soundest bodies—possess more magnetism than the weak and sick. This magnetism is being constantly thrown off the body. The big healthy person will not absorb as much as the weak one, hence there is always a repellent force about him that permits him to successfully evade disease.

I have kept myself physically strong all my life and have never been ill. My children are all athletes. They do not know what sickness is.

It is a triumph for the life force.—St. Louis Post-Dispatch.

LETTER FROM A PROMINENT WORKER IN MASSACHUSETTS.

To the Editor.—I must say that your enterprise is a marvel. Your paper, whether considered as to its matter—quantity or quality—or as to its cost and advantages to the subscriber, notably as pertains to its premium offerings, is freely declared in the numerous localities where I am called to lecture and demonstrate, to be the one paper among those published, most satisfactory. The spontaneous praise for both editor and paper are pronounced on every hand. I deem it but just that I should report it, notwithstanding, in a merely parenthetical way, in an otherwise business letter.

J. FRANK BAXTER.

CALVE AND THE HINDOO.

Her Wonderful Experience With Him.

Calve, "Carmen" of the age; Calve, idol of opera-goers, despair of opera managers, petted child of fortune; Calve, she of the marvelous voice, the most fascinating personality, most volcanic temper and most generous, loveable nature on the stage; Calve, to whom have been given health, beauty, wealth and fame, sits unsatisfied amid the splendors that attend her. Her triumphs have not brought content. Having conquered the world, she sighs, as did Alexander the Great, for other worlds to conquer. Calve, to whom nothing has yet been denied, longs for that which the most bewitching voice cannot allure, nor can gold buy in the market place, though every precious stone in her magnificent collection of jewels were offered in exchange. And that which she longs for with all the intensity of her ardent Gallic nature is, the key to the secret of secrets: After death—what?

To draw aside the impenetrable veil between the visible and the invisible, solve the solemn mystery of death, to learn where and how her soul may adventure when the heart of her has ceased to beat—upon this great desire her thoughts concentrate, and her ambition centers. To sing? Yes, that is something. To know what lies beyond audible song and all things human—that to her is everything.

And so it has come to pass that Calve, who, living in the sunshine, has hitherto needed but to stretch forth a white, bejeweled hand for what she fancied, finds herself groping in the darkness for something which eludes her and which she craves above all else to possess. The key that will unlock the portal dividing the finite from the infinite. For many centuries many savants of many tongues have entered upon this self-same quest, passing alternately the milestones of hope, fear, doubt, faith, belief or disbelief, and one by one gone hence into the shadows, leaving behind no proof of discovery for others to take heart by. Calve's quest has led her to temples of mysticism in the Orient; to the abiding places of Buddha's disciples, closeted in the wilderness that solitude and prayer which might work miraculous results with the spiritual and material force of the body; to the land of the Nile, where broods the pregnant silence of the ages; to modern metropolis where men, laboring in the noise and glare, turn upon the so-called supernatural the cold white searchlight of scientific investigation; from France to Egypt, from California has Calve continued her quest. For this is no fad of an ennuied cantatrice seeking to while away hours of idleness; nor shallow purpose, caring merely for a new sensation. No lay student of the occult has brought greater earnestness to the task; none has persisted with more patience or keener interest, for she is a woman of uncommon mind and devoutly religious feelings. Nightly she kneels in prayer, daily she performs certain sacred rites, but when asked what her religion is she shakes her head. "Ask me when I return from India," she says.

It is around this contemplated journey to India that Calve is weaving all her plans. She will go as soon as it is possible to get away for a long enough period from the footlights. But not as the average tourist goes to wander the streets of strange cities and loiter among curio shops and list to the babble of foreign tongues. Somewhere among the Hindoo masters of the occult who dwell isolated in the Himalayas she hopes to find the key. She covets the mystic powers of the Indian adepts and will strive to attain them herself.

When Calve was not Calve, but a simple little peasant maid lisping her letters in far-away France, she was wont to gaze round-eyed at a great stone castle, a fine baronial castle near Aveyron, her village birthplace, which had frowned for centuries upon the humble homes that freckled the countryside. Her childish imagination loved to picture what it would be to live in such grandeur. Not long ago she went back to Aveyron and bought the castle. It is her most cherished possession, but she would willingly part with it if by so doing she could acquire the knowledge for which she is restlessly searching.

While in this city recently Calve, in pursuit of her experiments, visited in company with Salignac, Mr. C. V. Miller, whose form of mediumship is physical materialization, and who became known to the diva through Bernhardt and Coquelin. To him she gave several autographed portraits of herself. In Pasadena she had a peculiar encounter with a Hindoo, which I repeat exactly as it was told to me by an intimate friend of Calve, a young woman of education who resides with her mother in the French quarter, and who, because of a life-long friendship existing between her mother and Calve, was invited by the singer to go South with her as a companion and interpreter.

"Calve and I had an extraordinary adventure in Pasadena. Nothing in my life has so astonished and impressed me. It occurred two days after our arrival in the South. The day was lovely, the sun so warming the atmosphere that Mme. Calve thought a drive into the country would benefit her and revive her spirits, for she was feeling downhearted at having disappointed the San Francisco public by not singing as announced. A carriage was ordered and a pair of spirited horses. Provided with warm wraps, traveling blankets, a well-filled lunch basket and some bottles of the mineral water which Calve drinks almost exclusively, as it benefits her throat, we sped into the suburbs. I never saw Calve so happy. She kept humming bits of song, not from any opera, but the simple rural songs which she used to sing long ago with her girl playmates in Aveyron. My mother was one of those girls, so it was a double pleasure to listen.

"When we reached the mountain road the horses slackened their pace. Presently Calve, who had been noting the beauty of the landscape, ordered the coachman to stop. We left the carriage and wandered about in the glorious sunlight. It was nearly noon, so Calve told the driver to hitch his horses to a tree and bring the lunch basket. Meanwhile we discovered a sunny trail leading down to a picturesque canyon and Calve decided to have lunch below. We found a cozy spot in the sun that seemed safe, even for a singer with a cold. Here the blankets were spread, the basket opened, the driver given his portion of the delicacies and told to return to his horses.

"Calve was in charming mood. She seemed inspired by her surroundings. Lunch over, she tripped here and there, gathering flowers, ferns and red holly berries, which she admired very much. Then she sat down on the rugs and drew me to her side. After a short silence she suddenly said:

"'I wonder if there is an echo in this canyon!'

"Immediately her superb voice poured out those wonderful trills of which she is the musical master. Listening for a few seconds she burst forth with brilliant melody again and again. Surely such singing was never before heard in those hills. Waiting for the echo, we heard some strange, weird, incoherent sounds, and while we were endeavoring to make out what they meant, a man emerged from a nearby thicket and approached us. His appearance was far from assuring, and I felt frightened, for we were alone and away from the main road. He had a bronze-like skin and peculiar, inscrutable black eyes that somehow made me think of wells of ink.

"'Let us run!' I whispered to Calve.

"'Do not be afraid, ladies,' he said in a sweetly modulated voice, which astonished me exceedingly. 'I knew you were coming. I was waiting for you.'

"'Il est fou' (he is crazy), I murmured to Calve—'let us run.'

"Scarcely had I uttered the words, which he certainly could not have heard at that distance, when he said, also in French: 'No, ladies, I am not crazy. I am only a missionary from India, sent by my master or Guru there, to instruct people in the tenets of Buddhism. I live in a little hut on yonder mountain side and subsist on the proceeds of basket-making. This amply supplies my simple wants. Here is one. Will you buy it?'

"Calve handed him a $5 gold piece. 'I cannot change that,' he said. 'Keep it; the basket is worth it to me,' she replied. 'I am no beggar,' he responded with dignity. 'I want you to have the basket, for it will keep me en rapport with you.' Calve and I were somewhat nervous at the words of the mysterious intruder. She gave him a silver dollar. He smiled sadly, and said: 'I will see you both again,' and disappeared in the brush.

"I said that I thought him a half-demented creature, but Calve was impressed and of the opinion that the incident was part of some occult plan. We returned to the hotel and removed the dust of travel. Calve, desiring to open one of her trunks, could not find her keys. She searched excitedly everywhere, turning the room topsy-turvy and giving stormy vent to a temper which plays like forked lightning. The management was notified. There was great consternation.

"'The keys to my jewel box—they are lost,' wailed Calve, flinging herself upon her couch in utter dejection. Then who should appear upon the scene but the Hindoo, who, being admitted to our apartments handed the missing articles to her, saying: 'I told you we would meet again.'

"'But how did you get here so soon?' questioned Calve. 'The distance is great, our horses went fast, and you came on foot.'

"'My master of India helped me,' he responded.

"'My friend,' said Calve, 'if you can travel as fast as you did to-day, you must surely possess some occult power, and I most earnestly beseech of you to give us a demonstration of it here, and now.'

"'Very well,' acquiesced the Hindoo. 'I will do it for you because you yourself are gifted with great psychic powers which as yet lie dormant, needing only practice to develop them. Upon your bureau are some withered flowers, plucked a day or so ago, would you like to see them brought to life?'

"'With great joy,' assented Calve eagerly.

"'Then take that basin, fill it with water yourself and cover it with a towel.' Calve obeyed. The Hindoo commenced to make passes with his hands over the basin, not touching it, chanting meanwhile monotonously, then muttering, his eyes closed, his face taking on an ashen hue beneath its bronze. Perhaps five minutes elapsed. I was too absorbed to estimate time. Opening his eyes he sighed profoundly, saying to Calve in hoarse tones, 'Remove the towel.' She did so, tremblingly, and there, lifting their petals, fresh, fragrant, beautiful as before, were the flowers.

"'You have the same power,' said the Hindoo, addressing himself to Calve. 'Practice and pray. I will see you again.'

"When he withdrew, Calve for two hours talked to me of her investigations in the occult in foreign countries with famous scientists; how she traveled last year with mystics and Egyptologists of note to discover some of the secrets which the high priests there are known to possess; how she had been led to her investigations by being magnetized several years ago for an ailment which had baffled medical skill, and under this magnetic influence, while in a cataleptic condition, was carried to the seventh heaven, where such happiness existed that she did not want to return to earth.

"In Russia she met men most learned in the occult art, and in laboratories was given indubitable proofs of the existence and possibilities of unknown forces. Prince Alexander Oksakof and Dr. Franz Hartman favored her with satisfactory demonstrations."

Prof. A. Van der Naillen, of San Francisco, a scholar of distinguished attainments, analyzes the occult from a scientific standpoint in two volumes, "In the Sanctuary" and "On the Hights of Himalay." He is the associate when abroad of such men as Lombroso and Ducluax, the latter being director of the Pasteur Institute, and knows Calve well.

"Yes," he said to me, "Calve is a zealous student of the unseen forces which surround us and which are supposed to be the mysterious power guiding all our actions, if not controlling them. With her temperament she never does things by halves. She has studied with the known masters of psychological science in all the great capitals of Europe."

Creeds confuse. Some of us, too busy with breadwinning or the daily round of imperative duties to discriminate amongst them, have lit a little candle of faith by which we make out a path, and stumble along it as best we may. It does not fret us that this side of the grave we shall never find the key.—Indianapolis Sentinel.

MAN A CONSTANT CREATOR

Evolving Invisible Beings Which Become His Servants.

LILIAN WHITING, IN THE INTER OCEAN, REVIEWS ANNIE BESANT'S NEW WORK—ESOTERIC CHRISTIANITY.

The readers and followers of Annie Besant will be much interested in her latest work, entitled "Esoteric Christianity," which is brought out by John Lane, of "The Bodley Head," London and New York. It is a large book of some 400 pages, the argument of which is, as Mrs. Besant says in her "Forward," to suggest certain lines of thought as to the deep truths of Christianity. Mrs. Besant believes that the most profound truths can only be taught to the few, in a personal way, and never disseminated by the printing press; but that the lesser ones can be given in general circulation, and she claims that theosophy is as much esoteric Christianity as it is esoteric Buddhism. She discusses "The Hidden Side of Religions and of Christianity," "The Historical, Mythic and Mystic Christ," "The Atonement," "Resurrection and Ascension," "The Trinity," "Prayer," "The Forgiveness of Sins," "Sacraments," and "Revelations." A very interesting chapter is the one on "Prayer." It seems almost impossible for the ordinary student to discover the law according to which a prayer is, or is not, productive," says Mrs. Besant, and she proceeds to define the various kinds of prayer—petitions for definite worldly advantages, for the supply of physical necessities, and success in affairs. Again, the prayers for help in moral and intellectual difficulties, and for spiritual growth; for overcoming of temptations, for strength, insight, and enlightenment; and, again, the prayers "that consist in meditation, or an adoration of the divine perfection in intense aspiration for union with God."

Noting these three definite classes or orders of prayer, Mrs. Besant goes on to say:

"In the invisible world there exist many kinds of intelligences, which come into relationship with man, a veritable Jacob's ladder, on which the angels of God ascend and descend, and above which stands the Lord himself. Some of these intelligences are mighty spiritual powers; others are exceedingly limited beings, inferior in consciousness to man. This occult side of nature—of which more will presently be said—is a fact recognized by all religions. All the world is filled with living things, invisible to fleshly eyes. The invisible worlds interpenetrate the visible and crowds of intelligent beings throng round us on every side. Some of these are accessible to human requests, and others are amenable to the human will. Christianity recognizes the existence of the higher classes in intelligences under the general name of angels, and teaches that they are 'ministering spirits sent forth to minister;' but what is their ministry, what the nature of their work, what their relationship to human beings, all that was part of the instruction given in the lesser mysteries, as the actual communication with them was enjoyed in the greater; but in modern days these truths have sunk into the background, except the little that is taught in the Greek and Roman communions. For the Protestant the 'ministry of angels' is little more than a phrase.

"In addition to these, man is himself a constant creator of invisible beings, for the vibrations of his thoughts and desires create forms of subtle matter, the only life of which is the thought or the desire which ensouls them; he thus creates an army of invisible servants, who range through the invisible worlds seeking to do his will. Yet again there are in these worlds human helpers, who work there in their subtle bodies while their physical bodies are sleeping, whose attentive ear may catch a cry for help. And to crown all, there is the ever-present, ever-conscious life of God himself, potent and responsive at every point of his realm—that all-pervading, all-embracing life in which we live and move. As naught that can give pleasure or pain can touch the human body without the sensory nerves carrying the message of its impact to the brain centers, and as there thrills down from those centers through the motor nerves the answer that welcomes or repels, so does every vibration in the universe, which is His body, touch the consciousness of God and draw thence responsive action. Nerve cells, nerve threads, and muscular fibers may be the agents of feeling and moving; but it is the man who feels and acts; so may myriads of intelligences be the agents, but it is God who knows and answers.

"Nothing can be so small as not to affect that delicate, omnipresent consciousness, nothing so vast as to transcend it. * * In the deepest sense of the word there is no life, no energy, in his universe that does not come from God; but the intermediate agency, according to the Divine laws, is the desire form created by the prayer."

WORK AN INTELLECTUAL STIMULUS.

This remarkable analysis continues through a long chapter and the temptation to quote from it is almost irresistible. The book is one of exceptional value as both an intellectual stimulus and a spiritual aid. It has the large grasp of all contemporary thought, the deep knowledge of Oriental wisdom and of all the philosophies; the sincere, reverent spirit, and that crystal clearness of expression that characterizes Annie Besant. It is an indispensible book to take into one's inner life, and it is fairly a spiritual telescope, revealing an infinite region of truth bearing on the conduct and successive achievements of human life. Mrs. Besant's "Esoteric Christianity" may well be described as an epoch-making book, and is an added instance of the very fine literary judgment that characterizes that eminent international publisher, Mr. John Lane.

"Meatless Dishes." Very useful. Price 10 cents.

Poison in Drinking Water.

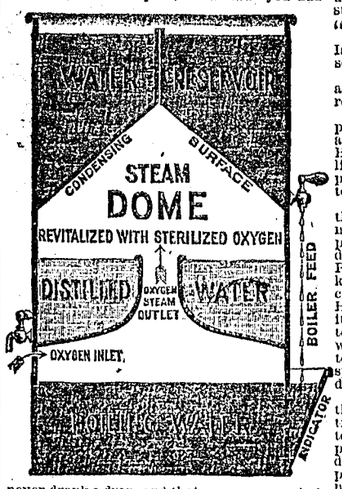
Alarming Increase of Death Rate Has Caused a Thorough Scientific Examination of All Waters Used for Drinking Purposes in Public Institutions, and 90 Per Cent Have Been Found to Contain Large Quantities of Animal, Vegetable and Mineral Poisons, Causing the Most Serious of All Conditions, Known to the Medical Profession as Auto-Infection.

Stop! Consider! Comprehend! that in every drop of water you drink there lurks the deadly germ of poison.

Water from a city reservoir, the spring, the well, or the cistern, teems with live matter. Any physician will tell you that this is true. The most serious complications of the kidneys arise from a decomposition of animal and vegetable matter, carried into the system through the medium of drinking-water. These substances, along with poisonous minerals, cannot be carried off with sufficient rapidity, and simply lodge there—a putrid mass interfering with and destroying the most important functions of the human body. Your kidneys must be kept clean. They are human filters.

There never has been a filter constructed, no matter how perfect, that has been able to completely remove this terrible parent of a thousand ills—THE LIVE POISONS.

Pure water is a food! You cannot live without it, but when impure, better that you had



never drank a drop, and that you were parched with the burning fever of thirst, than to feed the disease with a live poison in the water you drink.

Do not carry into the system what will one day bring nothing but sickness, sorrow and a ruined life! Fevers, Gout and Rheumatism are simply the result of filth dumped down the throat.

Remember!

Nothing is given man complete. It remains for him to work out his own salvation this means the care of his health.

You are responsible for the health of every part of your body. Could the power of the human eye be increased to that of an ordinary magnifying glass, you would vomit at the sight of the putrid matter the insect life that you have unconsciously taken into your system.

All physicians acknowledge that disease is a live germ. To destroy the disease, destroy the cause—the germs that feed upon the refuse matter lodged in the kidneys, and carried there by the water you drink.

From its ceaseless and exacting labor the kidneys are subject to many forms of disease.

Typhoid Fever is always more prevalent where the sewerage is insufficient. The Spring and Fall of the year bring the usual number of victims. They are legion.

Nature's laws are fixed! You can not break them! They break you!

So, when you carry impurities into the blood, in the water you drink, you do not break any law, but Nature punishes you with Fevers, Gout, Rheumatism, Stomach Trouble, Diarrhea, Constipation, Diabetes, Gravel, etc.

But there is a sudden and more terrible consequence of Nature's punishment that but few realize, and yet the thousands who fill the wards of our Insane Asylums are living examples of this truth long disregarded—the close and intimate relation between the brain and the kidneys. Will people never learn that insanity comes in a vast majority of cases from sinful disregard to the healthful condition of the kidneys, and that these dire results might be avoided by the use of pure distilled water.

We offer you a remedy, in a natural and healthful aid that is so cheap that its purchase is within the range of any person, and so simple that a child can understand and appreciate its construction.

Once tested, and its wonderful, beneficent results are made known, and as pain leaves, and a new hope is born into your life, then, and not until then, will you realize the truth of our statement, that the

"Puritan" New Process Water Still

Is one of the greatest blessings that has been sent to man.

Water, to be pure, must be evaporated, aerated, condensed, thoroughly oxygenated and renewed in life. This distillation does

The Puritan Still is so constructed that no part of the precipitate once separated ever again becomes a part of the liquid you drink. By our process of distillation, the active and live poisons are killed and separated completely from the water, and are left in the bottom of the Still, and easily removed.

Do you value health? Do you want to attain that goal of every one's ambition in life—happiness? Then give attention to the first principles of attainment. See that the water you drink is made pure and wholesome by the Puritan Water Still. For unless you keep the kidneys and bladder free from unhealty accumulation, you can not expect to be healthy. Health means condition of personal purity in its highest and most exalted sense. You owe it to the children you have brought into the world, to the wife and mother, and to posterity, to prevent, by every intelligent means, the spreading of disease, suffering and untimely death.

The Puritan Water Still makes a long step in this direction. Won't you give it a ten days' trial? We will gladly send it to you on these terms. Its construction is based on scientific principles. It does remove every atom of a disease-breeding character, leaving the water a pure, wholesome and health-giving food. Do not forget this point. Water distilled in the Puritan is food and life. Water not distilled is poison. Do not be guilty of Self-Poisoning, when you can be saved these dire effects by the investment of a few dollars.

A ten days' experience will give you a lifelong confidence in the Puritan. Do not put it off.

It requires no plumbing, but is ready for immediate use. It is

Important

That you write at once for our booklet, "Facts About Drinking-water," sent free. Don't put off until to-morrow. Write to-day.

You know the road to ruin is paved with many a cobble-stone of delay. Just think of it! 88 will save a thousand-fold the investment in time, health and doctors' bills.

Our reputation has been built on the character of the Puritan Water Still, and this statement is attested by hundreds of testimonials of those who have been saved from that slow and terrible death of Water Poison.

These testimonials come from all classes alike—the ministers of the gospel, physicians, trained nurses, lawyers, bankers, mechanics and the farmer—all unsolicited, and in one accord speak the highest praise of the benefits derived from the Puritan Water Still.

Write now—a postal—and by return mail you will receive other valuable information.

Harrison Mfg. Co., 505 Harrison Building, Cincinnati, O.

Agents Wanted. Big wages to hustlers. Write us at once.

ENCOMIUM.

With Some Pertinent Suggestions.

To the Editor:—Your paper needs no encomium of mine. It needs only to be read to be appreciated by the thinker. It takes a brave man to conduct such a paper; for truth is not always a "welcome guest," and as you admit to its columns the best thought of our times, the "wise ones" always have a "protest," because it does not fit their pet theories. It is truth that will bring men and women out of darkness into the light; and whatever the source may be from which this may come, should be welcomed by mankind.

It is well, at the same time, to keep this thought in mind; that no philosophy, cult, or religion has, or ever had, the all of truth. In studying the world's four great religions, I have come to the conclusion that all of them have been useful factors in the evolution of the people to whom they came. And they who study them in the spirit that Annie Besant and others have done, will become more charitable, and less intolerant of the opinions and beliefs of others.

The Spiritualist who does not take a Spiritualist paper, and I regret to say, many who do, when names of Christian Science, Mental Science, Theosophy, or Occult Science are mentioned, raise their hands in holy horror and exclaim, "What is there in those things that can teach us anything?" To such I will say, the only competent witness in any case is the one who knows something of the facts; and the more familiar with the facts the more competent the witness. An important lesson for us all to learn is our own limitations. Mentally we may be compared to the microscopes of many different powers to magnify, each having its limitation. No. 1 takes in a limited view just out of the range of physical vision. No. 2 reaching a little farther into the realm of the invisible. No 3 a little farther still; and as we add to the magnifying power of our microscope, we enter deeper into the realm of the infinitesimal. Our first lesson is to know the power of our microscope. And if ours is No. 1 or 2, let us learn to be just and not find fault with No. 3, 4 or 5 because they reveal truths ours cannot take cognizance of.

A. J. CHAMPION.

Pray Without Ceasing.

I have never expressed myself on prayer, in your very liberal paper, but reading an article in your paper of Jan. 11, 1902, under the heading, Prayer, it finds many sincere debaters. The writer signs J. H. and M. T. Neff, M. D.

Many minds are relieved by prayer, so are they by swearing; both are cultivated by habit, yet they come from different departments of the human mind, and yet we are as apt to find as true manhood in the swearer as the prayer, and as for the power that prompts both praying and swearing, to me is the same power manifesting through different organs, the same as light from the sun, the rays impregnate all grades of matter, yet it is the same power of light. The ancient occult writers called God light, and also love, and God is also called spirit, the positive ray of life that impregnates all grades of matter. Matter and mother mean the same by occultists, it is the finite part of the educated animal that has misconstrued those occult writings, and personified a holy virgin, a Jesus and God.

Sincerity in prayer is no sign of moral and spiritual unfoldment. They prayed to their idol when they burned heretics and Quakers. There are good people in and out of the churches, but praying did not make them good. Right thoughts and actions develop the moral and spiritual faculties of the human animal.

A. C. DOANE.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

Another Page in the History of Spiritualism.

As stated last week, The Progressive Thinker will introduce at no distant day a new page in the History of Spiritualism. It will be a great surprise to many who have supposed that certain profound statements led to a certain individual as their author, whereas quite the reverse is true. There is nothing grander, more beautiful, or more soul-uplifting than the truth, wherever it may originate. While this disclosure does not in the least discredit any one, it does make known a master mind that heretofore has not received proper credit, and who is entitled to recognition. The Progressive Thinker leads in trying to solve the great problems of the age, presenting each week a vast amount of Spiritual and Occult matters, which every Spiritualist and advanced thinker should be familiar with. Now is the time to introduce the paper to the attention of your friends generally, inducing them, if possible, to subscribe, and thus keep in the front ranks of the advancing procession.

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SATURDAY, JANUARY 25, 1902.

The Morris Pratt Institute.

An appeal that should be heeded, and met with generous response by Spiritualists, is that made by the veteran worker, Moses Hull, in The Progressive Thinker this week.

The Morris Pratt Institute is an enterprise that holds out great promise of good to the cause of Spiritualism, if it is adequately supported. Its usefulness can hardly be over-estimated, in placing Spiritualism on higher ground before the world, and making it more worthy to stand, in the person of its representatives—its public teachers—in equal estimation, in literary culture, with the accredited teachers in the pulpits of the popular churches.

It has been a great detriment and a standing disgrace to our cause, that the illiteracy of many public workers has been painfully manifest to intelligent and educated listeners, whose ears have been shocked by gross falsities in grammar as well as in other respects in which a fair degree of education is especially desirable.

One who is not grounded in the essentials of an English education, to the extent that his public utterances are reasonably near correctness in the grammatical use of language, often makes a sorry display of his lack of literary culture, and causes well educated friends to blush with shame over his errors of speech.

To give an example, a somewhat noted Spiritualist "pastor" and "Rev.," being asked the question: What is the office of the spleen in the human body? he arose before his audience, and grandiloquently answered, "There are no spleen."

And some of his hearers were well educated and intelligent people. Just think of it! Such a display as that! On the part of a public teacher!

If his answer was given under inspiration, it showed that there were ignoramuses in spirit life as well as in the mortal. An educated and well-read medium would not be subject to such inspiration as that.

In any case it emphasizes the necessity for liberal education of public workers in the cause of Spiritualism.

Such and too many other similar instances that might be mentioned emphasize the need of an educational institution where not only the essential elements of English can be acquired, for the proper literary qualifications for public speakers and mediums, but also where the environments, and the work of president and professors, will conduce to send forth into the great world of life and business, men and women who shall be not only well informed in a general sense, but well informed and intelligent—as Spiritualists.

What Can We Do for Spiritualism?

This is a query that may well interest every Spiritualist—every one that loves its truths, and loves the great sweet message it brings to humanity.

This message is so different in many important respects from the ordinary types of religion, or doctrinal dogmas, enunciated in the church creeds and confessions of faith, that it stands out like the luminous sun amid darkening clouds of gloom and sadness.

If we but let our minds dwell on the terrible teachings of orthodoxy, till we in some real degree realize in thought the horrors unspeakable embodied in the old theology,—thousands of tender hearts have sunk under the burden, in deepest despair over the destiny of loved ones.

To many sorrowing despairing ones Spiritualism has come bearing a message of light and life, dispelling darkness and death.

Others have been rescued from the cheerless outlook of materialism, to rejoice in the knowledge of a future life, and the prospect of a destiny of progress in the endless Beyond.

Certainly Spiritualists have reason to rejoice and be glad, at the largeness and brightness of the great light of their truth and knowledge. Will not the degree of their appreciation be manifested by the interest they feel in efforts to uphold the Cause and extend to others the light and knowledge of the truth?

There are wide fields open for earnest beneficent effort. The Progressive Lyceum, the Home Circle, the local Society, and other means of upholding Spiritualism and extending its influence, appeal to the minds and hearts of all well-wishers to our cause.

Beside these, the Spiritualist papers are an efficient aid and should not be overlooked, but given hearty and generous support.

Our children and young people should be trained and educated as Spiritualists, and not as orthodox religionists. They should be taught the sweeter and brighter, the more lovely, humane and sensible ideas and knowledge that pertain to Spiritualism in its best and truest import. The facts of genuine spiritual phenomena, and the philosophy and ethics grounded on spiritual facts and knowledge, should be taught, inculcated and nurtured, till they become settled fixities in the mental being.

The minds of children should not be left as fallow or uncultivated ground, nor left to the plow and harrow, the sowing and reaping of orthodox Sunday-Schools.

In connection with these things, the important matter of the proper education of the workers and those who would become such in the field of spiritual labor, as mediums and lecturers, should not be ignored or forgotten. A brave and noble attempt is now being made by Moses Hull and others to establish an educational institution adapted to meet this great want of Spiritualism, which will place our cause on a better footing, and enable it to have a higher standing among the intelligent and cultured minds of the world.

The Morris Pratt Institute should receive the hearty and generous support of all who have the good of our cause at heart.

Another good project that should not be forgotten is the Mediums' Home at Reed City, Mich., under the auspices of the National Spiritualists' Association. This is a distinctly humanitarian enterprise, for the benefit of disabled and wornout workers in our cause, and is deserving of liberal support by all Spiritualists.

The establishment and support of such institutions as these mentioned will give strength, weight and momentum to our cause, and the world will be made the better by their influence.

Last, but not least in importance, to be mentioned at this time: There is with each Spiritualist the great, the excellent, the beautiful work of beautifying one's own soul by the cultivation of a high, pure, beautiful spirituality. This is the true and abiding riches, which we shall carry with us into that other life when the mortal falls on earth.

Such are some of the things we can do for Spiritualism.

Parallel Cases.

A girl fell dead in a ball room! And the preacher made the incident a text for exposing the great wickedness of dancing parties. He told how God abhorred the act; and the sudden death, cutting the poor girl off in the prime of life, was evidence of his awful displeasure. He warned the young and thoughtless to avoid the ball room as they would instant death.

A preacher, grown gray in the service of the church, tells the Lord on his bended knees, of the great grief he is experiencing because of the sins of his flock. His voice trembles, falls; his arms drop; he falls forward upon his face; is dead! No warning voice is heard advising non-attendance on the church. The latter was as much an "act of God" as the former, and the lesson is as pointed in the one case as in the other.

HULL---JAMIESON DEBATE.

The Hull-Jamieson Debate will be resumed at an early date. There was unavoidable delay in preparing the manuscript for the printer.

THE SPIRIT WORLD IMPINGES ON THIS.

DYING LUMBERMAN KNOWS HIS FATHER IS KILLED—A GIRL HEARS HIS CRY.

Believers in what is occult or the telepathic, as set forth in a special letter to the Chicago Inter Ocean, from Hull, Canada, will perhaps find no difficulty in accounting for the following occurrences in a Gatineau lumbering shanty. Ordinary mortals of conservative ideas find it not easy to explain them. The facts are vouched for by a clergyman.

A party of lumberman were engaged in piling logs on Christmas eve. They made the piles unusually high. The teamsters expostulated with the log rollers for doing so, because of the danger to the lumbermen, if their cant-hooks should slip while they were rolling the heavy logs to such an elevation.

Joseph Gingras, a young French-Canadian, had just made some jesting reply when his foot slipped and the forty-inch thirteen-foot log slid down upon his shoulder and rolled over him to the ground. His companions carried him to the shanty, where he was immediately put to bed and made as comfortable as possible.

As night came on he fell into a kind of stupor. From this he awakened in a high fever, talking about his father.

"I know you would come, I was sure of it, father, mine. You had better hurry; step along; come quick, my father," he kept calling.

After a time he went on, "Keep away from that rollway; don't rest there; get away from the logs." And then, in greatest excitement, "There! just what I told you! Oh, he's killed, he's killed! I know it. Mon Dieu, il est mort!"

With that a quantity of blood gushed from his mouth, and he fell back in the rigor of fast approaching death. There was just one last sobbing cry, heard above the litany of his comrades as they knelt around him in the old habitant fashion, "Marie, oh, Marie!" and he had gone.

DEAD MAN AT LOG PILE.

Perhaps it was natural that on Christmas day some of the idle men should make their way to the pile of logs, the scene of the accident of the preceding day. But they were quite unprepared for what they found there.

During the night several of the logs had bulged out of their places in the heap and rolled down to the roadway. And underneath them, crushed into the snow, and, of course, stone dead, was an elderly man, and nearby a little valise he had apparently set down while resting on the pile.

The body was carried to the shanty and laid in the next bunk to that occupied by Joseph Gingras' body. In trying to learn the man's identity the lumbermen discovered in one of his pockets this letter, written by Joseph Gingras:

"My Dear Papa:—All goes well so far, and now we are settled for the winter near Catfish Lake. You must know the place—just near the Tomassine portage road, three or four miles north of the lake. But yet I know not why I stay, unless it be to forget all about Marie and her deviltries. For the work I like not, and Israel is not here, after all. No matter; the good God will not let him escape for what he has done to me with his lying tongue.

"And me? My father, you must do just this one thing for me: Come to me here. Come for the Noel sure. Maybe you will see me never more if you come not now. I did wrong to leave you, to persuade you not to come with me as before. Sure, sure come for the Noel. Your affectionate one,

"JOSEPH."

So it was father and son, killed within a few hours of each other, at the same spot, who were lying in neighboring berths in the same shanty in the stillness of death at the Noel or Christmas tide.

Just two days later, the clerk of the shanty and one of the teamsters were in the office awaiting their turn to report to the local manager of their employers' firm at River Desert, when they heard a voluble, showily dressed woman asking for the address of the shanty where Joseph Gingras was employed.

MARIE'S VISION AT NIGHT.

Her sleigh was outside and she was distracted until she could reach that place. Monsieur would not believe her, for truly, yes, truly, she had been told in a vision of the night and in her own soul she felt that she was wanted.

Two, three days before had she heard her Joseph call to her and go to him she would, to leave him never more no matter what people said any more. And the old man Gingras he had himself sent a boy to her house on Christmas day to tell her to make haste and go to River Desert if she wanted to meet Joseph once more.

And the lumbermen were compelled to tell her that the bodies of father and son were even then on the sled at the door.

It was at 11 o'clock on Christmas eve, when Marie was putting on her wraps in the hallway of her home to go to midnight mass, that she distinctly heard her lover call her name in agonizing tones, she fancied from the head of the stairs. At which hour the man she had parted from in anger because of evil reports of his sayings respecting her, was dying 300 miles away with her name on his lips.

The Reign of Blood.

Whenever a preacher is driven to the wall in discussion, the habit is almost universal, to tell of the terrible carnival of crime that prevailed in France during the French Revolution, which they ascribe to Atheism. They seem ignorant of the fact that the reign of blood culminated under the administration of Robespierre, who was not an Atheist, but was loyal to the Christian faith, a Catholic by birth and education. It was he who decreed a festival to the Supreme Ruler of the Universe, on which occasion he presided in solemn pomp.

Instead of Atheism being responsible for those terrible orgies of blood, at that festival there were figures representing Atheism, Discord and Selfishness. Robespierre on assuming his place as presiding officer over the fete, made a grandiloquent speech extolling the reign of Wisdom which personified God, then he descended from his exalted place in the amphitheatre, and receiving a lighted torch, set fire to the monsters against whom he had exhausted his vocabulary of invective. These were soon consumed in flame, whilst the youths drew their swords, and joining hands with the old men and mothers, pointing towards heaven they made solemn vows of homage to the Supreme Being. See Thiers "History of the French Revolution," London edition of 1845, Vol. 2, pages 29, 30. That does not sound like Atheism.

Let us place along side that era of blood in France a paragraph extracted from an article in the English Sunday Magazine for July last, just coming under our observation, which shows very forcibly the sources of blood and violence. We quote from this truthful Christian publication:

"It is a historical fact, and one of the most lamentable in morals, that bigotry, which the Church has counted almost a virtue, and of which very few people repent, has been the cause of larger misery to the human race than any other sin, than the love of money, or the lusts of the flesh. It has been the cause of the bitterest and cruelest wars ever waged, where mercy was shown neither to man nor woman, from the Crusades to the War of the Thirty Years; from the Civil war in England to the massacres in Ireland. For the sake of religion, and in the name of God, Mohammedans have massacred Christians, and Christians Mohammedans; Romanists have tortured Protestants, and Protestants Romanists; Episcopalians have persecuted Presbyterians, and Presbyterians Episcopalians; the Waldensians were hunted in their valleys like wild beasts, and the blood of the Covenanters was mingled with the wine of the Sacrament on Scottish moors; the flower of the French nation was cut down on St. Bartholomew's Eve; the Spaniards erected the Inquisition, and forfeited their place among the free nations; the Friends, gentlest of all Christian communities, were treated as criminals by the Puritans; and Unitarians, the most ethical of all denominations, have been made religious outcasts. All this has been done in the name of faith, and most of it in the name of Christ."

The sorrowful feature in this terrible arraignment of Christianity, by one of its own members, it is true to the letter! Don't we read in an old Saxon proverb, "The smoke-colored kettle should not call the soot-begrimed spider by hard names?" But in this case the spider was not begrimed. The French Revolution was a reflection of our own Revolution, to overthrow kingly and priestly tyranny, and the usurpations of the aristocracy, while the bloody sacrifice was incidental to that contest. Priests have misrepresented the facts pertaining to it for a purpose.

Psychic Influence in Church Work.

Spiritualists and managers of Children's Progressive Lyceums, and as well all who have the care and training of children, may gather a profitable lesson from the utterances of the Rev. Clifford Snowdon, as epitomized in the Chicago Daily News:

At a meeting of the Congregaational ministers of Chicago a paper treating of the novel subject, "Religion and Psychology," was read by the Rev. Clifford Snowdon, pastor of St. Paul's Congregational church at Beverly Hills, which aroused deep interest and brought forth a lively discussion. In the course of his paper Mr. Snowdon urged the application of psychological methods to church and school work, emphasizing the importance of the Sunday-School, and criticizing the present methods of teaching as antiquated. He also intimated that church members might profit by the exhibition of faith made by the Christian Scientists, followers of Dowie and other so-called divine or mind healers, declaring that through the use of mental suggestion they were undoubtedly accomplishing many cures, and that it would be well for the churches, instead of sneering at the subject, to recognize the question of suggestive therapeutics as a practical reality and a field from which church members should not be barred.

Speaking of the subject of his paper, Mr. Snowdon said:

The study of psychology according to modern scientific methods has done incalculable good for our common-school system. There is nothing occult about the processes or methods of modern psychology. The investigators simply observe the phenomena, tabulate results and formulate conclusions which they call laws. Religion is perhaps the latest great object of human interest to be examined by this method. We have been in the habit in prayer-meetings to tell our experiences, thoughts and feelings. The psychologists simply enlarge the field of the prayer-meeting and compare the experiences of religious people by means of printed lists of questions. From the answers to these questions averages are taken, results compared and general tendencies shown.

It is very clearly shown by this study that what we religious people call "conversion" is not at all an abnormal experience, but clearly normal. The physical and mental change is so great that no other name is more applicable than the one given by the founder of our religion in the "new birth." It is in the study of this transition period that psychology has been most effectively applied. In the transition period of a child's life, if a minister is alive to his opportunities and in touch with the child, he will be able to assist incalculably in that change which comes to the mind of the child when it finds itself emerging into a larger and richer world of experiences, and to exert a lasting influence for good upon it. This is done by individual work and with definite knowledge of the individual characteristics of each boy or girl, fitting the method to the individual.

A better understanding of the boys and girls by the ministers and Sunday-School teachers must result in keeping the young people in the churches. The Christian training of the young people is the most important consideration of all and methods of teaching must be applied by which they will learn that honor, purity, humility and love are not mere abstractions for study and application on Sundays only, but are vital parts of everyday life. The brightest and keenest minds of the Christian world are devoting their attention to the problem of religious education.

Do I think that faith is waning? Well, there is an unanswerable argument in the present tendency to believe in Christian Science, Dowieism, and fifty other cults and isms. I was speaking recently with a young man on the subject of religion. He was an intelligent Chicago business man. He told me that he had lost faith even in the fundamentals of Christianity. The clause in the apostles' creed that spoke of the miraculous birth was to him utterly unbelievable. I asked him what his present religious attitude was. His reply was: "Well, I think that the transmigration of souls is nearer the truth." Now, that fellow couldn't see how utterly ridiculous was the state of mind that could swallow the transmigration of souls and not believe the possibility of the miraculous birth of Christ! I know half a dozen so-called skeptics who believe in telepathy and disbelieve things much more probable.

A little light from the study of modern psychology would do more for such cases than years of preaching. The trouble is that the general public is enlightened by everybody except the specialist who really knows, because he, unfortunately, doesn't care whether the general public knows anything or not. To the newspaper and the pulpit this mediating of knowledge must remain for years to come, and it behooves us to gain our information as clearly as possible.

Some teachings on suggestive therapeutics will dispel the halos that burden the brow of a good many "healers."

The Foundation Is Defective.

Very Reverend Frederic W. Farrar, Dean of Canterbury, and without question the ablest person intellectually among the many scholarly prelates in the Church of England, has startled the entire religious world with the declaration that the established church must make radical reforms in its system, else lose its influence with the English people. The Dean says: "Ceremonials, rituals and theological subtleties must be abandoned, and a living spirit infused into the forms of the state religion." He adds: "The drift of working people is from the church. The prayer book no longer attracts the people. The poor complain the services are too long and tiresome. The saloon and gambling dens are more valued than the sanctuary. He demands immediate action to prevent the pending calamity.

The only salvation for the Church of England, or any other resting on the same foundation, is to discard its antiquated creed, with its base in Paganism, and build anew on the rock of Eternal Truth. The old structure rests on quicksand, and it cannot endure the great pressure which modern knowledge has imparted to it. Even propings won't save it; neither will temporary reconstruction of crumbling basic walls. A new foundation must be sought, and from corner-stone to turret perfect material must be used, such as has been tested by the wisdom of the ages which the corroding tooth of time cannot destroy.

Alarmed at the Advance of Mormonism.

Great anxiety is expressed by churchmen at the spread of Mormonism. It is reported two Mormon churches are in active operation in Brooklyn, one in Manhattan, one in Philadelphia, and a strong and growing Mormon settlement on the borders of Pennsylvania and New Jersey, and the strongest church in a section of fifty miles from Jersey City is Mormon.

It is further stated, Mormons own land from the Rocky mountains to the Sierras, and control the politics of four Western States. Two thousand Mormon missionaries are actively pursuing propaganda work, sixty in the State of New York.

The Mormons are many times more numerous seventy years from their first organization than were Christians at a corresponding period, accepting church history as valid authority.

The activity and zeal displayed by this sect of Latter Day Saints, and the rapid spread of the faith, suggests the possibility that the time may come when it may become the dominant religion. Who should care? In every essential feature they are orthodox. They swear by the Father, Son and Holy Ghost. They have great respect for the Junior God's mother. Their heaven is identical with that of the prevailing religion; their hell is just as broad, deep and enduring; the fire is just as hot, and their Devil is just as mean as was John Calvin's. The early Christians were polygamists—those who thought enough of a home to marry—and were denounced as bitterly, persecuted as savagely, and hated as supremely by the ruling classes as are the Mormons.

THE HOME CIRCLE

THE ONLY TRUE AND PERFECT WAY TO THE HIGHER SPIRITUAL ATTAINMENTS AND UNFOLDMENTS.

How to Usher in the Millennial Dawn.

I.

Much has been said in reference to a millennial day when all wrongs will be righted; when the sunshine will be more genial, the flowers richer with incense, the fruit more luscious and nourishing, all things needful more responsive to the wishes of man, the golden sunset richer in colors, and the morning dawn sweeter with the smiles of nature and the songs of birds. Then each human being will become a savior—to save some one beneath his station in life from pain and anguish, always making an effort to elevate him or her to his own plane of happiness and comfort. But the millennium is not here yet with its golden stairs and its angelic scenes that lead to perennial happiness, where one can hold sweet communion with the brightest and wisest beings; as yet it is only a fairy-dream, with enchanted chambers where one's aspirations only have to be expressed to be realized and enjoyed—a happy delusion that for a time sends thrills of ecstatic pleasure through the soul, and presents scenes of oriental magnificence and luxury. With some the millennium is a golden stairway that leads out of misery into the glorious scenes of bliss; out of poverty into the gilded domain of wealth where every want is anticipated and supplied. It is the dream of all religions to experience sometime the enchanted millenium where all wrongs will be instantly righted and where pains will be turned to perennial joys of peace. Every individual expects to attain to the millennial state sometime on the spirit side of life, the home of angels and of Gods.

II.

Leaving the world as it is expected to be sometime in the golden fairy-like millennial future, where thoughts are supposed to be really things—the thought of a mansion producing one; the thought of a garden robed in flowers of exquisite sweetness, bringing it right by your side; the thought of a fountain iridescent with all of nature's varied tints and colors, resulting in it standing out in bold relief before you; the thought of the warbling birds of the air with their songs baptized with the sweet dew of the morning bringing them before you with throats attuned to heaven's melody—leaving the world as it is expected to be in the millenial era, we draw in our fancy and step down on solid facts—the world as it is!

III.

While the millennium is not here with its bounteous blessings or benedictions, we still can begin to see its dawn in certain persons whose natures are mirrors which reflect the angel, the beauty of heaven and the grandeur of goodness, and the sweet peace and happiness that flows in rippling melody into the soul when toiling for others. They are mirrors which reflect sunshine from the smiles of love that proceed from the features of philanthropists on the spirit side of life. They are simply God-like. They labor incessantly for others; from the garden of their souls there goes forth sweet tendrils of affection that entwine themselves around the unfortunate and draw them up to a higher plane. Their very thoughts are rich in philanthropic plans that, as they go forth, blossom into fruition in many different ways. They are angels who, in the disguise of mortals, walk in the darkness and gloom of earth, and dissipate the same with the charming radiance of their features and the vibrations of their warm, wholesome natures. The millennial dawn is beautifully foreshadowed in them, and were it not for their presence on earth, it would soon become a charnel house. Usually they are not on the rostrum, nor in the higher walks of life, nor in fashionable, exclusive circles. They seem to live to reflect like a mirror the millennial dawn, to foreshadow the good time coming when the whole world will be linked together in bonds of fraternal love and good will. Are you such a mirror? Do you reflect in your life the millennial dawn?

IV.

There is nothing so beautiful, so angelic, or so God-like as a thoroughly good woman, whose love cords like sweet flower-laden vines, coil around in fond embrace every poor and unfortunate mortal, and draws them up higher just as the sun's rays in the morning's golden dawn draws the dewdrops of the night up to sweeten the clouds before they send down their refreshing showers upon the earth. The thoroughly good woman is the advance courier of the millennial dawn and she in her works and deeds heralds the good time coming. The thoroughly good woman lives for others. Her life is a perennial source of good deeds and benedictions, as at one time related by a Chicago daily.

She devoted herself to the one blessed task of looking after the children brought to the police station on various charges, and, if possible, preventing their entrance upon a criminal career. Some idea of the number of little creatures that our laws seem deliberately framed to injure may be obtained when it is stated that she goes to but one station-house and concerns herself only with prisoners under 14 years of age, and yet her time is more than occupied. To be sure, she has chosen the station for her base of operation, where the business of five precincts is conducted. Here she is on hand every morning at 9 to see if there is not some way of saving the trembling lad who has broken a window or pilfered fruit from being thrown into the companionship of older and more hardened offenders. She makes herself answerable for his future good behavior, she goes to his home and impresses his mother with the importance of seeing to his steady attendance at school, she goes to his teacher and arranges for special oversight over that boy, including a report as to whether he does or does not appear regularly at all sessions. For almost invariably children brought before the police station are children who have been playing truant and have been urged on by bad advice from older boys.

V.

Thus it is that the really good woman reflects like a mirror the millennial dawn, and assists in advancing the world to a higher plane. Every human soul should be a mirror to reflect nothing but good deeds, generous impulses and philanthropic acts. That alone is the divine object of its mission. The human soul that reflects anything else is distorted, has never gained its proper adjustment, and is not in touch with the angels, and is now on a low plane.

VI.

"What are you doing, my good fellow?" I inquired of one of earth's unfortunate creatures, as I saw him emerging from his room after a night's debauch. "I have been polishing myself, cleaning myself, shaving myself, and having a general housecleaning," he replied. "Hereafter I propose to reflect from the mirror of my soul, all that is clean, pure and noble; good-by darkness and evil; good morning the light of a day scintillating with new hopes and high resolves. Early this morning, just as I was recovering from the revelries of the previous night, my room seemed to become grandly illuminated, and there stood an angel sister, robed in white, with a smile of ineffable sweetness playing on her features, with its lights and shades, as if placed there by the brush of one of God's own artists. Entranced I gazed on the scene, while she in piteous tones pleaded with me, for my own dear mother's sake, to leave my wicked ways. Entwining her arms around my neck, she uttered a fervent prayer for my redemption, and exacted a solemn promise from me, that henceforth my soul should be as a mirror to reflect nothing but pure thoughts, good deeds, generous impulses, and kind acts to lead to the redemption of the unfortunate. I stand forth redeemed!"

VII.

Thus a human soul, steeped in debauchery, was reformed, resolving to reflect in a measure the millennial dawn when the whole world will stand forth redeemed. As the angel sister saved her erring brother, so should each one save somebody less fortunate, and so polish their natures that they will reflect nothing in their daily walks of life, but that which is pure and holy.

J. R. F.

TAKE NOTICE--WATSON.

Wm. Lovegrove, 453 South Flower street, Los Angeles, Cal., warns all Spiritualists to avoid a materializing medium by the name of Watson, pretending to have come from Chicago and Detroit. This man Watson claims that we have endorsed him. In that statement he is a base liar; we never saw him, and never heard of him before.

NIGHT STUDY.

I am alone; and yet
In the still solitude there is a rush
Around me, as were met
A crowd of viewless wings; I hear a gush
Of utter'd harmonies—heaven meeting earth,
Making it to rejoice with holy mirth.

Ye winged Mysteries,
Sweeping before my spirit's conscious eye,
Beckoning me to rise,
And go forth from my very self, and fly
With you far in the unknown, unseen immense
Of worlds beyond our sphere—What are ye? Whence?

Ye eloquent voices,
Now soft as breathings of a distant flute,
Now strong as when rejoices,
The trumpet in the victory and pursuit;
Strange are ye, yet familiar, as ye call
My soul to wake from earth's sense and its thrall.

I know you now—I see
With more than natural light—ye are the good,
The wise DEPARTED—ye
Are come from heaven to claim your brotherhood
With mortal brother, struggling in the strife
And chains, which once were yours in this sad life.

Still keep! O, keep me near you,
Compress me round with your immortal wings:
Still let my glad soul hear you
Striking your triumphs from your golden strings,
Until with you I mount, and join the song,
An angel, like you, 'mid the white-robed throng.

CLUBS! CLUBS! CLUBS!

Send in your Clubs of Ten on the following terms: Each member of the club, for the small sum of $1.15, will receive The Progressive Thinker one year and that remarkable book, "A Wanderer in the Spirit Lands." The one who gets up the club will receive the paper one year, and his choice of any two of our premium books.

Send in your club of twenty on the following terms: Each member of the club, for $1.15, will receive the paper one year, and also that wonderfully instructive book, "A Wanderer in the Spirit Lands." The one who gets up a club of twenty will receive the paper one year, and any five of the premium books he may select—a valuable library indeed, worth its weight in gold.

Send in your club of twenty-five on the following terms: Each member of the club, for $1.15, will receive the paper one year and "A Wanderer in the Spirit Lands." The one who gets up the club will receive the paper one year, and the eight remarkable premium books. They are a library within themselves of occult and spiritual knowledge. No other eight books in the whole spiritual literature (and you may select the cream of the same,) are any more valuable. They are neatly and substantially bound in cloth; they are finely printed; they contain information invaluable to every student of our philosophy. Each volume should be read yearly by every one. Every inland city and town should get up a club of twenty-five. Organize a circle or a home meeting and get up a club. Call in all the Spiritualists of your place, to YOUR residence, and then get up a club.

"Longley's Beautiful Songs," Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Who are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents For sale at this office.

Man's Aural Self. = By Charles Dawbarn.

CHAPTER FOURTEEN.

Homo Misrepresents Ego.

Perhaps there is no more favorable case in the history of Modern Spiritualism for our proposed examination and analysis than the assumed return of the well known Kate Field to her dearly loved friend Lilian Whiting. This case having been offered to public criticism by Miss Whiting is no longer sacred to private memory and experience. It is, as it were, dedicated to the public, for "instruction, correction and reproof" by the careful student.

Psychical phenomena seem absent from Miss Field's experience of spirit return to her old friend. It is mutual interchange of thought, by suggestion, which is taking place. Miss Whiting experiences certain sensations, which she interprets. She believes herself in direct conversation with the spirit; almost as much so as when the twain were mortals. Certain of these sensations vibrate into mental vision, so the immortal Kate is at once suggested as present in her old form.

We here stop a moment to note that this is suggestion from the mortal side. Such suggestion could not possibly picture the spirit form as it is now. Memory is evoked, so the form will be visualized as it is remembered, with probably a little of the "weird" infused into the mental picture, as befitting the supposed appearance of spirit. This phase of spirit return would not be possible to a sensitive who had never seen Miss Field, or heard a description of her appearance. Let us keep in mind that the influence suggested to Miss Whiting is from her old friend, but whether the visitor is a few feet away, or at an unknown distance, we have, so far, no means of determining. The suggestion is that she is there, actually present, and in her old form. If the pictured form be sufficiently clear and distinct there will be seen the movement of hands, lips, eyes, etc., customary in social intercourse.

The form having thus become an auto-suggested fact by the mortal, the vibratory thought of her spirit friend takes mental shape. There is an interchange of affectionate greetings, and probably so interpreted by both mortal and spirit. It is when conversation actually commences that we find how impossible it is to determine the part taken by the spirit. Everything that can be echoed by the old memories flows smoothly between Miss Whiting and her visitor. Presently there is the suggested thought of some fact of which Miss Whiting is sure she herself is ignorant.

Here again we pause to recall the fact that Miss Whiting, like every other mortal, has an aura, with a center of consciousness of its own. This aura has its own experience and memories, far wider and deeper than those of the mortal. Although these experiences and memories remain, for the most part, unknown and unrecorded by her mortal mind, they are yet a part of her inner life. The extent of this knowledge we cannot now stop to discuss. For the most part the untrained mortal is ignorant of the existence of his own aura, and is startled when its existence is assumed as, in the jargon of to-day, a perpetually existing state of "subconsciousness." While it may be impossible to determine the outreach of Miss Whiting's inner selfhood, that selfhood involves a fact of tremendous import to be now taken into consideration.

It is certain that Miss Field, having forsaken her mortal form, is now manifesting in what was once her aura—her outer self. We have already seen that the mortal cannot possible determine the shape of aura, so the form of the visitor is, of course, a suggested interpretation of the sensation experienced by the mortal. But from whom does this sensation come?

Miss Field, now living in aural form, is easily in direct association with the existing aural form of her mortal friend. Their aural forms were in the close touch of devoted friendship in earth life. Death cannot touch the aural form, or even limit its memories or experiences. So the friends are in as direct aural sisterhood as when both were in earth life. Miss Field and Miss Whiting have experienced no aural bereavement. They can mingle in sweet gossip as in days of yore. But the Miss Whiting of to-day is a very limited partner in the blended life, catching only occasional whispers from her own inner self, much less that of her old friend. Thus the talented writer catches her friend's appearance by suggestion, and her thoughts must be received in the same way.

But Kate Field has not returned to mortal life. Why should she? She is in as deep sisterhood with her old friend as ever, and the aura knows it. But the mortal only senses it. It flashed its way from the mortal's own aural center of intelligence out into her mortal brain, there to be interpreted into the language, the experience, the limitations of her earth life.

We now see that when facts are given to Miss Whiting, as from her spirit visitor, and received as wondrous tests because unknown to the mortal, they may be perfectly familiar to her aural consciousness, as well as to that of her friend. In fact in such intimacy it is not likely that one has a secret from the other. But when the mortal would claim the old love, measured by its old limitations in earth life, it is not there, and never will be again. That love has become, once for all, as unlimited as aura. But all the same the mortal struggles to rebind it to herself.

Miss Whiting is a sensitive, with the privileges of clairvoyance and clairaudience. That is to say, when she senses thought vibrations struggling earthward she interprets them in terms of her own daily experience—and a nice little mess she makes of it.

The spirit walks in a garden to refresh herself—as Miss Whiting would do. She declares herself fatigued by the effort of an hour's conversation with her old friend. She describes her daily life, its pleasures and duties, in the terms of earth experience. They must be so translated by the mortal. She has just been attending a morning concert in a world that has always been suggested as without morning and evening. And the chief singer at that concert is not some angel with a million years of practice and an evoluted larynx, but one who recently crossed the Styx, and whose name is perfectly familiar to the two friends.

The spirit goes to the concert—whether to a reserved seat is not stated. Bellamy in Looking Backward pictures the coming mortal as enjoying concert or lecture in his own arm chair, by his own fireside, through his own phonograph. Shall spirits be less privileged? In the spirit's description of her home life, passed with her beloved parents, are suggestions of domestic happiness and luxury such as would naturally picture themselves to the mortal mind of Miss Whiting.

The writer contends that the talented but mortal Miss Whiting has never heard or seen Miss Field; that her intercourse with her old friend has consisted of thought flashes, vibrated into her mortal brain from her own aural center; and that her interpretation of those vibrations was, necessarily, in terms of mortal experience. And yet further, there is not one spark of evidence that any single fact of Miss Field's life and experience finds its way into earth life, through the organism of Miss Whiting. The attempt at such expression and description by the spirit, at the request of the mortal, proves the impossibility by the resulting absurdities. We see that even under the most favorable conditions of which we can conceive, no such vibrations could be interpreted by the mortal, save in terms of her own experience.

With such an object lesson the student will realize the absurdity of the constant attempts by inspired writers and orators to picture scenes in spirit life for the benefit of mortals. We need not examine this particular case of "spirit return" any more closely. It has told its tale of impossible or imperfect assumptions by a mortal sensitive, founded on total ignorance of the existence of aural selfhood, with all that it implies.

Such mental phenomena are but one phase of the "spirit return" which has been claimed as the modern improvement upon ancient experience. We need not linger to specially examine the clairvoyant vision which has told us of the "something" issuing from the head of the dying man, and assuming more or less of the old and well known mortal form. We have seen that such an interpretation of the sensations experienced by the sensitive mortal could not be otherwise. We do not for a moment dispute that the departing "something" has been sensed under very exceptional conditions, but let us remember that in such a case the sensation is all from the mortal's own aura, since the escaping intelligence is in no condition to be seeking contact with mortal life. It is the Ego of the mortal expressing what he sees to mortal brain, and, as usual, necessarily interpreted in terms of the mortal's own limited experience. When Ego and Homo have been trained into closer association in earth life there will be less difficulty in mutual interpretation of each other's thoughts.

We now pass to what is called "physical phenomena," which, for the public at large, seems to offer the only real proof that the dead live, and walk the earth as in days of yore. Here we find the assumption that the spirit comes to earth wielding not only his old power over matter but often exhibiting greater energy than was possible to mortal limitation. Universal history tells the tale of ghostly power for weal or woe over poor mortals. When the experienced scientist perceives a movement of some material object, or hears a material sound under conditions where its mortal production was impossible, he faces the one truth of the highest import to himself and all humanity. Such experiences are to-day on record—experiences freed from the emotional influences that usually accompany asserted evidence of spirit return. As they can be repeated at any time by similar patient and prolonged investigation, we need not stop to quote any particular instance. The man who could follow the scientific experiments of the renowned Englishman Sir William Crookes, or the American Professor Hare, and remain unconvinced of their verity is simply not amenable to evidence. But the acceptance of such successful experiments and learning their lessons are very different processes in mortal mind.

There is a fact connected with all such physical phenomena that cannot be too strongly emphasized. Any effect produced upon our planetary matter by a returning spirit would demonstrate the existence of energy in whatever may be the form of that spirit. It would further demonstrate that such energy is precisely of the same nature as that of mortal man, as otherwise it would not produce a similar effect upon mundane matter. It follows that the existing aural energies belonging at the present time to the outer life of every mortal must be capable of exhibiting similar manifestations. We have here a case of an existing force, unknown and therefore unused by the mortal of to-day. We say unused, but the mortal may sometimes ignorantly compel it to his service, and thus produce ghostly effects of whose source he is unaware. When we would analyze physical phenomena we must keep these truths carefully in mind. We will thus realize that such phenomena may be strictly veridical, and yet not necessarily be the product of powers impossible to mortal man.

The rap is, perhaps, the very simplest form of the physical phenomena we are investigating, as it is supposed to offer satisfactory proof that the dead live, and can talk back into mortal ears. But as far as mere sound is taken into consideration there is nothing to indicate the source. Even if every supposed case has been investigated without results there still remains the assumption that the external energy of mortal man may be producing either the tiny rap or the shock that can sometimes upset furniture, and even shake the building.

But we face a different problem when the rap becomes the messenger for human intelligence, spelling out messages that seem to need no interpretation. As such raps were the first chapter in the history of Modern Spiritualism we must analyze them with some care. We have first the sound, which is the result of energy, acting upon matter, and of course associated with intelligence. Mortals are experiencing vibratory effects from Cosmos at every moment which they cannot interpret. Their intelligence is evidently not for the mortal, but it is there all the same. The only difference in the case of the rap, as of so many mysterious noises that "affright the dark," is that the mortal ear catches this vibration and records it as sound, albeit it may be a sound the mortal cannot interpret. The earthquake shock that rends and tears the planet is a Cosmic rap. Homo is trying his best to interpret it, and discover its meaning. But our little raps every now and then proclaim themselves as if they were prisoners in one cell conversing by raps with prisoners in the cell adjoining. They cannot see or feel one another, but intelligence, embodied in sound, breaks through the barrier. At this point, if wise, we trouble ourselves no more about unknown causes for such raps. The intelligence manifested is evidently human, and therefore the effect of a human cause.

In our last a very important point was settled, but it was only the first letter of the alphabet. It does not follow that anything else is to be accepted as settled. We must go slowly. There is no intelligence for us in a rap we cannot interpret. If the message slowly spelled is French, and we do not understand French, we could not interpret the thought. But if we can recognize it as French we have an assured fact, which is that the intelligence whose energy is compelling the rap, is trying to express his thought in French. That would be another advance, for such a rap cannot be evolved by chance. It has become merely a question of interpretation. But the Rochester intelligences rapped in no unknown tongue. Their tale was in plain English. It was intelligence addressing itself to intelligence in a language mutually understood. But here we meet a serious obstacle. Intelligence comprehends intelligence just so far as mutual education and experience will permit, and no further. If the rapping intelligence be really a returning mortal, as he claims, his communication must be limited to terms of mutual experience, or it cannot be interpreted. Everything he has learned or experienced in his new life may be rapped till the very planet is shaken, but it cannot be interpeted by the mortal.

Suppose he converses "over there" in a language unknown to earth, and of structure unknown to philology, he must not use a word of it when he raps to mortals. Yet it may well be that he now thinks as well as talks only in that language. He may have almost forgotten the tongue of his native village, and thus be himself dependent on an interpreter, nearer to earth life. That is to say, one who has not fogotten quite so much.

So much is recognized by every student. But its lesson is that the returning spirit it limited by our ignorance; and that all he would teach must be expressed in the terms of our ignorance or the mortal cannot interpret it. Every fact that we can attest we receive, and forthwith proclaim the glory of spirit return. Perhaps it comes to us rapped out letter by letter. The assumption has always been that the sensitive can have no influence on such a message. But whether that be so or not we see that the message must be absolutely limited by our powers of interpretation. It is profitless to discuss the method by which the unseen intelligence can produce a physical rap. We do not know how our own intelligence and energy can wield a pen or move a tongue; and quite likely the spirit visitor knows no more about it than we do. But it is of immense importance to know that the spirit can bring us no knowledge we cannot interpret into the terms of our present limited consciousness.

There seems to be reasonable proof, plenty of it, that spirit can produce sounds imbued with intelligence; can recall events of his mortal life; and can look abroad on earth and form opinions as to what he sees. Such a spirit may be wise or foolish, virtuous or degraded, weak or strong. He might even have acquired vast spirit knowledge, but we can have none of it for lack of experiences by which alone it can be interpreted.

If this be the case with communications by rap, where we seem reasonably safe from mortal interference, we shall find our mortal limitation still more marked as we now proceed to examine other phases of phenomena associated with spirit return.

(To be Continued.)

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THE MIND IN NATURE

To the Editor:—In your issue of Nov. 30, appeared an article by Mr. Channing Severance in criticism of the position taken by Texas Spiritualists concerning an "Infinite Intelligence." The general tone of his critique shows that he falls in line with Theists in assuming that if such intelligence exists it must necessarily be of a high order—possess the various attributes of omnipotence, omniscience, wisdom, benevolence, in fact every quality that may exalt it (or him) in the estimation of man. It is through this unwarranted exaltation of the mind in Nature that many of the world's greatest thinkers and scientists have rejected the hypothesis of such intelligence in toto, not considering that in the acceptance of an extremely inferior mind-principle which is as subject to development or progression as are its associate physical attributes the solution of the world-riddle will in all probability be found. Future generations will not be confronted with the question, Is there a God? but with, What is the degree or nature of the Infinite Intelligence? And it will not be regarded as one mind, but rather as an infinite number of atomic mind-units co-operating to produce (not with a clearly defined purpose and pre-determination such as the human intellect exercises), the multifarious organic and inorganic bodies of the universe. Arguing from these premises it follows that since the Infinite Intelligence has its basis in the atomic constituents of matter it must necessarily be of the very lowest order.

Assuming that there are evidences of design and purpose in (especially) morphological structure which the various mindless factors of evolution are unable to explain, we must judge the mind thus manifesting itself in precisely the same way as we judge that of man and the beings below him in the scale of life, i. e., by their actions and accomplishments.

Mr. Severance says: "In expressing a belief in Infinite Intelligence the Texas Spiritualists omit a very essential thing, they do not attempt to explain what they mean by the term, and I doubt if they could, should they try."

Mr. S. need not wait for those who believe in an Infinite Intelligence to define the meaning of these terms; all he has to do is to look up the definitions of "infinite" and "intelligence" in a ten-cent pocket dictionary, join the two definitions together, and he has a full explanation of the degree and the qualities of the infinite mind, though he did not express himself to that effect. He rejects it in toto because he sees no evidence of such a mind as the Theist pictures to himself. Mr. Severance concludes that there is either such a God, or none at all, and that settles the matter. By pointing out everything in Nature which appears to disprove an all-powerful and an all-wise Creator, he forthwith jumps to the conclusion that there can be no Infinite Intelligence of any kind in existence.

Thus, while his article is replete with, in fact, entirely composed of instances which seem to indicate the non-existence of such a being, he deliberately shuts his eyes to the palpable evidences of purpose and design which appeal to our senses on every side. He even goes so far as to say that, "Reason has thus far sought in vain to discover the least sign of any plan or purpose in all the countless phenomena that greets the human vision." So far from his failing to perceive a plan or purpose in the countless phenomena constantly clashing upon our senses I call upon him to point out a solitary single fact or phenomenon in which design and purpose is not manifested. Of course he cannot do it. We can even perceive it in "the endless mutations Nature is forever engaged in...in life and death forever alternating...in big fish eating little fish...and in this carnage going on forever."

A great God that, I hear him say, that permits all this. He may well say, great God in a sneering, contemptuous sort of way, for I do not believe myself that there is anything "great" about the Infinite Intelligence, except its extent. Outside of that I hold it to be of the very lowest, most insignificant order, totally devoid of sentimetality such as mercy, justice or benevolence. These exist only in man as the result of education. But we have evidence that it possesses the qualities we call love and hate, these manifesting themselves in attraction and repulsion. But since love and hate assert themselves only after the exercise of judgment, the latter is proved by the existence of the former. Thus there can be no love or hate without judgment, and no judgment dissociated from love and hate. These three psychic properties constitute the true trinity of Nature, inseparably connected as they are, and though they are primarily only of the very lowest order, they are all-sufficient in themselves to account for every psychic phenomenon, and for all which indicates purpose and design in the building of the organic and inorganic worlds.

Now, if Mr. S. should be unable to point out a single instance, especially in the organic world, wherein purpose and design is not clearly manifested, then the question concerning an infinite intelligence resolves itself merely into one of degree or calibre. The instances he cites of the struggles of life of "the brute creation, and of the fiendish acts going on between man and man that make the soul sick with horror," etc., simply prove that said intelligence is devoid of the qualities called mercy, benevolence and justice. But now he will ask: Where, then, is the purpose manifested "in the endless mutations that Nature is forever engaged in...and no sooner than maturity has been reached by anything, than decay and death are sure to follow?...Why this building up and tearing to pieces; why this eternal feeding of one form of life upon another with such cruelty and heartlessness that every sensitive human being is shocked?"

I would say in reply that our mind is but the result of education; that we view these things from our own arbitrarily established standards; we have been taught to believe that they are wrong, hence consider them so. But must the Infinite Intelligence not possess an entirely different mind than ours? let its caliber now be what it may. What kind of a universe would we live in if life and death did not follow each other in endless succession; if worlds were created destined to exist forever? If devolution were not followed by evolution, would infinite space not eventually become congested with constantly evolved suns and planets; nay, would such congestion not have ensued an eternity ago, precluding all further evolution or creation?

This contention is based upon the nebular hypothesis, now proved by the Lick Observatory photographs, showing worlds in every stage of development from a nebulous mist to planets in their life-evolving prime. Also by the discoveries recently made by Prof. Ritchie of the Yerkes Observatory. Viewed from these standpoints is devolution, retrogression and final dissolution of worlds into their primal attenuated state not an absolute necessity?

And lies in the term "mutation" not the principle for every enjoyment conceivable by man? Mr. S. can see no purpose in these ceaseless mutations. Let him but describe a single one and he will see the purpose himself; that is, provided he will not shut his eyes to it. Let us take, for instance, the worst ones known to man: floods, hurricanes, earthquakes and other catastrophes. They are great evils, every one will admit, but their purpose lies in the fact that death is essential to the generation of new life, of new beings. Moreover, could there be any enjoyment of the good this life affords, if we had no conception of the evil? There would be no good, in fact, because this is but a relative term, and realizable only by intuitive comparison with its opposite—thus what we call evil. The keener, then, our perception of evil, the more intense our appreciation of its absence.

Mr. Severance stigmatizes the third declaration quoted by him, to-wit: "We affirm that a correct understanding of such expression (of the Infinite Intelligence) and living in accordance therewith constitutes the true religion," as "twaddle, for it means nothing." I interpret this declaration as the others, i. e., that all evil, mutations or other phenomena of Nature are absolute necessities in the evolvement of worlds, unless Mr. S. holds that this world was created for his special benefit alone, and future generations have no business in it whatsoever. In that case the Infinite Intelligence certainly made a great mistake in introducing mutations into the world, and in not running the universe in accordance with the views held by Mr. S.

"A correct understanding of such expression" would simply lead the mind to the contemplation and realization of all the (comparative) good there is in the world, and to stimulate us to enhance it as far as lies in our power, thus affording us not only healthful exercise of all our faculties, but also leading us to higher planes of life, to vanquish the evil, if possible; endeavors "which constitute the true religion." If we cannot always live in accordance with the Infinite Intelligence as expressed in the phenomenon of life, we can at least try to do so, and in these very attempts we will find our reward.

To Mr. S. it is shocking to contemplate that: "All through the works of Nature death and disease lurk in the footsteps of man." Well, if he can conceive of a better plan in which new worlds and new beings can be called into existence, I would like to have him point it out. He may give the Infinite Intelligence a pointer or two, perhaps.

He asks: "Is a wrong act not committed when Mr. Worm is not expelled" (from a man's stomach? Now let him be ever so "divinely appointed," the infinite mind has provided us with intelligence for that very purpose, so Mr. Worm must go.

This applies to all other evils, so that in the exercise of our intelligence to combat evil in all its forms we find our greatest sources of enjoyment. If there were no evil in the world we would simply be debarred of all intellectual pleasure. It is that what develops brain; just that what has afforded Mr. Severance the keen pleasure in formulating his ideas and presenting them to his numerous readers. Would his life not be shorn of half its pleasure if he found no evil to combat?

In his concluding remark he "wonders where Infinite love,' of which we hear so much, has any connection," with the trials and tribulations mentioned by him. Love, I reply, is of as many degrees and intensities as its opposite—hate, and that of the Infinite Intelligence is necessarily of the lowest order because it has its seat in the constituents of matter, and must, therefore, be commensurate in degree with its associate physical or dynamic properties. Both psychic and physical properties develop through aggregation and especially through organization as seen in the marvelous co-adaptations of organic structure. Can Mr. S. see no intelligence and design in the construction of an eye, a brain, a heart, lung, liver or other intricate parts of an organism, which jointly and separately have certain functions to perform? Does he attribute their development entirely to the non-entities called "factors of evolution?" If so, he takes a position different from that of Darwin himself, who admitted that the theory which bears his name is totally inadequate to account for the intelligence and purpose manifested in organic life.

Now this objection will present itself to the reader: If intelligence and purpose of a high order are indicated in the construction of a complex organism, how, then, can this contention be reconciled with your former assertion that the Infinite Intelligence you accept is of the very lowest order? I answer that the intelligence in Nature (as a whole) has nothing whatever to do with the building up of an organism, but that this is accomplished by the biological or protoplasmic mind, a mentality diffused throughout the entire organism, animal and vegetal, and known to psychologists as the subconscious, subjective, secondary and subliminal mind, though of its source, genesis and real functions they appear to be totally in the dark. These constructive minds, or active factors in the upbuilding of each individual organism, have their source in, or are derived from, the atomic minds, these latter possessing no further capacity than to assemble the essential elements into protoplasm when terrestrial conditions are favorable, and there its functions cease. The mind diffused through each protoplasmic cell is now thrown upon its own individual resources which are of a self-developing nature because the judgment existing concomitantly with love and hate inevitably exerts itself in that direction. It adapts the cell or combination of cells to its environments; it gathers experiences of various kinds; these suggest modifications of structure, the entire fund of which (experiences) determine the processes of cell-formation and are perpetuated through the function of cell-reproduction after the organism is evolved for that purpose. (What I have here stated in one sentence probably covers a period of millions of years and countless generations of the lower orders of life.)

Thus in man we see the entire ancestral fund of experiences of the protoplasmic mind asserting itself, these being preserved through the memory which constitutes the most essential element of mind in all its various phases and degrees, from the lowest to the highest. The law of heredity—that great unsolved problem of science—has its fundamental principle in the memory of the protoplasmic mind, the mnemonical impressions communicated by the parental mind to that of its generative germs determining the resultant processes of cell-formation. The biological minds of these germs or seeds not being cognizant of any other conditions than those transmitted to it, can, of course, build up no different organism. It knows just that and nothing else.

Thus all mind in Nature is simply determined by the degree of development it has attained as manifested in the graduated scale of organic life.

Fitzgerald, Ga. HERMANN WETTSTEIN.

THE SPIRITUAL SIGNIFICANCE.

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The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Mark Jones writes from Worcester, Mass., that Mrs. Mina Seymour, of Lily Dale, N. Y., had delivered a lecture there, which was well received.

Dr. T. A. Bland writes: "I desire to express my sincere approval of the action of the Bangs sisters in declining to accept the challenge of Mr. Mangasarian, accompanied as it was by an offer to test that they could not get writing from spirits under his prescribed conditions. Their declination is not only in accord with the principles of moral ethics, but it is dignified and will tend to raise them in the estimation of the better class of people."

The Chicago Record-Herald says: "Hypnotism is the latest innovation among the students of the University of Chicago. Julian H. Brode, a freshman, demonstrated to a group of companions in one of the student society club rooms, Thursday evening, that he was acquainted with all the secrets by putting a number of them to sleep and then making them amuse the others with absurd antics. Among his feats was the 'Trilby' trick, in which, like Svengali, he succeeded in making one of the students, who has a reputation as an iron-throated 'rooter,' sing like an operatic star. Another one of his tricks was to make a subject repeat long sections of the lectures which he had attended during the day. Some of his friends claim that he is able to help a man through examinations by the force of hypnotic suggestion. Brode is a Southerner, coming from Memphis, Tenn. He spent a year at Harvard before coming to the University and is said to have acquired the art of hypnotism there. Although this is the first time a student has shown hypnotic powers, some of the professors are known to be adepts in it. Professor H. H. Donaldson, the head of the department of psychology, has often demonstrated his powers at little faculty parties. It is said that he has sent ladies of the faculty down into the laundry to iron clothes while in the hypnotic trance. Professor Starr is also an experimenter in this line of work."

Scribe writes: "G. W. Kates and wife had wonderfully interesting and successful meetings in Wheeling, W. Va., January 5 to 15. By request, they remained for two additional meetings. The lectures and messages attracted very large audiences and received much favorable notice by both the press and public. It is the general verdict that better lectures upon Spiritualism were never given in our city than by Mr. and Mrs. Kates. We added several new members to our society; and with new zeal and hope we are working for a co-operative effort that promises great good for our cause. We think our people everywhere only need enthusiasm in order to succeed in an organization."

The Register, of Wheeling, W. Va., says: "Dr. Quackenbos, of Columbia University, holds that hypnotism is quite as wonderful as the most imaginative writers have ever represented it to be. Du Maurier's idea of the hypnotic inspiration of Trilby to the point of singing in harmony with the musical power of her master is entirely reasonable under the theory and according to the experience of Dr. Quackenbos. He finds that it will not only cure all human ills, but effect a change in the very nature of a person. Space is no obstacle to the exercise of the hypnotic influence. 'Minds can be brought into telegraphic communication, though miles apart,' he says. Dr. Quackenbos tells of his preparation of a young woman for a successful stage career, and of students for examination through hypnotic influence. In short, nothing in the claims of any school of mental therapeutics is too extravagant to be sustained by this venerable professor. Telepathy with him is a matter of course. Dr. Quackenbos in his enthusiasm may be a trifle credulous, but there is nothing impossible in his report. Of hypnotic suggestion as a means of treating disease, Dr. Quackenbos says much that is both remarkable and credible, and there is no doubt that it is well worth the serious study of scientists. Of the multiple personality of a single person, ample evidence has been afforded in the examination of insane persons and of persons who have suffered from injury to the brain. Hypnotism is now used in many hospitals in place of anesthetics, and there is certainly a wide field and one that is practically unexplored for scientific research presented in the development of this mysterious science now in its infancy. Most people are skeptical on this subject since the general public's idea of hypnotism is gained chiefly from the operations of men who are obviously charlatans. It doesn't do, however, to jump at conclusions."

Charles A. Kiehl writes from Williamsport, Pa.: "The reorganization of the First Church of Spiritualists began Sunday, January 11, with the election of new officers, and a readjustment of by-laws governing this society. This change, introduced new life and energy and a greater interest is being manifested in the welfare of this society. The newly elected officers are: President, Chas. A. Kiehl; vice-president, David Hess; secretary, Mrs. Eugene Kieffer; treasurer, Mrs. L. Dimmock; trustees, H. Bates and Eugene Kieffer."

The Mattoon (Ill.) Journal says: "Mr. and Mrs. Rufus Towpley, a newly married couple of Coles Station, say they have reason to thank a fortune teller for the recovery of a quantity of jewelry which they lost two days after their wedding. Our readers will remember the romantic wedding of Mr. Rufus Townley and Miss Lenore Chisenhall at Sullivan a couple of weeks ago. Both belong to prominent families of the neighborhood of Allenville and Coles. Although there was no objection on the part of the parents, the young people concluded to elope and get married, going to Sullivan, where the ceremony was performed. Their parents knew nothing of the marriage until after it occurred. A few days after, while on their way to the bride's home she lost her watch and four valuable rings. As soon as they missed the valuables they retraced their steps, but could not find the jewelry. Several days were spent hunting for the missing articles, but the search was in vain. Then someone suggested that they go to Mrs. Warren, of Charleston, to see if she could tell them anything of the lost property. At last Mr. and Mrs. Townley visited Mrs. Warren and she told them that a certain man in the neighborhood had found the jewelry and was keeping it. She described the man so thoroughly that they started to confront the man with the knowledge they had obtained. But he had learned where they had been and before they could accost him he turned over the missing property, saying as he did so that he knew they had found him out. He said he was not trying to keep the jewelry, but that he did not at first know who it belonged to. Mr. and Mrs. Townley say Mr. Townley's picture was in the watch, and he and the man were well acquainted. The Townleys say they owe the recovery of their valuables to Mrs. Warren."

The Boston Traveler says: "The brilliant French Sardou, author of Sarah Bernhardt's plays, says over his own signature in a New York Sunday paper that he has had spirits materialize roses (white ones) in his own private study, drop them on his desk, with a tag attached, having the name of a dead young lady he knew years before. He also says that spirits make him write, draw and even engrave on copper in the dark, etc. In Boston we can beat Sardou's case all to pieces, as we have here mediums whose record-breaking work is the amazement of the civilized world to-day, yet, strange to say, the press, with few exceptions, the clergy, the scientists, and the politicians fail to recognize this grand work as they should. At one medium's seances the spirits of the so-called dead actually materialize, life-size, as they were before their death, and have been seen, felt, weighed, examined, talked to, embraced, kissed, etc., as when alive on earth. One man visited a strange medium's seances in Florida and the same spirits came to him from the cabinet as do from a Boston medium, showing that the spirits are genuine. Two other ladies came to a seance at Mrs. C——'s and to their amazement the three spirits of Lucille and Helen Weston and her daughter (singers) materialized before them. The two first named spirits sang together in front of the cabinet. So overpowered with emotion were the two ladies that both of them wept tears of joy; they knelt down before the spirits, and on their knees prayed and rejoiced that their three dead friends were alive in the spirit land and could come to them again."

The Syracuse (N. Y.) Standard has the following from Gouverneur: "Ghosts are said to be stalking about this town during the midnight hours. Until within a week or so the family of Charles Papinaw has lived a quiet life and why he should now be singled out for the nocturnal visits of spooks is more than Mr. Papinaw can understand, but such, however, he believes to be the case. A few nights before Christmas he was awakened at about 1 o'clock in the morning from a sound doze by an unearthly noise which seemed to come from the stairway. Believing that burglars had effected an entrance he leaped from his bed with the intention of foiling them at their game. Upon reaching the stairway no noise could be heard nor could anything be seen. A few moments after he had investigated the stairway uncanny noises were heard coming from the parlor, but upon searching that room nothing there could be discovered. While Mr. Papinaw was trying to fathom the mystery he was suddenly aroused to a sense of fear by what seemed to be some heavy substance falling upon the stairway. He thereupon hastened from his house and aroused his neighbors, who went to his assistance with muskets and axes. Searched Mr. Papinaw's house from top to bottom, but nothing was found to indicate that ghosts had taken up their abode with him. Since that night Mr. Papinaw's life has been made miserable. Should he fall asleep during his midnight watch his dreams are of spooks and imps. Within the past two days the family allege that they have seen a hand and arm waving to and fro from between the curtains that cover the door between the parlor and sitting-room. Terror reigns supreme and unless something happens soon to clear up the mystery, the house will be without an occupant."

G. W. Kates and wife, the N. S. A. missionaries, desire calls in Missouri for the month of April. They have open time also in May, June and July for the Middle-West. Address them 600 Pennsylvania avenue S. E., Washington, D. C.

The Chicago American has the following from Paris, France: "Mme. Valasquez de Morales, formerly Mrs. Gilerman, of Minneapolis, claims that the ghosts of the late Senator Cushman K. Davis and other deceased members of the Peace Commission disturb her house and keep her awake. Davis was her cousin, and she frequently entertained him and other members of the commission, who incidentally had much to say about the articles of the treaty. Mme. de Maroles asserts that a ghostly dance occurs nightly and that frequently she finds the cups arrayed on the floor in the morning. She also finds plates and glasses broken, as if the result of nocturnal spookish revelry.

When writing for this paper use a pen or typewriter.

She has called in a noted scientist to study the phenomenon."

The New York Herald has the following from Paris, France: "Madame V. recently lost her husband. On his deathbed he said his spirit would return. The other night she went down to her cellar to get wine. Suddenly a sepulchral voice from an empty cask said: 'I am Auguste, your deceased husband. I finished my period in purgatory to-day. You see, my first thought is for you.' The widow shrieked and fell senseless. She is now in bed and swears she spoke to her husband's ghost. Her neighbors say they have missed bottles of wine from their cellars recently."

The St. Louis Star-Sayings has the following from La Porte, Ind.: "A series of remarkable tests will be made this coming week in the Indiana State Home for the Friendless, located in Vigo county. Prof. Henry, of Chicago, who possesses marvelous powers as a hypnotist, believes that while the children are in a hypnotic state, he can work upon their minds so that their thoughts will be turned toward better things. He will take the children of depraved parents, whose associations have been vicious, as his subjects, and he will make repeated tests. Prof. Henry believes hypnotism is destined to become a factor in reform work in public institutions."

Geo. P. Colby is now doing efficient work in Nanaimo, B. C., where he can be addressed for engagements.

The Inter Ocean has the following special dispatch from Detroit, Mich.: "Prof. Lombard, of Ann Arbor, instructor of physiology in the University of Michigan, believes that he has located the dwelling place of the soul in the spinal column. He has arrived at this conclusion after many months of experiments with frogs. Results of the last two days' experiments seem to demonstrate that death through the medium of the brain does not terminate the control of the muscles. Thursday the professor produced before his class a live frog, from which he removed the brain. It was then suspended by its under jaw. An hour later a drop of acetic acid was touched to its foot. Instantly the frog began to jerk and twitch to get away from the stings of the acid. To-day, twenty-four hours later, a tiny bit of filter paper saturated with the acid was placed against the body. The frog kicked with both legs and dislodged the paper. Placed upon its back, the paper was shaken off. Every time it was placed on any part of the body the legs sent it flying. Professor Lombard calls this activity 'reason movements,' and will continue the experiments for the purpose of ascertaining how far the reasoning instincts may go."

Geo. W. Peak writes: "I received the four premium books I ordered, also The Progressive Thinker. I have nearly finished reading the books and find them very interesting and instructive. I now have all the eight Divine Plan books advertised in The Progressive Thinker."

The friends of Prof. J. Jay Watson, the well known musician, and a pupil of the world-renowned artists, Ole Bull and Franz Liszt, is to be tendered a testimonial entertainment at Steinert Hall, 163 Boylston street, Boston, Mass., on Thursday evening, January 23, 1902. Prof. Watson and his accomplished daughter, Miss Annie A. Watson, have frequently and gratuitously given their musical talents to various benevolent and charitable objects, and it is hoped that a generous response will be forthcoming.

The American Medical Union held its third annual meeting in Chicago, on the 14th inst. The secretary, Dr. T. A. Bland, reported quite a large increase in membership, and the general feeling of the members was one of hopefulness that this organization is to ultimately overthrow the medical monopoly trust, and secure the repeal of all oppressive medical laws. Dr. Bland was again chosen as secretary by a unanimous vote.

The St. Paul Globe has the following from Clinton, Iowa, illustrating the power of hypnotism: "F. L. White, a St. Louis traveling man, while seated at a hotel in this city, saw his wife seated at the dining-room table with J. L. Jordan, a Chicago drummer. Going to the hotel register he saw written there the name of J. L. Jordan and wife. White was so enraged that he told the landlord to call for the police, otherwise he would kill Jordan in his rage. The chief of police was summoned, but refused to arrest Jordan unless he also had a warrant for the woman's arrest. White objected to this and said he would settle with Jordan. He found the two in the parlor and administered such a beating to Jordan that it was necessary for a physician to work for an hour over the injured man. Soon after the encounter White and his wife left the city, and Jordan departed in the afternoon. White said he did not blame his wife for her actions, as Jordan was a hypnotist, and had her under his evil influence."

Thos A. Barker writes from Cleveland, Ohio: "If the Spiritualists would devote one-tenth of the money they fool away in chasing after phenomena, we would be able to present the philosophy of Spiritualism in a proper manner and in our own meeting-places, and then we would command the respect of the thinking minds of the country. I hope that I may live long enough to see the change, and The Progressive Thinker have a hundred thousand subscribers."

The Chicago Inter Ocean has the following from St. Louis, Mo.: "That the dead can come back to warn the living is believed by the children of Mrs. Christina Binninger. Hilda Binninger, 16 years old, says she was awakened by her father's voice early this morning and warned to look after her mother. Only for this warning the woman would have died from morphine and chloroform which she had taken with suicidal intent, in order, she says, to join her husband, who was killed several months ago. According to Hilda she was awakened by a voice which seemed to call her from a distance. It sounded like that of her father. She struggled against paying attention to it and tried to go to sleep, but the call seemed imperative and she finally sat up wide awake in response to a more determined call than any. The voice warned her to look out for her mother and reaching for her caught her hand which was cold and clammy. The young girl ran from the house to the home of a neighbor, who summoned a doctor."

The Wheeling (W. Va.) Register says: "The lecture of the evening was delivered by Mrs. Kates, and an able and eloquent address it was. She is a fluent and pleasing speaker and held the close attention of her large audience to the close of her address. Herself, the picture of health, and the embodiment of good nature, Mrs. Kates is an earnest advocate of looking at the bright side of life. 'If you cannot smile go and stand before your mirror and practice until you learn how. Health is just as catching in the life as is disease. When a man gets dyspepsia in his stomach he is bad enough, but when he gets it on his brain, then look out. All things that are, are best. Woman has never yet been able to say she was free. If a woman falls when trampled by the man the world says it's all right—for the man, but damns the woman forever. If the woman is stoned, let the man be stoned as well.' The foregoing are characteristic sentences from her lecture."

Mrs. Amanda L. Coffman, of Grand Rapids, Mich., writes: "My engagements are as follows: Indianapolis, Ind., the rest of January; February at Alliance, Ohio; March, Jackson, Mich. I would like engagements in New York for April and May. I also have open dates for camp-meetings of 1902. Permanent address, 419 Crescent avenue, Grand Rapids, Mich."

S. A. Keys writes from Worcester, Mass.: "The People's Spiritualist Society held its usual Sunday meeting, and Madame Bruce had a large house. There was special singing in the evening. The Monday evening circles are very largely attended, there seldom being less than 150 persons present. Madame Bruce is a great worker."

G. W. Kates and wife will hold meetings in Cincinnati, Ohio, Sunday afternoon and evening, Feb. 2, 1902, under auspices of the National Spiritualists' Association of the United States and Canada. They will each evening lecture and give spirit messages. A liberal contribution to aid the National Association will be asked.

Mrs. M. E. Gilliland-Howe writes from Los Angeles, Cal.: "At 8 o'clock, New Years Eve, over 300 Spiritualists and friends gathered together in Lincoln Hall and listened to an entertainment furnished by members of the different societies, after which baskets of lunch were auctioned off to the highest bidder, said baskets bringing a fund of $35. Then the young folks engaged in dancing until 12 o'clock, when there was a general hand-shaking and best wishes for the new year. The proceeds amounted to about $05, and will help pay lawyer fees for defense of one of the ordained mediums now under arrest for not paying a license; said license being $10 per month. We are fighting to have our cause recognized as a religious body, and right well have the different societies united together at this time, making manifest our interest in our sister, and the desire to stand together for the cause."

A. Barton writes from Portland, Oregon: "Long before the midnight bells and the noisy whistles announced the passing away of 1901, and the birth of 1902, a large number of Spiritualists had congregated together at the residence of Capt. J. H. McMillen, on Crosby street, for the purpose of holding a watch-night meeting, and a right glorious time they had. The spacious room in which the Friday afternoon and Sunday evening circles are held, was filled to its utmost capacity with good and true Spiritualists, some having come miles to get there. Never did grander expressions of spirit love and power come to mortal man as came through the mediums while under the influence of their controls on this occasion. Geo. Wigg, M. D., took the lead, followed by Mrs. McMillen, Mrs. Flannagan, Mr. Campbell and others. At 9:30 a recess was taken, when all present partook of a rich and bountiful repast which had been prepared by the ladies present. At 10:30 the exercises were renewed and continued until midnight when, just as the new year was born, greetings to each other in the words of Robert Burns, followed. In this city (Portland) Spiritualism is fast taking hold of the minds of the people who are in earnest about the matter. What is needed here, is mediums who can set before them a richer, nourishing soul food than what they get in the churches. Mrs. J. H. McMillen conducts a large circle (composed of ladies) at her home on Friday afternoon. On Sunday evenings, Dr. Geo. Wigg conducts another circle at the same place. This is a mixed circle, for all are welcome to it. No money is taken from anyone. What is given at either meeting is as free as was that given by the Master."

C. H. Figuers writes of the Christmas ceremonies at Cleveland, O.: "Our lyceum held its entertainment on Sunday, Dec. 22, and was a complete success. Songs and recitations by the children of the lyceum, and sweet music by a quartette of young gentlemen who volunteered their services. We have about 30 children in constant attendance, no matter what the weather is. Sunday, December 29, 1901, was the anniversary of C. H. Figuers taking charge of the East End Spiritual Society. Mrs. McCaslin, one of our valued workers, was present and assisted in the dedication of six children to spiritual lives. White flowers were used instead of water. Mr. Figuers' remarks were listened to with much interest as he reviewed the work of the past year, and as he said that not one dollar of indebtedness was over the society and that all bills were paid as soon as due, his remarks were received with applause. The German Societies, of which we have two, are doing nicely. The West Side Society is still alive. Mrs. Alice Baker holds parlor meetings which are highly successful. Dr. R. McS. Angus holds a meeting at 221 Superior street, and the East End Spiritual Society, at 123½ Euclid avenue, and the Temple Fund Society in Pythian Temple; they are all doing nicely. On the first Sunday in February the mediums of Cleveland are going to unite forces, take a hall and give a grand benefit seance for the N. S. A. Mediums' Home, at Reed City, Mich. All mediums should hold benefits for our home and make it a success."

S. Hartman writes from Wheeling, Va., speaking highly of the work of the N. S. A. missionaries, Mr. and Mrs. Kates: "Mr. Kates is a pleasing and effective lecturer, while Mrs. Kates is a medium of very rare qualities. She is as magnetic as it is possible for a medium to be. The First Progressive Society of Spiritualists added many new members to its list during their stay. Mrs. Kates also held a woman's meeting with over 200 attendants, at an admission fee, and the manager was compelled to adjourn the meeting to a larger hall. It was an imposing scene, when the ladies marched like a great army, from one hall to the other. The meetings will be continued after this in McClain's Hall, with Mr. G. W. Way as medium. These meetings created great public interest, awakened by Mrs. Kates' tests, assisted by Mr. Way."

W. C. Mann writes from Louisville, Ky.: "The annual election of officers of Speed's Memorial Temple (formerly People's Spiritual Church) was held Sunday evening, January 12. The following are the officers: Val Speed, president; J. L. Franck, vice-president; C. Kircher, treasurer; W. C. Mann, secretary. F. J. Lentsch, John Oestrich, John Cully, trustees; Mrs. Kircher, Mr. Hazard and Mrs. Dale, stewards. On New Year's eve we had our annual watch meeting and supper, which was a grand success, both socially and financially. One of the features of the supper, we always set plates with a bouquet of flowers on, one for each of our members who have passed over. We had thirteen plates this year."

Correspondents can address Henry H. Warner at Missouri Valley, Iowa, until January 27, and after that at Franklin, Neb., until February 3.

There will be an informal reception under the auspices of the National Sunlight Center Club, at Great Northern Hotel, L. 38, January 23 1902, from 8 to 11 p. m. A fine program has been arranged, and a jewel medal will be presented to the president, Mrs. Sarah E. Bromwell.

Progressive Spiritual Society No 2, will hold service every Sunday evening at 7:30 in Hall 220 Atheneum Building, 26 East Van Buren street. Mrs. Hilbert, pastor, will be assisted by other prominent mediums. Good singing and tests.

Dr. Freedman, the Australian Healer, writes from 3036 Indiana avenue, Chicago: "My case with the State Medical Board has been postponed until January 21. I can't see how the Medical Board can make out a case against me; however, if they choose to give me some newspaper advertising, I am perfectly willing. Up to the present time only two people have responded to my previous appeal in your paper of two weeks ago, for funds to help me pay the lawyers engaged to defend our rights. I have up to date put up $20 as a retainer. Mrs. Georgia Gladys Cooley sent one dollar in a very kind note of expression for success, from Milwaukee, Wis., and John F. Handlon, from New York City, with no address enclosed one dollar. I trust the public will see the necessity for contributing liberally to assist in carrying on this struggle against medical tyranny."

L. Hawkins writes: "After reading about the vision of Mr. R. W. Bowman, in No. 634 of The Progressive Thinker, in reference to the display of the flags of the different nationalities in the heavens, I received a message from somewhere in space, stating that the flags represented the bright tutelary angels of the different nations; that in the year 1918 all the nations whose flags were displayed would espouse the cause of Spiritualism, the United States leading. The train of cars signified prosperity. All the nations whose flags were seen, will, in the year 1918, by being freed from the thraldom of superstition, and espousing the glorious truth of Spiritualism, enter into a state of prosperity unknown before in the history of the world, the United States in the lead."

W. A. Rozelle writes from Cleveland, Ohio: "We have reorganized our society by electing the following officers: President, R. D. Smeaton; vice-president, Fred Hayes; secretary, W. A. Rozelle; treasurer, J. C. Hemmeter; trustees, Fred Hayes, Thos. Isitt and J. C. Hemmeter; pastor, Mrs. Alice Baker; musical director, Miss Tilley Isitt; usher, Thomas Isitt. What success we may have remains for the future to unfold, but we hope for the best, and would be glad to see it as large and prosperous as it was a few years ago."

L. Hawkins, M. D., writes from Oklahoma: "I have four of the premium books and am well pleased with them, Art Magic leading, by odds, to my notion. I have taken The Progressive Thinker, with very little intermission, since the first of November, 1891. Should have taken it sooner if I had known of it, as I think it is the best paper of the kind in print."

Mrs. Elizabeth J. Demorest, platform test medium and speaker, can be addressed at 28 South Fourth street, Reading, Pa., until April 1.

Captain Geo. W. Walrond, of Denver, Colo., is still confined to his bed, critically ill with mental and nervous prostration. His medical adviser has every confidence of pulling him through in a few weeks. Captain Walrond desires us to request the many hundreds of his clients, who have sent him orders, to have a little patience, and all orders, inquiries and correspondence will be duly attended to.

GOD DEFENDED.

The Scriptural Writers and the Church as Blasphemers.

A more dishonoring account of God than that given by the Scriptures and the church is hardly conceivable.

We are told by those that God created the universe and all things in the earth in six days, and that he then rested on the seventh as if, forsooth, he was tired. He created the balance of the universe to give the earth light, and everything in the earth for man's benefit.

Of men the Jews were his chosen people or special favorites, and he did many "miraculous" things in their favor in a futile effort to make them a great or mighty power. He went along with the Jews wherever they went, looking after their interests, and fighting their battles for them. In these battles his instructions were to slay not only the enemies, but every living creature belonging to them. He was a jealous God and very much given to anger. These jealousies and angers were very much after the fashion of those of men under like circumstances, and were shown in substantially the same way. If the Jews worshiped him all things went well with them; if they forgot him they were sent into captivity by way of a reminder. And, by the way, the Jews must have been a most forgetful people; for they leaped into idolatry in quick succession in the very midst of all these miraculous things which it is said God was doing for them. They even set up the golden calf while Moses was gone up in the mountains for the commandments, one of which read, Thou shalt worship no other God than me.

Finally this God of the biblical writers and the church, after giving man such nature as that he sinned, sent his only Son to save him. And now, the man who believes goes to heaven, while the unbeliever goes to another place, regardless of other qualifications.

The God of the Bible and the church is a God of large and most glaring contradictions. At times he is omnipresent and omniscient; at others he sits on a throne in a local heaven and employs a mighty host of angels carrying dispatches to and from the earth. He is credited with all foreknowledge; yet sends a flood to wipe out antediluvian people because they had not panned out as he expected. He is said to be an infallible God; yet is represented as the great experimentor; and often his experiments prove abortive, notably in the creation of man, the great majority taking the broad road. Moreover, the God of the Bible and the church is represented as shirking responsibilities, when sin in the world is attributed to the devil whom the omniscient God must have created in full view of all the consequences.

Now we are here to inform any pious judge and jury that we believe in God, and that our purpose is to defend his character against the many vile aspersions of the Bible and the church. If you must try anybody for blasphemy, try yourselves, if you believe the many damaging things that have been said about God by these people. A rabbi said of Ingersoll's lecture on Moses: "Let the man alone, he but ridicules the pigmy gods of these Christians; the God of Moses is too much for him, he can't understand him."

"But in another sense the God of Moses is also too much for us, if the account which Moses gives of creation and the purposes of God in that creation, is to be taken as literally true. We can't believe God created the universe in six ordinary days. If it be said that each day means a long creative period, what becomes of the foundations of Sunday? If we are only to rest each seventh period instead of each seventh day, it is a long time between drinks.

Again, in view of the immensity of the universe we can't believe it was all made to give the earth light, nor that the God of all this took such a lively interest in the affairs of a handfull of Jews down in one corner of the earth. And the probabilities that all these are inhabited by intelligences not wholly unlike ourselves is calculated to cast grave suspicion on the statement that God sent his only son to save man. Why not a savior for those other people?

But, says an eminent divine, the inhabitants of the earth were the only people allowed to sin, and they were allowed to sin to give the others an object lesson—which is seen by some sort of diamond light. How is that for high?

Perhaps the day is gone when it was entirely safe for a man to put through himself just any old rubbish in the name of religion.

Afton, Tenn. F. J. RIPLEY.

A Visit to the South Side.

The visitor to the South Side, Chicago, finds some very pleasant things to record in spite of the fact that an old worker, noted for fuss and feathers, is anxious to be transplanted to the North or West division of the city to get out of the atmosphere of "tin horn mediums."

On the evening of January 16, Mrs. Dr. De Lascau's double parlors at 3031 Cottage Grove avenue, were packed to their limits with pleasant people. In one room Mrs. Isa Cleveland held the attention by many good readings, both psychometric and clairvoyant, while in the other, Mrs. M. A. Linn was listened to with equal interest. Later, Mrs. Dr. Warne gave a few messages that were welcomed with satisfaction by the recipients. Sandwiches and chocolate were served to the company. Not the least important feature was the collection whereby a helpful sum was realized to purchase needed articles of apparel for an old and sorely afflicted medium who is an acquaintance of Mrs. De Lascau. The guests bid their hostess good night with the unanimous testimony that they had enjoyed a pleasant evening. The meeting was noticeable for the large percentage of young men and women present—a hopeful sign.

The meetings in Mackinaw Hall, corner of Evans avenue and Forty-third street, are growing in size so much that lack of seating capacity is causing Mrs. Cleveland, the conductor and medium in charge, to consider securing a larger hall for use Sunday afternoons and evenings. Dr. Arthur Houghton is speaking here for a few Sunday evenings, and his platform efforts are always worthy of attention, for there is more than a mere jingle of words to them—they bristle with thought. He would be appreciated for that reason at some of the summer camps. The Doctor has been giving his time for some months to special studies, but is again actively engaged in the practice of medicine.

The First Spiritual Church of the South Side—Mrs. Cooley's society for some time—is resting in peace. While it survives in name, it is practically dead. A variety of reasons account for this regrettable condition, among them failure of the membership to properly sustain the efforts of the officers, the desire of a few faithful ones to rest for a time from labor and responsibility, and especially an unexpected bill of about seventy-five dollars for hall rent, which the society holds there is no legal ground to make. It looks as though business done in an unbusiness-like manner might be responsible for this misunderstanding. Too much taken for granted, and too little in black and white.

The atmosphere of the Englewood Spiritual Union is one of earnest activity. Mrs. Emma Nickerson Warne is speaker for January. Good audiences are present. Many sympathetic thoughts go out to Mrs. G. S. Lincoln, the society's excellent medium, because of recent loss of a brother, whose death was very sad. A noticeable feature in the services here is the very tasty song cards compiled by the president, Bro. T. S. Russell, of 6143 Wentworth avenue. They are printed on good card board in clear type, without the disgrace of misspelled words, or any distressing attempt to follow rhyme and preserve meter. It is a very happy combination of appropriate sentiments and tunes.

The Truth Seekers' Society, corner of Halsted and 59th streets, held interesting services on Sunday, the 12th inst. Addresses in German were made by Robert Grabe and Mrs. M. A. Linn. Mr. Ed Durkes followed with a very practical one in English, and then came Mrs. D. Besler. President Warne, of the Illinois State Association, then formally installed the officers chosen for 1902: President, Chris Hilgens; vice-president, Fritz Gluesing; secretary, Mrs. F. Gluesing; treasurer, Mrs. P. Freund; medium, Robert Grabe. The afternoon closed with messages by Wm. Lynn.

Mrs. D. Besler opened a new meeting on Sunday evening, the 12th inst., at 5212 Halsted street and was greeted by an unexpectedly large audience. Mrs. Linn, who is growing in power, aided her.

Mrs. M. A. Burland, well known to Chicago workers a few years ago as Mrs. Jeffries, is reported to have returned to the city ready for work in Illinois. Her address is given as General Delivery, Chicago P. O.

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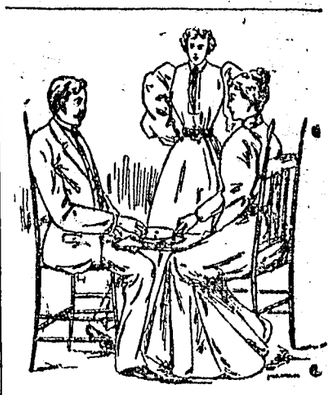
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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

M. R. T.: Q. Who was Zoroaster, and when did he live? Can you give some passages from his religious books?

A. The eminent scholar, M. Haug, places Zoroaster 2,300 years B. C., thus antedating Moses. But far better authorities are the Greek writers. They agree in placing the era of Zoroaster more than 6,000 years B. C.

One of the first writers on the subject, Xanthas of Lydia, wro wrote about 450 years B. C., makes Zoroaster to have lived 6,500 years B. C. As Xanthas was contemporary with Darius, the Zoroaster said to have lived at the time of Hystaspes, Darius' father, could not have been the historic personage who composed the Avesta. Zoroaster was a common name among the Persians as Jesus was among the Jews, and hence the confusion that has arisen.

Aristotle places Zoroaster 6,000 years before the death of Plato, or 6,350 B. C., and Eudoxus Hormodorus makes similar statements. Hermippus, who made the religion and books of the Magi the study of a lifetime, stated, according to Pliny, on the authority of Agonakes, his teacher, that Zoroaster lived about 5,000 years before the Trojan war, or 6,180 B. C. The date of the Trojan war is indefinite, it is even doubtful if there was such a war, as sung by Homer, and the fixing of the date of an event, itself mythical, by another equally illusory, may be delightful fiction but not reliable history.

To fix pre-historic dates; to separate the true from the false, the real from the myth, is difficult if not impossible. Until the Greeks came in contact with the Persians, Chaldeans, Assyrians and Babylonians, the history of these peoples was little more than legendary. It was reserved for modern exploration to open the vista into their almost measureless past. The Zend language in which the religious books were written was a dead language at the time of Darius.

Zoroaster did not write those books. They are the remains of an early literature, all that remains, and belong to an age when all writings were believed to be living and sacred. Written no one knows by whom, or when, copied and changed by succeeding generations, until the language in which they were written became lost except to the priests trained to read and interpret it. Some one by the name of Zoroaster may have brought the writings together, and became the impersonation of all those who had written before him, as Homer is probably a name for all the poets who wrote before he condensed their songs into the Iliad.

To translate these ancient writings into modern speech, is among the most difficult tasks, and has not been, nor can it be perfectly performed, for the forms of thought have radically changed.

Yet the moral maxims had at that early age been formulated, and on them religion was necessarily built.

The following may be taken as examples of the teachings of the Zend Avesta, or Persian bible, referred to Zoroaster as author.

Prayer: In the name and friendship of Ormuzd (God). Learn purity. Be worthy of good praise. May the mind think good thoughts, the words speak good, the works do good. May all wicked thoughts hasten away, all wicked words diminish, all wicked works be burnt up...Win for thyself property by right dealing. Speak truth with the rulers and be obedient. Be modest with friends, clever and well-wishing. Be not cruel. Be not wrathful-minded. Commit no sin through shame. Be not covetous. Torment not, cherish not wicked envy, be not haughty, treat no one despitefully, cherish no lust. Be chaste. Actively engage in good works. ...Enter into no strife with a revengeful man. Be no companion to a covetous one. Go not on the same way with a cruel one. Before an assembly speak only pure words...May that come to you which is better than good...May that not come to you which is worse than evil.

So may it happen as I pray.

"All good do I accept at thy command, O God, and think, speak and do it. I believe in the pure law, by every good work seek I forgiveness for all sins.

"I praise Ahura Mazda who has created the cattle, who has created purity, the water and good trees, who created the splendor of light, the earth and all good. To him belong the kingdom, the might and the power. We praise him first among the adorable beings...with our bodies and life praise we him...The good spirit we honor, the good kingdom we honor, and the good law, and the good rule, and the good wisdom."

Spiritualist: Q. How much of Christian Science ought we to receive?

A. Let us give an outline of this lauded religion, and then judge of its merits. Mrs. Eddy in 1866 founded it, and then mainly applied it to "healing." She said her book was infallible, and no pen or tongue could pull it down, yet she has issued several editions, constantly revising. She really, although not under the name, set up for a messiah. Her disciples believe that she is the woman spoken of by St. John as "clothed with the sun and the moon under her feet." The book the woman holds, is this book of hers!

She claims that sickness and pain are illusions, belief of the mental mind. They have no real existence. She says: "You say a boil is painful, but that is impossible, for matter without mind is without pain. The boil manifests your belief in pain through inflammation and swelling and you call your belief a boil."

Weariness is impossible, eating unnecessary. Alcohol is intoxicant only to those who believe it is. If they did not so believe, it would have no more effect than water.

If one did not believe arsenic a poison he could eat it with impunity. When given by mistake, when the subject does not know its nature, he is poisoned because other people believe it is poison.

Another line of talk is that God is everything, and man a part of God. As a part of God he cannot be sick. It is because he does not believe this that he suffers.

It is said that woman of the Apocalypse has accumulated out of her dupes a fortune that makes her the wealthiest woman in the world. She holds her books at the highest price, demands extortionate fees for lessons, and mulcts her followers at every turn.

The doctrines are wild rant of insanity and the verbosity of ignorance. It is a queer freak to call them Christian Science, when they have nothing in common with Christianity, and as far away from science as Grimm's wonder stories.

cause they are true but because they are meaningless. When one is met with this rigmarole, "You have a boil; you have it because you have belief in a boil; hence if you had not the belief you would not have a boil," there is no argument admissible. One can only deny wholly the vicious method of reasoning and point to the absolute, undeniable fact that the boil exists, is painful, and will after awhile yield to the vital processes of cure.

If it be true that all mankind are a part of God, then has he some very leprous and undesirable members which he had better lop off. Then God has boils, ague, fever and plague, and by no means is exemplary in his conduct.

Mrs. Eddy was once a Spiritualist and has inducted a little of the spiritual philosophy into the vast rubbish heap of verbosity she calls Christian Science. In this small measure it is true. As a whole, it is calculated to work immeasureable mischief. Numberless deaths may be directly referable to its belief. Not perhaps because drugs prescribed by a doctor would have been preferable, but because care and nursing were neglected for the "treatment," which was valueless. It is commendable that in most instances, after vigorous protest, when alarmingly ill, the teachers of this science send for a physician or nurse. They thereby repudiate their doctrines, but show their good sense.

When the blind millionaire offered Mrs. Eddy $1,000 to restore his sight, she said she had performed more remarkable cures, but really had not the time!

Think of Christ, whom she represents, turning away from a Lazarus because he had not the time!

It is unpleasant to speak harshly of a doctrine that has gained so many truthful and ardent followers, but how can anyone quietly have such doctrines presented, and by silence tacitly admit their claims? To ordinary common sense are they not absurd from beginning to end? They are false in inception, put forth for the purpose of deception, and to gain the money of those who fall victims to the delusion. The wonderful book of Mrs. Eddy is not a profound treatise on science or religion, but a conglomeration of meaningless phrases, and senseless verbosity. The profundity of meaning of which her disciples boast, is the profundity of a muddy pool. The bottom cannot be seen, not because of the depth, but light cannot penetrate its turbidity.

The Bloom of the Asphodelea.

When one finds a source of serene enjoyment, a well-spring of pleasure, if not very selfish he wishes for soul companions to enjoy it with him. I have just been enjoying Mrs. Tuttle's Asphodel Blooms, and wish to know that all truly attuned friends are enjoying a like pleasure.

After reading various parts of the sweet little book, I could not but exclaim, "How well named!" Asphodelen, a genus of the order of lilies.

"The Passing of Tennyson," and "A Visit to God's Highlands" are alone worth the price of the book. But from a poetical standpoint I am not sure that these take precedence of any of the rest of the book. Like all Mrs. Tuttle's writings, each piece seems to be a bright flash from the land of spirits; a sweet symphony from the home of celestials.

One of the chief requisites of a true poet is the power of imagination. Pure, sweet flights of fancy unmixed with jagged art.

This is marked in every verse of Mrs. Tuttle's poetry. It is so common to read in papers, lines meant for poetry, which exhibit the vain effort of the writer to soar, while none of the natural grace of the poetic can be discovered. Such writers remind one of the jerky flight of the jay or the kingfisher. Mrs. Tuttle's fancy flights remind one of the upward soaring of the swan, or the steady soaring of the eagle as he leaves his rocky home to seek the invisible regions of the sky. One who reads the Blooms with spiritually attuned heart will forget earth, and find himself locked in the embrace of Fancy.

I have looked in vain through these poems to find an unskilful blending of poetic feet. There is none of that inharmonious blending of the trochaic with the anapestic or other unskilful and inharmonious jangling so often met with in those who fancy they can write poetry. But even for those who are not fond of the muses sweet rapture, there is the prose by Clair Tuttle, which is not only beautifully written, but carries with it many sympathetic lessons.

But, dear reader, send for the Blooms, and you will surely enjoy them.

B. R. ANDERSON.

"Elsie's Little Brother Tom." By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this office.

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AN INSPIRED VISION.

Cyclic Dawn of Spiritual Day; or the Mystery of the Dark Ages Revealed.

My special phase of mediumship is such that intelligences from far-away spheres find it their pleasure to utilize; and what is true of me is so of every one. If we create favoring conditions, they come and teach us concerning great questions of which we can gain no knowledge in the world of men and books. At a recent sitting for spiritual unfoldment and revelation, a teacher came, and conjoining his intelligence to my own, gave the valuable lesson, of which the following is only an imperfect repetition; but the best my finite abilities can effect in reporting well-nigh infinite expression.

We were told that, even as the earth, together with all planetary bodies, completes its circuit round the sun in obedience to cyclic law, and as great calendar, lunar and other varying periods of time are reckoned after the same manner, so the entire solar system, constituting a mighty phalanx, in turn revolves about an inconceivably great and distant center, requiring six thousand years of our time to complete its cycle. Moreover, that in this long march through what we recognize on the material plane as time and space, our sun, its satellites, and every living creature inhabiting them, passes through periods of spiritual light and darkness three thousand years each in duration, corresponding to our day and night.

This assertion was somewhat startling; and its comprehensiveness too broad for our immediate conception; but our teacher proceeded to submit proof of the statements by referring us to a brief panoramic view of the world's history for six thousand years. Every student knows that four to five thousand years ago, great empires had already risen, and highly civilized peoples dwelt in various portions of the earth; and also, that in the erection of their wonderful monuments, they accomplished feats through methods unknown to the world of arts and sciences to-day. The weavers, the goldsmiths, the engineers and many other branches of industry and art were far in advance of anything in the same line known at present. This same student knows that during these early ages, human life was of much greater duration than throughout recent centuries; and, viewed from this plane of vision, many proofs exist supporting the proposition set forth by this wise, invisible one.

When we remember the fatal destruction of ancient literature in so many instances, by not only the Moslems but, alas, by the early Christians as well, we must also reflect that if the world's scholarship to-day had access to these great libraries, we might find, too, that they—the dwellers upon the earth five thousand years ago—were far more enlightened in many respects than ourselves, with all our boasted greatness and satisfaction over our achievements. As we take this birdseye view of "The Great Cycle," suppose we notice that about the time of Solomon, or roundly, about three thousand years ago, judging by the progress of race as history informs us of them, a season of twilight, spiritually speaking, had begun to close into night. In other words, blunders and mistakes, conflict and dispersion commenced to characterize all peoples everywhere. As though all guiding or sure light had ceased to illuminate the ways wherein mankind must move forward. This state of confusion increased gradually—the reader bearing in mind that in the transition from day to night of such long periods, several centuries must pass in twilight and dawn.

During the sixth, seventh and eighth centuries, B. C., many wise men lived and wrote inspired and consequently immortal works. Their number steadily decreased, however, and four hundred years B. C., the Jewish Temple worship ceased. This is recorded in their history to have been a recognition on the visible plane, of the invisible God; but with its departure, the sun of righteousness seemed totally obscured; its light shining no more upon the earth. Then, with meteor-like brilliance, Jesus of Galilee visited the world, teaching pure Spiritualism. He selected his pupils from among psychic men and women; and the religious truths he taught, after suffering bitter opposition for many years, through the persecution of his disciples, and finally being emblazoned upon the banner of Constantine the Great, continued to illumine the earth till the fall of his western empire, about 475 A. D.

Now observe; from the fifth to the ninth century, notwithstanding that the Messiah long promised through the Jewish scriptures had come, yet the deepest midnight gloom fell and enveloped the whole world. So profound was this spiritual darkness that even secular writers, taking no account of spiritual things, have named these centuries "The Dark Ages." Nor has a single one of them ever attempted an explanation as to why they so named them; at least so far as I can learn. Why this season of darkness should have fallen, especially as it did so soon after the advent of Jesus, that figure around whom the entire structure of christendom has been reared, none even of his own followers pretend to explain; but by their wisest men is denominated a mystery.

Contemplated in the light of this wonderful revelation, however, all mystery vanishes. The children of humanity were groping blindly in the thick darkness of the long, dread, spiritual night. Failing both in sight and hearing as well as in spiritual understanding, they fell into wars and devouring conflicts of every nature; much as would result on a less extensive scale upon our own earth during physical night, if left without light or the means of obtaining it. During all these centuries the inhabitants of the earth sought vainly for light and guidance. Hearing the voice of the church calling to those lost in the treacherous darkness to come into its fold, and knowing naught else to do, they flooded into this port of supposed safety and refuge; eagerly embracing such theories as they were led to believe was truth. All were struggling, doubtless, as best they might, to find a safe spiritual haven; but in the church, alas, they were taught by those equally blind and helpless as themselves; because equally far away from truth or spiritual light. Inside these folds, selfishness crept and crystallized into priestly power. Great burdens were imposed upon the enslaved ones, increasing their darkness and decreasing their remaining strength, and finally destroying utterly their power of doing aught except slavishly believing what the priesthood instead of spirituality taught them. This pernicious and soul-destroying doctrine of relying upon an atoning Savior for salvation instead of the truth that "As ye sow, so also shall ye reap," has so paralyzed the thinking faculties of mankind to this day, that whoever proclaims the truth that we must work out our own salvation, that another is powerless to do it for us, is denounced as a heretic and unworthy of recognition by the established believers—believers formed into a body through priestcraft and ignorance.

The sable shadows cast by false teaching and ignorance throughout long periods of darkness, lie sorely now, across the lives of humanity; aye, so bound, so wholly enslaved still are the masses by the chains of dogma and the shackles of creed, forged by the minds of men to false beliefs in such soul-destroying, strength-slaying and spiritually dwarfing doctrine as a vicarious atonement; a creed teaching the pretense at nullifying the unchanging laws of justice as that one person can bear the guilt and suffer the penalty for another. And now, so firmly riveted upon the intelligences of humanity is this spiritually darkening belief, that when one out from the masses awakens, awakens and sees with enlightened spiritual vision, the fresh, sweet dawn of a glad new day, catches the glimpses from the mountain-tops of the rising sun of righteousness, and hears the voices of the Creator, as did holy ones of old, listen to the cries of "heretic," "renegade," etc. Listen to the ignorant denunciations hurled at such by those who are wholly destitute of a solitary idea of their own, and only pretend to think according to rules laid down by some self-styled teacher.

Notice that during the dark period through which the solar phalanx has been traveling, nothing was written by which the intelligences of mankind could be profited. I mean the darkest of the centuries just past, and before the dawn of the sixteenth century; the years preceding that time to about the close of the fifth century A. D. Nothing except wars and life-storms of a most awful nature characterized the races of the earth; but now, these wise ones tell us, as the long, dark night is lifting, and the full radiance of spiritual light is beginning to illuminate the earth again, great revelations are at hand. Children born now will partake of the brightness of renewed spiritual light, and manifest such wondrous signs as well-nigh confound the senses of those who bear them. Inventions in the electrical and other scientific realms of knowledge which have already so astonished mankind, are but the shadows of almost unspeakable achievement which will be wrought out through the instrumentality of those who are prepared to hear and see revelations from the infinite to the finite. And also, that those who courageously press onward and upward toward loftier and brighter heights, bearing aloft before the world the white and beauteous banner of Truth, will be crowned with the just honors their faithfulness has won. That as the heralds or vanguard of this glorious work, spiritualized, glorified life shall be their reward.

FLORENCE E. B. SHAFFER.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

THEOLOGICAL.

Is Theology In Its Decadence?

I hold that Christian grace abounds
Where charity is seen; that when
We climb to heaven 'tis on the rounds
Of love to men.

And when a man can live apart
From work, on theologic trust,
I know the blood about his heart
Is dry as dust.

—John G. Whittier.

It is safe to say observant readers will agree in this, that the trend from many so-called orthodox pulpits justify the inquiry: Is theology in its decadence?

By theology is meant that belief of late so universal, that the Bible was an infallible guide and record. Also a local heaven and hell. Jehovah—the name of the Jewish God as a personality, and the same of another equally omnipotent force, more popularly known in theological phrase as his Satanic Majesty, the Devil. Some thirty years ago that fine English poet, Gerald Massey, came over to deliver a course of lectures; the first was, "Why God Does Not Kill the Devil." The theological devil—in other words, the devil of theology. Ninety-nine out of a hundred now would anticipate the answer, none to kill.

Infallibility and inspiration are in a literal sense one. And represent that which is accepted and demonstrated as TRUTH.

There is so much embraced in that one word, that is subtle, vast, complex, it is hard to find something tangible, visible to make a comparison with. So must draw on the imagination to find a symbol that will bring out in part its most profound significance. Imagine an ever-blooming, everlasting flower—its fragrance always expanding, but never fully expended. In its hues are blended all the colors of the rainbow, and could we distill from it an essence its manifold virtues would be for the healing of the nations.

Admit the inference that the old Bible is not true—the same is apparent of the New. Fall the parent tree, the branches fall with it. Its truth or falsehood rests entirely on the old.

Among the many, but not the least is that most astute and learned theologian, Washington Gladden, who has written much and labored hard to prove the Bible like each and all other books, full of mistakes and utterly unreliable. But where can be found utterances so emphatic and pronounced in opposition to an infallible Bible, the creeds and dogmas based on the same, as are those from that high-toned and dignified theologian, Heber Newton?

But a most marked feature, while free and full in expressing what they do not—are silent as the dumb or dead in telling what they believe. Allow due consideration for utterances like those from such high authority, there can no longer be use for the word theology, having become obsolete.

Having a Greek version of the New Testament, printed in London more than 200 years ago, and wishing to test the accuracy of the accepted English—I asked an able and eminent Greek scholar to compare some texts which I hoped would prove to be inaccurate with the original. Among them were the following:

"And the graves were opened; and many bodies of the saints which slept arose."—Matthew xxvii:52.

"And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the son of God, cast thyself down from hence."—Luke v:9.

"Now in the morning he returned into the city, he hungered, and when he saw a fig tree....and found nothing thereon but leaves only, and said, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away."—Matthew xxi:19.

The answer: "The English version is in harmony and accord with the original Greek."

To all unprejudiced it must be apparent that the fig-tree business is in direct conflict with the miracle of the bread and fishes. Overlooking the manifest anger and folly, because he could as easily have made each branch of the fig tree bend with ripe and luscious figs, as to have done what is claimed in the other. And it would appear to be in direct line—if not duty, for those theologians who are making those indirect and half-way assaults on the bible, to try and harmonize such startling incongruities, or pronounce them false. As with most all other things, there is a humorous phase, no matter how serious or grave it may be. I will relate the following: Having a friend in the person of a colored theologian, and knowing him not averse to controversy, I ventured the inquiry:

"Have you formed a definite opinion as to the literal truth of the story where it reads, 'And the graves were opened,' etc?"

"I have, and do believe it all literally true, every word, sah."

"And now, please, your opinion as to what became of them—and where they now are?"

"Well, sah! I have thought those Arabs that danced the can-can, on the Midway Plaisance in Chicago, were some of them."

"And again, have you the same opinion in relation to this, where it reads, 'And the devil taking him to Jerusalem, set him on a pinnacle of the temple?"

"I have a most decided opinion, and have always thought it true, sah."

"And now I am most anxious to know how long he remained, and how he came down."

"He saw the devil go into a saloon just over the way, and waiting till he got in a drunken debauch, just slid down the lightning-rod, and hid in the coal box out in the alley, sah."

The reader will form his own opinion as to which contain the most truth, the stories as we find them, or the opinions of my colored friend and theologian.

It should be remembered that at the time of those alleged happenings, Roman soldiers marched and countermarched the streets of Jerusalem all hours of the day. And Roman scribes with most minute accuracy and detail noted every event—as the same would be of a happening in Boston or Chicago to-day.

There need be no hesitancy in saying those things never happened.

False, utterly false in particulars and detail. Phantoms from a disordered brain. No graves did open, no dead came forth, and no devil placed Christ on a pinnacle of the temple.

JOHN VAN DENBURGH.

Milwaukee, Wis.

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"Rending the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

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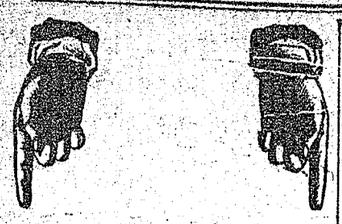
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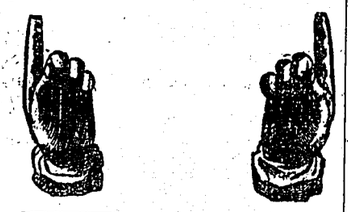
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WHAT IS GOD?

God Is the Totality of All Things.

We can reason out how our solar system evolved, for we have the history of the evolution of the world written in the rock strata; and in the nebula we see the embryo of future universes.

All the solar systems that at present exist have evolved from the product of past universes; and so on back into beginningless time has this process been going on; and the past is as eternal as the future.

To the philosophic mind it is a question whether the positive God-Mind evolved from the negative substance of the universal expansion, or the expanse of infinite nature is a product of the God-Mind. By God-Mind I mean the boundless ocean of Omniscience.

We know that this solar system was produced like other solar systems now seen in formation from the nebulous fire-mist, and that the fire-mist is but the disengaged elements of existence individualizing around a new center, and as that center of force which begins in drawing elementary forces into a visible nebula, and ends as the sun center of a new solar system, can be traced back into the realm of spiritual forces; and as spiritual forces are being evolved from gross forces, we see that the first cause is lost in an endless chain of cause and effect, and it is impossible to state what the first cause was like, for there really was never a beginning to anything. And it is of no consequence to us what transpired in past universes or how they evolved, for such things transcend the memory of the Gods. All that is known is that past universes were not so fine or intelligent as the present universe. The Gods were not so godlike; the spiritual realms were not so glorious; there was not such perfect order in the movements of solar systems; and the highest evolved being was not so human; and altogether the intelligence of the whole was not so intelligent.

When I write of past universes, I mention times and conditions which are beyond the comprehension of human minds, and in fact there is no line of demarkation between the universe that is and those that have been, for none ever became extinct and none were reformed as a whole. Planets may have disintegrated or exploded, and solar systems evolved into such etherical conditions that they were nothing but essence, but from the essences of old conditions new and more perfect forms would evolve, so that parts of the old were gradually replaced by new parts, until in the course of myriads of eons an entire new universe was existing in the place of the old cosmos.

A few figures will make it plain to us that all this transpired some time ago. According to the deductions of scientific research the fossil remains in the rocks show that 500,000 years have elapsed since the developing animal races succeeded in producing the man-like ape, and 2,800,000 years have passed over the head of this hoary planet since an animal as intelligent as an opossum first lived in ancient forests. Of course you understand we are taking the position that the higher species were evolved gradually from lower species, until the developing animal races resulted in the animal man who has been bred and educated to his present condition of intelligence.

14,300,000 years have elapsed since the lizards, salamanders and other reptiles first frolicked in the sun, and 100,000,000 years—a very small space of time in the history of a planet—have been counted by the circling earth since the water and land had cooled sufficiently to allow the earliest almost atomic forms of life to come into manifestation. We can safely say that it took another 100,000,000 of years for the surface of this huge ball of molten fire to cool and condense into solid rock. It certainly took a thousand times a hundred million years for the molten ball to form from the nebulous substance suspended in space, and this whole process which seems so interminable to us, is only an incident in the evolution of a universe.

We may from this slight outline satisfy our curiosity and gain some comprehension of the process by which the immutable laws of evolution produce such stupendous results, but we cannot expect to fully understand the infinite until our mind has grown to infinite proportions. It is enough for us to understand that the result of all this vast evolutionary process is immortal individualities.

The law of attraction works alike in the formation of a crystal as in the production of a planet, for unchangeable law reigns supreme in the least as in the greatest parts of existence. If we understand the principles that dominate visible things we may apprehend that the invisible creation is controlled by the same principles, for whether visible or invisible to our mortal sight, it is all the same thing to the law. It is all the manifestation of the one law. It is all different degrees of vibration of the one substance and substantial being. And our investigations compel us to believe that as all matter produces sentient and intelligent formations, it must all be latent intelligence. No matter what the condition of past universes, the present universe is composed of an evolved substance which is capable of responding to the action of thought, and of producing thoughtful minds. The whole universe is evolving subject to an intelligent law, an orderly principle, so we say that a mighty, an omnipotent Intelligence is everywhere evident in the workings of natural law. It is all Mind. The evolutionary process holds good throughout the whole. Evolution is God's method. It is the process by which God has become God, for the whole of immensity is an evolving Intelligent Being, and the whole can only be as intelligent as the sum of all its parts.

What is beneficial for us is of benefit to God. We are each a part of God as we are a part of the whole. The whole is God. God is nothing more and nothing less than the whole. God is the totality of all things.

As the most intelligent vibrations of thought are generated in the brain, and as the will and thought power which is evolved from the body and brain acts through the brain to dominate the whole nature, so there is a positive center of thought and intelligence to the great body of God, in which the resultant bliss and will and thought of the God-Mind exists, but this omnipotent Center of Consciousness is not the All of God, no more than the brain and intelligence is the all of the individual. The Mind of God has grown so large through the progressive developments of eternity that it transcends in size, in power and in consciousness the whole of His vast body. The infinite ocean of His omniscient love infuses His whole creation, just as the thought force generated in the brain is infused in every atom of the body.

This atom in His great body, our planet, is just evolving into that degree of fineness or spirituality that humanity are beginning to realize in a faint degree the presence of the omnipotent God; that God is immanent in all their lives and in all their substance, as well as a transcendent Being greater than the whole of manifested existence.

As the atoms of our food become fine enough they enter into the nerve centers or into the brain substance, where the vibrations of thought intensify their nature and spiritualize them. In like manner the planets become so highly evolved that they vibrate in unison with positive centers of divine thought and intelligence, and planets and people draw closer to that state of the God-Mind which is omniscient, omnipotent and omnipresent bliss.

God is immanent in His universe. God transcends His universe, and All, the Whole is God.

WALTER DE VOE.

Chicago, Ill.

A SPIRIT'S WARNING.

O wondrous thought; gigantic truth,
Divulged by spirit band,
Written by aged, also youth
Who come from their fair land;
And how can mortal man now doubt
What mortal eyes have seen,
And talked with those who have passed out,
Now hid behind the screen.

O, doubting man, when will you learn
That spirit never dies,
But leaves the body, then returns
To open blinded eyes.
If you would only heed their voice,
And care for those below,
And make them happy and rejoice—
Make Heaven as you go.

What happy homes could then be found
While fitting ourselves below,
For happier that yet abound
For all who choose to grow.
What does your conscience tell you, when
You do a wrongful act?
A spirit whispers to you then,
"Tis wrong; 'tis not a fact."

Some believe in God, and yet they say
When death comes that's the last
Of soul and body, yet they pray
That they be saved at last,
And saved from what; come, tell me true,
Did your God make a hell?
Then make you think he had no crew
To torture you quite well?

O, fickle man, when will you learn
To look beyond the veil,
And know that happy spirits mourn
For you when thus you fail
To learn the truth, and hold it fast,
Enjoy your heaven on earth,
And when once called to go at last
You'll have a happy birth.

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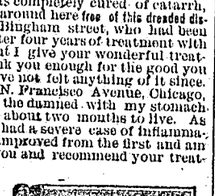
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Mrs. J. D. Stevenson, of Hillsdale, O., in writing the Doctors after a three months' course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke, of Kalama, Wash., who was completely cured of catarrh, sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure, of Pittsburg, Pa., corner Fifteenth and Bingham street, who had been troubled with kidney trouble and rheumatism for years, writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis, of Method, N. C., writes: "I cannot thank you enough for the good you have done me." You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Villiers, of 992 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

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PASSED TO SPIRIT LIFE.

(Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.)

At Factoryville, Pa., Nathan Wells passed from this life, December 14, 1901, at the age of 78 years. He had been a strong believer in Spiritualism for many years. His funeral was held at his home, and was largely attended by neighbors and friends. His wife preceded him seven years ago. He leaves seven children, four sons and three daughters, to mourn the loss of a kind father. NELLIE WELLS.

Passed to spirit life, Jan. 2, at Medway, Mass., my dear mother, Mrs. Catherine R. T. Stone, aged 75 years. She went with a full belief and confidence in Spiritualism. She had been a good trance medium for many years. She was a great reader, and liked The Progressive Thinker best of all.

MRS. C. F. IDE.

Passed to the higher life, from the home of his daughter, in North Prairie Crosse, Wis., Silas Boardman, a veteran Spiritualist and well known writer for the Spiritualist journals. He now realizes the fulfillment of the promise of future life. He was strong in his belief of the philosophy of Spiritualism, which knowledge buoyed him up during his last physical illness. Services conducted by the writer.

WILL J. ERWOOD.

Don Harper Spencer, Riverton, Neb., son of Dr. E. T. Spencer and Nellie Spencer, passed to spirit life, December 8, 1901, aged 5 years and 8 months. A short service was held at the residence. A selection from Lizzie Doten was read, The Spirit of Nature. Rev. S. Williams, Congregational church, whose Sunday-school little Don attended, offered a short prayer. "Nearer, My God, to Thee," and "When the Mists Have Rolled Away," were sung, after which his little body was laid from our sight, but we know his little spirit is very often with us. COR.

Passed to spirit life, Jan. 5, 1902, Obed Foss Wentworth, aged 71 years. Mr. Wentworth was an ardent Spiritualist, having joined the ranks at the time of the Rochester rappings. From the first issue of the Banner of Light, his home was never without at least one Spiritualist paper. Funeral services conducted by E. E. Parker, trumpet medium. COR.

Passed to spirit life, Sydney Macumber, at his residence, in Berlin, O., of consumption, aged 49 years. He has resided for over thirty years in the beautiful home made by his own efforts, and was esteemed by all who knew him. He was a Spiritualist by organization; an extensive reader and close thinker. A very large number of his friends and neighbors assembled at the funeral. His Masonic brothers came from Huron and other lodges, and the ritual was given in a most impressive manner. Before this ceremony, Hudson Tuttle gave an address. ***

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 20 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1365 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

Progressive Spiritual Society No 2, will hold service every Sunday evening at 7:30 in Hall 220 Atheneum Building, 20 East Van Buren street. Mrs. Hilbert, pastor, will be assisted by other prominent mediums. Good singing and tests.

Spiritualistic meetings are held every Sunday at 3 p.m., conference and tests. 8 p. m., interesting and practical talks by noted speakers, Tests by Madam Hackley and others. All are welcome. Taborian hall, 2712 State street.

Psychical Research Society, every Sunday, 2:30 and 7:30 p. m., at Lakeside Hall, corner 31st street and Indiana avenue. President, Dr. L. H. Freedman. Residence, 3036 Indiana avenue.

Lida Sholdice holds meetings every Sunday evening at 1150 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Dr. Emma Nickerson Warne in charge. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds service every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

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VOL. 25. CHICAGO, ILL., FEB. 1, 1902. NO. 636.

THE DESIRES AND PLEASURES OF THE VIVISECTIONISTS

Elucidated by Quotations from Their Own Alleged Utterances.

Reading the following which we clip from the Chicago Chronicle of recent date, impels one to ask whether we are really living in the twentieth century, when the humaner feelings and sentiments are supposed to actuate cultured human beings; or is it all an illusion, a dream, and we are still existing in the period of Torquemada and the Spanish Inquisition, with its cruel methods of torture, its inhumanity in the guise and for the sake of religion, purporting to act with a view to the best interests of man and the highest good of the church.

Read—and wonder with amazement at this illustration of modern medical fiendishness in the name and for the cause of science.

Read—and blush with shame that you are human. Read—and feel sorrow that you are the human kin of the class that expresses such heartless sentiments. Read—and fear that by some miscarriage of justice you may fall into the greedy outstretched hands of worse than savage torturers.

Read the statement given by the Chronicle:

"Vivisection instead of the gallows or electric chair may be the fate of the criminals who may be condemned to death in the near future if surgeons of Chicago have their way respecting the disposition of men and women sentenced by the law to die.

"Scores of doctors in Chicago favor the vivisection of men who have incurred the death penalty through crime. The surgeons say that in this way the men who have been a damage to society and a menace to human life may be made to be of some good to posterity by submitting their bodies to the surgeon's knife, the specialist's inoculations and the psychologist's experiment. It is thought that the practice might tend also to lessen crime.

"It is said that if the Anti-Vivisection Society can be kept from interfering a law providing for a national hospital under the control of the government of the United States and its health department will be introduced in Congress during the coming session with the hope that science may have the benefit of studying man in all his parts while he lives and can relate his sensations.

"This is not an unheard-of thing. In the sixteenth century human vivisection was practiced in Italy on condemned criminals, and it is but a few years ago that a man condemned to be shot in the Hawaiian Islands was inoculated with the virus of leprosy to demonstrate that the disease was infectious. This man died of the loathsome disease instead of from a bullet and he aided science by showing that leprosy was indeed infectious.

"Outside of these instances, however, human vivisection has never been practiced in medical science. Many persons in the United States are even opposed to the vivisection of dogs, rabbits, guinea pigs and rats. It was but last winter that the doctors had to rush down to Washington to prevent Congress from passing an anti-vivisection law in answer to the pleas of the Anti-Vivisection Society.

"'Vivisection of men condemned to death is just right,' said Dr. Charles G. Roehr, of Harvey Medical College. 'What is the benefit of dragging a man to the gallows or to the electric chair in this day and age? When once a man is executed by law he is of no use to anyone. He has lived a worthless life. He has taken the life of another or he has betrayed the country that gave him protection.

"'There is nothing so horrible in human vivisection if one but looks at it aright,' said Dr. Charles J. Whalen, of Rush Medical College, when asked about the new movement. 'I have openly advocated the scheme for several years. Even if we are not allowed to vivisect those who are condemned to die, we should at least be allowed to use them to experiment with as to the inoculation of certain diseases.

"'It is time that we had some returns from the outcasts of society. It would have to be fixed so that no one condemned under circumstantial evidence could be thus used. Only those caught red-handed or those who confessed to murder would be taken to the vivisection hospital. The desire for human vivisection is quite universal among members of the medical and surgical professions.'

"Dr. D. R. Brower, who has made considerable study of vivisection, said:

"'I am in favor of anything that will advance the knowledge of scientists. Vivisection of condemned criminals is desirable, but I fear that it is impracticable at present. I am afraid we will stir up the anti-vivisectionists. It is true that it would be a grand thing for science if we were permitted to study the organs of living men and it would no doubt make men hesitate more before they took life.'

"Dr. J. B. Murphy fears that the idea would appear too inhuman for the ordinary man."

Is it not time to inquire whether the education of the Medical Colleges does not tend to blunt human sympathies, harden or obliterate human feelings, and develop a cold bloodthirstiness that would shame even a savage race?

Did anyone ever read in the annals of savage warfare, of deeds of cruelty surpassing or even equaling the cruel torture these doctors would fain inflict upon helpless human beings delivered into their power?

There seems to be something in the regular course of study of medical science that tends to brutalize, not only, but also to beget an insane desire to cut and haggle the living human form, to perform "surgical operations," even to the risking of the lives of the victims.

In one instance, in Chicago, a husband, wiser than the "doctor," to protect his wife from one of these medical would-be "operators," threatened to shoot the physician, who was insistent that an "operation" be performed, even against the husband's will and wish. She expressed years ago, and that life, without any "operation," is still alive and well, and bids fair to live beyond the ordinary age.

How often we read of a "successful operation" having been performed—and if the patient speedily dies—why it was a "successful operation," all the same—and it is blazoned in the newspapers and medical journals as such.

There is such delight to cut and carve in the name or for the sake of medical science!

Readers of the daily papers have recently been regaled with accounts of the deaths of more than a dozen children in St. Louis, from tetanus caused by antitoxin serum administered by "medical science," for the cure of diphtheria.

Now comes the following report:

"St. Louis, Mo., Dec. 10.—The second session of the tetanus inquiry commission, organized to fix the responsibility for thirteen deaths following the use of city antitoxin, was commenced this afternoon in Mayor Wells' office.

"Martin Schmidt, assistant city bacteriologist, declared that Dr. Armand Ravold, the city bacteriologist, had directed him on October 3 to prepare for distribution serum drawn from the horse Jim, which had been shot the day before because it had tetanus.

"'I knew,' the witness declared, 'that the serum was poisonous and unfit for human beings, but I felt that I could not question Dr. Ravold's order. So I went ahead and carried out the orders.'"

In view of the vivisection proclivities of the medical fraternity, as stated before, and the collateral case of the man in the Hawaiian Islands, who was "inoculated with the virus of leprosy to demonstrate that the disease was infectious," and who "died of the loathsome disease," and "aided science by showing that leprosy was indeed infectious"—in view of these and many other similar instances, the query naturally arises: Was this horrible affair of antitoxin poisoning in St. Louis, this wholesale slaughter of the defenseless innocents, enacted for the purpose of "aiding science?" The query is pertinent.

Years ago the writer of this rendered some slight assistance to the surgeons who cared for a poor boy, at Port Huron, Mich., who accidentally had his hand caught in the "scraper" of a planing machine. As the cylinder with its knives revolved, it drew him in and sliced his arm by degrees until it reached his shoulder and he could be drawn in no farther. The surgeons kindly administered anesthetics, so the poor boy might not be sensible of pain while they dressed his wound.

But vivisection—in the interest of medical "science"—must be done without the deadening influence of anesthetics. The victim must be in possession of all his natural sensitiveness to pain, while he is lacerated or carved piecemeal, and the terrible torture may continue during several days. It is so in the case of animals—horses, dogs, etc., and of course "criminals" could not expect their agony to be shortened—the cause of medical "science" demands the fullest quota of experimentation; the more prolonged the sufferer's agony, the greater the benefits to medical science, and the longer the miserable victim's life endures the torture, the greater the amount of cruel experimentation that can be practiced for the blessed sake of "science" and the gratification of the merciless desires of the doctors.

Better were it to fall into the hands of Fiji cannibals, who kill outright, roast and eat their victims—they do not murder their human prey by the slow and exquisitely cruel process of vivisection. Have the cannibals more kindness and humane feeling than these men of medical science? It would seem so. And be it understood that vivisection is but one of a dozen different forms of torture employed by vivisectionists.

It would be well for these scientific medical practitioners to devote a season to a study of the psychological effects of cruelty—especially in modes of punishment. The statistics of present and past times show that cruel punishments do not lessen crimes, and English history proves that when harshest punishments prevailed most crimes were committed; and that when humaner methods prevailed, crimes decreased. And why? It is psychologically true that harshness begets harshness; hatred begets hatred; cruelty begets cruelty; and there you have the solution of the matter, the reason for the failure of cruel punishments to accomplish the result intended.

Would it not be far better in every way if such criminals as these medical professors desire to vivisect, were considered as morally diseased, and consigned to an institution where under proper surveillance and instruction they would work for the State, and pay the expense of their keeping, and be medically, psychologically treated for the renovation of their moral defects?

Humane treatment tends to humanize; brutal treatment tends to brutalize.

It is probable that, if any one of these medical gentlemen were to undergo just a moiety—a taste of vivisection on his own physical body, he would speedily come to the conclusion that, after all, vivisection of human beings is not quite the right and proper thing. But would it not smack of what is called "poetic justice" if these men who so glibly favor vivisection of criminals were compelled to undergo the process themselves—"to advance the knowledge of scientists?" "It would be a grand thing for science."

Certainly, if these medical gentlemen are so eager to advance in medical science that they are "in favor of anything that will advance the knowledge of scientists," let them, by all means, practice vivisection, inoculation with the virus of leprosy and other diseases, upon themselves; let their experimentations with vile serums be upon their own sacred personal Perhaps even the Anti-Vivisection Society would not object to that.

It does not argue well for the observing powers of the practitioners of the "science," "art," or unconscionable humbug of "medicine," that, after thousands of years of medical experience, they do not know that the virus of leprosy is infectious, until they inoculate a healthy man with it, and he dies of the loathsome disease. They must demonstrate the fact by cruel experiment, before they know it. And so of other infectious diseases.

And not satisfied with practical observation of surgical cases from mishaps and accidents, they must needs take a sound and well human being, and cut and carve, dissect him alive, a long, cruel agony, so that these precious men of "medical science" may know something they ought to learn without this cruel vivisection, in their course of instruction in the medical school or college.

Naturally this practical experimentation on the bodies of living human beings must beget a cold, unfeeling indifference to human pain and suffering; just as the slaughter of animals at the stock-yards hardens the feelings of those engaged in the bloody work of slaughtering. Beside, there is the powerful incentive of prospective fat fees when it comes to performing "operations" upon unfortunate human beings, whether they live or die under the "operation."

It may be labor lost, but it is proper to remind these apparent medical relics of the Dark Ages that we are now living in the Twentieth Century; that old savage notions of punishment are now outgrown by civilized people; death by hanging, as a penalty for petty stealing, is a thing of the past; and "cruel and unusual punishments" are contrary to the genius of enlightenment and progression.

Except as an unlawful outburst of passion, or of a spirit akin to hellishness wreaking its heart-ess gratification upon the defenseless unfortunate, cruelty is shunned in the infliction of lawful punishments.

The burning of negroes at the stake, for crimes committed, has horrified many people; but roasting to death is a quick and merciful punishment compared with the slow torture and long drawn-out agony of death by vivisection.

The spirit of kindly humanitarianism is abroad in the civilized world, and winning its way into the hearts and minds and laws of all enlightened and cultured peoples; and it is not to be supposed that the humane progress and humane sentiment of an advanced moral and intellectual people will allow itself to be cast aside and trodden under foot for the sake of gratifying the cruel, inhuman, heartless propensities of a coterie of worse than ghoulish vivisectionists.

JAS. C. UNDERHILL.

Hammond, Ind.

Dorothy Ann Roff.

Born to the higher life, January 17, 1902, Mrs. Dorothy Ann Roff, of Watseka, Ill., in her 77th year. Sister Roff was, as one of her city papers said, "a notable woman," famed for her sweet and gentle ways, her pure, womanly life, and not least, for her steadfast advocacy of her faith. For over forty years she, and her husband who survives her, have been pronounced Spiritualists, even when to be a Spiritualist was to subject one to almost social ostracism; yet she outlived all prejudice and created in the place of prejudice, a feeling of love and respect, almost of veneration in the minds of all who knew her. As the writer of the obituary in the paper I have mentioned, said, "During her illness her home was constantly visited by people from all parts of the city, representing every walk in life, who came to inquire after her condition, and if they could do aught to alleviate her distress." Death was caused by pneumonia, and came after a week of endurance. To the readers of The Progressive Thinker her name will be familiar as the mother of Mary Roff, so well known through the narrative of "The Watseka Wonder," that at the time created a world-wide interest. The birth-day services (we may not call them funeral, for there was nothing of the old-time gloom of such occasions) were on Sunday, January 19, at the old home, by the writer; and her mortal remains were given back to Mother Earth. It was a beautiful day, a seeming tribute to the beautiful life she had lived.

J. O. M. HEWITT.

DOROTHY ANN ROFF.

Entered into life eternal, Friday morn, January 17, 1902.

The day dawned fair, the sun in splendor rose,
And with the dawning day and rising sun
(Type of a life auspiciously begun,
And of a life-work nobly, grandly done,)
She closed her eyes to mortal cares and woes
Which chilled her heart so oft—the heart that beat
In tender sympathy for all distress,
Or throbbed in rapturous joyousness.
When love and duty urged her eager feet
To some kind ministration of relief
For the unfortunate in pain or grief;
With cheering words and willing hands she gave.
Nor spared herself if she could help or save.
Her work is done, how bravely, nobly done!
Lamented and beloved—foes she had none—
A crown celestial adorns her brow;
With loved ones gone before she dwelleth now
In love, and joy, and peace, the victory won.
Sweet be her peace and joy, while souls distressed
Will bless her name and hold her mem'ry blessed.

M. H. P.

Of all virtues, justice is the best; valor without it is a common pest.—Waller.

IN RE MANGASARIAN AND THE BANGS SISTERS.

Differing Views of the Matter Are Held by Honest and Able Minds.

Their Course Approved.

To the Editor:—It is with pleasure I note the Bangs Sisters have declined to accept the wager of the gentleman who offers to bet that no writing can be produced on slates while he is holding said slates. Now it seems to me that the Bangs Sisters have, in their refusal, taken the wise and dignified course in the matter, for it goes without saying, that if this was an honest and earnest investigator, striving to learn the truth, he would proceed in an entirely different manner. The honesty and thoroughly demonstrated mediumship of the psychics in question is too widely known and well established to make it necessary for them to submit to such a test or resort to any such means as proposed. It is the similarity of the case that reminds me of the time when a Rev. Crumbine, from Cochranton, Pa., visited Cassadaga camp, with slates waxed and screwed together for the purpose of obtaining writing within the securely fastened slates, avowing that if such phenomena was produced he would proclaim the fact of independent slate-writing and the truth of Spiritualism to all the world.

Having a special interest in the experiment, I had charge of the slates and, after a public seance in the auditorium, held for the purpose of obtaining writing, with W. A. Mansfield as medium, I returned the slates to the reverend gentleman, with seals unbroken, per agreement. In brief, after the slates had been opened in the presence of the committee who sealed and riveted the same, and, after careful examination, being satisfied they had in no way been tampered with, and writing was found upon them, how did the reverend gentleman accept the demonstrated fact and fulfill his pledge by proclaiming the truth to all the world? He at first accepted the spirit origin of the writing, claiming, however, that it was from the devil! This aroused such a sentiment in his church that he was driven from this position to that of recanting, and later on claiming it was all a fraud.

Now I ask, did this effort on our part pay? Was it not "casting pearls before swine?"

While I will give all possible aid to honest investigators earnestly seeking for the truth, I would pay no attention to the bombastic gambler who wishes to prove this or that phenomenon may or may not be produced.

A. GASTON.

$500 Reward Offered!

In The Progressive Thinker of Jan. 11, I see a challenge from Mr. Mangasarian of $100 against $25 for the production of writing on blank sheets of paper placed between two slates, in the presence of the Bangs Sisters, Mr. M. to be allowed to place his hands at both ends of the slates.

Now, if what we have been taught about Spiritualism be true, then the perturbation of mind caused by a desire to earn the hundred dollars, or the fear of losing the twenty-five dollars, if the conditions were not right, might prevent any writing at the test trial, and yet these women be genuine mediums for independent writing under certain conditions.

If these women are frauds, then no one would be more pleased to find it out than I.

In The Progressive Thinker of last August 24 was published an article from my pen relating an experience of independent writing which I obtained in the presence of one of the Bangs Sisters at Lily Dale.

I went to that private seance, a total stranger to these women, with the full determination to find out how the trick was done, if it was a trick. I had been an amateur prestidigitator for over forty years and knew something about the conditions necessary for the successful accomplishment of tricks.

But I did not hint to the sisters that I was there looking for fraud or tricks, although in fact I was there wholly for that purpose; and therefore I did not vitiate at least one presumable necessary condition for good results if they really were genuine spirit mediums, by perturbing their mind with the idea that they were dealing with a fraud hunter.

At this sitting, in broad sunlight I placed my sealed envelope containing sheets of blank paper between the two slates and bound the slates together on every side and end with a long, stout cord, and then I kept the slates held tightly in my own hands till I untied them and took from between them my still sealed envelope, and with my knife cut it open and found the four sheets of paper which I had recently put inside the envelope in a blank condition, now filled with writing, the like of which appeared to be absolutely fresh. These sheets of paper I had taken with me from my own private stock of paper.

Now I have issued no challenge, but I have offered a reward of $500 to any one who will show me how the trick was done, if it be a trick.

So, that if Mr. Mangasarian feels certain, as his challenge implies, that the Bangs Sisters produce all of their independent writing by trickery, I hereby invite him to come after my $500, or shut up.

D. EDSON SMITH.

Santa Ana, Cal.

An Open Letter to the Bangs Sisters.

Ladies:—When several weeks ago I saw the challenge of Mr. Mangasarian in The Progressive Thinker, calling on you to prove the faith in yourselves—or in the spirit world—which uses you confessedly as its intermediaries to carry the "glad tidings" to the hungry world—when I saw this large, interrogation point of a noted thinker and leader—and the means of its presentation in the paper—large, open-faced, fearless type—I said, Christian Truscio, your faith is great. You are already has had the courage of his conviction in luxuriating in the prospects of an unhesitating acceptance, one which you could proudly display still more conspicuously. In a worldly way alone here will be an opportunity for one of those "scoops" which is heavenly manna to the progressive editor and publisher. But from a higher point of view, what a glorious chance to strengthen the cause. A Mangasarian swept into the fold by the irresistible logic of facts. Another Savage enthralled—a mighty object lesson to the scoffer and doubter."

This all was in my heart when I read the strong words, backed by the uncompromising stand of the editor. Aye, much more was read between the lines—but this must be unsaid.

Instead, I beheld what appeared! Would that invisible type had carried the message. Silence may be interpreted any way; but such expressions from the banner carriers of a mighty truth! In vision there came to me the multitude of martyrs who went forth to every form of torture, in order to carry their news to the needy. Did they wrap the saintly robe of "dignity" around their precious persons? Did they demand pretty speeches before they gave of their bounty? I look back and remember how Home invited every form of inquiry and investigation, how he courted and aided experimenters in every way possible. I bethought me of Henry Slade before he had besmirched himself, who offered to return to England to the home of his persecutor Lancaster, and stand the scrutiny of an avowed enemy. Did not Florence Cook put herself wholly into the power of the great Crookes? Within my immediate knowledge, did not Mrs. Simpson—peace to her sad, stricken soul—give Herrmann every opportunity of proving her a cheat? Did these (among a host of others similarly honest and earnest) attempt to conceal aught in a pitiful "dignity?"

These words are not dictated by any opposition to you as persons or mediums, as proof of which I once sent you one sitter to be convinced. It was one whose adherence to Spiritualism would prove no mean addition to its ranks—and who personally richly deserved a knowledge of its truth. My friend and I both begged the privilege of my presence during the seance. This request was refused. The sitter came away bewildered but not convinced. I have a full report of that seance.

Now, ladies, as to your queen-like, dignity-injured attitude toward an inquirer of the standing of a Mangasarian. But first I must tell you a story which is worrying my pen. Once upon a time there was a wire stretched between two distant cities. Peculiarly it had the gift of self-consciousness. Chance revealed the fact that under circumstances people in the one city could establish communication with those living in the other. The discovery was fraught with tremendous consequences to both cities. But a most curious thing happened. When the wire had secured many friends it became very purse-proud and arrogant. It demandeded a number of sneers and very soft words and entreaties to act as go-between. Dig—well, the story is long enough.

Now, ladies, let me dissect your words a bit. I quote: "1. Because we deem it beneath the dignity of a lady and below the plane of a spiritual medium to offer or accept a bet."

First let me agree with you heartily that Mr. Mangasarian was somewhat unwise in the wording of his challenge. But in it there was no more insult directed at you than one aimed at Mrs. Piper by the Psychical Society, when for years it dogged her every footstep and watched her like a criminal. She did not take refuge in insulted dignity. And what has she not done in convincing other Mangasarians.

If the challenge read foolishly, how did your declination sound? Truly it was far from turning one cheek when the other was smitten.

But far beyond the mere incident, is this your quarrel alone? What are you in the world for? As mediums, you do not in any manner belong to yourselves. Your duty and only duty lies in ever giving. I am not repeating the folly of saying that it shall be gratuitously! But when your price is offered—give. Give to the king or bootblack alike, but give in the manner of his wants. Answer doubts, not by abuse, but by facts, reason, tests. If you have gained wisdom from your experience you must know that the battle of convincement must be fought all over with every new comer. To convince the world, you must win over every member.

"3. We do not believe that to convert Mr. Mangasarian to belief in spirit phenomena would be any greater triumph for our cause than to convert the humblest member of his congregation."

Ladies, your dignity must indeed have been hard hit when you could pen such nonsense. Cut out Mr. Savage's (the Boston Mangasarian) contribution to "our cause," and you have dealt it a severe blow in this country. Your remark is so self-evidently absurd that I will not waste any more ink upon its discussion. When you have converted Mr. Mangasarian (and you surely will and must after this amiable prodding), you may say with satisfaction which is begotten by such an important deed, "Well done, good and faithful wire"—you may now go to the workshop for final repairs."

Your "secondly" does not deserve quotation. It is a confession of great weakness to harp so much on the word "bet." I have found that the crude earthly way of deciding sincerity is very valuable that is—by a bet. It does not sound a bit like an echo from the celestial sphere to hear the cold-blooded "put up or shut up." But I'll take my chances that Mr. Mangasarian is not wanting in those qualities that make manhood, and that once convinced he will "shut up" in his opposition as he offering to "put up." He means business; do you, likewise?

Admitting frankly that Mr. Mangasarian has some reasons for doubting the manifestations which occur through you. But what of it? The same doubts possess the minds of probably the majority of your sitters at first, but simply suppressed.

Ladies, let me suggest a way of enhancing your dignity, about a hundred fold. Just hurry and earn (not win) that hundred dollars. Then turn them in for the good of "the cause," as to help somebody who is in greater need than you. You will have the mighty host who partake of Brother Francis' weekly bounty applaud you in your good work. Not alone that, but you may also win over a champion to "the cause" whose influence might rival that of our noble Savage. Leave that audience decide whether it be not a greater deed to slay a general-in-chief than one of his lowly followers.

But, I hear the warning cry, "time." Now, listen, Misses Bangs. Let me dictate a letter which you surely will have inserted on the first page of the next paper, giving order to have it adorned in the largest and most conspicuous type of the printing establishment. Here it is:

Mr. Mangasarian:—Sir:—We have answered your "To Whom It May Concern" in a previous edition of this paper, as it seemed best to us, and in accordance with the spirit which apparently dictated your words. It was the implied suspicion of our work which justifiably embitters us. Upon maturer consideration we conclude that your knowledge of the laws of mediumship, or psychic phenomena, is of a kind which led to the harsh challenge as published. We do not blame you for that, but will say that the unprejudiced calmness of the earnest investigator is not a disturbing factor in such investigations. But betting, ungrounded suspicion (even though unexpressed) is a positive detriment to the highest or finest spiritual manifestations. Failure under the last condition is but too frequently, and wrongly, attributed to a flaw in the medium. We will charitably infer that you have been misinformed concerning our methods. Had you come as any ordinary seeker, we would cheerfully have given you all opportunity to convince yourself. We will forget the warmth of our feelings in behalf of the greater needs of others, and meet you half way. But as you have doubted us, it is perfectly fair that you suffer under a similar imputation—if your words were inspired by anything but direct and exact knowledge. Hence we make you this offer: You are to attend as many seances as may be necessary to build a positive judgment upon. These may be at our home or any mutually designated place. You will be given every opportunity of learning the exact truth concerning our mediumship, premising that although you may not be satisfied, yet such a disappointment shall not bias you against the truth of Spiritualism. But if the little stone from our sling shall pierce the armor of your skepticism, then shall you so publicly acknowledge.

We do not make this proposition in a desire for self glorification, nor even of vindication; but to remove whatever prejudice we can in you against Spiritualism. Very Truly,

THE BANGS SISTERS.

Ladies, there are no "triumphs" involved—no bets taken notice of—no dignity under consideration. It is simply a question of bringing home the truth to Mr. Mangasarian, to satisfy all of your well-wishers, to do justice to the editor of this goodly journal, and above all things to bring the truth of Spiritualism more authoritatively before the world. A refusal to reconsider your words can have but one interpretation.

JOSEPH SINGER.

Woman as a Political Factor.

The news papers are discussing with a good deal of earnestness the value of women in political campaigns. Many of the journals which are opposed to woman suffrage, do not hesitate to praise the women, and tell them how they contribute to the success of municipal reform by their addresses and other political labors. But these newspapers are simply putting weapons into the hands of the suffragists. It will not be long before the ladies will not be satisfied with doing much of the hard work, and at the same time be denied the privileges of citizens.

If women may raise the sinews of war, make speeches, drum up the derelict on election day, all the horrible talk of the "antis" about the women going into politics goes into thin air. If women may do everything in politics but vote without being unsexed, or upsetting the social order, having the suffrage would produce none of the prophesied calamities.

Surely all of the logic is with the suffragists, and they will not be slow to use it. All women who care to be in politics can easily get in, and nothing can stop the women folks from going the whole figure.—New York Defender.

There is a wide difference between speaking to deceive and being silent to be impenetrable.—Voltaire.

Tragedy has the great moral defect of giving too much importance to life and death.—Chamfort.

A musical and literary entertainment will be given by the Band of Harmony Thursday evening, January 30, at eight o'clock sharp. Everybody invited; a fine program given. Admission, 25 cents.

A rogue is a roundabout fool.—Coleridge.

Rank and riches are chains of gold, but still chains.—Ruffini.

In the meanest hut is a romance, if you knew but the hearts there.—Van Ruse.

What is birth to a man if it be a stain to his dead ancestors to have left such an offspring?—Sir P. Sidney.

Strength is born in the deep silence of long-suffering hearts; not amidst joy.—Mrs. Hemans.

It is marvelous how long a rotten post will stand, provided it be not shaken.—Carlyle.

SPIRIT RETURN.

Interesting Personal Experience.

Since reading Brother Chesney's article in No. 633 of The Progressive Thinker, I have decided to follow his example and tell what I actually know about spirit return.

Twelve years ago this winter we moved into a nice frame house, situated at about 29th and Vine streets, Kansas City, Mo. The house contained eight rooms, besides several closets; was nicely finished throughout and nearly new. It stood (and I presume still stands) on the east side of the street. The front door opened into a hall; from the hall one door opened at the left into the parlor, another at the end of the hall into the sitting room, the stairway being on the right.

I think it was about the 10th of December that my mother came to visit me. The men were out of town doing some contract work, and it was decided that she would remain with me and my little boy, nine years old, till they returned. She was a member of the Christian church. We knew nothing whatever, about Spiritualism.

We conversed on general topics till about 9 o'clock that evening, when we retired. I had made mother's bed on a folding lounge in the parlor which was separated from my room by curtains. The upper rooms were vacant, not an article of any kind being in any of them; but for some reason one of the closet doors had been removed from its hinges by a former occupant and leaned against the wall. No sooner had our conversation ceased than that door fell, making a sound on the bare floor loud enough to be heard across the street.

Of course we were thoroughly aroused and wondered what caused it to fall. We had no cat, but mother said a cat must have got in some way. Pretty soon a sound began like a large marble rolling on the floor just above us. That continued about five minutes and was followed by numerous bodies, seemingly of various weights, moving about in those empty rooms. We arose and went up stairs, seeing nothing but the door lying on the floor.

We went down to the pantry, got some flour and a sieve, dusted it over the floor and stairway behind us as we descended.

We again went to bed, but had hardly lain down when sounds began like at least two persons walking about upstairs in stocking feet. Their footsteps were so plain and real that we arose at once, dressed and went to the kitchen and made a fire in the stove. We shut the door and could not hear the noises then so plainly, so seated ourselves as comfortably as possible and began discussing the matter, mother trying hard to make a scientific explanation, an electric plant being near gave her a basis for her reasoning.

All at once a revel began in the room directly above us that would have turned my hair white on the instant, if such phenomena is possible, had mother been a woman of less courage. There seemed to be several persons in stocking feet, running about. They threw heavy bodies, wrestled and seemed to move furniture about the room. Finally one started hurriedly down stairs. The stairway creaked as though it were a large person of great agility. The doors were all locked. Mother actually looked triumphant as she exclaimed, "Now we've got him." She immediately started toward the sitting-room door. I took up a heavy lamp and followed. She unlocked and cautiously opened the door. No one—nothing to be seen. We returned to the kitchen where we sat till 3 a. m., now both thoroughly convinced that we were in a "haunted" house. The performance ended about 2:30 by a chair about two feet from where mother sat being taken up and thrown violently across the room, right before our astonished eyes.

There was not a print of any kind in the flour next morning. It lay as smoothly over the floor and stairs as though not the slightest disturbance had been made.

We had relatives in town to whom we went next day. Mother returned to her home in Quenemo, Kans., and now comes the strongest part of my story.

About a week after her return to her home, she retired early on a certain evening, being an invalid. My father was reading to her, as was his custom, when he was interrupted by a rap on the door. He arose and opened it. No one was there. He returned and resumed his reading with a remark about being mistaken, when a very distinct rap came again. Promptly opening the door again, he saw no one; the moon was shining. No one was in sight. He closed the door and stood for a moment with his hand on the knob; the raps came again with some violence. He went out, looked on the roof and all about the place, but saw no one.

He and mother were alone; he could not believe anyone would attempt a practical joke. He was a Christian gentleman, retired in manner, and did not believe in spirit return. Being a man of deep thought and broad general culture, of course he did not believe in a personal devil, so he was naturally very much bewildered.

The occurrences that evening were the beginning of a series of phenomena that was widely published at the time, and finally taken up by the Psychical Research Society, so I will not go into details about it here.

Numerous skeptical investigators went to the house, but were all alike unable to account for the occurrences they witnessed.

The most wonderful demonstrations imaginable, such as moving furniture in broad daylight, right in the presence of several people, and taking articles entirely away from the house, were kept up till just before mother's death, which happened about a year after the occurrences began.

My father died last winter a firm believer in Spiritualism. I have in my possession many of his letters telling me of mother's visits to him after her death.

LOUISA B. REED.

Garfield, Kansas.



REMARKS BY THE PRESIDENT.

The Godless and Devilless Club Moving Along Lines of Least Resistance.

A Methodist Minister Says Prof. Pearson Ought to Be Skinned Alive and His Hide Hung On a Barn Door and Salted.

As President of the Godless and Devilless Club I wish to state that on the 26th day of January, there was a congress of leading Freethinkers in Cincinnati, Ohio, to organize an antisectarian society for the promotion and promulgation of true governmental and social principles, with but one plank in its platform—the complete separation of church and state, the idea being to work for an absolute divorce of religion from the state, and to educate the people of America to be as liberal towards one another as their noble constitution allows. A great many people labor under the false idea that ours is "a Christian country," and that Christians should have the right to dictate the course which our government should pursue in regulating the conduct of its subjects. We want to emphasize the statement which George Washington made in his treaty with Tripoli, that "this is not a Christian government," and to say, emphatically, that Christians, as such, have no more right than any other sect to dictate the political or social affairs of our nation. The founders of our republic were not Christians and this irrefutable fact is corroborated by the liberal spirit and letter of our famous constitution. No such liberal and just document could have come from the Christian church because it could not, by reason of its self-exalted position in the world, as the only infallible teacher, of truth and morals, give either religious or social liberty to those whom she counts unbelievers. It is a remarkable fact, that since this government was founded by unbelievers, religious persecution has been rare. It is the desire of the founders of the new liberal organization to remove every cause of illiberality between sect and sect and to show by the principles of science and right reason that no sect has any authority to rule over the rest. It is the function of a just government to maintain order and to see that one class does not unduly impose upon another. The government of the United States should not allow the Christians to rob their fellow men by having their church property exempt from taxes. This is unjust from the governmental standpoint and unmanly from that of the Christian. "By their fruits" just men are known. The Christian church has for a long time exalted itself above all else, but, in the order of evolution, the indisputable evidence has come to view that it is merely one of the world's religions with a philosophy for ethical purposes, that its dogmas are based upon legends and fables, and that it cannot produce the "divine revelation" which it claims to possess, nor the "divine commission" which it claims it received from its alleged savior of the world. A paper was read at the Cincinnati congress showing the beginning of the end of the great eccleastical delusion and the inauguration of a new era of the reign of truth for authority in the place of the Christian authority for truth. Although our constitution allows the freedom of the press, yet the Christians ignore that noble characteristic, by which the masses can be liberally educated, by keeping the editors thereof in fear of losing their support. Why? Because Christianity fears the light of day; it dares not put its superstitions in touch with science and right reason.

Christians have had the presumptuous effrontery to brand Freethinkers "infidels," but we now have the undisputable evidence that they are necessary factors in the work of uprooting superstition. There is not an ecclesiastical dogma which they have disputed but what is false.

The last meeting of the Godless and Devilless Club was intensely interesting. The experience of Brother Hastings opened up an entirely new field of thought to many. The declaration of the wise sage that accompanied him, that a radical disbelief in the existence of a God was no bar whatever to entering the realms of bliss, and that a mere belief in such being without accompanying virtues, was no surety that a person would be happy on entering the spirit world, was received enthusiastically by the members. There is no doubt whatever but that the belief in the existence of a God has proved greatly detrimental to the advancement of mankind generally. Just for example, listen to the following as presented by one of the honored members of the Club, "demonstrating" from the Bible the peculiar features of the orthodox God:

Face: For I have seen God's face.—Genesis 22:30; Deut. 31:18; Jeremiah 31:10, 16: 17; Chron. 7: 15.

Mouth: For the mouth of the Lord hath spoken it.—Isaiah 58:14.

Eyes: I will set mine eyes on them for evil.—Amos 9:4; Zachariah 4:10.

Teeth: He hath broken my teeth with gravelstones.—Lamentations 3.16.

Ears: And my cry did enter his ears.—II. Samuel 22:7; II. Cor. 13:20.

Arms: Oh! arm of the Lord.—Jeremiah 32:21; Isaiah 5:19.

Hands: I took the cup at the Lord's hands, and made all the nations drunk.—Jeremiah, 25:11, 32:21; Ezek. 21:7; Isaiah 51:22, 5:1.

Wings: He shall fly and spread his wings.—Jeremiah 49:22; Psalms 91:4.

Feet: And his feet shall stand in that day.—Zachariah 14:4; Nahum 1:3.

Feathers: He shall cover thee with his feathers.—Psalms 91:4.

Hair: The hair of his feet.—Isaiah 7;20.

Talked: The Lord said the man has become as one of us.—Genesis 3:22.

The Lord had Sons: The sons of God saw that the daughters of men were fair.—Genesis 6:2.

God had grandchildren: The daughters of men had children by sons of God.—Genesis 6:4.

Got weary and rested: The Lord rested on the seventh day.—Genesis 2:2.

Was a planter: The Lord planted a garden.—Genesis 2:8.

Was a tailor: The Lord made coats of skin.—Genesis 3:21.

Was an engraver: I will engrave the engravings thereof saith the Lord.—Zachariah 3:2.

Was a barber: In the same day shall the Lord shave with a razor.—Isaiah 7: 20.

A warrior; Saith the Lord, I will appoint the sword to slay, the dogs to tear, the fowls of the air, and the beasts of the field to destroy. Jeremiah 15:3; Deut. 32:41; Ezek. 21:3.

Bow, quiver and arrows: He hath bent his bow; he has caused the arrows of his quiver.—Lamentations 3:13; Chron. 15: 13; Isaiah 34:6.

Plurality of Gods: Thou shalt not revile the Gods.—Exodus 22:28; Gen. 1:26, 6:2; Job 2:1.

Cry and roar: The like as the young lion roareth on his prey.—Isaiah 31:4, 42:16; Amos 1:2; Joel 3:16; Hosea 11:12.

Tread and trample: I will tread them in anger, and trample in my fury.—Isaiah 63:3.

A druggist: I took the Lord's cup at the Lord's hands and made all the nations drunk.—Jeremiah 25:11.

Fierce anger: The Lord slew seventy thousand men because David numbered the people.—II. Samuel 24:15: 11. Chron. 18:22; Prov. 15:11; Isaiah 13:9, 3:42; Lamentations 2:4.

God's vengeance: In the days of God's vengeance the streams shall be turned into pitch, the dust into brimstone, and the land shall become burning pitch.—Isaiah 34:3-9, 43:28, 53:10; Jeremiah 6:11, 13:13, 66:16, 19:9; I Kings 22:22; Samuel 18:10.

The Lord swears: I swear by myself.—Jeremiah 22:5.

Fierce anger: And the peaceful habitations are cut down because of the fierce anger of the Lord.—Jeremiah 25:31, 44:27, 51:27; Lamentations 12:4, 2:6, 5:11; Ezek. 9:6, 9:10.

Furious: I will gather you in my anger and in my fury melt you.—Ezek. 22:20, 25:15, 38:22; Hosea 13:7, 13:8; Jonah 2:2, 2:10; Zachariah 9:14, 14:3; Malachi 1:4, 2:3.

The Lord's furnace: The Lord whose fire is in Zion, and whose furnace is in Jerusalem.—Isaiah 31:9.

Images: You shall make of your emerods images, and images of your mice, and give glory to the God of Israel.—I. Samuel 6:5, 6:4, 6:11; Judges 15: 15.

Human sacrifices: And did according to the vow we—I. Samuel 6:5, 6:4, 6:11; Judges 15:15.

will offer it up for a burnt offering.—Judges 11:29, 30, 31.

This presentation of the Bible view of God is certainly worthy of careful consideration, as it reflects the hideous ignorance of past ages, and illustrates the nature of a God.

The world should at first advance along the lines of least resistance, in its efforts to reach a higher plane. That is what the electric current does when it emerges fom a dark, threatening storm cloud, and strikes a magnificent church—God's church, so called—passing from the steeple, and following the lines of least resistance, it demolishes the pulpit, and then passes into the earth, stopping its career of carnage, madness and death, no one knows exactly when.

The Godless and Devilless Club is constantly moving in its onward march to higher and better conditions along lines of least resistance. All the potent forces of the universe move in that way, and why should not the Godless and Devilless Club pattern thereafter? To move in accordance with the Bible God is moving along lines of greatest resistance, for the obstacles to be overcome there in the search for grand and beautiful truths, is so great that millions have crippled themselves in the course of their herculean efforts, resulting in the formation of hundreds of different sects, who in times past fought each other like fierce gladiators, who burned hundreds who antagonized them, confined some in dark, pestilential dungeons, applied hot irons to others, and slowly tortured many who are searching for truth in other directions and along different lines. It is not difficult to discern the bright lines along which the Godless and Devilless Club is moving—along lines of least resistance, having completely obliterated from its code of belief all the Gods on the earth plane that have ever been originated by mortal man, for all Gods are simply man-made, fashioned in a rudimentary way, built up step by step by ignorance, superstition, bigotry, and intolerance, and are so many obstacles in the way of the advancement of humanity, making the lines of least resistance to progress, entirely outside of them. Remove all the Gods, all the crucified saviors, all the Devils, all the Apostles and all sacred Bibles from your code of belief, then you can move along lines of least resistance to the higher realms. This is exactly what the Godless and Devilless Club is now doing. It has none of the rubbish of medieval times carefully blended into a God, to contend with.

It has no man-made saviors to revere or cherish.

It has no fossillized Bible with its absurdities and contradictions.

It has no method of baptism to insure a person against hell-fire.

It has no salaried minister to interpret the "holy" Scripture and render confusion more confused. Hence the Godless and Devilless Club can move along the lines of least resistance, and is far ahead of all the religious sects in its onward march towards the higher spheres.

The various religious sects at the present time seem to be in a disturbed condition. Not quite bold enough to unite with the Godless and Devilless Club, they make haste slowly by demolishing the Bible.

Biblical stories of miracles are branded as incredible fancies—tares among wheat—modern preaching is denounced as cowardly, and Sunday-schools are pronounced inadequate and almost farcical in an article published by Professor Charles W. Pearson, professor of English literature at Northwestern university. Professor Pearson maintains that the Bible errs in many points, and that belief in Biblical infallibility is a superstitious and harmful tradition. The subject of the article is "Open Inspiration Vs. a Closed Canon and Infallible Bible."

He sets forth that "modern preaching lacks truth and power because so many churches cling to an utterly untenable tradition that the Bible is an infallible book. This dogma is the preacher's besetting sin. It is the palpable lie that gives the ring of insincerity to all their moral exhortations. If theologians wish to retain their lost intellectual leadership, or even to possess an influence upon the thoughtful part of the community, co-ordinate with poets, philosophers, and men of science, they must throw aside the dogma of an infallible Bible as completely and as frankly as Protestants have thrown aside the dogma of an infallible Pope.

"The Bible is the most precious of all books. It is a noble collection of law, history, biography, precept and poetry, but the great spiritual treasure of the Bible is in an earthen vessel, and the water of life has been colored by the medium which has preserved it. The credulous and the ignorant disciple, the allegorist and the poet, the priest and the scribe, in their efforts to expound and popularize religious truth, have all more or less clogged and corrupted the spiritual message of the prophets, and our teachers must frankly recognize this fact.

"Let us look at a few examples of tares among the Bible wheat.

"There is a story in the book of Daniel that Shadrach, Meshach, and Abednego, for refusing to bow down to the image of a Babylonian king were cast into a burning fiery furnace, the flames of which slew those that threw them into it, and yet fire had no power upon the three. He must be a very bold or very ignorant man who will assert that he believes that this account is literally true. It is certainly a thousand times more probable that it is a legend or an allegory.

"We read in the book of Kings that Elijah was fed by the ravens. We read in that quaint medieval book, 'The Voyages and Travels of Sir John Mandeville,' a story similar to this. Both are poetic fancies, one as untrue and incredible as the other. We read that Elijah smote the water with his mantle and they divided hither and thither so that he and his companions went over on dry ground. He is said to have miraculously multiplied meal and oil, and even to have raised the dead.

"With his successor, Elisha, the mythmaking fancy has been even more active. He, too, was said to have power over the elements. He divided the waters with his mantle and went over Jordan dry-shod, he made iron to swim, he multiplied a widow's single pot of oil until it filled many vessels. He, too, raised the dead. Some of these stories are crude and childish, some are pathetic and sublime, but they are all alike legendary and not historic.

"It is impossible to draw any line between these alleged miracles in the Old Testament and similar accounts in the gospels or the Acts of the Apostles. When a gate opens of its own accord to let Peter through, we think of the story of Elisha and the ax that he made to swim.

"When Jesus is represented as multiplying loaves and fishes to feed a great multitude, we think of the widow's barrel of meal multiplied by Elijah and the cruse of oil increased by Elisha. When Jesus is represented as walking on the lake of Gennesaret we think of Moses dividing the Red sea, and of Elijah and Elisha cleaving the waters of Jordan. The story of the raising of the son of the widow of Nain by Jesus recalls the story of the raising of the son of the Shunamite woman by Elisha. The legendary element is as obvious and as indisputable in the New Testament as in the Old.

"Every message from heaven comes to us colored and shaped and limited by some man's personality, and must be discarded or altered or supplemented, according to the new knowledge and needs of men. The great spiritual teachings of the Bible rest upon absolute and eternal truth, but its history and science are always imperfect and often erroneous. Only the most ignorant still believe in witchcraft and demoniacal possession. Geology and biology have shown the story of the creation in Genesis is poetic and not scientific. The church cannot afford to uphold primitive conceptions which are opposed by every school book on the subjects in question, or the barbarous ethics which are condemned by every moralist and legislator.

"Religious teachers cannot safely oppose or ignore sciences. The evasion and suppression of truth, if persisted in, becomes mere priestcraft and imposture, and leads to the decay and death of any church that permits it. Miracles of the class mentioned, once a help, are now a hindrance.

"These churches which continue to teach that such legends, errors, and allegories are literal truth, taint all the rest of their message. It is the cowardly refusal of the churches to admit patent facts and to advance with the advance of knowledge that has brought about the low moral state of the nation that depends so largely upon them for spiritual guidance and strength. Wise men will accept the truth from any source. If Christians were ready to learn from infidels when the infidels are right there would be less infidelity in the world. Infidels would accept our truth if we would accept theirs, but when they see us mistaken and unreasonable in some very plain and simple matters they are less likely to trust our wisdom and sincerity in more important concerns.

"Jesus told the scribes and Pharisees that they had made 'the word of God of none effect through their tradition.' Very many of our religious teachers of to-day are doing the same thing. Modern preaching lacks truth and power because so many churches cling to the utterly untenable tradition that the Bible is an infallible book. This dogma is their besetting sin. It is the golden calf of their idolatrous worship. It is the palpable lie that gives the ring of insincerity to all their moral exhortations.

"If theologians wish to regain their lost intellectual leadership or even to possess an influence on the thoughtful part of the community co-ordinate with that of poets, philosophers, and men of science, they must throw aside the dogma of an infallible Bible as completely and frankly as Protestants have thrown aside the dogma of an infallible Pope."

Here we have a professor in a leading university—one of the best in the United States—extending a hand over the sectarian chasm, and in many resepects uniting with the Godless and Devilless Club, in its grand reformatory work.

But here comes the saddest part, making every member of our Club blush with shame. Elder Hardin makes a proposition to skin Prof. Pearson and hang his hide upon the barn door:

"No sane man will make the statements accredited to Professor Pearson. We, as ministers of the Methodist Episcopal church, should not stand idly by without uttering a protest against the sayings of this man. He has done more harm to Northwestern University and its future progress than we can estimate at the present time.

"SHALL WE LET HIM SLAP US IN THE FACE AND SAY NOTHING? NO. HE OUGHT TO BE SKINNED AND HIS HIDE HUNG UPON THE BARN DOOR AND SALTED."

This meeting of the club was particularly interesting and instructive, and the remarks of the president were listened to in rapt attention, and as he read Elder Hardin's statement that Prof. Pearson should be "skinned and his hide hung upon the barn door and salted," it created a profound sensation.

HIGH SCRIBE.

"A SERMON."

A Kindly Criticism of Rev. M. J. Savage's Discourse.

To the Editor:—It has never before been my good fortune to read a sermon from any divine, notwithstanding I have read many, that was nearly so strong in common sense as this. I desire to thank the noted gentleman for uttering it, and the editor of this paper for publishing the same. It is worthy of the most careful study; of being read and re-read.

Speaking of some thing, some principle, some power, some being, that is everywhere concealed in nature, he says, "This power has given us life and is therefore, whatever more it may be, our Father." Not in the sense of our ordinary use of this word, however. What could give us life but life itself? That my life, or soul, or whatever it may please one to call it, is a part of the universal ocean of life that pervades the limitless universe I have no doubt.

As I understand it, life is an elemental principle or, more properly, principles that are everywhere present wherever space and matter exist, and therefore limitless; and that our souls are but polarized atoms within that boundless ocean. By no means is it reasonable for me to believe that all life is the same life. From my careful study of this matter I am forced to the conviction that there is one elemental principle of life which being polarized under suitable conditions produces man; and another elemental principle that produces a horse; another an oak tree, etc.

Why should there not be as great a variety in the universe of life as in the universe of matter, and likely greater?

This fact, if a fact, does away with any farther search after missing links, and confines the law of evolution within what seems to me its proper limits. How the law of evolution can change one elemental into another elemental is strangely miraculous to me.

That the law of unfoldment and infoldment can change the form, eliminate imperfections and reject alloys, I can readily comprehend and fully understand; and to me this is the complete scope and function of this law.

He farther says: "This power has produced not only the beasts of the field, but only the lowest forms of animality, but brains like that of Shakspeare, and spiritual natures like that of Jesus." We know that the law of evolution in its effects vibrates, swings forward and backward as a pendulum as circumstance and environment, favorable or otherwise, may control. But it has never yet evolved a mouse into an elephant, nor retrograded an elephant into a mouse. Much less has it evolved from the radiata a man, or driven man back into the purely animal type.

I can understand how a dullard and an intellect like Shakspeare's can be evolved from the same elemental principle, where the type-form and characteristics differ only in degree. But to wholly change the type-form and general characteristics both mental and physical is an astounding proposition that I refuse to believe without positive proof.

Such considerations lead me to conclude that all life is not the same life. That this great universal ocean of life is made up of varied elementals and more than likely of many compounds, as in the material universe; each seeking an expression in material form when surrounded by such conditions as will polarize, or personalize, its varied atoms. This hypothesis rationally accounts for the variety of material forms as well as mental attributes.

Again he says, "In the next place we are compelled to think of this power as omnipotent." That is "this power" or life principle, or substance, is the directing agent of the universe. Further, "Not only is this Being (life, principle or substance) omnipotent, it is eternal. We cannot dream of a beginning or an end."

"In the next place," he says, "we have come to know that the power is one." I cannot understand by this last remark that the distinguished divine means that the "power" is one as we are one, but rather in its endless chain of cause and effect.

"Once more," he says, "we are compelled to think of this power as intelligent." Upon this proposition I entertain ideas widely divergent from my esteemed author. To me it has of late appeared that intelligence, love and the moral principle, as well as our other passions are attributes of personality and have no place in universal being or status. That the thing which approaches nearest and perhaps in some way allied to intelligence is law, nature's law. But that it is infinitely superior to intelligence, so superior that its action under the conditions are universally the same. Intelligence embraces comprehension and facts, while nature's law is above both comprehension and facts. Nature's law is the great commander of the universe acting from within outward, while intelligence acts from without inward. Nature's law is the governing function or attribute of this life principle and may bear the like relation to this universal principle as intelligence bears to a finite being, except that the mode of action is reversed.

Being an attribute of infinity, natural law acts without direction or consideration, or consciousness; as our circulatory and breathing systems act; overriding even our intelligence or conscious will power.

Under this hypothesis I see no use of intelligence in a universal substance or being, for it could in no wise change its higher attribute of law; neither could love or any other passion belonging to finite and intelligent beings belong to it, for they would be inoperative. To it all is good.

Man is in the habit of endowing universal principles and all pervading spirit with the same attributes that he possesses, not considering that it is the difference in attributes or qualities that distinguishes one from the other as well in the spirit world as in the material world. To me this seems strangely illogical and unsatisfactory.

A personal God would naturally be endowed with like attributes as other personal beings of a high order and with reason. And as man's highest attributes are intelligence, love, etc., man has always endowed his self-created personal gods with all of his qualities.

It is before the shrine of such a mythical personal god that the worshipers bow, cringe, praise, flatter and call upon for help, in our churches of today, however much they may declare to the contrary.

Their conception and comprehension of a universal ocean of life or spirit, that is wanting in the attributes of intelligence, love, hate and other qualities that pertain to finite beings; that knows no moral code, because morality cannot apply to it and only applies to man or such beings as men, is so indefinite that they dismiss the study of the subject, content to continue their worship of the god of the hateful and cruel ancients whose supposed attributes are much like their own.

But I am happy to observe, that even in our churches, this abomination of a

the reason of the dawning twentieth century; and that such minds as are possessed by such men as the Rev. Minot J. Savage, are departing from the old, worn-out ways, happy if they to conclude therefrom that all of its attributes that power that governs all.

All attributes, sensations and aspirations that pertain to man would be wholly useless to the spirit of life that pervades the universe for the most obvious reason that it could not exercise them; and nature perpetuates no useless and unnecessary attributes or forms.

The attribute of inherent law, whatever it may be, supercedes and does away with all these lesser and imperfect attributes in this universal life ether. This natural law is inherent in and co-equal with this life substance that pervades all space, while intelligence is something that is acquired. And while we are a polarized part of this life substance it is not necessary to conclude therefrom that all of it attributes are the same as ours.

To illustrate; water may be changed into steam, when we find its attributes wholly changed; and again into ice, and the attributes of ice and steam are no more alike than the attributes of man and this universal life substance.

Further on he says, "We know, beyond all question, that the universe is on the side of goodness." I should say that the universe, as a whole knows or is nothing but good. That evil, as we understand it, appertains exclusively to sentient, conscientious, finite beings, such as man, whose condition is being evolved toward a perfect state of society; as of living together so that no one may enjoy any greater or better privileges than any other and that each one may enjoy every privilege that may not in some way abridge the rights of others.

To me it seems self-evident that a finite being could not offend an infinite being; much less do anything contrary to its laws. We may violate the laws of man, no matter how intelligently formed, as by stealing our neighbor's horse, or assaulting his person. But we cannot violate a law of nature. If we jump off a precipice it is the law of nature that we will be hurled into the chasm below; so that the law is not violated but verified.

A finite being can no more offend an infinite being and violate its laws than he could cut out a chunk of space or

them and convert them to his own use and benefit.

Wrong and evil are referable entirely to finite beings. To the boundless universals all is good. Again wrong and evil are referable to the laws and conduct of finite beings as exercised and entered into between themselves; and here intelligence and conscience play a very conspicuous and important part.

Man was not brought into existence through the operation of thought exercised by a universal life substance or principle, but by the operation of some law inherent in and attribute to that universal life principle.

Thought is correlated to intelligence. In other words, thought cannot exist without intelligence, nor can intelligence exist without thought. Neither are necessary to natural law; while both are necessary to finite law. For this reason I conclude that both intelligence and thought are unnecessary to a universal life principle, as I and my worthy author assume this unknowable substance or spirit to be.

Some may think that the consensus of all intelligence amounts to natural law. But this law would be supre-

propositions I have reasoned out, and I therefore reject it, and hold to the belief that law is as much superior to, and as radically differing from intelligence as an infinitude is radically different from a finite being. My god is therefore all good, because it cannot conceive of evil—has never thought of punishments and rewards, because it is not necessary for it to think—acts not by thought and intelligence but by law, certain and perfect.

Natural law is coeval with and inherent in all of the infinitudes of space and time, and therefore not subject to the finite axiom that you may not have a law without a law-maker, which only applies to the laws of man or some other finite being.

Such sermons are of incalculable worth in the unfoldment of man's intellectual and moral nature, and I trust that the reverend gentleman will give us many such.

B. F. SLITER.

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OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

OCCULT PHENOMENA.

Startling Spirit Manifestations That Occurred Many Years Ago.

THE BELL WITCH MYSTERY—ONE OF THE TRADITIONS OF ROBERTSON COUNTY CONCERNING WHICH THE PEOPLE SPECULATE TO THIS DAY—AN ENTIRELY ORIGINAL GHOST WAS THIS, FOR IT HELD CONVERSATIONS WITH FAMILY.

In the year 1817, with the beautiful scenery of Robertson county, near the Red river, began to appear certain occult phenomena which to this day remain a tradition in the county, and even through a great part of the state, known as the Bell witch mystery, says a Chattanooga letter in the Philadelphia Times.

In 1804, John Bell, his wife, several children and some slaves removed to Red river from South Carolina, purchasing there 1,000 acres of rich land. Bell's daughter, Bessie, a winsome and beautiful girl, was sent to the best schools of the neighborhood, received a splendid education and was one of the belles of the county.

For thirteen years the family lived in peace. Then came two strange premonitions of evil, which were followed by the manifestations, the very telling of which to-day raises the hair of Robertson county children in terror.

Mr. Bell was one day walking through a cornfield with his gun, looking for rabbits. In front of him he saw a curious animal, which looked like a cross between a dog and a fox. Bell fired, the range was point-blank and he could have sworn he hit him, for he was a good shot. The strange animal, however, never moved, but after the smoke cleared away looked at Bell with a malicious aspect, gave what seemed to be a bark, but in which lurked a sound like human laughter, and then turned and hopped away. Several days later Bell's son, Drew, saw a large turkey near the house. He ran in for his gun. When he returned the supposed turkey had assumed a large, strange and terrifying shape, black as a crow and of tremendous proportions and then flew away with a loud whirr of wings.

The spirit manifestations which followed consisted at first of rappings on the door and walls of the house. Later the rappings were heard in all parts of the house and sounds like rats gnawing at the bed posts, changing in a few months to sounds like the noise of trace chains being dragged over the floor, disturbed the family at night. As soon as a candle was lighted, the sounds ceased. Mr. Bell, too, began to suffer at night a strange malady. His tongue stiffened and his cheeks protruded. He felt as if a small stick had been placed with great force against his mouth.

For a long time the distracted family were too proud to tell of their affliction. At last the state of affairs became unendurable and accordingly James Johnson and his wife were invited to pass a night in the house. After the story of their affliction had been told Mr. Johnson led the Bells in prayer, asking that the manifestations should cease, or at least that there should be an explanation of the mystery. After Mr. Johnson and his wife had gone to bed the familiar noises were heard in their room and the bed clothing was snatched from them. The next morning Mr. Johnson advised the Bells to make their trouble public. This was done.

It was not long afterwards that the most characteristic mark of the strange spirit made its appearance. It began to speak. The voice was low, almost a whisper, like a weak, childish treble. The Rev. James Gunn, an itinerant preacher, soon afterward investigated the now well-known spirit, and it was to him that the spirit revealed itself as "old Kate Butts' witch." Kate Butts was an eccentric, voluble woman, the wife of a respected neighbor of the Bells, who had had in life a sarcastic tongue. To Mr. Gunn the spirit said that she had determined to torment "old Jock Bell out of his life" because of a fancied slight to Mrs. Butts while she was living. From that time the invisible spirit or witch was known as Kate.

With time Kate's voice grew stronger, and her favorite utterance was a repetition of Mr. Johnson's prayer the night he visited the Bells home and the singing of a hymn which the family had then used. Mr. Johnson, Kate called "old Sugarmouth," and she was fond of saying, "How sweet old Sugarmouth prays. How I love to hear him." The voice seemed to come from near the ceiling and at first generally at dusk.

Some time later Kate began to play a new part. The voice would tell of events which had happened in that part of North Carolina where the Bells had lived. The news was invariably accurate and always a month or two in advance of what reached the Bells by letter or human word of mouth later.

At this same time an estimable young man, the school teacher, Joshua Gardner by name, was courting Bessie Bell. He seemed likely to succeed when suddenly the unknown spirit took a hand in his affairs. When the two young lovers were together the soft low voice could be distinctly heard saying, "Please Betsy Bell, don't marry Joshua Gardner; please, Betsy Bell, don't marry Joshua Gardner."

It was Kate's dislike of negroes which led to the last and most striking proof of her existence. A negro house boy, named Harry, who was one of Bell's slaves, was often late in building fires. One day, when Mr. Bell was scolding him, the voice said, "Never mind, old Jack; I'll attend to that rascal next time."

A few days later Harry was late again. Mr. Bell began scolding, when the voice whispered, "Hold on! I'll fix this nigger."

The boy was kneeling in front of the hearth. Suddenly he yelled with fear and pain, "Oh, Marse Jack, something's got me by the neck." He writhed and danced around and the next minute sounds like those a board would make in striking flesh were heard. Harry yelled that he was being beaten to death. Then he fell headlong into a corner as if tossed there with great force.

The spirit seemed to dislike negroes, and Mrs. Bell one evening when she had visitors, thought by strategy to keep the witch out of the room. She secreted a black girl named Anky in a trundle bed in the room. In the midst of a general conversation among Mrs. Bell and her guests, the voice of Kate was heard to say distinctly, "There's a nigger in the house. It's Ank. I smell her under the bed." Then underneath the sheet where the young negress lay, nearly scared to death was heard a noise like that of a person spitting. The black girl jumped from under the sheet. On her face was a white froth, and she said, "Oh, Miss Luce (that being Mrs. Bell's pet name), the witch tried to spit me to death."

On another occasion Calvin Johnson, a man well known as honest and truthful, asked Kate to shake hands with him. She agreed upon condition that he would promise to grasp her hand. He promised and said that he felt a touch like that of a lady's hand in his. His brother tried to induce her to shake hands, but she refused, saying: 'I know you, Jake Johnson; you are a grand rascal; I won't trust you."

In those days Shakers traveled through the country, trading with the people. Two of them often stopped at the Bell home and were always made welcome. One day when they were seen approaching, the witch voice was heard to say, "Those Shakers shan't stop this time."

Then it assumed the tone of the negro boy Harry, who was accustomed to sic the dogs on in pursuit of hogs and breachy stock. The voice "set the dogs on" the Shakers and drove them off.

Mrs. Bell in 1820 had a prolonged sickness and became very weak. One day Kate said to her: "Luce, poor Luce, how do you feel now? Hold out your hands, Luce, and I will give you something."

The lady held out her hands and hazelnuts were dropped into them. They were laid aside and the voice said: "Luce, why don't you eat the hazelnuts?" Mrs. Bell replied that she could not crack them. "Well, I will crack them for you," said the voice. A sound like that made in cracking nuts immediately followed and cracked nuts dropped upon the bed within Mrs. Bell's reach. Persons were present upon this occasion and the ceiling was examined. There was no hole in it and this manifestation, like others, remained a mystery.

One morning when Mr. Bell and his son were on their way to the hog pen the elder man's shoe was suddenly jerked off. The son replaced it, tying the strings into a double hard knot. After they had gone on a few steps the other shoe flew off. It was replaced by the son and securely fastened. While they were returning to the house both of the shoes were jerked off and Mr. Bell was violently slapped in the face by an unseen hand. His face was violently contorted. Then his whole body was affected in the same way. It was upon this occasion that Mr. Bell's health broke. He predicted that his days upon this earth would be few and firmly prayed that the affliction might pass from him. He sickened upon reaching the house and never left it again.

One morning, when he failed to awake at the usual time, his wife went to his bed and found him in a heavey stupor. The family was summoned, And when the son, who had been administering medicine, went to get a dose he found that the bottle had been removed and a smoky looking phial, half full of a dark, minister looking fluid had been left in the place.

Dr. George Hopson, of Port Royal, a nearby hamlet, was sent for. Neighbors were called in—John Johnson, Alexander Gunn, Frank R. Miles and others. When all were there Kate said: "It's useless for you to try to relieve old Jack. I have got him this time. He will never get up from that bed again."

The physician could not tell what was in the phial. Some of it was forced into a cat's mouth, and the animal died in convulsions soon afterwards. Mr. Bell died in the morning of December 20, 1820. The burial services were conducted by three clergymen of wide local distinction, one of them, the Rev. Sugg Fort, a member of a family which has long been one of the most distinguished in the South, and it is yet represented by some of the country's best known and wealthiest families. The other clerkmen were the Rev. James and Thomas Gunn. After the grave had been filled and the family had turned to leave, Kate commenced to sing a flippant air, of which the refrain was "Row me up some brandy, O!"

From Mr. Bell's death until February, 1828, the spirit disappeared, but in that year returned again to the Bell home. It quickly resumed its manifestations and became more famous than ever. Visitors from afar were attracted to the place. The most distinguished was General Andrew Jackson, who came with a party equipped for camping out. When near the Bell homestead the team carrying the tents and provisions suddenly stopped. The horses tried to pull; the road was level, the driver plied his whip, but the wagon would not budge. Several men put their shoulders to the wheels, but still the wagon did not move. "By the eternal, boys," yelled General Jackson, "it's the witch."

"All right general," came a voice from the roadside, "let the wagon move on, I'll see you to-night." The wagon then proceeded.

The party stopped at the Bell home. A "witch layer" was present, who boasted of his wonderful powers. He had a horse pistol which was loaded with a silver bullet. He had also the tip of a black cat's tail. He stated that he had shot the cat from which it was taken with a silver bullet, while sitting on a woman's coffin. By stroking the bit of tail on his nose he could produce a light and flash it upon a witch, in the darkest night, but the witch could be seen only by himself. Late in the night General Jackson whispered to a friend that the fellow was a great coward, and said he wished "the thing" would appear, so that they could see him run. Soon light footfalls were heard, and a voice said: "All right, general, I am on hand, ready for business." Then it addressed the witch layer, saying: "Now, Mr. Smarty, here I am. Shoot!"

The witch layer stroked his nose with the tip of the black cat's tail, took aim, pulled the trigger of his pistol, but it failed to go off. He was told by the witch to try again. He did so, with the same result.

"Now it is my time," said the witch. "Look out, you old coward and fraud!"

Sounds were then heard as if some person were slapping another with the open hand.

The witch layer commenced to cavort about the room, screaming as if in much agony: "Oh, my nose! The devil has got me! Oh, Lordy! He has got me by the nose!" Then he bolted out of the door.

A woman named Ayres is yet living, who as a baby, received a spanking from Kate. The baby was very fretful and the mother had to get up frequently to rock the cradle. Finally Kate said: "Patsey, why don't you slap that child, and make it behave itself? If you don't, I will."

The parents distinctly heard a noise like some one spanking a child. The father and mother rushed to the rescue, and the blows ceased. Careful search failed to reveal anything or anybody in the house. Mrs. Ayres says her mother told her about it often, and said that she behaved "like a little lady" the remainder of the night.

After 1830 the demonstrations became fewer, but residents of Robertson county tell of occult phenomena as late as 1861. To this day a portion of the old Bell kitchen is standing. It is neglected, overgrown with bushes, and is uncanny-looking even in daytime. It is still the object of awe, and negroes will not go near it, although the noise has not been heard for years.—Rochester (N. Y.) Herald.

THE OCCULT IN DREAMS.

Dreams and the Idea of Immortality.

When man first came to such power of mind as to be able to look on at his own mental operations and take intelligent cognizance of them, his first dream must have been a very funny experience. This primitive man, waking up one morning from the first dream, the first experience of the kind of which he had an intelligent consciousness, says to his wife: "I have seen my father, whom we saw killed a year ago. He came and talked to me last night."

So this makes a new departure in the ideas of the man and his wife about the nature of man. No doubt he had not formulated his ideas very clearly, but such as they were, here was a distinct and definite addition.

His father, whom he had seen killed, had come and talked to him. His father, therefore, was not dead. And yet he had seen the father's body, or one of his bodies, die and perish. It was evident, therefore, that his father was composed of two beings, one of which was dead and the other still alive and capable of reappearance.

Thence the primitive dreamer would quickly come to the idea of the survival of a part of the man, of one side of his being, so to speak of it, after the death of the other.

In the next dream he saw things at a great distance away from the place in which he was sleeping. When he awoke we may suppose him telling his wife that he had been on a journey into a far country and never had traveled so quickly before.

On which his wife would contradict him and say that he had been here, in this place, asleep, all the time. At first, probably, the man denied this, and the wife would not insist, for the woman's rights, and especially her divine right to contradict her husband, had not yet been invented.

The instrument of conviction in those days was not the syllogism but a stout stick, so the wife would acquire the art that modern women have lost, of silence. But after a while the husband would learn from others besides his wife, others as well equipped as himself with the weapon of primitive conviction, that he had not stirred from beside his fire, even though he appeared to himself to have gone to a far country.

So then he would acquire another idea, supplementary to his notion about the life of his father's soul after death. He would argue that while he himself to all appearance was altogether here, asleep by his fire, it was in reality only half of himself that remained here, the other half journeying off to a far country and seeing strange things.

The conclusion of that, again, was that man was composed of two parts, of which one would stay asleep by the fire and the other go wandering, and it was likely that this same other part that went wandering when the first part was asleep, also went wandering when the first part was dead and thus, simply and naturally, the apparition of dead people is accounted for. It is all nice and easy.

And in this we see the beginnings of the idea of the prophetic trances that have pleased the notions of man in all countries at a certain stage of intellectual progress.

Primitive man, being observant, as he had to be if he was to live, did not fail to notice that in those conditions, sleep, trance, death, when the soul (so to speak of his notion, for convenience sake) went wandering, there was a difference in the manner of breathing, from the manner in which the man breathed when awake and when his soul did not wander.

The breath was the outward and palpable sign of life, that ceased with death as the soul left its tenement.

And yet the soul seldom appeared naked. It usually appeared clad with some kind of covering, always of the kind that it had worn during life—or would again wear in life, if it were but the soul of some sleeping, not of some dead person appearing.

This is a consideration that leads to another line of the primitive man's thought. The late Professor Chandler, Professor of Moral Philosophy, as it is called (there used not to be much ethics of morality about it), at Oxford, used to say, of those that tried to found any argument on a life after death from the appearance of dead persons' ghosts, that if ghosts proved anything they proved too much; for they not only proved that man was immortal, but that his hat and coat were immortal, too, for whenever you met a ghost you always found it decently dressed.

Therefore, he said, ghosts proved if anything too much. It seems a little too much, it is true, for our mental swallow, but it was not at all too much for the savage. If ever there was a proverb that expresses wisdom garnered by hard experience it is that which tells us that "appearances are deceptive."

We must go back to have another look at that dreaming man with his wife by his side taking notes, to be used with much caution subsequently, by reason of the instrument of conviction.

A week ago this primitive man lost his ax of stone, fathoms deep in the river, as he swam across. He could not find it by diving; it was completely dead to him, lost forever. Yet he went to sleep, and in his dream it appeared to him. He did not see it down in the depths of the river, or else there would have been nothing strange.

It would merely have meant that his soul, his second self, went wandering and saw it there, being a better diver than his body. But he saw the ax hanging up on the tree bough where he always used to hang it. It was there.

So this proved that, like his father, and his dog, his ax too, had a soul, a second self, that could move about—it seemed a constant attribute of these souls to have much greater freedom of movement than the bodies to which they belonged—it was proved by the simple fact that he had seen it; for if primitive man had not assimilated the proverb that appearances were deceptive he had a most perfect faith in that rather contradictory one of our coining, that says "Seeing's believing."

He believed because he saw. That was all. And from this belief several rather singular results followed. He saw that his father had a life after death.

On the whole, then, and taking into the account all these various considerations, it is not at all too much to say that dreams were certainly the largest factor in natural religion, toward inducing in primitive man a belief, not indeed in immortality—there is no evidence that he conceived the life after death as likely to endure forever—but in existence for a while at least after the body that he was best acquainted with had died.

It is singular, in comparatively how few religions there is any belief in the existence of the soul before its birth in the terrestrial body; and this is possible to be accounted for on the grounds that dreams would naturally show the sleeper nothing of which his waking sense had not had cognizance; nothing, that is to say, that he had not seen, heard, or so on, or combinations that the imagination could weave out of things of sense.

It is an interesting speculation, though one that does not lead to much solidity of conclusion, what the course of human psychology would have been had it never happened to man to perform "mental operations during sleep of which he retains consciousness on awaking."

Had the world been peopled by men and women who never dreamed, it would have been not a little different. As history makers, dreams have played a big part. We are such stuff as dreams are made on" is scarcely as true as if it were a little inverted to "We are such stuff as dreams have made us."

"Dreams and Their Meaning." By Horace G. Hutchinson, with many accounts of experiences sent by correspondents. Longmans, Green & Co.

HAVE ANIMALS SOULS?

An Interesting Case in Point.

Mrs. Gerald Bancker's home at 405 West Twenty-second street, New York, is haunted. Not by the traditional ghost, trailing through the silence with sweeping white garments and a blast of chilly air. No clanking of chains or wringing of hands had characterized this strange little specter that, in defiance of all precedents, returns again and again to revisit the scenes it loved in life.

Only a soft pattering of light footsteps about the house, and inarticulate sounds as it pauses beside one or another, or a swift, cold touch on the hand announces its presence. For this little wanderer from the misty beyond is none other than the ghost of Mrs. Bancker's fox terrier, Tatters.

Three people have seen it—three people in the fullest possession of their senses—and all are willing to swear that no delusion of fond affection for a dead pet, no momentary disorder of the nerves can account for it. It is a fact that they offer to explain by no hypothesis. Tatters has appeared and does appear. The only theory advanced is that love of home and friends has proved stronger than death. If such love means spirit, the little dog has surely evidenced it.

It is a year and a half since Tatters died. It was a hot night in August that he stretched himself out on the pillow he was wont to affect and looked up to attract the attention of Mrs. Bancker, who was passing by.

"Lazy boy," she said, caressing his head.

That caress was his last. Tatters' head sank back and his eyes closed. They thought he was asleep. When they noticed him an hour later he was dead. Heart disease had killed him. The dog had been in the family for eight years, and was endeared to Mr. and Mrs. Bancker by a thousand proofs of intelligence and affection. From the moment, when, a 3-week-old puppy, he was brought into the house, he established himself in the hearts of his owners.

His acumen was his by heredity. He came of aristocratic lineage. His mother, Gyp, was known as "the elephant dog" at Central park. The keepers still tell of the warm friendship between the small fox terrier and the big elephant, whose whims were often the despair of the attendants. In the elephant's ugliest moods, when all else failed to conciliate him, if Gyp were placed in his pen the great quadruped ceased his trumpetings and became quiet. He yielded to Gyp's influence as if under a spell.

This magnetic power undoubtedly descended to her son. Tatters' father was Tatters I., who was one of the greatest ratters in the world. From this side of the house Tatters got his ability as a hunter when occasion offered. During summers in the country he was distinguished for his prowess when a woodchuck was in view.

Healthy, happy, and active, he had literally never known a sorrow. At all times obedient to a word, he was singularly docile and comprehending, and his loss to the Banckers was irreparable.

It was not immediately after his death that the little ghost appeared. Three months later, when fires were lighted and windows closed against the cold, Mrs. Bancker returned late one afternoon from a shopping expedition. As she opened the door a small form dashed through the hall and threw itself against her with the joyous bounds with which Tatters had welcomed her in life. She was startled, but never doubted the reality of the experience.

"From that time on," says Mrs. Bancker, "I began to see him, mostly when I was alone. I can see him poke his head out from under the sofa. Sometimes when I am reading he will suddenly appear beside me and look up at me with that little coaxing sound he always made when he wanted to get on my lap. Or, again, he will lay his cold nose against my hand. There is no question of hallucination about it. I see him perfectly distinctly."

Mrs. S. Whittaker, Mrs. Bancker's sister-in-law, was the second who saw the little ghost. Tatters had been strongly attached to her, the sound of her voice being sufficient to cause wild demonstrations of affection. Calling at the house one day after his death, when all were absent, she was amazed to hear a gentle scratching at the door inside and a familiar whine of disappointment. She tried to put the idea aside, but the next time she came, as she stepped into the hall, she started back with a cry.

"There goes Tatters," she said. He ran across the hall just before me."

The third witness is Miss Page, Mrs. Bancker's sister. Miss Page is not a dog lover, and she always disapproved of the great care lavished on Tatters. One winter day, calling on a visit, she suddenly exclaimed:

"There is Tatters! He ran upstairs before me, and now he is here!"

Nothing could convince her that she had not seen him.

Whether the explanation is telepathic or more intimately concerned with the question of whether animals have souls, Mrs. Bancker does not attempt to say. She does assert that the little ghost is a persistent and familiar visitor.—Chicago Inter Ocean.

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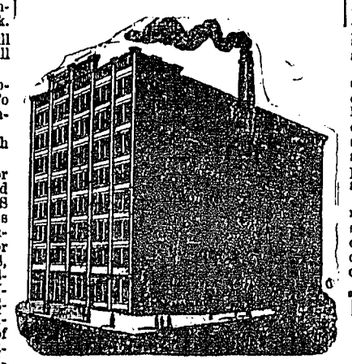
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Let us start you in business for yourself at once, don't delay a single day. Be your own boss. Be a money maker. **We do all kinds of plating ourselves,** have had years of experience, and are headquarters for plating supplies. We manufacture our own dynamos and outfits, all sizes, and send them out complete, with all tools, lathes, wheels and materials; everything ready for use.

We teach you everything, furnish all receipts, formulas and trade secrets free, so that failure should be impossible, and any one who follows our directions and teachings can do fine plating with a little practice, and become a money maker.

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for our new plan and proposition; also valuable information how the plating is done. Sit down and write now, so we can start you without delay. If you wish to see a sample of plating by our Outfits, send 2c. postage. Send your address anyway.

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The above firm is thoroughly reliable and do just as they agree. The outfits are just as represented, and do fine plating, and after investigation we consider this one of the best paying businesses we have yet heard of.—Editor PROGRESSIVE THINKER.

MISSIONARY WORK.

Report of Mr. and Mrs. Sprague.

Our work for the month of December was principally in the state of Ohio. We held 28 meetings and organized three societies. We began the month's work at Findlay, O., where we remained five days, holding meetings and seances, closing the work there by organizing a fine society composed of 34 members. This society we chartered with the Ohio State Association.

We next visited McClure, Ohio, where we held a parlor meeting and a seance. Our friends in this place were refused a hall in which to hold our meetings. The good Christians(?) would not allow us to teach our "heretical doctrines" in their "sacred" halls, and there being no hall that belonged to a liberal thinker who was free to exercise his own will over his own property, we were driven to accept the private parlors of our sister, Mrs. Kate Henry. The house was filled, and many could not get in, and at last the doors had to be locked to keep the rowdies from disturbing the meeting. They then made considerable noise, but it was a very cold night and they finally went away. A few of those who were admitted into the house seemed disposed to sneer and ridicule at first, but Mrs. Sprague gave them some messages and tests that quieted them, and though "they came to scoff, they remained to pray," and we left the people inside the house both Spiritualists and investigators, feeling happy over the results of these two meetings.

Who was it that opposed our coming to McClure? The Christians. Who was it that refused to let our people use the halls in McClure? The Christians. Who was it made the disturbance outside the house and tried to disturb our meetings? Who was it? It certainly was not the Spiritualists, nor the Liberalists; then who could it have been?

We left our good friends of McClure with the assurance that we should be called there again at some future time when we would be granted a public hearing.

Spiritualists, doesn't this make you feel like helping along the missionary work and standing more firmly for our beloved Spiritualism? These experiences give us inspiration of that kind that impels us on to greater effort, and I think ought to help awaken those self-satisfied and inactive Spiritualists to a realization of the fact that it is the duty of every true Spiritualist to do his or her part in helping the good cause along.

We next visited Lima, Ohio, where we found many of our old friends of former years still working in the vineyard of Spiritualism. We were glad to meet these dear friends once more. Lima has a very good working society. It is chartered with the N. S. A.

The new president of the society, whose name has gone out of my mind, never having met him before, is an earnest worker and faithful supporter of the N. S. A., together with Brothers Hale, Chown and Hawkins, Sisters Lester and a score of other true hearts and willing hands are faithfully upholding the cause in this pretty little city.

We created considerable interest in the cause here, converted a few—who were not favorable to the N. S. A.—to a belief in its work and importance, and added nine new members to the society.

From Lima we went to Chardon, O., where we met with terrible weather, held three public meetings, one seance, and one business meeting at which we organized a society with 10 members. We would undoubtedly have doubled that number if the weather and roads had been good. Our special visiting missionaries when sent into Ohio, can finish the work. They should be sent out at once; but the Spiritualists of the country are not yet furnishing sufficient means to warrant the N. S. A. in doing so.

We visited Middlefield, Ohio, organized a society of 23 members and chartered it with the Ohio State Association. We were told that if the weather and roads had been good we could easily have raised the number to 50.

Both of these societies are composed of excellent people, and will increase in numbers and usefulness as time goes on.

We visited Alliance, Ohio, where we found good Brother Lockwood demonstrating the truths of Spiritualism scientifically. We had the pleasure of attending one of his classes and one of his lectures, which, to us was a great treat, as it was the first opportunity for us, though we have known the good brother for years.

We did some good work in Alliance, which we feel confident will bring good results in the future. We next visited Pittsburg, Pa., where we assisted Bro. and Sister Kates in a meeting at the Sixth street church. Your readers have been informed of this meeting through the report of Brother Kates, so I will pass it by.

We are serving the Philadelphia (Pa.) Spiritualists Society for the Sundays and Fridays of January. We will leave here for the west, Jan. 26, going to Eagle's Mere, Pa., for two or three days, then to Pittsburg, for January 30 to Feb. 3.

We have an engagement at Battle Creek, Mich., with the Michigan State Spiritualists Association, at their mid-winter convention, for Feb 7, 8, and 9, and at Owosso, Mich., Feb. 14 and 16.

Parties wishing our services may address us at Rochester, Ind., and mail will be forwarded to us.

Our faith in organization increases with every new experience. The N. S. A. should be upheld and encouraged by every thoughtful and earnest Spiritualist. "United we stand, divided we fall." Let us all unite under its glorious banner and help to make it the great power for good it is destined to be.

E. W. AND C. A. SPRAGUE,
Missionaries for the N. S. A.

Dr. Bland's New Book.

"In the World Celestial" is not only an excellent spiritual book, but such a fascinating story of a love which budded on earth and blossomed in heaven, that all lovers of high grade novels are charmed with it, and its teachings are so elevating, that religionists of all classes are delighted with it.

Rev. Dr. Thomas endorses it in a beautiful introduction. Dr. Bowles, president of the National Liberal League, says: "Every page is a rich mine of intellectual gold, and each sentence a gem of moral beauty." The Light of Truth says: "Spiritualists will be charmed with it, and skeptics converted by it." The Banner of Light says: "It is a valuable contribution to the literature of Spiritualism." The Gatling Gun says: "To Spiritualists it will be inexpressibly delightful; while doubters will find it highly entertaining." The Medical Gleaner says: "It presents a bright picture of the eternal dream that holds the world together. It will lift the reader into enchanting realms, and leave a sweet taste in his consciousness." Cora L. V. Richmond says: "I have read it with deep interest." Bound in cloth. Price one dollar. For sale at the office of The Progressive Thinker, or sent postpaid on receipt of price.

"Elsie's Little Brother Tam." By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this office.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

Another Page in the History of Spiritualism.

NEXT WEEK The Progressive Thinker will publish the promised Revelation, a new page in the History of Spiritualism. It will be a great surprise to many who have supposed that certain profound statements led to a certain individual as their author, whereas quite the reverse is true. There is nothing grander, more beautiful, or more soul-uplifting than the truth, wherever it may originate. While this disclosure does not in the least discredit any one, it does make known a master mind that heretofore has not received proper credit, and who is entitled to recognition. The Progressive Thinker leads in trying to solve the great problems of the age, presenting each week a vast amount of Spiritual and Occult matters, which every Spiritualist and advanced thinker should be familiar with. Now is the time to introduce the paper to the attention of your friends generally, inducing them, if possible, to subscribe, and thus keep in the front ranks of the advancing procession.

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SATURDAY, FEBRUARY 1, 1902.

The Veil of Isis.

The scientists and thinkers of the world, in all ages, have sought to solve the problem of life, the mysteries of existence. From age to age the search of the world's philosophers has continued; but, whatever apparent advance has been made, mystery still remained to confront and challenge the deepest thought and investigation, and the most advanced thinker has still been in the mental state of Dante's character, who cried,

"One doubt remains, which wrings me sorely if I solve it not."

Recently, as stated in the Inter Ocean, Professor Jacques Loeb, of the University of Chicago, has announced or re-affirmed two discoveries which many of his fellow men regard as epoch making. One is that several processes of life are due not to the heat furnished by food eaten, but to the electric force generated by the contact of electrically positive and negative food atoms. The other is the possibility, by the use of certain chemicals, of prolonging life in certain living things—in this case sea urchin's eggs—beyond what scientific observation had declared to be its natural term.

From the viewpoint of pure science, these are interesting discoveries. If true, they are extremely important to science, and the University of Chicago is to be congratulated on having Professor Loeb in its faculty. It is also an honor to Chicago and to the whole nation to have in its citizenship an investigator whose work attracts world-wide attention. Yet it is to be feared that the chief present effect of Professor Loeb's natural elation upon the laymen will be to raise false hopes and strengthen the influences of medical quackery.

Electricity is a therapeutic agent of recognized value, but those who vend it as a nostrum, it is to be feared, will be aided in deceiving the public by the cunning use of Professor Loeb's name. If one chemical preserves life in sea urchin's eggs it is possible that another may be found that will arrest disintegration of human tissues. We shall doubtless soon be afflicted with quacks pretending to have found that chemical, and thousands of men who cling to life and fear to face their final audit will believe them, to their loss and sorrow.

For in the end such attempts as Professor Loeb's to unravel the secret of existence, while they may gratify scientific curiosity, can lead nowhither. They are like the efforts of other experimenters to square the circle, to discover a self-reproducing force or "perpetual motion," to find the fountain of youth, or to compound an elixir of life. One of Professor Loeb's enthusiastic assistants has publicly declared that his success in delaying the death of living organisms means a solution of the problem of endless life. That is the interpretation the lay public is but too apt to place upon Professor Loeb's work, and thence to derive mischievous hopes.

For ages men have striven after eternal life on earth, but their search has been ever vain, and their demand for immortality has had to seek satisfaction in belief in another life after what we call death. There is always the recurring decimal of the man who would square the circle, always the missing cog or lever of the seeker after perpetual motion, always the overlooked error of the chemist or the biologist to disappoint the hope and destroy the illusion. Hence it were wiser for scientific men, however they may amuse themselves by juggling with life, frankly to confess in advance and always insist that they cannot create it, cannot prolong it beyond its appointed time, and that here is the veil of Isis that none hath lifted and none ever will—the secret that man can never learn, because it is known to the Creator alone.

"Thou hast appointed his bounds that he cannot pass," said the Hebrew philosopher, ages since, of God and man. Whosoever, wittingly or unwittingly, induces his fellow men to deny or evade that eternal truth is no benefactor of humanity, but a blind leader of the blind into the ditch of despair.

"Thou hast appointed his bounds that he cannot pass," is the Everlasting Nay of truth against which all the years of human science and wisdom dash themselves to pieces. The fountain of life is ever hidden from human eyes, and science must bow to the eternal fact.

Bible Interpretation.

While the good Methodist brethren are perturbed in mind, and considering what they shall do with Prof. Pearson because of his unorthodox and upliteral interpretations of bible statements, it might afford them healthful thought to take due notice of the following fact given in a special telegram to the Chicago Chronicle, from Nashville, Tenn.:

"Mrs. Bula Abbey, wife of a young merchant near Sparta, Tenn., died last night as the result of pulling out one of her eyes in a fanatical and literal interpretation of the scriptural injunction, "If thine eye offend, pluck it out and cast it from thee, for it is better to go into heaven having only one eye than to suffer the torments of hell fire." Her mind became unbalanced over religion early last autumn and since that time she has been noted for strange vagaries in religious work. She insisted on being immersed last month on one of the coldest days in the year, and for a time wished her husband to sell his business and give all to the poor."

This poor woman is regarded as unbalanced in mind because she wants to obey the plain, literal instructions of bible texts. Prof. Pearson is thought "unbalanced" because he does not construe certain very improbable bible accounts as literal truths.

Beautiful Ideals.

There can be no doubt that beautiful ideals exercise an uplifting, purifying and spiritualizing influence, tending to transform the soul into the image of the ideal beauty. It is a tendency molding one's character, in degree, in harmony with the ideal that presents itself to the mind as pure and good, lovely and desirable.

Hence we can assent to the claim of Mr. Mangasarian, of the Independent Religious Society of Chicago, that art is a saving power, and may regenerate the city, morally and physically. As reported by the daily press, in an address in the Grand Opera House, Mr. Mangasarian asserted that love of the beautiful will transform Chicago. Art, he said, is the saving power that is to overcome soot and smoke and dirt and which will convert the city into a metropolis of stately buildings and spreading parks, and its people into better citizens.

The Art institute by the lake is a credit to Chicago, he said. Though we are, comparatively speaking a young community and much dominated by material pursuits, nevertheless we have a palace of art in our midst which lifts its head above the smoke hanging over our industral metropolis.

We love wealth and enterprise; we are devotees of comfort and commerce; yet these modern gods have not altogether crowded out of our minds the love of the beautiful. It may be objected that our allegiance to art is not very decided, but art will in the end conquer even us.

Chicago has been so little favored by nature—for with the exception of the beautiful lake nature has been very chary with her gifts—that art must be summoned to fill up the gap. Chicago cannot be called a beautiful city and it is difficult in a muddy and sooty city to be esthetically happy—it is hard even to be good in such provoking environments.

If our good clergymen would, instead of preaching the bad news of damnation, join in an earnest effort to cultivate in the masses the love of the beautiful they would help to make this present world an Elysium. Art will save us in this age of iron and cotton from becoming ourselves iron and cotton things.

By art we mean the seeing under all things the ideal—it is the hunger and thirst for the life of the mind beautifully embroidered, so to speak, by the delicate hand of imagination. To make the average man more artistic we must appeal to his mind through the avenues of a rational religion, an elevated drama, a clean newspaper, a great literature, and, above all, artistic environments.

A people without art would be a people without intellectual life. We must see beauty as well as utility, must play as well as work. If I could revise the meaning of words I should apply the word "infidel" to those who see the world always in prose, never also as a poem—who hear its noises but have no ear for the silences of nature; who never dream a dream or paint a mental picture or behold a rainbow in the sky.

The most pressing problem of the age is the regeneration of society through art. Religion and the churches have for centuries faithfully and with commendable zeal tried to save the world, but it is a matter of regret that the results have not been commensurate with the enormous expenditure of means. But humanity will take more kindly to art as a redeemer. It will be more susceptible to the message of beauty.

Art differs from religion in this, that while the latter seeks to suppress the passions the former aspires to direct them to nobler uses. Religion eradicates, art transforms; religion would cut off the right arm and pluck out the right eye; to art the body is as sacred as the soul. Religion would lead us to heaven maimed; art is not satisfied until the whole man is saved.

Again, art brings peace to the troubled mind, not by sapping its energies, but by creating counter activities to overcome the discord by harmony. It is by art more than by sermonizing, by great pictures more than by prayers, that the evil tendencies in us shall become regenerated.

It is a question whether an artist should ever paint battle pictures. The real mischief of war can never be told by the brush, for it is not the carnage, the blood-soaked fields or the heart-breaking scenes which condemn war most. Such evils come also by the flood and the earthquake, the summer's sun and the winter's snow.

The shame of war lies in the violation of a moral principle to which the poet and the orator can give expression, but which the painter cannot catch on his canvas.

A painter should, if not exclusively, generally, at least, give us pictures of peaceful landscapes, the grandeur and loveliness of nature, of sky and sea; he must reveal the "human form divine" and people his quivering canvas with beautiful women and children; he must give us scenes of quiet and sweet home life; such scenes as the great Dutch masters loved to paint.

An art institute should not be used as a place for the marketing of pictures. Only such works should be hung on its walls as deserve to remain there always as the treasures of the people. The committee should have no thought of the commercial possibilities of an exhibit. To do good is not to be an artist, but to do good for the pure pleasure of doing it is to be an artist.

Hostilities to Be Resumed!

There was a little misunderstanding as to the order of the debate between Mr. Hull and myself.

Mr. Hull desires to affirm all his eight affirmative speeches, with my eight replies; and then my eight affirmative speeches and his eight replies to follow.

I agree to it fully. The debate will now proceed soon.

May I here say that if I have misquoted Mr. Dawbarn, or any other man, I will take it back in the book to be published.

If I have done injustice to Mrs. Nettie Pease Fox, or any other lecturer, I will also correct it, if Mr. Hull and the publisher will grant me that privilege, as, doubtless, they will.

But hark ye! There is not a more careful man in quoting that I am, although I admit my quotations are not always infallible.

W. F. JAMIESON.

Cincinnati, Ohio.

"Meatless Dishes." Very useful. Price 10 cents.

PATRIARCHS AS ASTRAL MYTHS.

A Biblical Scholar's Statement of Important Facts, for Spiritualists to Consider.

A Chapter That Should Be Preserved for Future Reference.

AN ANGLICAN CHURCHMAN ON THE MOST RADICAL EXPLANATION OF THE OLD TESTAMENT—PROF. T. K. CHEYNE'S HIGH PRAISE OF WINCKLER'S "GESCHICHTE ISRAELS"—COMMENTATORS ADVISED TO ACCEPT HISTORICAL TREATMENT OF OLD TESTAMENT—BIBLE CHARACTERS FROM ABRAHAM TO SOLOMON MAY BE EXPLAINED AWAY.

Prof. Thomas Kelly Cheyne, D. D., fellow of Balliol, Canon of Rochester and Oriel professor of the interpretation of the Holy Scriptures at Oxford University, is a leader among English Bible scholars who favor the methods of the newer criticism. Thirty years ago he was the first lecturer at Oxford to hold and expound the main results of modern Old Testament criticism. He was one of the Revision Committee for the Old Testament and an editor of the "Variorum Bible." He has many works on the Old Testament, chief among them his books on Isaiah. His Bampton lectures of 1889 were the object of a good deal of controversy in the Church of England. The following article by Prof. Cheyne is from the Nineteenth Century and After.

The most important point for those of us who study the Old Testament is not how to avoid committing ourselves to the peculiarities of this or that critic or Assyriologist, and how to suggest to our pupils and to the public a middle road between extremes which accords with the average opinion of scholars, but how by a combination of old methods with new, and by the attainment of a new point of view, to reconstruct our study, and how by the gentlest possible transition to introduce our pupils and the public to this new treatment of the Old Testament. And since there is no scholar who has so fully realized the problems before us and contributed on such a large scale to their solution as Hugo Winckler, Assyriologist and historian, I will endeavor to give the reader some idea of his treatment of the prehistoric period of Israelitic antiquity in the second volume of his Geschichte Israels. The great danger of many Biblical scholars is narrowness of view, and no recent book perhaps can do more to correct this than Winckler's Geschichte.

Even among practical churchmen it is at least a tolerated opinion that Abraham was not a historical personage, either in the sense supposed by the older orthodoxy, or in the sense which is winning much favor among more recent theologians, viz., as the "great leader of a racial movement, and one who has left his mark upon his fellow tribesmen, not only by the eminence of his superior gifts, but by the distinctive features of his religious life." Winckler thinks it right to treat Abraham, Isaac and Jacob, and even Moses, Joshua, the Judges, Saul, David and Solomon in a perfectly disinterested spirit, from the point of view of a criticism founded upon the facts of a comparative study of the historic legends of the East. The results are very different from those reached by a criticism which is mainly literary in its character. They may often be insufficiently grounded, but this is a first attempt, and Winckler deserves credit for not being too fastidious, and venturing to publish many things which may perhaps only be serviceable as working hypotheses.

The result which Winckler thinks of most significance is this—that the material which legend in the East has worked into the semblance of history is derived from mythology. The Semitic peoples, however, whose gods were local gods—originally the stone or the tree—could not develop a mythology; the myths which the lesser Semitic peoples had were borrowed directly or indirectly from Babylonia; Egyptian influence, too, is not excluded. This was naturally the case with the Hebrews. The basis of their legends is in the main a borrowed mythology. If now we turn our attention to these legends we find that they fall into two classes: (1) those which grew up round the heroes (such as Abraham, Isaac and Jacob), who were, according to Winckler, reflections of local divinities, and (2) those which attached themselves to historical personages, such as the Judges, regarded as representatives of the several tribes, and the first Kings, as representatives of the people. That there were literati capable of writing these myths down may be assumed; the influence of the great civilizations of the valleys of the Euphrates and the Nile was fully great enough for this, and every King or Kinglet would look out for a poet or scribe who could transmit the royal achievements to posterity. This scribe would naturally relate these achievements in such a way as to remind the reader of the exploits of the supernatural heroes of mythology. One scribe would teach another, and so by degrees fixed forms of expression of mythic origin would arise, providing a setting for the great deeds of the ruler. Once made, the legends grew, like every other natural thing. Trained literati were always ready to adapt them to the changing wants of the time, as when the post-exilic Hebrew writers created David anew simply by putting a fresh interpretation on the historical and geographical data of the old legend.

It is not surprising, therefore, that we should find in the Hebrew legends striking parallels to stories told in other countries. The economy of legend is marvellous. The same thing is told with the greatest variety of detail and of the most different persons in widely separated parts of the earth. Everywhere the local god is the centre of the world, and so everywhere the forms of the primitive legend reappear. Age followed age, and all consciousness of the origin and true character of the legends by degrees disappeared. Hence the unity of the original legends was destroyed; omissions and additions were made according to the ideas of the later writers. Sometimes a more complete parallel in quite another part of the world enables us to repair the omission. Even now our knowledge of the Babylonian mythology and legends is fragmentary, but so far as it goes it is sound, and the only questions are, (1) whether with our still more fragmentary knowledge of Hebrew legends it is possible to systematize the mythic elements in those legends to the extent that Winckler desires, and (2) whether the revised or amended Hebrew text, on which Winckler often depends, is preference to the Massoretic, is trustworthy.

Abraham, Isaac and Jacob, then, are lunar heroes. In the case of Abraham this is, according to Winckler, doubly certain. His father Terah comes from Ur, in Chaldea, the city of the South Babylonian moon worship (Nannar), but, in order to reach Canaan, he must halt at Harran, which is the second great centre of lunar worship in the region of the Euphratean civilization.

And now comes Sarah to be at once Abraham's sister and his wife? Because Sarah, being the counterpart of Istar, has a double role. She is the daughter of the Moon-god, and therefore Abraham's sister; she is the wife of Tammuz, and therefore Abraham's wife. For Abraham, too, according to Winskler, has a double role; he is the son of the Moon-god, but he is also the heroic reflection of Tammuz. Of Isaac little is recorded; he dwells at Beersheba, "the well of the Seven-god," that is, the Moon-god. Jacob, however, is much more definitely described. His father-in-law, Laban, reminds us by his very name of Lebena, the moon, and Laban's two daughters, Leah and Rachel, represent respectively the new moon and the full moon. Dinah, Leah's daughter, represents Istar, the daughter of the Moon-god, and with her six brothers makes up the number of the days of the week, one of which in fact (Dies Vencris, Friday) has a female deity. The respective numbers of the descendants of the two wives (excluding Joseph as a solar hero) are also significant for the calendar.

Joseph is a hero second in importance to none; his name is not properly that of a tribe; Ephraim and Manasseh are the tribes which he impersonates. In a larger sense, however, he impersonates all the tribes which subsequently formed the kingdom of Northern Israel, and of whom he may also be regarded as the patron deity. The key to his divine character lies in Genesis 37:10, where Joseph dreams that the sun, moon, and the eleven stars did homage to him. The interpretation given in verse 10 is, "I [Jacob], thy mother and thy brethren." But the mother has no place in an act of homage, and it is in the South Arabian mythology, not in the Babylonian, that the sun is feminine. In the original story, then, it was the Moon-god (Jacob) with his children, who bowed down before the Sun-god (Joseph), his son. The rest of the story of Joseph now becomes clear. The lunar heroes, Abraham and Jacob, fetched their spouses from the land of moon worship; the solar hero Joseph goes to Egypt, the land of sun worship, to obtain for his wife the daughter of a priest of Heliopolis. But like Abraham, Joseph also represents Tammuz, the sun of spring tide, who dies and passes into the under world, whither Istar descends to bring him back to earth. This is why he is cast into the pit, and again raised out of it. Hence another reason for Joseph's going to Egypt, for Egypt represents the southern region of the sky, in which the sun stands in the winter when Tammuz is dead. That the tribes of Israel (necessarily twelve, because of the signs of the Zodiac), together with their ancestors, are connected with an astral myth is not a new idea, but it has been worked out by Stucken and Winckler with greater fulness of knowledge than by any previous writer. It is, of course, not stated that the early legends are historically worthless; wisely used, even the early legends can be made to furnish historical material, both directly and indirectly. Still more is this the case with the later legends attached not to humanized deities, but to historical persons, such, for instance, as Saul and David.

By a criticism keen as a sword, Winckler derives many new and some also plausible facts from the accounts of these Kings, and if he can show us which are the purely mythic features in the stories, so that we may provisionally set them aside, he furthers the interest of historical inquiry. Saul is necessarily a lunar hero, because he opens the succession of Kings, as Sin, the Moon-god, stands at the head of the gods and the stars. So David has to be a solar hero. The very names of the Kings probably indicate this, Sayce's theory being independently confirmed by Winckler, viz., that Saul and David were not the birth names of these Kings. Among the evidences of the lunar character of Saul, Winckler reckons his visit to the witch of Endor, which corresponds to the journey of Istar, the daughter of Sin, to the under world; and several features in the story of his end, notably the mention of his diadem and his spear, the former of which corresponds to the tiara of Sin, the Moon-god, and the latter to the weapon which the Moon-god is represented in coins as holding in his hand. Mystic elements are also to be found in Saul's son, Jonathan. As the son of Saul, Jonathan is a solar hero, the sun being to the Babylonians the child of the moon; and Jonathan, being a reflection of the Sun-god, virtually dies and rises again (I. Samuel 14:44-45), as was the case with another solar hero of the Hebrews, Joseph. But Saul and Jonathan also represent the constellation Gemini (so fond were the ancients of blending myths). And as such, in the famous elegy of David, Saul and Jonathan are represented, according to Winckler, not as father and son, but as brothers—as divine brothers—the one distinguished by his spear or lance, the other by his bow. In fact, the Hebrews, not less than the Babylonians, knew of a lance star and a bow star.

As for David, he too wears a borrowed name, yet no undistinguished one, for Dod, as it should be read, i. e., "beloved," belongs to the divinity Tammuz. He is therefore a solar hero; his red hair is the image of the rays of the sun; and if Saul and Jonathan correspond to the constellation Gemini, David is the legendary reflex of Leo. It cannot therefore be a surprise to be told that the giant Goliath corresponds to the wild hunter and tyrant Orion, the rising and setting of which coincides with the winter and summer solstices. David's friendship with Jonathan is also explained mythologically; it corresponds to the friendship of the mythic hero Gilgamis with the equally mythic hero Eabani. The same rhythmic tradition has attached itself to the stories of Achilles and of Alexander the Great.

I now proceed at once to ask conservative or moderate critics (for I take the two words to be almost synonymous in these opening years of the twentieth century) what is to be their attitude toward problems and solutions like these? What their present attitude is I know perfectly well. They regard Winckler as an extremely clever but wild critic, who lacks the claim to consideration derived from having been trained in the methods of the schools. They are willing here and there to take suggestions from him on points of detail, but on big questions they doubt his competence, and they would regard with some suspicion anything to which he himself attached much importance. But if they persist in this attitude, I greatly fear that they will condemn their own labor to comparative sterility. Almost all that can be attained by the old methods of criticism—both as regards the form and as regards the contents of the Old Testament—has been accomplished, and how imperfect that is no candid critic perhaps will deny. Would it not be better to put aside prejudice, and suppose that we have indeed arrived at a turning point, and that the Old Testament study is indeed in course of being transformed to a great extent (the qualification is deliberate) into a branch of the study of Semitic antiquity? There will still be subjects apart from this wide study which require special consideration. But at present all the subjects which have till lately been supposed to be fairly settled—in text, lexicon, grammar, exegesis, history—need to be investigated from a virtually new point of view. It will continue to be an advantage to know the old as well as the new methods, by special training, at least provided that this training is no longer permitted to issue in the self-confidence and unintelligent disparagement of the most progressive critics, which is beginning to be too characteristic of some of the so-called moderate critics.

A Shaky Pulpit.

The following from the London "Literary Guide," shows some of the clergy of England are shaky, to say the least, on the Divine authority of the Bible. We quote from its November issue:

"Disbelief among Christian ministers in the divine authority of the Bible is not limited to the Old Testament. The Rev. Marcus Dods, in a review which appears in the 'British Weekly,' claims for the writers of the Gospels, not divine inspiration, but simply that they strove by purely human methods, to attain to such accuracy as we may expect to find in any faithful and competent historian. Thus, according to the Rev. Marcus Dods, even the four Gospels, which form the kernel of the Christian faith, can no longer be regarded as the work of God, but are the productions of unknown men, who were not eye witnesses of the "events" which they related, who, despite all their pains, were possibly misinformed on many points, and who were certainly not inspired. What a descent from the old-fashioned Christian doctrine that all Scripture was given by inspiration of the Holy Ghost! We are strongly opposed to interference with liberty of speech, but it would probably clear the intellectual atmosphere, and might help forward the abolition of obnoxious statutes against blasphemy, if some religious zealot would set the machinery of the law in motion against these unbelieving Christian divines who openly impugn the authority of the 'Holy Scriptures.'"

HULL--JAMIESON DEBATE.

The Hull-Jamieson Debate will be resumed at an early date. There was unavoidable delay in preparing the manuscript for the printer.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

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Prof. Pearson on Bible Exposition.

Spiritualists and liberal thinkers can view with perfect complacency the cyclone's path through the dense and dank wilderness of orthodoxy, made by the bold criticism of Prof. Pearson, of the Methodist Northwestern University, on the obsolete yet orthodox methods of bible interpretation.

Really the Professor has advanced nothing new, he is simply restating the conclusions arrived at by scholarly investigators all over the world and published by them for fifty years past.

A sensation, however, is caused by the fact that these utterances are now made by a Professor in a distinctly denominational orthodox college, and by a man of admitted scholarship, who has been considered strictly orthodox himself.

The incident is only one of many that show the trend of scholarly thinkers, in colleges and in pulpits, to assert liberty to think, to investigate, and to give free utterance to the honest convictions at which they arrive. Free thought and scholarship tend to emancipate thinkers from the thraldom of mediæval systems of theology and bible interpretations.

Unnatural miraculism and myth are labeled and stowed away in the respective niches and pigeon-holes to which honest scholarship assigns them; and as a consequence, lay minds are liberated from superstitious worship of long-supposed inspired historical facts. Thus one foundation stone or prop after another is removed, and eventually the whole "infallible" book becomes subject to critical examination and doubt, to stand or fall, according as its agreement with science, with known facts, and with common sense, shall determine.

The Rev. Hardin, who made a fierce onslaught on Prof. Pearson, showed that a degree of the "Old Adam" still lingers in his nature, when he declared that the Professor "ought to be skinned and his hide hung on a barn-door and salted."

Whether Prof. Pearson shall be cast out as a heretic, or not, he will undoubtedly—though not literally skinned, etc., as the Old Adam in Rev. Hardin suggested—be subjected to the finer processes of modern persecution that obtain in the churches when a leader in thought veers away from the orthodox standards. But he will have the consciousness of honest adherence to what he is convinced is truth.

A better and far more desirable plan, ethically considered, were to forego the vivisectionist pleasure of "skinning" Mr. Pearson, or inflicting other and more refined meahods of churchly persecution, and proceed in an honest, scholarly way, to refute his propositions—if possible.

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One of the above books offered for 25 cents is entitled "A Wanderer in the Spirit Lands," and the other is Vol. 3 of "The Encyclopedia of Death, and Life in the Spirit World." Both of these books are nicely and substantially bound in cloth. They are printed in bold, clear type, and will prove invaluable to every reflective mind. These are the only two books we offer at the price. If you desire any more of the premium books than the two offered, then you can only secure these two on the terms offered on our second page. Such a liberal offer has never been made before by any other publisher on this earth. We send out a sample copy to about 3,500 this week, and we should receive during the next ten days that number of orders. Our eight premium books cannot be excelled in intrinsic merit by any other eight books you may select in the whole range of Occult and Spiritualistic literature. And as to their price, it is only about one-sixth of the price of other works on like subjects. You miss the chance of your life in not securing these valuable books.

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A CALL TO WORK.

To the Spiritualists of Kansas.

At the beginning of the new year 1902, we find ourselves in a condition spiritually that requires a general awakening, and as a matter of fact we must each launch out in the spiritual sea and put forth every possible energy to reach the goal, and while so doing we should lift up the low in spirit, and elevate them to that plane of Spirituality where they will ever lurch forward with glad hearts, ever willing to rescue others. In so doing much good will and must be accomplished which in return will add great comfort and happiness to ourselves while in our physical bodies.

We are spirits now as much as we will ever be. We must push onward and upward. We cannot stand still, we will either have to progress or retrograde. So let us ever be moving onward, on to victory; just one kind word, a kind act, or a little spiritual test may lead some soul on to the true light. If we as Spiritualists would each one make a bold start to the front, not one waiting for another, but each one with their phase of mediumship demonstrate to a friend the spiritual power within themselves, instead of being afraid some of their friends will find out that they are Spiritualists and would then ridicule them. This, my friends, is much that is holding many of our mediums from the rostrums; they are afraid of what people will say. Let me say right here, the people have nothing to do (spiritually) with you and I. We each have a spiritual being within our physical bodies, and we must each one develop the spirit within; no one can help us without our willingness.

There are many different phases of mediumship which must be developed either while we are living in the physical body or after we have taken a spiritual body. Our spirits must and will be developed and the sooner we begin this development the better we will be prepared for the spiritual birth which is the so-called death. Let us ever push onward and upward, each one of us doing the best we can to help others, for while we are helping others we are also advancing our own spirituality.

Now to the Spiritualists of Kansas I would say that, during the last week of May, 1901, we organized the State Spiritualists Association of Kansas, for the purpose of getting our Spiritualists banded stronger together than we have ever been. We have been advancing slowly, but I believe surely, and in order of thorough success we must all work together—every phase of mediumship should be pushed forward. People in order to become Spiritualists must do so only by obtaining a thorough knowledge of spirit return. All phases of mediumship must be shown in its true light. The phenomena as well as the philosophy in all their branches must jointly work hand in hand, and by so doing unbelievers in the cause of Spiritualism will rally to the standard and we will ever march on to victory.

Our good brother and sister, G. W. Kates and wife, will be in Kansas as N. S. A. missionaries and will help build up the Kansas State Association. Parties throughout the state wanting assistance spiritually to organize societies or for lectures, tests, etc., will please let me hear from you. We may expect a spiritual feast in the near future. Brother and Sister Kates will be in Kansas during the latter part of May and possibly all of June, and will be open for engagements during that time. Our first annual convention of the State Spiritualists Association will begin on the first Friday in June (which is the 6th) and last until the 16, thus giving us ten days, and will carry us over two Sundays.

Spiritualists, let us rally to the standard and show the N. S. A. and other state associations that Kansas can and will come boldly to the front. We earnestly ask all Spiritualists of Kansas to lend a helping hand. We need money to push this work, and ask your subscriptions or donations in such amounts as you feel able to give. We want to hear from all the various societies in the state. Address all communications to

W. F. BELLMAN,
Secretary.
213 East 7th street, Topeka, Kans.

SENSATIONAL DEVELOPMENTS!

Watch for The Progressive Thinker next week. It will contain something that will be received with great interest by every reflective mind. It will perplex and astonish you. A new page in the history of Spiritualism will be revealed. Subscribe for the paper NOW.

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How May a Knowledge of Spiritualism Be Obtained?

A Discourse

By Mrs. Cora L. V. Richmond, at Corry, Pa., August 4, 1901.

The New Light, the New Revealment of Spiritual Truth comes to humanity in two ways: It comes by outward signs and tokens that proceed from the spirit side of life towards mortals—such as have accompanied every great spiritual outpouring since the world began, and it comes from within.

Those that are spiritually endowed; we mean by this, those who have spiritual perception and discernment, and intuition, require no external testimony concerning a future life and immortality. Those who are not spiritually endowed must receive the knowledge through other sources.

In this world of utility, this age of great "practical utility," as it is called, this age that is looking mostly to material science for unfoldment, the manifestations of Spiritualism have come as an answer to the great human need for testimony that will satisfy the mind through the senses. This, of course, is the most fallacious kind of testimony; yet it is the kind of testimony that most people believe the most in. You trust your eyes, your hearing, your external senses, and yet we know that the vision is fallacious; we know the human hearing is liable to err; we know the human senses are very limited in their discernment of even ordinary daily things. It is the mind alone that aids the senses. Mathematics assist in accomplishing what material science desires to illustrate; and with the crucible of the chemist and various experiments in science you can prove a proposition after the proposition has been perceived mentally. But you cannot prove a proposition to another human being who is not capable of receiving it mentally or spiritually.

Spiritualism came from the spirit side of life, and through manifestations of the senses challenged the inquiry of man. For in endeavoring to discover the cause of the "Rochester Knockings," to discover how the writing upon locked slates was produced, and the various forms of materialization, the whole world of scientific thought has been challenged to explain those manifestations. In doing so it has admitted human thought into the realm of spirit life. For, inevitably, these manifestations, when you enter into communication with them, claim to be presented by spiritual beings.

Now it is within the province of every human being to know whether these manifestations are true or not. If you have no mediums here, you can go to Cassadaga, or wherever there are mediums through whose instrumentality you may investigate.

It is useless for people to say in this day and age of the world, "I have had no evidence, but I would like to have." The same endeavor applied in this direction, that is applied in other directions, will give you knowledge on this subject. You can receive the evidence if you will receive it. If you wish to send a telegraph message you do not wait in your house for some telegraph operator to bring his instrument there—or if you wish to receive a message by electricity you seek the methods. The same is true with reference to these spiritual manifestations: You must seek those who possess the gifts of the spirit, or through whom the manifestations come. Or, if you prefer, arrange a "circle" in your own household—there is a "psychic" or medium in most every family—and you can receive the evidence there. Just as thousands and tens of thousands of people have.

This knowledge is not secluded. Within a week your present speaker has been at Cassadaga Camp, where there were many people, statesmen, scholars, orators, many who had never investigated the subject before. They received messages from their departed friends through various mediums there. Writings from their spirit friends were received with no human hand to intervene; and forms were seen that were not produced by any external methods; and inspired thoughts that came from those outside of mortal life. It rests entirely with yourself whether you will know about this subject, whether you will grasp this proposition, or whether you will still wander in the shadow of doubt concerning spirit life.

There are also inner ways of knowledge. Of course it is of no particular interest to any one excepting yourself. The average human being cannot bestow or receive anything by your knowledge of spiritual truth. The average human being needs spiritual truth as a present possession.

"But," you say, "we have our faith, we have our religion, we have our hope of immortality." But that does not take the place of knowledge. Faith is beautiful; it is the flowering out of one's spiritual nature; it is that upon which humanity feeds. Hope is beautiful; it leads one to desire knowledge, or aspiration for a knowledge of that which lies beyond, and encourages one. But knowledge is better.

In all human affairs if you can have knowledge you consider that it is better than faith, or hope, or belief. A knowledge of mathematics serves you better than the belief that there is mathematics. A knowledge of chemistry serves your human life better than simply to believe that some one else understands chemistry. So the knowledge of the laws of life and being pervaded by this spiritual power will exercise a most beneficent influence upon human life every day.

It is most important to know that man is spirit here and now; that the spiritual faculties require unfolding, developing and feeding. You train the body; the athlete spares no labor or experience to make himself perfect in physical unfoldment. "Physical Culture" is one of the departments of all well-regulated schools. There are professors and teachers of both sexes in the poetry of motion and in the beauty of perfect physical expression. You consider that the intellect must be unfolded to its fullest capacity. We regret to say, that we think your schools are systems of "cramming" instead of systems of perfect unfoldment in education. By and by, as these plants, these lovely blossoms have been carefully trained to unfold what is from within, your human education will be a process of unfoldment; and the individual life will be as perfect as the most perfect of these flowers. But as long as education is something induced from without instead of unfolding that which is within, it will simply be mechanical. Frequently whatever intelligence there is, is crowded out of the young child because of this process. When, however, the new system was introduced, Froebel saw in the child the germ of the future man or woman, and the "kindergarten" took the place of the cramming and crowding process. Whenever you introduce in education the principle of the religious or spiritual proposition of the unfoldment of that which is within, whenever this becomes the principle of your schools, then your educational system will be perfect.

If it is necessary that the intellect and the body shall be so unfolded, it is also necessary that the spiritual powers shall be unfolded; that every human life shall know all that is possible to be known concerning his or her spiritual nature. Because you will find after a while that the spirit is life; that the body is simply the instrument, the mechanical structure through which the spirit is to express itself.

Spiritualism has taught, in the fifty years or more of its present existence in the world, that in proportion as this spirit power is unfolded, so is life more perfect. We do not mean merely theological propositions or dogmas, but we mean the spiritual life, that which pervades the human existence, that which exalts and purifies the affections, that which makes the intellect more clear, that which dominates the moral purpose of the individual and no one can have an exalted life who is not dominated by the spirit that is within and the spirit above; even though he or she does not know it. It is this knowledge that gives the real value to life.

The whole realm of existence in which your spiritual natudes are found has been measurably hidden and stultified. You have been able, through religious exercises and the presentation of religious thought and truth, in some measure to perceive these things, but they have been separated from the ordinary conditions of life, and spirituality pervading the human existence has never been thought to be possible.

These spirit friends that have passed from human sight are realities. You do not have to go back to the poets and ancient philosophers to learn that "millions of spiritual beings walk the earth both when you wake and when you sleep," as declared by the Christian poet Milton, and earlier by the Greek poet Hesiod. Then this realm, in which those spirits move, having come in contact with human life, having made itself manifest, having declared its existence, is a valuable realm to understand. Not only because you are all journeying thither, and will one day, sooner or later, cast aside the physical body, but because you are spirits now. That which sees is not the eye, it is the intelligence animating the eye. That which hears, and speaks, and performs the tasks of daily life is the spirit that is within you. If there are more attributes of the spirits than have been perceived or recognized; if you have powers that have been hidden and only partially unfolded or altogether set aside, it is quite important that you should know it.

The race is entering into a higher spiritual existence. In the French Academy of Sciences, not many years ago, it was proposed to include a "sixth sense," which was to be called "Intuition." That proposition did not prevail among the scientists; but a great many scientific minds of Europe and America have come to the conclusion that this realm which you perceive through intuition is the larger realm of life, and the world is growing more and more into that inheritance. As the brain to-day presents a more perfect structure, than the sloping forehead and high egotism of the earlier races, as the human intellect in the facial expression reveals more nobility and more intelligence, so the spiritual powers, when unfolded reveal themselves in the expression of the countenance, in the light of eye, in the serenity of spirit, in a philosophical mind. As this spiritual power is more and more unfolded, the meaning of everyday life will be more clearly revealed.

The next step of life, which you pass into through the change called death, is of course only one of the steps of eternity. But as human existence is found to be a preparation for it, your spirit friends are very anxious that you should know as much as possible about your own spiritual natures, your own spiritual possessions. And it is possible to know about this. You can enter into communication with your spirit friends; you can ascertain what the occupations and conditions are in spirit life. They will tell you the condition of the spirit on entering spirit life is determined by the growth and unfoldment in the earthly state. They will uniformly tell you that they wish they had found a better opportunity or had improved their opportunities better while here. If they have been selfish and worldly, seeking only for material gain, they will tell you that such a state was a clog upon their spirits; that they have been fettered and bound in spirit life because they had not sought for spiritual treasures more than for material treasures.

To use the things of life wisely; to have a suitable home and surroundings is the perfect right of every human being. But to use the powers of the spirit to improve the opportunities that are here to unfold the spiritual nature; this also is the highest and most divine gift of life.

Those who receive messages from the spirit states declare, that in those messages they receive the declaration, that these powers which were neglected upon the earth constitute their poverty in spirit life; that people are often deformed here by physical, human conditions, but in spirit they are deformed by lack of spiritual unfoldment; that if you could see the shadows of your earthly condition resting upon you sometimes when passing away from earth you would desire to know more of that spiritual state, to have more of that knowledge that can lead to a better and higher condition here and hereafter.

When the great Agnostic said in human life "one world at a time is enough for me," he did not realize that the larger portion of this world is in the world of spirit, which had been neglected; that with the knowledge of spiritual attributes and powers the human race would enter into its higher possessions. Now released from time and sense, and human intellect, Mr. Ingersoll is undoubtedly sorry that he did not avail himself of the opportunities he had on earth to have greater knowledge. For when you are going into a country that you are unfamiliar with, and for which you are not equipped, your limitations are painful to you. Suppose one who is starting out to discover the North Pole should go without any preparation, should make no preparation for the cold, should make no preparation for warmer clothing, and provision to sustain the bodies of the men who accompany him should they be caught in the fields of ice and snow. Would you not say, "He is foolish; how can he start out on such discoveries without any preparation?" Yet people expect to start out on the voyage of eternity when leaving the earthly life with no preparation whatever (excepting, possibly, a blind faith in the theology that has been taught them), and trusting to luck to take their chances with those who have already gone. But the course they have taken may lead to no blest haven; and they may have encountered many obstacles of their own ignorance on their journey. When you realize this you will equip yourself for your eternal journey as you would equip yourself for a voyage upon the earth.

You teach your boys and girls that their education in practical intellectual ways is because they are going to be men and women, and that they must have this knowledge of mathematics, this knowledge of language, of grammar, this higher education to fit them to cope with the conditions of life. The boy who would be a merchant must understand somewhat of the rules of trade—too often they are rules that we would not wish any boy of ours to know. The girl who would go out to teach or obtain a livelihood with her hands must have some knowledge of that which she wishes to do. But here are thousands every day in your world passing into the spirit realm with no thought of whither they are going, with no preparation of spiritual knowledge, with only such preparation, perhaps, as comes when death opens the avenue between them and the spirit realm.

However, with the light of knowledge the step that people take in entering spirit life would be no more fearful, not half as fearful as the step the boy takes when he goes out in the world to meet its temptations and its trials. It is the inevitable step that all must take and a knowledge of it prepares you to go.

You recall such instances as a dying saint who sees the vision of angels and the loved ones around the death bed; those whom you can remember in the household who have passed away with a smile upon their lips, recognizing the dear ones that have passed on and call them by their names. You speak of such a scene as a "beautiful death-bed scene." If it were common, if it were universal with all lives to pass as joyously into the realm of spirits as you receive them into this world, would it not make human life more beautiful and lovely? And would there not be garlands of flowers instead of sable drapery, and songs of gladness instead of funeral hymns, and words of light and beauty and joy instead of those of sorrow, with no garb of mourning to cloud your lives and cloud the lives of the spirits that have passed from your midst, and with knowledge, and hope and love, and "God speed," and the consciousness that their presence, as a crowning light, can be with you day by day and hour by hour?

"But," asks one, "does not the knowledge or thought of spirit life and influence unfit us for the daily duties of life? Is there not danger that we shall seek too much the things of the spirit, and not attend to our duties here?" By no means. A correct knowledge of the laws of life and spirit makes the hand more accurate in the performance of its duty, makes the heart more truthful in the fulfillment of its daily life of affection, the mind clearer to perform its part. If you know that you are spirit as well as body, and know whither you are going, the drudgery of life is not so hard, the weary round of toil is not so difficult, and the daily burden is not so hard to bear, for you know that not only human beings sympathize with you here, but spirit intelligences.

We knew one dear lady who had lost the use of her limbs, who had no fortune, but used her pen to obtain her livelihood. She lived in a small room and performed her own work, moving her body around with her hands, washing the floor and preparing her own meals to keep her spirit and body together. But, with the knowledge of spirit life she said: "Oh! I have so many blessings, I am never alone." This knowledge kept that dear heart strengthened, and her life pervaded by spiritual powers, so that the burdens of human existence did not rest heavily upon her.

How much lighter your daily toil would be if you knew that in spirit life your friends were brooding presences, helping, strengthening, and guiding you; with this animating knowledge your bodies are but performing the necessary task, until you shall take on the next higher step. How much more ennobling would human life be if instead of the mere delving and diving for physical existence you could know that it is the unfoldment of the spirit; that the great lesson of human sorrow is neither penalty nor punishment, nor revenge, but simply unfoldment. Sorrow teaches patience, fortitude and loving kindness for others. If you have wept because of your own sorrow, you understand how others feel who also sorrow.

When the great Teacher and Master of Nazareth knew the meaning of sorrow and was brought, by divine compassion, into sympathy with the world, it was because he knew the meaning of sorrow by experience. When Buddha Gautama went out from his father's palace, from the pleasure-house that was reared for him, to seek knowledge and the meaning of sorrow, when he saw death and all the things around him that he could not explain, bye and bye, through prayerful observance, by listening to the voice of the spirit, not among the sacred men who tortured the body that the spirit might live; not among the recluses, who thought they had obtained conquest by separating themselves from the world, but beneath the wondrous tree whose branches spread above him, whose leaves were vocal with the voices of the night, he heard the voice of the Spirit, he was shown the great mystery of life. How it is for conquest and unfoldment; how victory over selfishness or sorrow is the divinest achievement of life; when this knowledge came, instead of going back to his pleasure-house and living the life of idleness and luxury, he taught. He taught among the people, ministering unto them. He told the great meaning and lesson of sorrow through which they were passing. He pointed out to them the great light and attainment of the vision he saw.

When Jesus trod the pathways in Palestine, he led the people to a knowledge of spiritual truth. He made them aware that the "kingdom" of which he taught was not a kingdom of the dust, but a kingdom of the spirit, and he said, "the kingdom of heaven is within you." How many churches teach that it is some far off region? some citadel of light with alabaster thrones and gates and walls through which it is impossible to pass unless you have faith or attain by some external form or ceremony.

We know Jesus, the teacher, the beneficent friend, the wise counselor, the healer, said, "The kingdom of heaven is within;" and it is this kingdom that the spirit realm comes to reach; to find out that which has been neglected, to restore that which has been cast aside; to reveal that which has not heretofore been known.

By observing your own premonitions and impressions this faculty of intuition will be more and more cultivated. If you have impressions that you cannot explain, if they seem to be truthful, follow them. You often say in your daily life: "I wish I had followed my impression, my intuition." Why, do not you know it is because reason, material passion and external interests have shut this avenue of knowledge; that you do not know about spiritual things? Otherwise you would be holding communion with spiritual beings as freely as with one another. Your spiritual vision would have been opened to spirit life, as it is in many cases.

Sometimes children have this spiritual endowment, and the parents send for the physician. Very likely you would send for the doctor to prescribe for your little girl "because she sees things." If you knew that "seeing" was the precursor to higher knowing; that this and other gifts of the spirit is through the only faculty of the human being that is endowed from the spirit, you would cultivate it as carefully as you do the gift of music, or painting, or any other gift that manifests itself in your children.

The race must grow, sooner or later, into this spiritual inheritance. It is not always intended that prophets and seers, and those endowed with "gifts of the spirit" shall be the only ones to teach the human race concerning spiritual things. By your own firesides, at your own hearthstones, in the midst of your own family circle, this voice will be heard, this testimony will be offered. It will not be in forms and things to frighten you. Spirits are not the "ghosts," and "hobgoblins" of grave-yards. They are spiritual intelligences, beings that have dwelt in your midst, in your own households; they are your dear friends, and a part of your life and your light, and if the spiritual family is really that which constitutes the household in eternity, then of course it is just as much a part of life that this communion shall be between the spirit and human state as that you shall have conversation with each other.

You have great trouble in not being able to make one another understand. The language you use is imperfect and you frequently misunderstand each other. Notwithstanding the great affluence of the English language it is a very easy thing for two friends to misunderstand each other. In human life you get cross and quarrelsome, and go to law merely because you do not understand each other. Now when your spirits are right you will understand each other better here.

We knew two friends, farmers, who had lived side by side for many years. By and by there came up a controversy about the line between their lands, and one farmer moved the fence this way, and the other that way, until at last there was great trouble about it, and they had some words, angry words, and went to law. Finally one consulted a lawyer, who had some sense. He was an old friend of theirs. He said: "My dear friend, is there no way to adjust this matter without going to law about it? In the end you will both lose your farms."

"But I am going to fight this thing out," said the farmer. "I say so and so, and he says so and so."

"But," said the lawyer, "do you want to lose your farm and your house, and your family have no home? You were friends and neighbors, and the best of feeling existed between you; there was nothing you would not have done for him. Now let him have this little piece of land. Just go to him the next time this comes up and say: 'I don't mind this little piece of land, you can have it, it is nothing to me.' It is better to sacrifice the land than your friends."

"Why, I cannot do that!" said the farmer.

"Just try it," said the lawyer.

So the next time the farmers met, he did as the lawyer suggested, and to his great surprise, the man said, "I do not want the land; you can have it." From fighting each other they were soon trying to see who could make the greater sacrifice, one for the other.

Was not that better? Did they not understand each other better? And were they not in a better state to enter into the next step of existence? That was the result of one sensible man telling them that their friendship for each other was more valuable than all the land they owned.

When you approach humanity with that kind of spirit, do you not suppose that loving kindness and fraternity will prevail, instead of hatred, malice, scorning and striving? And that the spirit world can make you understand? It is not difficult if you are willing. The principal barriers between you and spirit life are in the fears and doubts of human life.

A great many people say: "I do not want the spirits to know everything I do." Then you should not do anything that you are afraid or ashamed to have them see. "I do not want the spirits to know what I think." Then uplift your thoughts until they are as clear as the noonday sun, and you will not be afraid to have an angel of light see and know what you are thinking. But if you think your daughter (your daughter with shining eyes and wonderful hair), with loving thoughts bends above you, perhaps in your counting-room, perhaps in your hours of daily toil, and that she may know every thought of unworthiness; if you take advantage of your neighbor or friend, does that make you feel uncomfortable? Then let your thoughts and dealings be such that it will be no discomfort to you if your spirit child can see what you do and think.

Undoubtedly when Dante, in his vision, saw the "Inferno," he was looking out on the earth conditions, Boards of Trade and Stock Exchanges, and hearing the demons of mammon howl and scream toward each other. But there are no such infernoes in the realm of spirit excepting those that you make. You take your heaven or hell with you. "The kingdom of heaven is within." Then so is the kingdom of hades. If you want hades it is easy enough to have it. Passion, striving, selfishness, contention, all these things make it. We know an angel of light could not witness a more perfect picture of hades than the human conditions that are created by avarice, greed and human selfishness.

If this spirit realm, impinging upon yours, does nothing more, it tells you that you "reap what you sow." That the next step is just as you have made it. That every human life must ultimately work out the conditions of spiritual unfoldment by growth in time and eternity.

Do you want to know about this? You say you want to know a little about it. You want to know about it to the extent of having messages from your spirit friends. But you do not want to know enough of it to live it, to bear it forward in your daily life, to make of it the theme and song that constitute the key-note of existence, that this spiritual life is yours, that every faculty, every attribute, every high pursuit, every divine endowment—in their spiritual essence—and the highest potency are yours, and that one day you will sing the songs of praise.

When you will have conquered and triumphed over the conditions of human life by this unfolding spiritually, what a beautiful human race it will be! All children will have the face of angels, all countenances will beam with intelligence, differing only as each star "differs from another in glory." Physical bodies will not be maimed, dwarfed and deformed as now; physical sickness and suffering will be overcome by the knowledge of the power of the spirit, and all human beings will come forth upon the earth in the charmed knowledge of spiritual beings, here and now as well as hereafter and throughout eternity.

Oh, habitable earth! Oh, human life full of the highest possibilities! but now warped and perverted to the lowest struggles of demons—when will this conflict cease? When will this striving in mortal life be over? Not until the spirit, rising in its fullest triumph, shall reveal the light of the soul, and you stand "face to face" with that invisible realm that you see now "through a glass darkly." Then shall the boundaries of human life expand; then shall the nations learn war no more; then shall the great struggle in the world of mammon no longer occupy the brain, and heart, and hand, but fraternity shall abide, and peace shall govern all the earth. Then man shall enter into his spiritual inheritance and the endowment of the skies, and be one with the angels.

Does Electrocution Kill?

Any student of psychology knows it is a comparatively simple feat of power to throw a "subject" he is accustomed to influence into so deep and complete a sleep or trance, that to all observers the subject is a counterpart of death, so far as animation normal or abnormal is concerned. The body of the subject, if the operator is a powerful concentrator, can be made to assume the coldness and rigidity commonly associated with death; can even be subjected to crucial tests of what would be pain and torture to a person in his normal state, yet be resuscitated into natural activity again, and aver strenuously he had no consciousness of events transpiring while he was in the quiescent or trance state.

Others say they knew every circumstance, but were powerless to move or act, in the slightest degree. These are demonstrable facts and it is futile to deny them. The cause of this seeming phenomenon is, the body of the subject is temporarily charged with a stronger degree of magnetism than the individual can generate, and the body being a vehicle of expression or in other words, a reflector and transmitter, of emotion and sensation, it will manifest forth the strongest power operative upon it, at any given time.

In cases of electrocution the victim's body is charged with power far beyond its natural capabilities, so it is temporarily paralyzed and quiescent, incapable of any movement. Rigidity, coldness, inanimation, even the first signs of putrefaction are not infallible signs of death, and there can be no doubt in the mind of men who understand electricity and magnetism, that each and every man subjected to electrocution could be revived if the proper methods were employed, these varying in many ways according to the individual's peculiarities who has been subjected to the same. The only way to effectually destroy physical activity, so that the victim is thoroughly and completely released from the body, is to generate such an enormous degree of power, that the body shows signs of being burned, which would be too barbarous a proceeding for men to want to contemplate, who had any instincts of kindness in their souls; though it would be generous to do this rather than to simply stop power of motion, leaving ofttimes, clear, active thought. If so desired, I will go further and deeper into the subject, from a psychologist's standpoint. VICTOR ILLUMINER.

Only the vulgar person seeks to adorn his short-comings and give them an air of respectability.—Confucius.

Little enough will your religion profit you, if your deeds do not accord with it.—Jussuf Ali Mustapha.

Of all the advantages which come to any young man, I believe it to be demonstrably true that poverty is the greatest.—J. G. Holland.

He that can work is born king of something; is in communion with Nature, is master of a thing or things, is a priest or a king of Nature so far. He that can work at nothing is but a usurping king, be his trappings what they may; he is the born slave of all things.—Carlyle.

In proportion as we love truth more and victory less, we shall become anxious to know what it is which leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from perception of something we have not perceived.—Spencer.

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A VERY IMPORTANT WORK.
The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.
Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"
"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."
The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.
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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Dr. J. O. M. Hewitt is engaged for February with the First Temple Society of Spiritualists at Newport, Ky.

Within six months three of the most prominent of the younger men in Louisville, Ky., have met with violent deaths, and in each instance it is said the circumstances have been foretold by a blind fortune-teller living there. The men were Stuart R. Young, former city treasurer, who committed suicide Nov. 29; Austin Kent, who, while visiting in St. Louis, was struck by a train and killed, and Will Goddard, who was killed a few days ago by the discharge of a gun he was cleaning. Goddard increased the insurance on his life from $20,000 to $35,000 on the strength of the fortune-teller's prophecy.

Mrs. Ted Smith writes from Bemidji, Minn.: "Our society was organized two years ago with twelve members and one or two undeveloped mediums. We now have a society with forty members, a fine physical medium, one lecturing medium (ordained), Mrs. Ted Smith, several healers and two materializing mediums. We have excellent meetings every Sunday night, with a crowded hall, a nice bank account, our hall rent paid, steam heat and electric lights, a fine organ and a well organized choir of singers. I never saw such a grad development in Spiritualism."

Kent E. Percey writes: "Sir William Crookes, of England, inventor of the X-ray tube, which has been such a boon to humanity, says: 'That hitherto unrecognized force—whether it be called physical or psychical is of little consequence—is involved in this occurrence is not with me a matter of opinion, but of absolute knowledge.' Prof. Alfred Russell Wallace, LL. D., F. R. S., says in referring to his investigation of the phenomena of Spiritualism, that the facts beat me.' He has given to the world his impressions on the subject in a book. Prof. Wallace was a co-worker and compeer with Darwin, and is today regarded as one of the leading scientific men of the world. And further permit me to quote the great French astronomer and author, Camille Flammarian: 'I do not hesitate to confirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumistic,' and others not yet explained by science, to be 'impossible,' is one who speaks without knowing what he is talking about."

Mrs. M. K. Glover writes from Worcester, Mass.: "Words are inadequate to express my great pleasure in the reception of The Progressive Thinker from week to week. In fact, there is nothing like it that can compare with the instruction we gain from its pages. Dr. T. Wilkins is just splendid. His controls are funny and interesting, and when he writes about his mother I can come very near to him in spirit. You can count on me as a life member. I am nearing my 78th year, and am looking forward to the time when I shall be done with the things that perish."

Mrs. McKinley Creighton, of this city, writes: "We have found 'A Wanderer in the Spirit Lands' very interesting and profitable. My husband thinks it one of the best he has ever read. Your paper comes as a very welcome guest each week."

Mrs. H. A. Stockey writes from Seattle, Wash.: "The Seattle Spiritualist Association held its annual meeting for the election of officers January 15, 1902. A fair representation of members was present, who expressed themselves as greatly pleased and encouraged by the successful work of the society during the past year and its present prosperous condition. Perfect harmony and unanimity prevailed. R. F. Little was re-elected president; G. W. Knight, vice-president; Mrs. Swan, treasurer; Walter Hall, secretary. Mrs. Stockey was appointed corresponding secretary. Trustees: Mrs. McDonald, Mrs. Lapworth, Mrs. Smith, Mr. Ross and Mr. Peterson. W. J. Colville has been with us during the last two weeks, giving two lectures nearly every day since his arrival. He leaves for the East early next week, and we much regret the shortness of his stay with us. It has been a season of intense interest, and we believe also of spiritual advancement to us."

J. A. Lant writes from Detroit, Mich.: "The Society of Earnest Workers have now an active Ladies' Aid, with the following officers: President, Mrs. Sharlow; vice-president, Mrs. Goucher; secretary, Mrs. Carlson; chaplain, Mrs. Godley. They meet weekly at the homes of members. Mr. and Mrs. Daum left for their new home in Boston, on Tuesday last. Mrs. Rose Ferris addressed a large audience at this hall last Sunday."

Dr. H. V. Sweringen writes as follows to the Record-Herald: "'Try the spirits' implies a future existence, but unless they are 'tried,' unless Christians investigate the phenomena, they are, like Bishop Foster, in most distressing doubt of immortality. But they will not investigate themselves nor allow others to do so if they can prevent it by ridicule and ostracism, the only two methods of prevention left them, for they have long since failed with reason and argument. As a Spiritualist I would not be true to my conviction and knowledge if I did not here and now affirm that it is not true that any human entity has ever lain or ever will lay in the ground or in the grave. It is simply the spirit-deserted body that lies therein. God is not a God of the dead, but of the living. The day of one's death is better than the day of one's birth. There is no death."

P. C. Brown, of Staples, Minn., has all the premium books. He is highly pleased with The Progressive Thinker.

Frank T. Ripley writes that he entertained a large audience on Sunday, January 19. He will remain in Columbus during January.

The following comes from Bushnell, Ill.: "Bushnell has a ghost—a female ghost, if there be sex in the spirit world. She appears dressed in deepest mourning. Only once has she been seen in white, and then in what appeared to be material of flowing texture. On all other occasions she has shown herself in long black robes, and a mourning veil over her face. She does not seem to confine herself to any particular place, but has been seen on different streets and at all hours of the night. She suddenly appears before the belated citizen in a noiseless manner, and as suddenly disappears. On two or three occasions she has given chase, and the frightened individuals declare it is with only the fleetest running that they have been able to keep out of the way. And on one occasion an attempt was made to capture the spirit, but after a chase of several squares she suddenly disappeared from view, and further chase was abandoned. Many stories are rife as to the true nature of the apparition. Many superstitious persons believe it to be the spirit of a woman who died recently, after months of great suffering, and that her spirit has returned to harass the city. It has resulted in keeping a great many children in off the streets after dark, and a few older ones, too."

J. M. White is now located at Marshalltown, Iowa, where he can be addressed.

The Chicago Chronicle has the following from Toledo, Ohio: "Hypnotism has played an important part in the sensational elopement and marriage of pretty Marie Nassr, 17 years old, daughter of Michael Nassr, the wealthy Monroe street wholesale fruit dealer. Friday the girl disappeared and the frantic father appealed to the police. The girl finally telegraphed from Dayton that she had been married and begged her father to come and get her. Miss Nassr was married to Ameen George Yarid, a peddler of Oriental rugs, whose home is in New York. He came to Toledo about two weeks ago and met the girl in her father's office. Yarid accepted an invitation to visit the home of his countryman and while there declared his love for the girl. She declined his attentions, she says, but he met her alone on this occasion and looked her steadily in the eye. She described the sensation as 'creepy' and told her parents she was afraid of the strange young man. He called at the office several times and she says that he exerted a peculiar influence over her. She remembers nothing of the trip to Dayton and has no knowledge, she says, of a marriage ceremony being performed. When the girl was told by the young man that she was his wife she scorned him and her first act was to telegraph for her father, who went to Dayton and brought her home. The groom was left in Dayton. The girl is of the Oriental type of beauty. She has taken a course in commercial business and has assisted her father at his office in the capacity of bookkeeper."

Mrs. Hattie Cooper Westlake writes from Marshalltown, Iowa: "The First Spiritualist Church of this city is in a flourishing condition; services every Sunday evening; great interest is manifested in the work, and we hope soon to have a lyceum. Mr. John D. Vail is our president, and having the cause of Spiritualism at heart, he works with a will for the good of that cause. I am the pastor of the church for the present. Our State convention was very successful, and accomplished good work. Mr. Harrison D. Barrett and myself were the speakers; Mrs. McCoy and Mr. Wheeler, test mediums. I would like to make engagements for camp-meetings as a lecturer and musician. Address me in care of The Stoddard."

Dr. D. M. King, of Manfua, Ohio, will answer calls to attend funerals, and fill lecture engagements for the balance of the winter, either by the Sunday or by the month; also can fill camp engagements during June, and a part of July and August. Will serve as chairman or as lecturer, with psychic lessons during the week. Societies who wish to increase their membership, please address as above."

C. H. Mathews writes from New Philadelphia, Ohio: "The Boston Traveler, from which you quote, tells of a seance held at Mrs. C—'s, and to 'their amazement,' the three spirits of Lucille and Helen Weston and daughter, materialized and sang, etc. The names of these arisen spirits is Western. They were fine star actresses forty years ago. I saw them on the stage in Cincinnati and the East, when Mrs. Bliss gave seances at my parlors in 1888. These girls came and gave us a grand matinee. Lucille sang a verse from the Bohemian girl, and posed and dressed as of yore. Their best doings are in presence of Mrs. C. B. Bliss. Those who know them are no longer 'amazed' at their manifestations. The spirits rap their approval while I make this correction and indorsement."

J. M. Holladay writes from Council Bluffs, Iowa: "Sunday, Jan. 19, brought victory for the new philosophy here. Mrs. Fritz, of Omaha, was touched with great force from above, excelling her former self. Mr. Thompson, of Fullerton, Neb., made an excellent address, which the audience received with clapping of hands. Mr. Thompson is on the National Association board. This was at the Rudd meeting, on Twentieth street, presided over by Capt. Witty. At the up-town meeting, in Justice Bryant's office, Madame Russell conducted the evening services, giving her usual satisfaction. Wilson Duncan aids the meetings with a skillful use of the violin, and with singing. Mrs. Rudd never fails to provide seats for all who attend

When writing for this paper use a pen or typewriter.

the meetings at her house, and pleases every one."

Mrs. R. Maynard writes from Victoria, B. C.: "On reading The Progressive Thinker of January 4, I came across the piece, 'Her Half Century Mark.' I found it was a birthday party of Mrs. G. Partridge, No. 2576 Fulton street, Chicago, and the novel feature of the Scripture cake, giving the recipe for it. Now, as my birthday is in January, I thought I would hunt up that recipe, and make a Scripture cake, too. I did so, and it was a success as well as a great novelty. Quite a number came in to try it, and said it was good, and a great novelty. Thanks to Mrs. Partridge for the recipe. Solomon's prescription for making a good boy, Proverbs 23d chapter and 11th verse, should be 13th verse."

W. C. Mann writes from Louisville, Ky.: "Christmas Eve, as the clock was striking the hour of 8, there marched up the aisle of Speed Memorial Temple, to the strains of the organ, Mr. Edgar Burchy and Mrs. Anna Gladen, the beautiful and accomplished daughter of Mr. and Mrs. C. Kircher, of 1506 Van Buren street, who were joined in wedlock by the Rev. Mary Mann. The bride carried a bouquet of pink roses, that had been produced at a materializing seance the evening before. The services were very beautiful and impressive. Mr. and Mrs. Burchy will be at home to their friends at 520 Clay street."

Ralph Wilson writes as follows from Joliet, Ill., in reference to "Chas H. Foster and Company of Mediums": "The enclosed advertisements speak for themselves. I did not attend the meeting, as I knew from the glaring advertisement what it would be, but the information I have comes from a reliable source. Following the usual custom of these fellows, the 'Doctor' said he was very sorry, but his wife had been taken suddenly sick, and could not be present. Spiritualists were ignored when the call was made for a committee. The 'Doctor' spoke of the effects he carried. Genuine mediums do not carry such 'truck' around with them. I ask the friends to beware of this fellow." A Joliet paper says: "There was not much to mark any difference between the alleged Spiritualistic seances of Charles H. Foster Sunday night at the Joliet theatre from any ordinary trickster or magician. And what is more disappointing, there were no ghosts and unseen hands to distribute flowers among the audience. Mr. Foster spent a great deal of time telling the audience it was not trickery, but the result of an unseen force. Before proceeding with each number he would explain how some magician or trickster had done it, and then show how it would be impossible for him to do it the same way. He gave one example of slate-writing, one of mental telegraphy, one of the trausmutation of water. A few more experiments he did with his cabinet, sometimes with one of the investigating committee. In practically all the cabinet experiments he was well bound and sealed up. The most mysterious and best of his performance was the disappearance of his assistant who was placed in a box and covered with a cloth nailed to the floor [a trick, of course]. The curtains of the cabinet were drawn shut. After a brief wait, the cabinet was opened, and in the semi-darkness there could be seen a sheet as though wrapped around the body of a person. This alleged materialization took place at the end of the cabinet opposite to where the assistant had been placed. When the cloth was removed from the box containing the man he was not there, but he came bounding from the audience. The performance was not one that could convince anyone in the slightest of the truths of Spiritualism, although the investigation committee of reliable citizens assured the audience that there was no trap door under the cabinet, and no way for a person to get through the back part of the stage curtain which was all in one piece. The committee was on the stage all the time examining various instruments used. How Mr. Mr. Foster was able to take off a pair of handcuffs fastened on his wrists by one of Joliet's policemen, and put them on a pitcher and chair was one of the mysteries of the evening [a trick any magician can do.]"

L. writes from Detroit, Mich.: "Dr. Julia M. Walton spoke Sunday afternoon and evening to large audiences, at 333 Michigan avenue. The Earnest Workers are gaining in numbers, strength and usefulness. They are working together with the utmost cheer and harmony. During the week a delightful surprise party was given to Mrs. Sharlow, the secretary, on her forty-third birthday. By a clever ruse her husband induced her to attend an early evening entertainment and kept her away from home until 9 o'clock. Meantime the Earnest Workers poured in and took possession of the house. After arranging the presents, among which conspicuously was a beautiful lamp, reflecting a soft red light, a glass water set, an aquarium with gold fish, and other nice things, the company took possession of the organ and music began. Amid the din of happy voices, Mr. and Mrs. Sharlow entered their home. Her first impression in the uproarous welcome was that the house was on fire, for the first thing she did was to take off her watch and chain, an impossible feat over a spreading Gainborough hat. The ladies came to her relief, and lodged her on the piano stool. For a moment she wilted right down, and owned up this was the first time she ever had a surprise. Just here she endured the ordeal of having a poem read to her by the scribe, saying nice things about the event. It was a sort of deed in verse to the gifts presented. A general good time followed, in which refreshments, song, music and dancing were a part, which was kept up until 1 o'clock. Another event was a combination farewell reception to Mr. and Mrs. Dawm, at the home of Vice-president Stacey. Mrs. D. had for a long time presided at the piano at the hall, and both were most active Earnest Workers. They were lovingly remembered by a letter of gratitude from the society, which accompanied some appropriate gifts. Not an unimportant part of this happy meeting was the presence of a little twelve-day-old angel boy, that swung in a modern cradle. The baby was admired by all, and Mr. and Mrs. Stacey were heartily congratulated. This social gathering was a most enjoyable one. Three mediums were under control, and all giving tests at the same time. The refreshments were abundant. Miss Mabel Goucher will preside at the piano. Mrs. Walton will speak at least once a month, it is hoped, for the Earnest Workers."

Henry Brockbank, the English medium for inspirational lectures, platform tests and automatic pictures, is open for engagements at camps, or with societies from March 1, 1902. Address him at 27 East Washington street, Fort Wayne, Ind.

G. H. Brooks writes: "I close my labors in Newport, Ky., the last Sunday in January, and return to my home in Wheaton, Ill., at once, where I will remain until either Saturday or Sunday, when I will go to Milwaukee, Wis., to serve the Unity Society for February and March. I am very anxious to do missionary work during the week in Wisconsin and Northern Illinois, and desire to correspond with all who would like to get up meetings. All mail and telegrams for me should be sent to 220 Mason street, the home of Mr. and Mrs. J. C. Bump. I will as soon as settled, give my stopping place."

Geo. W. Brownson speaks very favorably of the lectures and tests of Nellie Baade, at Jackson, Mich.

Stella A. Kerns writes from Worcester, Mass.: "The People's Spiritualist Society held its Sunday evening meeting, and as usual when Madam Bruce, of Boston, is with us, the house was crowded. There was a good attendance at the Monday evening circle, the Madam reading from articles."

Henry Brockbank writes from Fort Wayne, Ind.: "The First Spiritualist Church of Fort Wayne, has awakened again into renewed activity under the newly elected president, Mr. Pearce, who is an old and staunch worker for the society. He is a good trumpet medium despite the fact that he is not a professional, and only sits occasionally for the amusement of himself and friends. Mr. Brindle, a genial aggressive worker, is the secretary and treasurer of the society. Mrs. Brindle's spirit messages do much to convince the skeptic of the truth of spirit return, whilst Mr. Miller's psychometric character readings attest to his psychic ability and the phenomenon of Spiritualism. Mrs. Dr. Sweringen is the able president of the Ladies Aid Society, and is ably seconded in her efforts by the wife of the president, Mrs. Pearce, and also by Mrs. Powers, at whose home the Ladies' Aid meets every Wednesday. Although well along in years, and not enjoying the best of health, Mrs. Powers is always with her old-time fervor trying to devise some new way to help and strengthen the society. We have been serving the society with lectures and platform tests every Sunday evening since Dec. 22. Our audiences, although not very large, are intelligent, and evince by repeated attendance and steady increase that the writers efforts are appreciated. Sunday, Jan. 19, the writer after the regular lecture gave as a slight change from the regular test, some life-size spirit pictures, in crayon, from the rostrum, giving names and descriptions also, which made them all readily recognized. The friends of the society are a genial and agreeable crowd of people, and did space permit we would like to give all their names. E. E. Parker, crystal reader and trumpet medium, is doing a grand work, and is making many converts to truth. We consider him, all in all, as one of the finest public mediums we have had the pleasure of coming in contact with. He submits on every occasion to test conditions, and on many occasions has given very satisfactory seances under absolute test conditions to a crowd of skeptics, many of whom were prominent business men of the city. The prospects for Spiritualism look very bright in Ft. Wayne, and although the prejudice is strong in some directions, yet that can be overcome in course of time. We expect to continue with the society until the end of February, after which date we are open for engagements at camps, or with societies." Address Henry Brockbank, the English medium for inspirational lectures, automatic spirit pictures and platform tests, 27 East Washington street, Fort Wayne, Ind."

E. F. Yeaton writes from Richmond, Va.: "Our society at this time has Mrs. Kate R. Stiles, of Boston, Mass., who is doing a grand work for the cause of Spiritualism in this place. She is desirous of working in the West and South during the Autumn of 1902. Societies desiring her services can correspond with her, and letters can be addressed at No. 71 Pearl street, Charlestown, Mass."

D. A. Morrill writes: "We have been here at Conklin, Mich., for the past week, and have made a good many converts to Spiritualism. We expect to stay here another week, then I will go to Coopersville. My wife and I are holding trumpet seances. We will go from Coopersville to Grand Haven."

R. McLaren Angus writes from Cleveland, O: "I am working hard to draw all the meanms into harmony with each other; also the Spiritualists. I will be engaged until the 30th of March in the Superior street church. After that date I will be open for engagements. I would like to take hold of some weak society. Terms very reasonable. Address me at No. 260 Woodland avenue."

G. W. Kates and wife had successful meetings in Gallipolis, Ohio, January 17 to 22; Lancaster 23 and 24; Springfield, 26 to 30. They will be in Cincinnati, February 1 to 5, and Evansville, Ind., 6 to 10.

Last week Will C. Hodge started for California, and will stop at San Diego. Mr. Hodge has been long and favorably known as a most excellent man, devoted at all times and places to the best interests of our cause. His lectures are logical, instructive, and at times eloquent, and our California friends can now have an opportunity of hearing him. His address for the present will be San Diego.

The Band of Harmony will give a special entertainment on Thursday even-January 30, in its regular meeting-place, Room 020 Handel Hall, 40 Randolph street. An interesting program has been prepared, and it is hoped a large attendance will be present at the entertainment.

Geo. A. Kiehl writes from Lancaster, Pa.: "Mr. and Mrs. E. W. Sprague, missionaries for the N. S. A., have just completed a course of public lectures here on Spiritualism, the first ones ever held in this city of 45,000 inhabitants. These worthy people have organized a society here of thirty members who have applied for a charter from the N. S. A. It took a mighty effort to succeed in sowing the golden seeds of Spiritualism in a place like this, but these worthy souls were equal to it. May the angel world stand by our side, and bless this newly prepared field, and may all lovers of truth and light send us their best thoughts and wishes."

L. H. Warren writes: "I am very much gratified with the stand Brother Moses Hull has taken and the effort he is making to make a success of Brother Pratt's donation of his fine building for a college that shall be free from sectarian bias, and I hope every Spiritualist—yes, and every Liberal in America will feel it their duty to do something to help this grand enterprise along. I am an old man, with an invalid wife, and am an invalid myself, but we will do all we can with our influence and money to help push this grand enterprise to a completion. I would suggest that it be named Pratt's Non-Sectarian College, where any young man or woman can get an education as free from sectarian bias as the air they breathe. I hope that every Spiritualist will feel that in order to make it a grand success they must add their influence and their mite."

C. H. Mathews writes: "I am this day in receipt of Dr. R. F. Austin's book, 'What Converted Me to Spiritualism.' It contains the testimony of one hundred intelligent, brainy people, as to how they cut loose from the antiquated Christian Dogmas that have held the world in intellectual bondage for over 2,000 years. To know that the grave does not end all, and that there will be a hereafter, has been the mission of Spiritualism, with its phenomena, to establish beyond the shadow of a doubt. To Mr. B. F. Austin and his intelligent contributors, we owe a debt of gratitude for the light they have shed upon a benighted world."

B. Frank Schmid writes from Indianapolis, Ind.: "During the past two months we have had with us Amanda Coffman, of Grand Rapids, Mich., whose teaching of the philosophy of Spiritualism has been of great benefit to many just entering on the threshold of our cause we love so well. She teaches a religion of love, of truth and of progression, and we naturally become infilled with her own illumination, and our souls respond to the inspiration of the new thought and a newer cycle and action permeate the life forces of all that love truth. Her test work is most satisfactory, and brings comfort to many a sorrowing soul, and the members of The First Spiritualist Church have been greatly benefited by her ministration. Societies will do well to engage her, as they will not be disappointed. During the month of February Manna Strafford, of New York City, will serve our organization, and we look forward with much interest to her coming."

ORDINATION CERTIFICATES

Practical Suggestions and Recommendations.

I was very much pleased to notice in a recent issue of The Progressive Thinker a communication from the pen of Brother D. W. Hull, of Norton, Kansas, relating to the matter of granting ordination certificates, and other forms of authority to act as an official representative of the cause of Spiritualism.

I am now prepared to admit that Spiritualism as a whole, is less ably represented than formerly.

The columns of The Progressive Thinker, Banner of Light, Light of Truth, and the well read issues of other Spiritualistic literature controvert the assertion. Nevertheless, it is apparent to all, I think, that in the ratio of the demand made upon us by an earnest and ever increasing constituency, for exact information and competent representation, we are in arrears to a humiliating degree.

However, we are beginning to study causes, and Brother Hull, in my opinion, has called our attention to one of them. The injudicious issue of ordination certificates, though actuated by the best of motives, has had the effect of lowering the standard in certain quarters, and as a consequence the general public has failed to grasp the true meaning and import of our helpful philosophy. Many certificates have been issued to applicants wholly incompetent to meet the responsibilities assumed, while others have applied for and received them simply as a modifying influence of the moral lapses of the past, or to prepare the way for the practice of unsanitly virtues—in the future. Men will still "steal the livery of heaven to serve the devil in."

Whatever the motive, the Spiritualistic movement has been retarded.

Like Brother Hull, we think it time to call a halt, and if possible, devise some general system operative throughout the several states—or perhaps better—one national in its application.

We need not follow in detail the methods employed by the old school of thought, yet it might not be out of place to follow in a general way those systems that have been productive of good results in the past.

Our orthodox friends require a special theological training of those who enter the ministry. Our lawyers, doctors, and all professional men and women are expected to produce the evidence that they have qualified themselves for the work in hand. Even the common artisan and mechanic must give proof of efficiency, if they would occupy the best positions. And these requirements are leading to higher standards and better results. How much more important that we, who claim to be able to prove the great fact of immortality, should see that no mistakes are made in the selection of those who publicly represent us. It is but fair to state that not all of these mistakes have been made by state or National associations. There are not a few incorporated societies, operating independently, that are issuing certificates in much the same manner as our merchants dispose of their surplus stock.

Not long since, one of the "solicitors" from one of these organizations approached the writer with the proposition to resign as president of a local society, sever connection with state and national, and be "ordained," etc., and all for the sum of one dollar in United States coin. The party of the first part meant well, perhaps, but the party of the second part did not feel complimented.

Merit, competency, and system as to authority, are three leading requisites in this matter, and the sooner adopted the better for all concerned. In this state (Washington) only the state board can grant certificates of ordination. The locals can only recommend the applicant. The locals can only recommend the applicant. The State Spiritualist Association, of which the writer is a member, has the most stringent regulations, before a recommendation can be issued. Among others, it is required that "the applicant shall have been an approved public worker for a period of at least one year; that he shall have been a member of the local chartered society for at least six months. That application shall be referred to a special committee, and shall lie upon the table at least one month. Our progress may be a little slow, but it is better, and more enduring.

This movement suggested by Brother Hull should be heartily endorsed. We are demanding recognition as a distinctive scientific and religious cult; and it becomes our bounden duty to as fully and faithfully represent the principles and policies involved, as circumstances will permit.

I am glad to believe that hopeful signs are appearing upon the horizon of Spiritualism.

In our city our cause is taking an upward tendency, slowly but surely our standard is rising, both within and without our ranks, and the good work will take a new impetus all along the line when we succeed in getting our best material to the front.

The Seattle Spiritual Association is receiving at present, the ministrations of that ceaseless worker, Brother W. J. Colville. It is needless to say that he will leave a marked impression upon the minds of our people. There are few like him in talent and endurance.

While the various duties placed upon us are being met, let us unite, if possible, in a uniform system through which to place able and conscientious workers in our public work.

Seattle, Wash. R. F. LITTLE.

"Nature Cure." By Drs. M. E. and Rosa G. Conger. Excellent for every family. Cloth, $1.50 and $2. For sale at this office.

A MISSIONARY ITEM.

G. W. Kates Offers Some Stirring Words.

As Spiritualist missionaries we meet much that taxes and worries us, and we get much that aids and comforts us. Perhaps the balance is in favor of the good. Yet, we are always prone to speak of the defects and mistakes, in order to offer correctives and preventives. No class of persons should examine their conduct and allegiance more than the Spiritualists. And none should be more praised for good work than they who stand out boldly for the truth and right. We meet the latter nearly everywhere; and our cause is promising because of it. Such people increase the "grit" of the missionaries to go ahead; and we in turn infuse new courage in their already resolute intentions for public espousal.

But the writers of pessimistic despair always chills us and makes our life sad as we contemplate their cowardice and lethargy.

The time has come not to mince matters in relation to the advance of Spiritualism in localities. It is too often plain cowardice that prevents the missionary from getting help in localities to hold meetings there. We write encouragingly and offer our services on any basis that can be made agreeable or possible. We often agree to assume all expense—and never ask a positive fee. We do ask to have a hall and entertainment supplied us if possible. When this is not a possibility, we are always willing to go if some one will attend to the arrangements for us at our expense. We offer every possible inducement to hold meetings. What more can we do in the name of the N. S. A.? Yet, we are often told that the N. S. A. should hold meetings free of any charge and not worry the audience by taking a collection, and pay all bills incurred—purely to help spread the truths of Spiritualism. That sounds well! It would be noble of the N. S. A.

But, the only trouble is, we would attract to our meetings the idiotic and miserly hypocrites who have such small souls that we could not impress them with a truth, nor get them to utilize a spirit message for aught else than in the interests of their deceits and dollars. But these poor benighted souls need a missionary! What shall we do? How shall we get the means to supply the need?

Will some such persons please tell us how we can do all they desire of us? Perhaps many good people much poorer in the world's good will supply the N. S. A. treasury. Such are usually the most liberal contributors.

Listen, dear friends, to the following cries from the wilderness, lately received by us from two really most excellent little cities, and you will see how some places need a missionary and a brave leader:

"We have a great many Spiritualists here, but the trouble is they don't want any one to know it. You could not get them organized; and I doubt if you could get half a dozen of them into a public hall to hear a lecture."

Would you call such phenomenalists Spiritualists? This is the boasted condition that the so-called scientific Spiritualism develops.

Would not a little religion help such materialists—for they are not Spiritualists?

Perhaps some hell-fire might burn away the mental dross. Listen again:

"This place is not ready for the work you do. While there are possibly one or two hundred Spiritualists here, only one man besides myself comes out and says so. A good medium to do private work is first needed here. One they can call on without attracting attention. As for hall work, all of the city officials are against it. The people here are very narrow and creed-bound. Churches rule everything."

And so will the people continue and the churches rule until we can get some brave Spiritualist in such localities. We need the missionary work! I publish this to prove it.

And I propose that a fund be created to send the N. S. A. president and either Mr. and Mrs. Sprague, or Mrs. Kates and self, with him, with an agent in advance to secure halls and advertise. Get all the local help possible, charge a door fee and present Spiritualism to the people. The routes to be arranged should include in rotation every locality. Stop one or two nights in each place and let the people know that Spiritualism is the great truth and the Spiritualists the best people on earth. If we can get money enough, make the meetings free and take voluntary collections. Let the world know that we are alive! We are fooling with the missionary work. We must go at it with vigor! We cannot afford to any longer have hypocrites amongst the Spiritualists, and if possible cure all such amongst the Spiritists.

No one sees the need I herein expose, more than does each of the N. S. A. missionaries. I believe that a brave attack upon the citadels of bigotry is necessary, and will result in great good to our cause, both financially and spiritually. I will freely give my service, without extra remuneration, and so will Mrs. Kates, Mr. and Mrs. Sprague and President Barrett, I am sure.

The effort is worthy of a trial. When the financial backing is assured, the work will be done. And no district needs it more, and perhaps would produce better results than the Ohio river valley from Wheeling, W. Va., to Cairo, Ill.

Let us shake some of the dry bones!

GEORGE W. KATES.

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A WONDERFUL SHRUB—CURES

KIDNEY AND BLADDER

Diseases, Rheumatism, etc.

Rev. A. C. Darling, Minister of the Gospel, under date of May 20th, writes from his home at North Constantia, Oswego county, New York:

I have been troubled with Kidney and kindred diseases for 10 years, and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished, and all that was left me was a dreary life and certain death. At last I heard of Alkavis, and as a last resort I commenced taking it. At that time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours,

(Rev.) A. C. DARLING.

The venerable Mr. Joseph W. Whitten, of Wolfboro, N. H., at eighty-five years of age, also testifies to the powers of Alkavis in curing severe Kidney and Bladder Disorders, Dropsy and Rheumatism. Hundreds of others give similar testimony. Many ladies also join in testifying to the wonderful curative powers of Alkavis in Kidney and allied diseases, and other troublesome afflictions peculiar to womanhood, which cannot with propriety be described here.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

"American": Q. What do you think of swearing? Is there any great sin in doing so?

A. It is said that no savage races swear, and so far as the literature of the ancient pagan peoples informs us, swearing in the modern sense of the word, was unknown to them. The commandment against swearing has no reference to the profanity of to-day. Among many peoples the very name of the one great God has been held too sacred for utterance. It must not be spoken, and various means of phraseology and euphony were employed to avoid so doing. This is not strange when it is considered that among them it was considered treason to speak aloud the name of this ruler.

The injunction was not against profanity but against speaking the name at all. With a more perfect knowledge of the relations of man to that which passes for God, it cannot be entertained that the Creator is in any way injured or offended by anything man can say, and whatever injury may come is to man himself.

Swearing is the language of passion and is its intense expression. Its use at once shows want of self-control, or the yielding of the higher faculties to the lower. The most that can be said in defense is that it is used to give emphasis.

But does it do so? Rather does it not weaken? Which had you rather a friend would call you, a good and true man, or a damned good fellow?" In one case it would be praise, in the other it would be questionable in what way you were a "good fellow." One who would call forth praise in such language would at once be judged of unenviable character.

If a stranger should make a statement, would anyone believe the more fully because he had begun it with a "By ——?"

Rather the oath would reveal a character liable to be swayed by impulses and desires.

It is said that General Taylor, when his men were rushing on the enemy, and covering the field with the dead, raised in his stirrups, and waving his sword, cried, "Give them hell, boys; give them hell!" and Admiral Schley, in the heat of battle, when it was suggested that the Texas would be in his way, said, "Damn the Texas." These phrases were the language of passion at white heat, and in the carnage of battle, if anywhere, have place. Yet, do they belittle the hero, and show that instead of the cool judgment of a commander, for the moment at least, the tiger had control?

Swearing is the dialect of the saloon, the house of shame, the dive and the slum. It comes from the swollen lips of the drunkard, the prostitute, the abandoned. It is the vernacular of the criminal class.

It never ornaments, intensifies, or illuminates speech, but always drags it into the gutter.

The man who constantly calls on God to damn everything he dislikes, damns it himself, and damns himself at last. His thoughts grow into the diabolic words with which he expresses them.

Hence, although it may not be a "sin" to use profane words with thoughtless abandon; a sin as the religious world understands the term, it is a vicious habit, without one redeeming quality, and its indulgence weakens the self-control which should be the one great object of life to maintain. The constant effort to express the thought in pure phraseology, reacts on the mind, and strengthens the higher spiritual faculties.

I. T.: Q. How many Jews are there in the world?

A. The Hebrews are indeed a scattered people. While the number in all the world is estimated at something over 6,000,000, in Palestine, their alleged home, there are but 25,000. Yet this "scattering of the nation," cannot be claimed as the fulfillment of prophecy, for there never was a time recorded in their history when they were not. And when their strict adhesion to their laws and customs is considered, their arrogant claim of being a distinct people especially favored by God, which holds them fast to their traditions, and prevents intermarriage with other peoples, the preservation of their distinct nationality requires no miraculous interpolation.

In despotic Russia or free America, among Mohammedans, Buddhists or Christians, the Jew adapts himself to circumstances, yields when he must, but retains his race characteristics, and belongs to the God-favored race.

B. F. French, Arizona: Q. (1) Does the North Pole always point to the polar star?

(2) Does not the northern hemisphere receive more sunlight and heat than the southern? and does not this account for the greater amount of ice said to be at the southern pole?

(3) What of the prediction of scientists that there will be polar displacement by which cities will be destroyed and continents made waste?

A. (1) The form of the earth, that of an oblate spheroid, received by rotation on its axis when first launched into space, absolutely prevents any change in the position of the poles. There is a slight movement of the poles around a mean point, a wabbling, as is sometimes seen in the stem of a top in rotation within itself, so that the mean direction is always the same.

To assert that there has been a change in the position of the poles, is contrary to the well-known laws of motion, and shows ignorance of their mathematical demonstration.

The North Pole does not point to the polar star unchangeably, and the position of the star is accidental. It recedes from the pole year by year in the slow but wonderful procession of the stars. Bright and conspicuous as is the polar star, it belongs to that class of stars so remote, that their least distance only can be determined, and for this star it is 2,062,650 times the distance of the sun from the earth (92,000,000 miles) or a space that would take light traveling 192,000 miles in a second, thirty-two years. Hence it will be appreciated how vast the movements must be at such distances to be recognized even in centuries.

(2) At present the northern hemisphere receives more sunlight and heat than the southern, for the summer is seven and a half days longer than the winter. This, however, is a condition not perpetual, as after some millions of years the summer will be shorter and the winter longer, the southern hemisphere having the reverse. But this does not account for the present difference in climate between the Arctic and Antarctic zones. This must be sought in the preponderance of land in the north, and of water in the south, and the direction of the vast oceanic currents which introduce the warm water of the tropics into the northern seas.

(3) No "scientist" worthy of the name has ever made such prediction. Such prophecies came always from the ignorant, or by those whose egotism is inflated by a smattering of knowledge they have illy digested.

Scholar: Q. Is President Roosevelt the author of the phrase, "a strenuous life," now so much used?

A. President Roosevelt published a book in 1900, under the title, "The Strenuous Life," which popularized this expressive phrase.

"Z." Q. (1) What is the velocity of electricity?

(2) Do the waves of the primary colors, which blended make white light, have the same velocity of transmission?

A. (1) Calculated at 288,000 miles per second. Probably future investigations will show that currents of different intensity have different velocities.

(2) While each primary color depends on the rapidity of its undulations, or vibrations of the ether, the velocity of all in space must be the same, or the light would be colored instead of white.

Prof. Rudolph: Q. Can "water on the brain" in childhood or youth be produced by prenatal causes? and by what causes?

A. Interference with early growth, by illness of the mother, overwork or mental strain might produce nervous weakness in the child resulting in dropsy of the brain or hydrocephalus. So many causes might lead to this effect that it would be difficult to select one from the other.

Heredity might have the effect to make the brain of the child more susceptible to degeneration and secretion of serum from the blood, but it is not entertainable that "water on the brain" is a disease that is transmissible from parents to children, otherwise than a tendency.

Doings at Lake Helen, Florida.

The meeting Jan. 19, was very gratifying to all who are interested in Spiritualism and the Southern Cassadaga Camp. The pavilion was crowded and chairs had to be brought from the hotel to accommodate visitors.

The speaker was Dr. Hilligoss, president of Camp Chesterfield, Indiana. He welcomed all as brothers and sisters and described in detail the different manifestations of "love," as brotherly and sisterly love; the love of a friend to a friend, a mother to a child, the love set for an example by Christ when he spoke, "Love ye one another!" or the love to do good to all; and finally celestial love, or God in man, which ever prompts mankind to conquer selfishness and unfold spiritually by doing our duty to one another.

When we have reached and understand that love, the speaker claimed, then Spiritualism will no longer be stigmatized by society, and even the most learned men will embrace its truth and acknowledge that Spiritualism is the only religion which proves the truth of its teaching: spirit return or spirit communion.

My pen is too poor to express the beautiful thoughts brought out by the speaker. He seemed to be carried beyond himself and feel the power of love (God) all through his lecture.

The president, Mr. Bond, thanked him with words prompted by the deepest emotion. He then continued: It is very gratifying to me to know what great talent we have among ourselves before the regular season commences. I have in my hand a communication which was handed to me to-day by Mrs. Thompson, with the request that it be read publicly and delivered to him for whom it is intended. It reads as follows:

Lake Helen, Fla., Jan. 16, 1902.

We, the unoersigned, have recently listened to a series of lectures by C. Hagen, entitled, "The Laws of Nature, or How to Obtain Health, Wealth and Happiness."

To say that we are well pleased with the same does not nearly express our feeling of gratitude towards Mr. Hagen.

We cannot but admire his sincerity and simplicity in demonstrating the truth of his teachings and their practical application to individual needs.

We sincerely believe that all who listen to his teachings and follow his instructions will be greatly benefited, and will become better men and women.

Signed: Mrs. O. B. Webster, Mrs. Elizabeth Hatch, Ira W. Hatch, Dora E. White, Mr. and Mrs. Hardy, Mrs. E. E. Anderson, Mrs. M. White, Miss Marguerite Webster, Elizabeth H. Thompson, Mrs. Mary A. Estep, Mrs. C. C. Francis, Mame H. Coburn.

Of course Mr. Hagen was greatly surprised and very thankful for such high esteem shown to him by his scholars.

Then Sister Carrie E. S. Twing invited all "gentlemen" to a tea party for Wednesday afternoon, requesting them to bring their teacups and spoons along as well as their ladies, and promising lots of surprises for all gentlemen accepting this invitation. Have you ever heard of a gentlemen tea party? I fancy that I will have to write again and let your readers know something about this latest scientific discovery of Sister Twing, a "gentlemen tea party."

VERITAS.

"Encyclopedia of Biblical Spiritualism, or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price 50 cents. For sale at this office.

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HUDSON TUTTLE, Berlin Heights, Ohio.

A VALIANT REFORMER GONE

A Tribute to a Humanitarian Worker.

In the vanguard force opposing cruelty and injustice in all forms, especially as shown in vivisection, has for many years stood Mrs. Fairchild-Allen, strong, brave, and unflinching, resolved to work until death in the cause she espoused from earnest conviction; and she worked as few human educators have ever done, to spread the gospel of mercy and make the world better. The good she accomplished, and the self-sacrificing spirit with which she did it, can only be known to those who have tried to carry on reform work, in any line, with limited means. She was a strong and facile writer and produced many stories which were widely circulated. She edited and published a magazine, "Anti-Vivisection," which was a revelation to those who had revered scientific research and asked no questions. Mrs. Allen clearly defined the heretofore mysterious horror, and the public came to understand it. They were made to realize that in making a vivisector there is great danger of producing a demon.

"Vivisection is the cutting up of live animals—also poisoning, burning, freezing, smothering, breaking the bones, irritating the bared nerves with electricity, dissecting out the stomach and other organs, etc. It is done in nearly all the universities and medical colleges of the world. Anaesthetics frequently cannot be employed—according to the published records of the vivisectors.

The range and variety of experimentation and consequent suffering is most graphically described by Dr. Matthew Woods, president of the American Anti-Vivisection Society, in an article in the Journal of Zoophily, of Philadelphia. He says, "It is not alone the cutting of the flesh that is called vivisection, but the brain-burnings of Goltz, the bakings alive of Bernard, the crucifixions of Mantegazza, the electric stimulations of Brown-Sequard, the freezings alive of J. C. Coleman, the disease-producing feeding of animals upon the putrid lungs of human beings, of Dr. Klein; the inserting of tubes into arteries, as advised and practiced by Stephen Halea, of Teddington; the covering of the shaven skins of animals with varnish, of Drs. Kleinberg and Prolatus; the injection of putrid matter into the blood vessels, of Dr. Sanderson; the starvings of Dr. Chossatt; the drownings and smotherings of the commission of professors from the Royal College of Physicians and Surgeons, London; stopping windpipes with corks; keeping animals forcibly under water until almost dead, then, by methods as cruel, restoring them to consciousness; holding the heads of Guinea pigs in basins of quicksilver; cramming the mouths and larynxs of dogs with liquid plaster of Paris until it solidified—such practices as these, although knives are not used, and cutting unnecessary, are catalogued under the heading of Vivisection."

[Curare. There is employed to a great extent, in vivisection, the drug Curare, which paralyzes motion while sensibility acutely remains. According to Claude Bernard, who was named the "Prince of Vivisectors," the curarized animals undergo atrocious suffering without being able to cry out or move a muscle.]"

Mrs. Fairchild-Allen's definition, and the wide-spread diffusion of it in her monthly journal and in other publications, did a great work. She was an officer in the Illinois Anti-Vivisection Society, organized of the International Prevention of Cruelty to Animals Society, and editor of Our Fellow Creatures, a monthly publication.

She made an atttmpt to make an exhibit at the Paris exposition of everything available to throw light on "the cruelest cruelty" and a large amount of money was raised for this purpose, but it was impossible, in the land of Pasteur, to secure space for anything which could damage the ideals of Frenchmen. So she was obliged to abandon the original idea. This was a great defeat to her sensitive soul, and we believe was a factor in the final break-down. She wrote to me, "I am so tired. I always need more money and am nearly sick for the want of it for there is so much I want to do. I am not strong nor well and am taking treatments hoping to brace up." The next we knew she had dropped in harness, and was gone. Here are a few lines to her memory:

THRENODY.

To Mrs. Fairchild-Allen.

Unnerved at last, dear hands!
Mercy's vast army stands
In tears, and wreaths of rue,
Sobbing a last adieu.
No good-bye word, no warning of your call,
Nothing except the news that you are gone.
Gone!—Gone! How can one word so plain and small,
Stagger the soul, and shake the strongest tone!
Surely are we bereft!
But, vanguard, none like you,
So strong, so sweet, so true!
How can we spare you, brave heart, from your place?
Who can take up your task, and work away
As valiantly What other holy face
Can so inspire us with its soulful play?

Rest, dear soul, rest awhile—
Give us one word,—one smile!
Inspire us that we stand
For what you wisely planned!
You were most loyal, veiling e'en defeat
That others might not veer at your despair.
O, did we sense your zeal, your trembling feet,
Your sacrifice?—more e'en than you could bear!

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

IN PURSUIT OF FACTS.

Detailing an Investigator's Experience.

I am in pursuit of facts. Millions, billions of people have sought for truth, and the brains of the world now, as in all the past years to know whether "if a man die shall he live again." Theory, theology, philosophy, do not answer the great question satisfactorily to humanity. Millions have accepted the so-called scriptural salvation and groan under the burden of its uncertainty. In the absence of anything better countless millions of the human family have taken hold of the Christian "plan of salvation." Myriads have planted their hopes therein; many have suffered martyrdom therefor, but the innumerable throng in all the ages of the Christian era have pursued it as a phantom only, and have died in the labyrinths of its colossal uncertainty. Christianity has never yet come up to the demands of the world. Something tangible, demonstrable, sure, has ever been the yearning of the great human heart.

Possessed with a strong desire to know, I have for many years of my life unceasingly caught at every floating straw in the hope of riding safely on the top of the wave. I have sought in vain for solace, abiding rest in the Christian hope. Nothing is offered but a blind unreasoning faith based on a fabulous old mythological story of the Christ, so antiquated and stale that the moss and mist and myth of the distant past cover it all over with improbability. How can an intelligent mortal be content in so momentous a matter with such an intangible structure as the Christian religion? Feeling thus, I have ever been alert for something better.

Three years ago I and a friend, who like myself, was groveling in the slough of spiritual despond, secured a brief vacation and determined to spend the short time allotted us at the spiritual camp-meeting then in progress at Chesterfield, Ind. This place had been described as an inviting resort, and excellent for a short recreation. We had also heard of the alleged spiritual phenomena manifested there through the so-called medium. Never having come in contact with anything of the kind, and having no faith whatever in its genuineness, prompted by curiosity and a desire to enjoy an outing for a few days, we took the train for the camp, reaching there late in the afternoon. We were entire strangers, never having been there before, and never having seen any person on the grounds. Seeking the camp hotel, we ate our suppers, being careful to conceal our identity by refraining from registering our names, or by addressing each other by name. Over the entranced to many of the cottages scattered over the grounds was a sign or placard, indicating the business or calling of the occupant, such as "Trumpet medium," "Independent talking medium," "Clairvoyant," etc.

Seeking one of these as the shades of the evening came on, in company with a farmer and his wife and daughter, and two other parties whom we happened to get in company with, we expressed our desire to the medium of forming a circle for a seance. This was readily accorded us and we went inside the cottage consisting of one room, securely fastening the door and the two windows. A small, plain table upon which sat a lighted lamp and a tin horn or "trumpet" and the chairs we occupied, constituted all the furniture in the room. The medium, an unlettered Irish woman, with a decided brogue to her talk, placed the table in a corner, sat the trumpet down on the floor, seated us in a circle around it, and after admonishing us to respond to all questions propounded to us by the spirits, and to talk freely to them, blew out the light and all were in inky darkness. My curiosity as to what character of trick was about to be perpetrated on us, was wrought up to the highest pitch, but I confess I was illy prepared to meet what shortly followed.

We were asked to join the medium in singing, "Nearer, My God, to Thee," which we all did as best we could. Then there was a deathly silence except that I could hear my heart go thump, thump, thump. Presently something touched both my knees and though tender voices, as of children, immediately by me, one on my right, one on my left, and another in front of me, all saying, "Papa, Papa, Papa!" I promptly said, "Who are you?" and the answers came in rapid succession, "I am June." "I am Carl," "I am your little Bennie; don't you know us, papa?" These were the names of my three little darling children, who had passed away years before, the youngest and last to leave me—Bennie—five years prior to that time. Impulsively I reached out to take hold of them, for I could feel them touch me, but this effort only provoked a hearty laugh from them all as they said, "Dear papa, you can't take us up as you used to do; you can't see us, but we can see you; you have, oh, so many grey hairs"—and I could feel something as if a hand passing over my temples, where my hair was beginning to get slightly grey.

Well, all this was indeed a "stunner," for who in the circle could have ever known Carl, June, or Bennie? My friend who was with me had never seen them or known of their existence, and I do not think I had even thought of the first two of them for many months—perhaps years—they had left me so long before. I was much overcome by their apparent presence, but as soon as I could recover my self possession, I questioned them closely concerning their identity, the time, place and circumstances of their leaving me, and, strange to relate, every response was exactly correct, even in the minutest detail. I enquired, "Bennie, what was Mamma doing to-day?" The answer was "Earnest (our youngest child, at home, 00 miles away) was playing, and fell off the teter board and hurt himself badly, and mamma carried him in the blue room and laid him on the bed, and he cried, and cried and cried, but at last he fell asleep, and so did mamma, and when I left there this evening they were still asleep." Several days afterward, when I arrived at home, the first thing I said to my wife was, "What were you doing last Saturday afternoon?" A moment's reflection, and she responded, "I heard Earnest crying out in the yard; I ran to him and found he had fallen off that hateful old teter you fixed for them, and had hurt himself—as I at first thought—badly; I carried him into the blue room and laid him on the bed, and to comfort him, I lay down by him; he cried a good while but at last went to sleep and so did I, and we both slept all the afternoon. Why, what made you ask me this?"

Well, after much more conversation with these little spirits, as they claimed to be, they, one by one, bade me good night, promising to see me again at the first opportunity, and they were gone.

What immediately followed in this seance must be preceded by a brief explanation. Five years prior to this time my aged parents had departed this life and only a few months before my visit to Chesterfield, I and my brother—who is an orthodox preacher—had completed a monument to their memory. We had labored all day in connection with the help employed in getting the monument in place and in giving the finishing touches to the grave. After the help had departed and we sat down in the shade to rest, I said to my brother, "Do you believe father and mother are cognizant of what we have done here to-day in respect to their memory?"

He responded affirmatively, and quoted some scriptural passages in support of his opinion, and thus we kept up the conversation for some time before we departed for our respective homes. With this explanation I will relate what followed after the alleged spirits of my children had gone from our circle. The trumpet which had stood on the floor undisturbed up to this time seemed to be taken up and was flourished around, touching nearly all of us with a slight ringing sound; at last it seemed to halt immediately in front of me and a voice through it so like my sainted mother's that there seemed to be no mistaking it, called my name, and with melting, loving tenderness and familiar accent, described her joy and happiness because of this first opportunity since her "crossing over" of communicating with me. She mentioned the spiritual presence with her of numbers of my departed friends and relatives referring familiarly to them by name. She also said, "My dear boy, when you and F—— (my brother) had completed the monument to father and I, and when you sat down to rest and you said, 'I wonder if father and mother have a knowledge of what we have done for them,' I was right by you and tried hard to manifest my presence to you at that time, but could not do so." I had not once thought of the conversation referred to between my brother and myself since it had occurred until my attention was thus called to it. I also afterward spoke to my brother about it and he recalled the conversation as I have described it.

Many other marvelous things occurred during this trip to Chesterfield. I found myself at once fairly launched on the sea of investigation into the occult mysteries of Spiritualism. During the years that have intervened I have lost no opportunity at whatever cost of time or means to try to discover the mysterious source of these phenomena. I have encountered hundreds of like manifestations given under the strictest possible test conditions which I have neither time nor space to detail. I am still endeavoring with all my might to determine whether there is any other possible explanation of the phenomena than that given by Spiritualists.

A. J. W.

Shelbyville, Ind.

BOOK REVIEW.

The Story of Abraham Lincoln, or the Journey from the Log Cabin to the White House. By Eleanor Gridley.

Abraham Lincoln was and is an interesting character, and will always remain such; and everything pertaining to his life and work on earth is of interest.

This book is decidedly unique in its presentation of the subject, giving much of especial interest concerning Mr. Lincoln's early every-day home life, before he became known to fame and greatness as a lawyer and statesman.

Mrs. Gridley has done well in respect to the facts of Abraham Lincoln's life, and the faithful and well-expressed manner in which they are portrayed.

The book is for sale by the author, No. 6457 Langley avenue, Chicago, Ill., and will be sent postpaid by her on receipt of the price, $1.50.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

"Nature, Human and Mental." By [illegible]

TWENTY MINUTES IN HELL

Vivid Account of a Terrible Psychic Experience.

I have always felt a strong aversion to detailing any of my personal experiences that relate to mediumship, or to describing any impressions that were aroused in me by the influences that operated on me under the conditions of passive receptivity. I am conscious that some of these are of such a nature as to excite incredulity in those who have had no contact with psychic phenomena, and such persons must receive them wholly on faith.

There is no way to demonstrate that what you have felt, actually occurred, and as it is outside the realm of common knowledge it is but natural that it will be regarded with a disposition to confine it to very narrow limits. I can only emphatically declare that what I shall now set forth actually transpired to me and that the language I shall employ is very inadequate to convey the reality and vividness of my experience which left such indelible effects that I cannot at this late date recall it without a shudder. I have been through the beat of battle and have heard the shrieking missiles of death make discord in the surrounding air, but never has such intensity of feeling reached its maximum as it did in this overwhelming visitation when I even felt that my very soul would be rent asunder by the misery that overshadowed it.

It was more than forty years ago that I was a member of a small circle that organized with a view of following up the various phenomena that are associated with the developments of spirit power. We had been meeting once or twice a week for three months or more and I had felt the convulsions or shakings that accompany psychic developments. There had been no very notable display until now, but I realized that some exterior power was becoming more potent with each succeeding seance and I was waiting with interest, but not with fear to see what it would lead to. I did not doubt that I could take care of myself anywhere in the realms of nature by strong self-assertion and imperial will power.

One night as we sat down to our experiments the air seemed surcharged and almost explosive with some force that dominated everything within it. I found myself responding to this power and was soon wholly subject to its sway. My eyes went shut and I felt myself merging into an unconscious state; that is, unconscious to physical surroundings but intensely sensitive to new relations that my mind took cognizance of. Suddenly it seemed to me that I was falling through space, and I finally landed in a dark and gloomy region that was inexpressibly forbidding, and that filled me with the profoundest sorrow. Although the place was dark, one could in some way penetrate the gloom for a far distance on every side. The surface was a rocky desert without an object to cheer the vision. It was rough, too, and full of pit-holes, and when I attempted to travel over it I would tumble into these and the surface of the rocks was so covered with a slimy deposit that in trying to get out I would slip and fall back continually. The atmosphere was stifling and the inhaling of it only added to the depression of the place. I tried to reach some of the forms that were roving over this region, hoping that I should receive some information or sympathy but as I approached them they would recede, and I observed that none of them could come near to one another. They would give utterance to the most heart-rending moans, indicating a suffering constant and profound. The woe and anguish of the place seemed infinite.

No language can describe my own sufferings. I looked on every side for relief in vain. My very soul was rent with distress and in my agony the dark shadows would go flitting by and their dismal wailing would fill me with a chilling horror. How could I longer endure.

In my agony I cried out: Oh, God! oh God and angels! is there no hope; no escape from this horrible place? If I must remain here, let me be annihilated and become extinct.

I had reached, I felt, the utmost limit of suffering. While I cried out with all my fainting strength I saw on one side a place that seemed lighter and with a sudden gleam of hope I stumbled towards it and presently began to fall, and with a loud wail and shout I landed in the circle where my feeling of gratitude and escape overwhelmed me, and broke out into a loud paroxysm of weeping that overpowered every vital in me, and while convulsions shook my frame, I shouted, Thank God! thank God!

The atmosphere was so surcharged that all the circle wept with me. It was near an hour before all were calm again, and the marvelous influence of this experience pervaded me for days. I felt so grateful and so thankful that I had got away from that dreadful place.

Since then no arguments could convince me that there is no hell, though it may differ greatly from that formerly delineated by the Vesuvian orthodoxy, its penalties are sufficiently acute.

I have frequently pondered on this experience and wondered whence and why it came. I am sure it had not a subjective origin. If so there must be springs of action within us that are not dependent upon the will and that we are wholly unconscious of; but that yet have the power to arouse the mind to the most vivid realization of scenes that we have no previous knowledge of, but that are forced upon us by some exterior influence that we are not well acquainted with.

Some one may suggest that this picture was the reproduction of something that had previously been presented to the mind and had lain dormant until a favorable nervous state had revived it with increased intensity. It cannot be so satisfactorily explained. Previous to this incident I had never read any of Swedenborg nor Dantes' Inferno nor anything similar from Spiritualism. I had not even personally speculated upon what kind of place hell might be or the nature of its suffering. I had so far repudiated the surging fire and sulphur stench as to leave no credence of that in my nature. Is it likely that my mind would invent a new kind of hell and subject myself to its suffering torture just to see how it would work? Nothing can be more improbable. To me this experience is inexplicable by theory, and it remains as one of the mysterious facts of psychic occurrances.

M.

Good Work at Wheeling, W. Va.

I feel it a duty and a privilege through your valuable columns, to let you know something that is going on in this section of country. If anyone thinks Spiritualism is dead or dying here, a short visit to our city and society would satisfy the most critical that there is a great awakening going on.

The talented missionaries and mediums of the N. S. A., G. W. Kates and wife, under the auspices of the First Progressive Spiritualist Society of Wheeling, W. Va., closed an engagement of eight days in our midst. He is one of being the grandest and most eloquent gentlman and lady who ever were heard from the rostrums in our city. The Odd Fellows' Hall was secured, which was very spacious, holding nearly 600 people, and almost every meeting it was taxed to its utmost capacity, and in one instance the door had to be locked, not even standing-room obtainable. The interest was intense. The lectures of Mr. Kates were of high character; he dwelt upon facts pertaining to this and the other life; he held his audience spellbound, and every statement that was made was riveted upon his hearers in a manner that commanded the highest respect, even from people who had not known the blessed truth of spirit return.

Mrs. Kates is a wonderfully attractive lady, endowed with grand oratorical powers, entrancing in her manners, beautiful in her language, she stands before her audience without notes, and words of truth come from her lips, which carry comfort to many a sorrowing one. All through her talks which were rendered so touchingly, a pin could be heard drop, and she in many instances would move her hearers from laughter to tears.

Time and space will not permit me to do these good and eloquent people justice. Our people feel thankful that Modern Spiritualism has such able advocates upon the platform, and the amount of good they have done among us is beyond human estimate. In all their meetings, upon the platform could be seen the form of our worthy home medium, Mr. G. W. Way. This gentleman is well and favorably known as a pure and gifted man, possessing remarkable clairvoyant and clairaudient powers. He together with Mrs. Kates, gave some overwhelming evidence to many persons present, that the dear one were very near them. In conclusion, I would say, I wish it was possible for every city and hamlet to be visited by these grand workers, Mr. and Mrs. Kates. We will one and all welcome them back again to our city.

Wheeling, W. Va. E. S. DILLON.

SPIRIT ANIMALS.

Reincarnation and Metempsychosis.

In The Progressive Thinker dated January 18, is an extract from Light, London, England, of a most remarkable nature. It tells of the appearance of a spirit dog to the clairvoyant view of children in the first instance, and afterwards to the maid, and then to the lady herself, the mother of the children. This lady is described as an excellent drawing and writing medium, and her writing, impelled by spirit power, a spirit informs her that he it is who appears in the form of a spirit dog, and that he is by this means forced to learn what fidelity means, having been during life a cheat and had robbed his master. He asked for prayers from this family that he might be restored to human form; on their complying with his request the appearance of the dog became fainter and fainter, until at length it disappeared altogether.

To those unacquainted with the various and peculiar states of souls on first entering spirit life, this must seem an undoubted proof of the truth of metempsychosis. Apparently it presents such an assurance to those ignorant of psychic power in spirit life. If one such case were proved as a certainty, there could be no more argument left to oppose it.

Theosophists deny metempsychosis, yet they uphold reincarnation. Had we as strong evidence for the truth of reincarnation, as this relation gives, on a cursory glance with regard to metempsychosis, then indeed we might begin to give it credence.

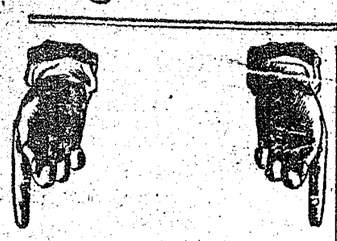
Strong as the evidence appears to establish the idea of metempsychosis, yet upon examination into the psychic law of the spirit world we come to learn the wonderful power of this law in its effect on a darkened soul, and as an instrument to awaken in him remorse and repentance. So many spirits enter the life of spirit in such a deplorably ignorant state as to be totally unaware of the change and, subject to psychical hallucinations which astonish us. It is more than probable that this spirit left earth with the idea of metempsychosis strongly imbued in his mind, consequently when conscience was aroused to perceive the wrong he had done in robbery of his master, his thought would lead him to imagine he must enter the body of a dog to learn faithfulness. The thought would grow so strong as to actually become to him as a reality, and so strongly was it imprinted that he was able by psychic influence to cause his thought to appear in bodily form. In order to free himself he sought the aid of mediums, and besought their prayers. His faith in these prayers was so powerful that he became loosened from this idea and gradually it faded from his mind, and consequently from the spiritual view of the mediums. It is through such psychic influence that the idea of elementaries, fairies, gnomes, bobgoblins and headless creatures are brought to the vision of some; all these owing their existence to unseen psychic power and having no real existence.

We have been assured on high authority that there are no such creatures as these in reality. One sees, however, in this example of this spirit dog, the harm which such false ideas in earth life may do to the unhappy spirit, and how such false teachings carry their influence into the other life, and thereby retard the advance of the spirit to a higher knowledge and understanding of that life.

It is, however, a fact that real spirit forms of animals appear to mediums, for animals exist there in spirit life and are sometimes brought to earth by spirits. But in this instance the form was but the crystallization of a thought by spirit psychic power. The spirits of animals have been seen to follow their old masters, to whom they were drawn by the force of attachment. It does not at all follow that because a spirit makes a statement that he is forced to take on the appearance of an animal, that such a thing, even if it were proved as a reality, could substantiate the dogma of metempsychosis—for this latter entertains the idea of man living again on the earth in the form of an animal—which being repugnant to reason and to nature, it becomes unnecessary to take the pains to refute it.

It is the first time I ever heard that "bloodthirsty souls in course of retrogression eventually land in the outward form of even a flea!" It would be well if people were instructed to know that the human soul divine never did emerge from the animal, as the writer of this article leads us to suppose. The mortal body did evolve from the lowest stage of life and in the ages past, has been evolved the higher animal called man a fit residence for the divine spirit nature, but in all animal nature beneath him was not found an appropriate receptacle in which to incarnate the divine soul. Man alone is fitted with the complex nervous organizations capable of manifesting and supplying means of expression for that soul.

MRS. H. J. HUMPHREYS.



DR. G. E. WATKINS,

The Noted Chronist,

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No. 1087 Boylston street, Boston, Mass., where he will be pleased to meet all who may call between the hours of 10 a. m. and 2 p. m. The wonderful work in healing the sick that Dr. Watkins is accomplishing is indeed most astounding; his patients live to testify to his wonderful powers as a healer. For the last year his work has been most wonderful. He says himself that his cures this year have been more than ever before in numbers, as he confined himself to only 30 new patients a month. Dr. Watkins attends personally to each case, and therefore he can do better work than if he had a great many assistants; no staff of visible helpers are in his office to annoy and suggest this and that. He knows what is the trouble with each patient, and knows the right specific to give. He prepares and puts up all of his medicine, and has no help in his medical treatments that is visible help. Write him to-day, and by return mail you will receive the diagnose. No charge made for diagnosing your case. Send age, sex and leading symptom.

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"BEYOND THE VAIL."

Another Good Book Produced by Departed Human Spirits.

This work is an object lesson of the value of mediumship. If mediumship was utilized by all Spiritualists in the same way that the Spiritualists of Spring Hill, Kansas, utilized W. W. Aber's mediumship, we should hear little of the frauds that we now hear. Somehow Spiritualists don't seem to realize that it is useless to attempt to indoctrinate a person into Spiritualism until he is morally, mentally and spiritually ready for it. Persimmons until thoroughly ripe, are unfit for eating, and a person who is not ripe for Spiritualism is not fit for it and should take a thorough schooling in Children's Progressive Lyceums before he is indoctrinated in our sublime philosophy.

This thing of getting up a promiscuous materialization circle is one of the greatest mistakes that Spiritualists ever made, and one that has been the most prolific source of fraud of any other dozen things that one can think of. The seances at which the manifestations herein recorded were produced were before old and experienced Spiritualists, men and women who had had large experience in intercourse with the spirit world and who had been readers and thinkers and thoroughly understood our beautiful philosophy. They carefully guarded against the admission of anything likely to interfere with the harmonious conditions necessary, admitting not more than one or two outside of their circle at any seance and those none but full-fledged Spiritualists.

Mr. Aber has traveled over the country many years giving public seances, and many have seen the manifestations in his presence. But outside of Spring Hill, I believe his work has done little good except to satisfy curiosity seekers, who are not worth wasting our time on. I say this with the full knowledge that at various times people have been brought to see the light of Spiritualism at his seances. Some of those thus convinced were worthy people and will use their knowledge for the edification of the public; others, however, have been ever since seeking tests and will thus continue till they die, just as the loafer grows grey sitting on the store box, talking gossip or telling smutty stories. Worthy people thus convinced of the truths of Spiritualism would eventually have been reached, and we should not then have the dead weight of phenomenalists to interfere with the progress of the work.

This work, "Beyond the Vail," is a companion to the other work produced before this medium and the same circle, this circle altered only by some deaths and the introduction of new materials to supply their places. Although it does not give so many insurmountable tests as the companion, "Rending the Vail," it is fully as valuable and I might say more valuable to the initiated than the one first issued. But I would not, if I could have my preference, have the reader read one to the exclusion of the other. In fact, the two belong together, and should be read seriatim. I do not believe in bibles as books of authority, nor in fact do I believe in any other than individual authority, and that authority should have the privilege of changing its rules of government every day according to the needs of the individual, but I believe commend this as a bible, calculated to teach men and women of the consequences of our conduct in this life upon the future life. It tolerably acquaints us with the conditions in the other life, or the life beyond this. I was going to say it roughly acquaints us with these conditions, when I realized that such a thing as that would be impossible. But it does give us such thorough knowledge of life and occupation in the spirit world, of what our department in this life has to do with our homes "over there," of what we shall find that is interesting when we reach "the farther shore," and this knowledge is supplied in no other works except in Spiritualism, that I feel no hesitation in saying to the reader, procure these books and lay them on the stand and study them as your bible. You cannot understand them too well. (And I would also say the same by Nature's Divine Revelations, by Andrew Jackson Davis.)

Although there are not as many tests in proof that a power other than mortal superintended the production of this work, as there were with the production of "Beyond the Veil," yet there are sufficient to establish its supermundane origin. In one instance two spirits appeared in different parts of the room at the same instant, the voices were also different from each other, several of them were heard talking at the same time, distinguishable in sound and volume from each other. One spirit talked in the Spanish language, but not being well understood he talked in the German language which was understood by one in the circle who held converse with him. But for this, he, notwithstanding the English language could not have made himself understood. But perhaps one of the best tests was the rapidity with which some of the writing was produced. Twenty-six words per minute is as fast as the best average longhand writers can write. A few will write as high as 40 words per minute, but it is generally illegible to all but the writer, and sometimes he even has difficulty in deciphering his own manuscript. But on several occasions words were produced in longhand at the rate of from 200 to 600 words per minute, the spirit writer meantime either holding conversation or talking to members of the circle at the ordinary rate of talking on an entire different subject from that on which he was writing. The ordinary speaker usually speaks at the rate of 6,000 words per hour, but here are spirit writers writing on one subject while talking on another, at the rate of 36,000 words per hour, or six times as fast as the average shorthand writer writes.

Another test was in the style of writers and speakers. Not every one can distinguish between the vernacular of different writers and speakers, but those who make a study of books can often easily name the author when they hear the language used. Here those of us who were acquainted with William Denton will discover that the language used by the Professor was Dentonian in style. As an illustration I want to subjoin an extract:

"You cannot dodge Spiritualism straight. If you go to the four corners of the earth, you will find Spiritualism all the way. And if you flee to the mountains and stop over night with the woodman in his cabin, you will find Spiritualism there. The miner, the camper, all will tell you something of Spiritualism. There is no language nor speech where its voice is not heard. Its line hath gone out through all the earth and its words to the ends of the world. You may undertake to upset your world, you may undertake to stop its going, you may try to reverse the motions of the starry heavens, and to turn the sun back in his course—you may as well undertake all that as to try to blot out Spiritualism. You can blot out Spiritualism only by blotting yourself out. Spiritualism has come to stay, and while the church sets up its opposition to Spiritualism, it plays a boomerang, and in a few years your churches and religious dogmas set up and supported by the sword of Constantine, as the walls of Zion, must tumble to Spiritualism, for Spiritualism is founded in eternal truth as the rock upon which it is builded, having its superstructure of unfolding humanity, rearing its dome aloft and out into the everlasting spheres."

Had this statement been made thirty years ago, when E. V. Wilson was well known, thousands of persons would have had no difficulty in guessing who was the author. Certainly no one who knows the medium, would ever make the mistake of supposing it to be a production of his. Recently, in talking with a quite prominent Spiritualist on this subject, I was told that spirits did not produce this book "Rending the Vail." How was it done then, since the whole work in every particular is beyond not only the mental caliber of Aber, and so entirely different from his mode of expression? I was answered that J. H. Nixon wrote it. But to assume such a thing is to assume not only that he was a fraud, which considering his reputation, was difficult to do, and we also had to assume that those who had signed affidavits were perjurers and villains, and all of them people of good reputations, in the neighborhood where they live.

In all, about two hundred and fifty spirits came and talked to the circle. Some gave their experiences in passing from the mortal to the immortal, some their experiences on waking up to spirit life, others their experience while in their darkened condition in spirit life, and the process by which they became enlightened as to their then condition, and also in working their way up out of the condition in which they were, some their experience in missionary work as they are trying to persuade people to reform, "preaching to spirits in prison," and others in the several occupations in which they are employed. Some describe the beauties of the spirit world, its scenery, architecture and all that they are able to make us comprehend of it, etc. There are still others who tell us of the slums of the spirit world, of the people who sit in darkness out of sight of the great light, of the miser who sits in the presence of his gold robed in filthy rags while the imaginary wraiths of the victims of his cupidity haunt him much as the victims of some murderers haunt them in their cells while awaiting death. In fact, as much is related as could be expected from two hundred and fifty persons relating their separate experiences.

Numerous pictures drawn up by the spirit artist of persons and scenes in spirit life illustrate the work.

D. W. HULL.

This work is for sale at the office of The Progressive Thinker. Price $1.75.

Is Cancer Hereditary?

Dr. Bye, the Eminent Specialist, on the treatment of cancer, Kansas City, Mo., states that in his long years of extensive practice in the treatment of carcinoma has proven beyond a doubt that the disease is hereditary, having successfully treated as many as four or more members of one family suffering from the disease. The Doctor has printed a valuable book, profusely illustrated, which is sent free. Parties afflicted or having friends afflicted should

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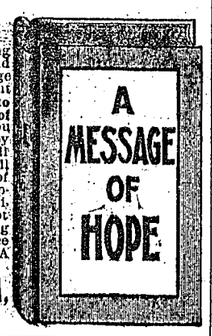
J. M. PEEBLES M.D., A.M.

Dr. Peebles' Institute of Health, composed of some of the leading physicians of the country, have perfected their method of healing so that it can almost be said that there are no incurable diseases. This system of treatment is a combination of Medicinal Remedies, Psychic Treatments, combined with a system of Hygiene and Physical Culture and is so perfected that any one can take it to their own home without detention from their business. Years ago the Doctor concluded that nature had wisely provided a cure for all diseased conditions just as she had for all injuries such as cuts, bruises, etc., and he at once set to work to discover what this mighty power might be and how it could be used. After almost half a century of persistent study and investigation he, with his able staff of co-workers have given to the world a perfected system of treatment that is destined to revolutionize the art of healing the sick. The entire country is astonished at the almost miraculous cures performed by these physicians, but the Doctors claim there is nothing mysterious about it at all. They say they are able to cure thousands of those pronounced incurable by other physicians because they work IN HARMONY WITH AND EMPLOY THE MIGHTY HEALING FORCES OF NATURE IN ADDITION TO THEIR MILD YET POTENT MEDICINAL REMEDIES. In a perfectly natural manner it builds up the system, enriches the blood, improves the digestion and appetite, gives strength to the nerves and muscles and repairs wasted tissues and organs, causing the invalid of many years to rejoice after having been told by the local doctors "there is no hope for you."

Mrs. J. D. Stevenson, of Hillsdale, O., in writing the Doctors after a three months' course of treatment thanks them heartily for curing her of a long standing case of female trouble and falling of the womb. Miss Daisy Burke, of Kalama, Wash., who was completely cured of catarrh, sends a thousand thanks and says "I am almost the only person around here free of this dreaded disease." Harry McClure, of Pittsburg, Pa., corner Fifteenth and Bingham street, who had been troubled with kidney trouble and rheumatism for years, writes after four years of treatment with local doctors: "I cannot express in words the hearty endorsement I give your wonderful treatment." Mrs. Joel Curtis, of Method, N. C., writes: "I cannot thank you enough for the good you have done me." You cured me of asthma two years ago and I have not felt anything of it since. I recommend you to all suffering humanity." F. Villiers, of 692 N. Francisco Avenue, Chicago, Ill., writes: "When I wrote you I was suffering the torments of the damned with my stomach and had been told by the best physicians in Chicago that I had about two months to live. As a last chance I wrote for your free diagnosis and you told me I had a severe case of inflammation of the stomach. Under your treatment and sound advice I improved from the first and am today in better health than in years. I most heartily endorse you and recommend your treatment to all."

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DR. PEEBLES' INSTITUTE OF HEALTH,
Dept. AA, BATTLE CREEK, MICH.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, from his home at Mantua Station, Ohio, on January 8, 1902, Lewis King, aged 71 years. Bro. King was conductor of the Progressive Lyceum in Cleveland, O., for many years. He and his wife have been earnest and active workers in the cause of Spiritualism for fifty years. They were charter members of the National Spiritual and Religious Association, and have never faltered in the upbuilding of Maple Dell Camp. The funeral services were conducted by Hon. O. P. Kellogg, assisted by the members of Mantua Lodge No. 647 K. of P., whose burial rites were very impressive. COR.

Samuel Davis was born in Conway, Franklin county, Mass., August 13, 1824. He passed to spirit life in Cleveland, O., Jan. 11, 1902. He had been an earnest and faithful advocate of Spiritualism for fifty years. On July 4, 1840, he was married to Philanda Harrington. They had three children, all of whom are living. Funeral services were conducted by the writer. The remains were placed in the cemetery at Hiram Rapids. D. M. KING.

Passed to the higher life, at Lyons, N. Y., Dec. 12, 1901, Sarah D. Burgess, aged 80 years, 3 months and 10 days. Mrs. Burgess was naturally a woman of high intellectuality, and always viewed any subject from a liberal standpoint. She was one of the pioneers of Spiritualism, and, loving and admiring its philosophy, never hesitated on any proper occasion to advocate and defend its cause. W. H. D.

Passed to spirit life, from the Michigan Masonic Home, Mrs. Amanda D. Johnston, aged 68 years. She died as she had lived for 19 years, a consistent Spiritualist, knowing that death is simply transition to a higher life and a reunion with the loved ones gone before. A true wife, a loving mother, a faithful friend and a good woman has gone to her spirit home. S. B. J.

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43 Evanston Ave., Chicago, Ill.

TESTIMONIAL.

B. F. Poole, 43 Evanston Ave., Chicago, Ill.:—Dear Sir.—After using your spectacles nine months, I feel it my duty to let you know, as well as those in need of spectacles, that your Melted Pebble lenses have improved my eyesight so much, part of the time I can read without them. Sincerely your friend, HARRY W. MILLS.
Wellington, New Zealand.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.

"The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady in the land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price $1. For sale at this office.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Price 50 cents. For sale at this office.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Athenæum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenæum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Contes and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualist meetings, Mackinac Hall, 200 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

Progressive Spiritual Society No 2, will hold service every Sunday evening at 7:30 in Hall 220, Athenæum Building, 26 East Van Buren street. Mrs. Hilbert, pastor, will be assisted by other prominent mediums. Good singing and tests.

Spiritualistic meetings are held every Sunday at 3 p. m. conference and tests, 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others. All are welcome. Taborian hall, 3712 State street.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Dr. Emma Nickerson Warne in charge. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

North Side Church of the Soul, Odd Fellows' Hall, 138 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Services every Sunday evening, 115

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Dear friends, you can greatly help me care for my blind sister, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address Annie Lord Chamberlain, Milford, Mass. 651tf

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THE PROGRESSIVE THINKER.

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A Chapter from "The Arabula," by A. J. Davis, Demonstrating in a Most Masterly Manner the Existence of a God--Not Original with Mr. Davis.

THE AUTHOR OF THE ARABULA CHAPTER.

The Late Judge Arington's Wonderful Demonstration of the Existence of a God Appropriated Bodily by Andrew Jackson Davis.

Letter of Explanation From a Prominent Chicago Attorney, Which Can Not Be Truthfully Controverted.

To the Editor—I have noticed for some time past, in the columns of The Progressive Thinker, a discussion going on between Professor Loveland and Mr. J. Y. McFarland, turning somewhat upon the authorship of a certain article in regard to the existence of the Deity. Both of these gentlemen seem to be in great doubt as to the authorship of the article in question. With your kind permission I will take the liberty of stating, for the benefit of the gentlemen named, that said article was written by the late Alfred W. Arington, Esq., of the Chicago bar, and who died in this city in the year 1868. Judge Arington was for years a very prominent figure in legal circles in the West. Judge Arington and the late Corydon Beckwith were doubtless two of the ablest members of the legal profession who ever practiced at the Chicago bar. They were pitted against each other for many years, and probably discussed more great questions of municipal, railroad and constitutional law before the Supreme Court of Illinois than had ever been discussed by any two other members of the profession in the West, and it may be safely said that neither of these gentlemen ever had a superior in legal attainments west of the Alleghenies.

Judge Arington in his younger days was a district judge in the State of Texas, and he is the party mentioned in said article who "wandered on the banks" of the Texas stream. Judge Arington after having completed the article was so possessed of the idea that it amounted to an actual mathematical demonstration of the existence of the Deity that he desired to submit the same to some of the Boston scholars, and to that end he traveled by stage in the winter time from Texas to Boston, where he submitted the article to the consideration of several Boston scholars and among others to the late Dr. Oliver Wendell Holmes. It is said that Prof. Holmes, after listening to the article, answered with these words: "Order! Order! Order!" Judge Arington understood the opinion of Prof. Holmes to be that his elaborate article had only succeeded in disclosing the order of the development of the universe.

The article was first published in the Democratic Magazine of Baltimore in 1846, and was subsequently appropriated bodily by Andrew Jackson Davis at a lecture which he gave somewhere in New England, and thereafter made its appearance in "Arabula."

This, in short, is the history of the famous apostrophe to the "flower of five petals and the glass of water."

Judge Arington was a profound scholar, something of a poet and well up in all modern philosophy.

I do not wish to be understood as charging plagiarism upon the part of Andrew Jackson Davis. I must say, however, when I first came across the article in his writings I was something more than surprised to find that it had been appropriated bodily by him. After many years of study, however, of the writings of Mr. Davis, I can well understand how the appropriation came about, for, in fact, it does seem to me that his controls at times have appropriated everything known or possible to be known on a given question. If, as it appears to me, the doctrine of Evolution is clearly foreshadowed in "Nature's Divine Revelations," which was published long years before either Wallace or Darwin began their writings upon this topic, we have a much more interesting and important fact to deal with than the question involved in the appropriation of the Arington article by the controls of Mr. Davis and in no sense an act of plagiarism on his part. No man can make a careful study of the writings of Mr. Davis without reaching the conclusion that when under control he was able to draw upon all known sources of information. HIRAM BARBER.

An Important Question Settled.

Andrew Jackson Davis' Main and Masterly Argument to Prove the Existence of a God, as Published in His Work, "The Arabula," Was Not Original With Him, but Was Written by Judge Arington, of Chicago.

It Was Judge Arington, and Not Andrew Jackson Davis, Who Sat by the Colorado River in Texas, and Engaged in Sublime Thought.

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We Reproduce the Remarkable Chapter as Published in "The Arabula."

GOD REVEALED TO INTELLECT.

The construction of the following argument, in my own mind, originated in the necessity of my nature. Some years ago, I had the misfortune to meet the fallacies of Hume, on the subject of causation. His specious sophistries shook the faith of my reason as to the being of a God, but could not overcome the fixed repugnance of my heart to a negation so monstrous; and consequently left that infinite, restless craving for some point of fixed repose which atheism not only cannot give, but absolutely and madly disaffirms.

Through the gloom of utter skepticism, I turned for relief to the Treatise of Paley, and other reasoners, on the mere mechanical hypothesis, but there found, as I deemed, an impassable hiatus in the logic of the argument itself. I was forced to admit that every machine must have had at first a machine maker; but I saw clearly, that the fact of its being a machine must, first of all, be proven, before the reasoning could hold at all; and thus the argument was worthless. For as it is based on the assumed postulate of an actual creation, and as such a postulate is anything but self-evident, it needs to be demonstrated. And no logician of the whole mechanical school has ever attempted to furnish such a demonstration. Indeed, were creation once proven, there would be no necessity for more argument on the subject, since a Creator would on that supposition be proven also.

But I saw a still more fatal defect in the reasoning of Paley. I said to myself, Suppose that we admit the world to be a machine; still, we have no evidence that the machine builder exists now. The watchmaker of Paley's example may have ceased to be, countless centuries ago, and still the watch remain as perfect as ever. And thus the mechanical conception of the universe could afford me no ray of light.

And yet I sought with eager solicitude for some solution of this vast world-enigma. I resembled a child, who, in the crowd, had lost its parent. I went wildly, asking of every one, "Where is he? have ye seen him?" But there was no answer. I teased philosophy, science, and literature with endless questionings, but all in vain. I plunged in fierce excitements, but no solace was there. The infinite void in my want-nature would not thus be filled. I was as an Arab, washing himself with sand instead of water. Neither the heat of the heart, nor the impurity of even the surface, diminished by any such lavation. I will not attempt to paint the intense gloom of my situation. Death seemed to ride on the present hour as a race-steed of destruction. The past was a grim waste, strewn with the ruins of worlds, men, and things. The future was a chill mist hovering over incalculable sepulchers. Every voice in creation seemed to me a wild wail of agony. The godless sun and cold stars glared in my face. I turned often to the pitiless sky, which no longer wore the poetic hue of my credulous boyhood.

One beautiful evening in May I was reading by the light of the setting sun in my favorite Plato. I was seated on the grass, interwoven with golden blooms, immediately on the bank of the crystal Colorado of Texas. Dim in the distant west arose, with smoky outlines, massy and irregular, the blue cones of an offshoot of the Rocky Mountains.

I was perusing one of the Academician's most starry dreams. It had laid fast hold of my fancy without exciting my faith. I wept to think that it could not be true. At length I came to that startling sentence, "God geometrizes." "Vain revery!" I exclaimed, as I cast the volume on the ground at my feet. It fell close by a beautiful little flower that looked fresh and bright, as if it had just fallen from the bosom of a rainbow. I broke it from its silvery stem, and began to examine its structure. Its stamens were five in number; its green calyx had five parts; its delicate corol was five-parted, with rays expanding like those of the Texan star.

This combination of fives three times in the same blossom appeared to me very singular. I had never thought on such a subject before. The last sentence I had just read in the page of the pupil of Socrates was ringing in my ears—"God geometrizes." There was the text written long centuries ago; and here this little flower, in the remote wilderness of the West, furnished the commentary. There suddenly passed, as it were, before my eyes a faint flash of light. I felt my heart leap in my bosom. The enigma of the universe was open. Swift as a thought I calculated the chances against the production of those three equations of five in only one flower, by any principle devoid of the reason to perceive number. I found that there were one hundred and position. I extended the calculation to two flowers, by squaring the sum last mentioned. The chances amounted to the large sum of fifteen thousand, six hundred and twenty-five. I cast my eyes around the forest; the old woods were literally alive with those golden blooms, where countless bees were humming, and butterflies sipping honey-dew.

I will not attempt to describe my feelings. My soul became a tumult of radiant thoughts. I took up my beloved Plato from the grass where I had tossed him in a fit of despair. Again and again I pressed him to my bosom, with a clasp tender as a mother's around the book and the blossom, bedewing them with tears of joy. In my wild enthusiasm, I called out to the little birds on the green boughs, trilling their cheery farewells to departing day, "Sing on, sunny birds; sing on, sweet minstrels; Lo! ye and I have still a God!"

Thus perished the last doubt of the skeptic. Having found the Infinite Father, I found also myself and my beloved ones—all, once more. By degrees I put together the following argument. I tried it by every rule of logic; I conjured up every conceivable objection against all its several parts, and grew thoroughly satisfied that it contained an absolute demonstration. But I rested not here. I resolved to have it tested to the uttermost. For this purpose I journeyed all the way to Boston last winter. I presented it to the most eminent pantheists, atheists, and skeptics of that literary city. Not one of them attempted to point out a flaw in its logic.

Thus I became convinced that the demonstration is utterly unassailable; and I therefore offer it without hesitation to the criticism of the world.

The aggregate argument is my own; though many of the particular elements have been freely borrowed from others.

The principal consideration, however, is not as to authorship, but validity. And this may readily be determined. Let the objector designate its fallacy, and I will be among the first to renounce it altogether. Until this is done, I hold myself pledged to maintain it in fair controversy against all adversaries; though I will not debate the question with any person unacquainted with algebra, geometry, and the rules of strict logic.

"GOD GEOMETRIZES."—Plato.

The following argument assumes a bold tentative. It undertakes to demonstrate, in an absolute manner, not only the being, but ever-present agency of the Deity in all the phenomena of the material universe. It professes to solve the old problem that has puzzled philosophy in every age, ever uttered by human curiosity, but perhaps never, as yet, answered by pure reason— "What is the true nature of causation?"

Beyond all controversy, this must be regarded as the fundamental problem of all real science; for we know nothing, we never can know anything, but causes and effects. All time and eternity form but one vast flowing stream, where these come and go like waves of the sea. All space is but the expanse where these rise and fall in oscillations, as of some ethereal fluid of infinite extent, vibrated by a viewless force. Well has a distinguished pantheist of modern German school worded this profound idea: "The soul will not have us read any other ciphers but that of causes and effect." All scientific treatises, however pompous their nomenclature, contain but generalizations of these, expressed in mathmatical formulas, with greater or less accuracy. I am stating a simple fact, admitted on all hands. Cause and effect are thus correlatives in language and thought. The former is first, both in logic and chronology. It is, therefore, the necessary exponent of the latter. Unless its true nature be comprehended, nothing else can possibly be understood. If we err at this great starting-point, every subsequent step must prove a blunder in every process of philosophical inquiry. And accordingly, universal history shows that the false solution of the radical problem has been the fruitful source of all pestilential heresies, both in philosophy and religion.

To the mighty question, "What is causation?" four different answers, and no more, can be given—the skeptical, the material, the pantheistic, and the rational, or Christian.

To assert that man is utterly ignorant of the true nature of causation, is total skepticism.

To predicate the doctrine of invariable sequence, as did Hume and Brown, presents the formula of materialism. Idealism is but another phase of the same false view, for both idealism and materialism are at a certain depth identical, as they both take for granted that conjurer's trick of fleeting appearances, where phenomena have only the tie of antecedent and consequent, to bind them together in a union that touches nowhere and produces nothing.

If we answer, that emanation is the only causation, we are landed in pantheism. All individual existence vanishes away, and with it all proper ideas of right and wrong, of truth and falsehood; and, in fine, all logical predicates of every name and nature; for if nothing remains but indivisible unity, proposition is impossible, since it would be absurd to assert unty of itself.

The only remaining conceivable answer I deem the rational, the Christian, the true one—that causation alone resides in mind; that matter never can be a Cause; and, therefore, every phenomenon in the universe is, and ever must be, but the effect of intellectual force exerted by pure volition.

This view we now proceed to demonstrate, after the rigorous method of the geometricians, and discarding, as much as practicable, all loose and rhetorical digressions.

PROPOSITION I.

We may lay it down as a general proposition, that the perception of mathematical truth evinces mind of a lofty order.

It is for this reason the universal consent of mankind has placed Pythagoras and Plato, Archimedes and Kepler, Newton and La Place, among the very foremost of the species. We would not exalt beyond due bounds the dignity of mathematical studies. We have long since awoke from the dream of our youth, that supposed a vain distinction of high and low among the sciences, which ought to be like the halo of a star, bright all around. But, beyond question, there is no good reason for the neglect of those ennobling, strict, and severely logical exercises in our elementary education. Far wiser was the lesson taught by the great Plato, in the inscription engraved over his immortal academy—"Let no one presume to enter here who does not understand geometry."

However this may be, even in this age of light studies, no enlightened mind will deny that the power to perceive mathematical truth is essentially an attribute of no mean intellect.

COROLLARY.

Hence it follows, a fortiori, as a self-evident corollary, that to evolve mathematical motions—or, in plainer terms, to work mathematically, evinces mind of a still loftier order.

For to evolve mathematical motions unquestionably implies their perception. No person will assert for a moment that an analyst can reduce algebraic equations, or solve geometrical problems, and demonstrate theorems, without comprehending in the one case the meaning of the terms, and in the other the axioms and definitions on which the operations hinge.

To present this view in the clearest possible light, we beg leave to offer an obvious illustration.

Suppose that John and James sit down to work out a knotty question in decimal fractions; John passes from one operation to another with the skillful rapidity of an accomplished arithmetician, adding and subtracting swift as thought, and balancing tangled columns of vast numbers into a definite and accurate result; while James can understand the explication of it when it is stated in luminous order on the sheet before his eyes, but finds it wholly impossible to accomplish the task for himself. Now, which of the two, in the given case, manifests the superior intellect? The veriest skeptic must answer—"He who has not only the penetration to perceive, but the mental power to perform the processes assigned him." Thus, undeniably, to evolve mathematical motions implies not only their distinct perception, but the additional faculty of an active power also. Finally, I put the question home, and the entire controversy betwixt the believer and the atheist turns upon the answer—Can any one work out all the sublime problems of mathematics, from the simplest in the first book of Euclid to the most complex in conical sections, without the mind to comprehend what he is doing? He who responds in the negative must cruelly reason and betake himself to utter insanity.

The discussion of our second proposition will place this averment above all dispute. To that we will now attend.

PROPOSITION II.

All the motions of the material universe, in all their wondrous variety and unity, are strictly mathematical.

The foregoing proposition is susceptible of proof by an immense induction. The field for its exercise has absolutely no other limits than the frontier line hundred volumes might be filled with instances, and still the materials would remain unexhausted in their infinite richness. Every new discovery in the abyss of unfathomable Nature adds to the store, which is as vast as the immensity of creation.

We have only room in this hasty dissertation for a few out of incalculable millions of examples. Our choice will be only embarrassed by the teeming profusion that crowds upon our eye, and almost overwhelms every sense of the soul, from the circles of light that spread in decreasing intensity and augmented distance around the candle, near which we are now writing these paragraphs, to yonder remote pale star that twinkles through the open window, immeasurable leagues away, in the midsummer's night of a cloudless sky.

INDUCTION I.—MYSELF.

I will begin with my own organism.

I survey my right hand; it has five fingers. I look at my left; it has five also. There is another member of an algebraic equation. This is singular. I turn down to each foot, and on each behold five toes. There is another equation. This is still more singular. I then think of my bodily senses; there are five again. The wonder is increasing. And now all the millions of my fellow-men rise up before the mind's eye—and in rapid succession. Lo! the countless millions of millions that have lived and died pass along the great world-stage, in the view of astonished meditation; and they all, with unimportant exceptions, possess the miraculous five fingers on each hand, five toes on each foot, and glorious five senses. If this be not a God-announcing miracle, then is human reason itself a dream, and all truth a worthless fiction.

But let me apply to myself the rigorous doctrine of the calculation of chances, lest I suffer my judgment to be deceived by undue excitement of the organ of wonder.

In this calculation of chances, let me bear in mind an ingenious remark of Archbishop Whately, that "the probability of any supposition is not to be estimated by itself singly, but by means of a comparison with each of its alternatives."

Now there are but two suppositions possible as to this mysterious combination in the human organism, by which the number five is five times repeated, not only in myself, but in all the myriads of mankind. For these wondrous equations there must be a Cause; and that Cause, whatever may be its nature, and by whatsoever name you see fit to express its evidence, be it necessity, law, order, physical force, or God, must either possess intelligence to perceive its own marvelous results, or else be destitute of such intelligence, and work blindly through all its processes. There is no means to evade the force of this statement. These two are positively the only alternatives which logic allows us. For in abstract, definitive division, a perfect affirmation and negation always exhausts the subject divided. Everything, in the whole compass of thought, must be either a tree or not a tree; and as there is nothing that can be neither, so nothing can be both at the same time. Just, so, every Cause, or assemblage of Causes, must possess intelligence or not.

Therefore this wonderful combination of fives must be produced by either a rational Cause, or one wholly irrational—by a Cause that can perceive the relations of number, or otherwise—in fine, by a Cause that can count, or one that cannot count five, or any other numerical amount whatsoever.

Let me now assume the first alternative. If the Cause that arranged the relations of my several organs be sufficiently intelligent to understand the mathematical harmonies, then all is luminous. There is no chance to be calculated against their production, since he who comprehends the relations of number, can, of course, evolve such relations to any extent, and indefinitely, nay, infinitely, if he be granted to be infinite himself.

Let me now take up the only remaining alternative which the given case permits.

I will assume that the Cause, call it what you please, which produced this even combination of fives on my hands, feet, and in my corporeal senses, be not mathematical mind at all, but unconscious force—what, on such a supposition, are the chances against one single combination of fives, in a pair? Let the fixed laws of eternal mathematics answer the question. Suppose we had two dice with five faces each, marked in arithmetical order, one, two, three, four, five; we shake them in a box—what are the chances against turning up number five on each? Every gambler will answer, "the chances against such an event are just twenty-five, the square of the numbers on the several faces; or the total number of ways in which two separate series of fives can possibly be arranged."

Apply this analysis to the given case of the human organism. If the Cause which made me, man, be indeed destitute of mathematical reason, the chances against my possessing five fingers on each hand are twenty-five; add the five toes on each foot, and the chances are six hundred and twenty-five. Then incorporate into the calculation the five senses, and the chances are three thousand, one hundred and twenty-five. Let us now get a larger sheet, for the full flow of infinite numbers is fast pouring in upon me. Now calculate the chances against this combination of fives in two men; they swell to the enormous sum of nine millions, seven hundred and sixty-five thousand, six hundred and twenty-five. Then calculate the chances for four men like myself. They will be the square of the last number, and so on, forever. But the immense sums overpower all the most magnificent powers of our algebra, can aid us to grasp what soon stretches into immensity.

The attempt to apply the calculation to all the innumerable millions of mankind now living, and all that have lived and passed away, were as idle as to essay the enumeration of sunbeams shed during sixty centuries of solar years. The algebra of an archangel, with infinite space for his balance-sheet, and eternity for the period of solution, were insufficient, perhaps, for the overwhelming computation.

I would advise the atheist, before he dares grapple in this argument, to refresh his memory with the doctrine of the calculation of chances, in his favorite La Place—or, at least, to look into his common arithmetic. No acquaintance, however profound, with Fichte, Hegel, or other German mystics, will avail him aught in such an inquiry as the present.

In relation to my single self, I might pursue the subject much further. Throughout all the members of my body there runs a wondrous duality—in my eyes, arms, hands, feet, ribs, and the convolutions of the brain, where equal numbers balance each other.

The simple question that settles the controversy on its true basis is this: Could any cause without the intellect to perceive—the reason to count, produce all these invariable equations? Shrink not from this simple problem, I beseech thee, O, my brother! The infinite hopes hang upon it, and all time and eternity—the life everlasting, and the loves dearer than life itself. Fly not for refuge to barren logomachies. It will not thus be resolved. Answer me not, that these are only the effects of law! Say not, with Ralph Waldo Emerson (who thus responded when I presented the demonstration in private conversation), that "it is Order which does all this!" That is no solution of the problem at all, but only its statement in a different form. The enigma cannot be read by a mere repetition of the same idea crouched in other words. The difficulty remains as inexplicable as ever. For these equations, this sublime universal harmony, is the order itself—neither more nor less. Could the order constitute itself? Can there be order without intellect?

But even supposing that we allow a reality to the abstractions. Let us admit, for the argument's sake, that Law, or Order, or any idea you please, caused these mathematical harmonies of equation, in every series and degree; the same question rebounds upon us with undiminished force: "Is that wonderful order, that mysterious law, self-conscious? Knows it what it doeth? Can it count? Hath it mathematical reason?"

If ye answer "Ay," very well; ye believe in God, though ye misname him. But if ye say "No," the veiled Sphinx repeats her riddle. "How, then, can blind force produce heavenly harmony, and midnight darkness gild all worlds with ineffable radiance? Whence come these iris-winged splendors that flash up through all immensity? Yonder are the halos, but where is their sun?"

I know the beggarly sophism to which the skeptic ever flies as his dernier resort. He will reply, "Suppose we acknowledge a God to account for this magnificent order, we only postpone the difficulty indefinitely, without attaining the required solution. For then we must attempt the greater problem, to account for the existence of Deity himself." This objection is plausible only in appearance, and can never satisfy any but very shallow minds. The acute logician sees through it at a glance. It is one of the most pitiful specimens of ignoratio elenchi. It is founded on a total misapprehension of the true difficulty.

The reason why we set about accounting for the present order and harmony of Nature is, because we see with our own eyes its finite evolutions passing immediately before us. We see many millions of them begin; we watch their progress, as in some gorgeous panorama; and we behold them terminate. The flower puts forth in spring and perishes with the advance of autumn. Yonder great oak on the Alleghanies was once a little acorn, and shall again be nothing as an organized form. The child was born to-day; last year it was not, and next summer it may die. We are made acquainted with indubitable tokens of commencement in the whole material universe. We read those infallible signs in the first leaf of the Bible of creation, scorched, as it were, among the primitive rocks, by the mighty fire-pen of world-volcanoes. The star that shoots from the midnight sky proclaims as it falls: "Look, mad atheist! Lo! I had a beginning once, as now I have an end!"

For this reason we seek to account for these passing, present events—these mathematical motions, which, it were worse than lunacy to deny. We are irresistibly forced to the predication of a Cause by a fixed necessity of our rational nature. Failing to do so would be, not to over-soar the condition of living men, but to sink below the moral status of even brute instinct.

But the idea of a God presents no such problem. Here the necessity of the intellect does not hold. There is not a token, in all time or throughout all known space, of his commencement. He is not revealed to us by Eternal Reason in the character of an effect at all. In the mere conception of his whole being and attributes there is nothing whatsoever phenomenal. Therefore, to assert for the Divinity a producing Cause, were as foolish as to affirm a like predicate of the infinite space, his everlasting and unchangeable habitation.

We say, then, to the atheist, show us only the slightest proof that God ever began to be, and then, but not till then, can you, with any show of philosophical consistency, demand of us to account for his being. We admit that every phenomenon must have a Cause. Present us, then, some evidence that the

hear you with patience, when you inquire for a pre-existent producing power. Nothing but phenomena implies causation. No one thinks of proposing such a question in relation to any eternal truth. Who is so silly as to ask why the three angles of a triangle are always equal to two right angles? We have dunces enough in this world of ours, beyond all doubt, but the darkest of them all never conceived such a problem as that. Give us the actual evolution of an undeniable effect, and its origin must be explained—some causual force is necessarily assigned. But to assert such an evolution, and then seek for the evolving power, is an act, not of philosophy, but madness.

In the works of material nature the transient manifestations pass immediately before our eyes, and therefore we must, in spite of ourselves, attempt to account for them. No one but a fool will ever ask, "What was before the Eternal? What is greater than the Infinite?" But every one endowed with one pale ray of human reason cannot help but ask, "What caused the transient? What is above the finite?" This is the first question of infancy, and the last of old age. The savage puts it to his reason in the earliest glimmerings of reflection; and it glances like a sunbeam, gilding the loftiest meditations of the sage. And all science is but an actual or ideal answer to this great radical problem of the universe.

Thus we have sufficiently shown the folly of atheism as an objector, as well as her insanity as a constructor of syllogisms. And now we return to our main argument, by which we are attempting to demonstrate that all motions in Nature are strictly mathematical.

INDUCTION II.—CHEMISTRY.

We will take our next comparisons from Chemistry, that youngest daughter among the sciences, the beautiful child of the Galvanic Battery, brought forth in splendor and cradled on rollers of fire.

Go, analyze me a cup of water; you find it composed of two parts of hydrogen to one of oxygen, by volume, and eight parts of oxygen to one of hydrogen, by weight. And these numerical ratios never vary. Freeze it into ice, hard as the granite of the eternal hills; dissipate it into vapor of such exquisite tenuity that it would take a million acres of the floating mist to form a single drop of dew; bring it from the salt solitudes of the ocean, or from the central curve of a rainbow, and submit it to the test of analysis; and still the pale chemist, as he watches the developments of his laboratory, calls out, "Two to one and one to eight, now and forever." And will any one be mad enough to affirm that the mighty Cause, who rolled out yon dark blue expanse of ocean, and bade the liquid crystal bubble in multitudinous springs from the fissures of cleft limestone, and sing in the innumerable flowing rills, was and is himself unconscious of the mystic numbers by which the separate elements that compose its dual essence are married to eternity? I would be loth to judge any man's heart; but it does seem to me that the head which can credit an hypothesis so monstrously absurd must have exchanged brains with a baboon. It may be argued that I express myself too strongly. I can only say, in reply, that I do not utter the half of what I feel. Nor can I be made, very easily, to believe that any decorous terms are too severe, in denunciation of the moral felons of the universe, who would rob humanity of its dearest hopes.

But to proceed with the argument. Go again, and analyze me a gallon of atmospheric air. You find it composed of twenty parts of oxygen to eighty of nitrogen in every hundred, by volume, nearly.

And these proportions never vary. Bring it from the high billows of the distant seas, or from the depths of the Lybian deserts, or with Guy Lussac in your balloon, bottled up twenty-two thousand feet above the earth's surface, and still the mystic numbers keep their exact count. And was the Cause of this numerical harmony—the Author who rolled this ocean of the breath of life, forty-five miles deep, around the globe—destitute of the reason to perceive the ratio of its union? Can that Cause count—yea or nay—which ever works in magnificent numbers?

But still again, go analyze me a bit of limestone. You discover that its elements bear a quadruple ratio. There are twenty-two parts by weigut of carbonic acid, and twenty-eight of lime. Lime is composed of twenty parts of the white metal calcium, and eight parts of oxygen gas. Carbonic gas is composed of sixteen parts of oxygen, and six parts of carbon. And these proportions, too, are of unchanging uniformity. They are the same in the stalactite, icicle-shaped and crystal-grained, torn from the roofs of coral caves, and in the rifled slab, hurled up from the heart of the earth by the volcano's hand, mailed with thunder, and in the glittering pebble that a child picks out of the brook in which it plays with naked feet. What a field is here for the calculation of chances! What a theme for devout and transcendent wonder! What a Bible is this among the old rocks! What magic hieroglyphics on the mountains!

But not only are numerical characters here; symbolical angles are traced in splendor also. All the hundred forms of carbonate of lime split into six-sided figures, called rhombohedrons, whose alternate angles measure 105 deg. 55 min. and 75 deg. 05 min. Let the mathematician come with his plane trigonometry, fresh from the schools, and study a higher lesson. But if he be wise, he will study it as the great Linnaeus studied flowers—on bended knees!

INDUCTION III.—BOTANY.

We will make our next comparisons in that science so charming to all lovers of Nature. Not over smoky furnaces, or in darkened chambers, will we read this division of our lecture; but out among the silken sisterhood of sweet-scented flowers, where the blue-eyed heavens smile love down in our faces, and the winds whisper through our sunny hair.

The first ten classes of Linnaeus are arranged simply according to the number of stamens in each flower.

Let us analyze a flower of the tobacco-plant. It is of the fifth class, and of course has five stamens. Its corol has five parts, and its calyx five points. It is so with every tobacco-flower on the earth. It ever was, and will ever remain so.

Now let us suppose that every flower is produced by a Cause that cannot count; what are the mathematical chances against this combination of fives, three times in a single flower? The answer is obviously: "One hundred and twenty-five;" while the chances against a like combination in two flowers amount to the great sum of fifteen thousand six hundred and twenty-five.

Let the atheist answer me. What must the chances be in one large field? In all the fields throughout the world during one solar summer? and extending the view still wider, so as to embrace all the summers ever shed by yonder bright sun?

He who can shut his eyes to the overwhelming force of this mathematical argument, deserves never more a single glimpse of the green fields, with their coronals of golden bouquets floating in their own perfume.

Look at the lily in her snowy robes. All over the world, and throughout all times, it numbers but six stamens, and its delicate corol is six-parted.

Some of those beautiful flowers are vegetable clocks and watches, and keep time with the revolutions of the world, and sublimer roll of the twinkling orbs in their eternal movements. Some open to the morning sun; some beneath the blaze of noon; others at purple twilight, when the soft dews begin to fall; and one in the wild West, the magnificent flower discovered by Captain Bonneville, near the base of the Rocky Mountains, lifts its gorgeous eye alone to gaze on the midnight stars! Do these blooms of Nature's garden know the divisions of days and darkness, or the seconds and minutes of recorded time, that they thus equal our best pocket chronometers in taking note of the fast-flowing hours? Can the Cause of all this order be unintelligent? He who can believe so may safely be set down in the category of those who are beyond the reach of all argument.

INDUCTION IV.—LIGHT.

We shall not hazard a single remark as to the nature of light, that wonderful agent that plays so important a part in the processes of creation, and which is so beautiful in itself, and moves with a velocity so immense, that, with a slight poetic license, it might be regarded as a smile of the omnipresent Deity. We have only to do, at present, with its mathematical evolutions.

Its first law is a strict algebraic formula, and may be expressed thus: The intensity of light decreases as the spuare of its distance increases, and vice versa. Does the Cause, whatsoever we may suppose it to be, which produces this mathematical ratio, understand the evolution of numbers? If not, how, in the name of reason, can it be supposed to form those miraculous squares that often sweep, in many circles, embracing billions of leagues, in the stellar spaces? Let me pledge faith in the wildest fictions of fairy land, the most impossible fables of false theology, sooner than in such inconceivable absurdities as an hypothesis like that. But it is ever thus; when the human mind once rejects the general belief of mankind, there is nothing, then, too monstrous for its voracious credulity.

The second law of light is stated mathematically, in a form equally luminous, and conveys a truth equally magnificent. The angles of incidence and reflection are always equal. Thus, if a ray of light from the sun fall on the table before me, at an angle of forty-five degrees, it is reflected again at a like angle; and so of all other lines of every possible obliquity. These angles never vary so much as a single hair's breadth. Euclid or Legendre has none so perfect. Try, we entreat you, oh, rational reader, with all your skill; and see if you can trace any equally exact, with the pen, on the smoothest paper! And is it possible that, after all, the Cause which thus geometrizes is devoid of all knowledge of geometry? If so, then may a blind mole—nay, a nonentity itself, compose a treatise superior in splendor and accuracy to Newton's world-renowned Principia.

But apply the doctrine of chances to these angles now being formed, every instant, all over the universe, and even imagination staggers under the immensity of the idea. Only pause here for a moment. Think of all the beams that emanate from the sun during one long summer day—of all the rays that flash out from the stars for only a single night. Then let your mind travel back over the march of dim, distant centuries, gathering age upon age, and cycle on cycle, in vast segments of eternity, where platonic years vanish into insignificant vibrations of the pendulum, and the duration of galaxies are seen but as shadows on the dial-plate of infinitude. Then bid imagination lift her lightning wing away on high, from world to world remote, as far beyond the reach of the telescope as the glance of that magic tube transcends the vision of a flitting insect, and behold the horizon of the space that knows no limits, still opening forever, onward and upward, and all around, and thickening with columns of suns, and breaking into nebulous starry haze, and undulating, like some shoreless sea, with waves of light, and then tell me the number of all the rays ever shot athwart the great immensity since the first fire-sons of heaven sang their choral hymn in the morning of creation—and then answer me, who shall calculate the chances against the perpetual, universal observance of the law in relation to angles, in and by all these, on the supposition that there is no God? Only God himself may solve the mighty problem!

We may here note a remarkable law, in reference to light of different colors, only discovered recently. [Children's Lyceum colors have high meanings.]

If two rays, from two luminous points, be admitted in a dark chamber, and falling on white paper, or other suitable reflecting surface, differ in their length by .0000258 part of an inch, their intensity is doubled. A like result is produced if such difference in length be any multiple of that nearly infinitesimal fraction by a whole number. But, strange to say, a multiple of 2½, 3½, 4½, etc., gives the result of total darkness! While a multiple by 2¼, 3¼ etc., gives an intensity equal to one ray only. In one of these cases the fact is seen, which, from the beginning of the world, has been regarded as the extreme of impossibility—light actually produces darkness!

Corresponding effects are witnessed in violet rays, if the difference in their lengths be equal to .0000157 part of an inch. And the like results are given by experiments on all other rays, the difference in length varying with a steady uniformity of increase, from the violet to the red. Who shall reckon the chances, in two cases only, in such vast number as these?

Let not shallow sciolism answer me by a pitiful evasion, "that all this is accounted for on the principle of mechanical vibrations." Cannot the merest tyro in logic see that the difficulty remains the same? For the question immediately presents itself: What causes the vibrations? And how can unintelligent vibrations be supposed to arrange such wonderful combinations of arithmetic?

Uniformity of colors in refracted light is equally marvelous.

See yon dark cloud, only a moment ago one thick mass of gloom, lurid, almost appalling to the gazer's eye! Suddenly the sun breaks forth in the western sky; and, lo! in an instant the rainbow is born, and stretches afar the curved wings of its prismatic plumage, as if to play around the world! Count well its gaudy colors. There is the sacred number seven, composed by the blending of the mystic three. And never, either on the land or sea, in city or solitude, hath a single cloud blushed to the kiss of the sunbeam without the colors of the sacred seven, painted by the Divine ray-brush, in heavenly enameling there. O, golden-haired sun! O, airy vapor! Father and mother of that beautiful child of the sky, brought forth in purple, cradled in vermillion, banqueted in molten gold, and swathed in [illegible]

indeed blind? Can ye count without arithmetic? without the algebra of a Euler?—ay, without even the poor instinct of the eagle, that dips his wing in the checkered cloud—would ye undertake to teach the whole world mathematics?

Were there no other proof of the existence of a Deity, this one consideration would settle the question forever. Every rainbow is an exact mathematical equation of every other rainbow in the universe!

Awake, ye dreaming metaphysicians! Arouse from your darkling dormitories, and those pale lucubrations which are more than half slumber. Come away to the floods and fields, the flower-banks and the forests—out here, in open space and the free air, where sea and earth and sky mingle in mutual embraces, like the greeting of youthful lovers! Listen to the pine-songs, which are chants of praise, and the wind-warblers, which are hymns of hallelujah! Look up yonder on the fire-dance of innumerable rolling worlds, and then answer me, before the sun and all the stars—"Is there no God?"

We will take our next inductions from the science of Astronomy, which is only another name for sublimity itself.

For countless centuries, the stars, high and mysterious, had shone on in the blue vault of immensity; and ignorant man knew nothing of the nature of their movements—could not divine even what they were. But although knowledge may sleep, the eye of curiosity never closes while the heart of the human reckons one beat. And so the eager question was repeated in every age, and over all lands—"What do these lights mean?" But neither to Magian on the plains of Shinar, nor to the prince of philosophers in the "city of the violet crown," came forth any answer from the silent solitudes of the sky.

At length a little boy was born. His dark eye inherited some rays from the light of the stars, and flashed with wild meaning from his childhood; and as he grew up, he became a gazer at all things beautiful, and a questioner of all things dim. He saw all eyes turned to those "isles of light" that gem the seas of the upper firmament; and he heard all lips repeat the earnest inquiry, "What do those lights mean?" But he heard no whisper in reply. He looked at them with his naked eye, but the God's type of their far-off letters could not be read so far. He ruminated on the mystery day and night, and, either waking or sleeping, he dreamed of the power of lenses; and then set about constructing glasses to read the riddle of the lofty stars. He succeeded; for there are no impossibilities to patient attention—there never was a bar unconquerable to the will that dares all things! And then for the first time the vail of Egyptian Isis was lifted up, and the secret of ages was out. The stony eyes of the Sphinx melted with tears of joy!

What a miracle is this of the telescope! Never a poet lived, but in his heart wished for pinions to soar and mingle with the stars. Lo! Here are the plumes. The telescope gives not the wings to us; but it ties them with lines of light to the stars, which thus fly down to us, and tell us all their hidden laws! Is there anything in the golden dreams of fable—in all the tales of fairy enchantment, to be compared to this sublime result, evolved by mathematical reason?

Next came the great Kepler, and erected his triangular pyramid of the three laws, on the summit of which Newton stood, to fix forever the true theory of the universe.

Let us glance a moment at these laws.

1. All the planetary orbits are regular ellipses, in the lower focus of which the sun is placed.

Propose the problem to yonder intelligent schoolboy. Tell him to trace on the paper, with his pen, an elliptical curve, and dot the two foci. Can he do it? Come, sage skeptic, with all your boasted reason, can you do it yourself? The planets are masses of blind matter. Who, then, dare assert that such may trace perpetually, for thousands of years mathematical lines, with a regularity that no college professor can ever hope to equal?

2. The times occupied by any planet, in describing any given arcs of its orbit, are always as the areas of sectors, formed by straight lines drawn from the beginning and end of the arcs to the sun, as a center.

Let no one attempt the solution of this problem, in any specified case, unless he be a thorough mathematician. God solves it for all the planets.

3. But the third law of Kepler is still more astonishing. Hear! The squares of the periods of the planets' revolutions vary, as the cubes of their distance from the sun. What wonderful operations are these, to be the work of unthinking masses of matter! What music is this among the stars, to be sung by tongueless atoms!

Well might the inspired old man exclaim, "I have stolen the golden secret of the Egyptians. I triumph. I will indulge my sacred fury. I care not whether my work be read now or by posterity. I can afford to wait a century for readers, when God himself has waited six thousand years for an observer!"

Some cold critics have called this insanity. The man must be insane to say so! I never perused the passage without tears. It is the language of reason and imagination, which, at their sublimest depths, are but one.

We will not speak of chances here. We may not even think of them, unless we might pilfer the algebra of the morning star.

PROMISCUOUS INDUCTIONS.

1. Some years ago it was keenly debated whether the sea was not receding and the dry land gaining ground; and the general opinion of scientific men leaned strongly in favor of such an hypothesis.

At length a Swedish astronomer struck out a novel method of settling the controversy. He cut down a large pine tree that grew at the water's edge on the Gulf of Bothnia, and on counting the concentric circles, found that it was five hundred years old; and, consequently, during all that time the ocean must have remained stationary. This was decisive. And yet how wonderful the fact! Millions had lived and died; nations had flourished and fallen; genius had sung its flame-songs, and love had breathed its burning sighs, and all had passed away—and still the forest-born grew on, buffeted by tempests, and chilled by freezing frosts, but nurtured always by genial summers, and fed on silver-singing rains, and listening to the bird-music in its branches, till half a millennium is gone; and still all that time it had kept an exact account of its age, never losing a single year, all noted in beautiful circles, amid the fine woof of its own fibers. It is so with every cone of wood in the wide world. And again we ask, Can aught but reason trace circles, or reckon the count of passing time?

2. But let us select a last example. If anywhere we might suppose the absence of mathematical motion, we would expect to find it in those airflends that often desolate whole countries—the hurricanes of the tropics.

But modern science teaches us that [illegible]

larger scale. That they all have a regular axis of rotary motion, which axis is itself progressive, like a planet in its orbit, tracing an elliptical or parabolic curve." Sometimes the vortex of storm covers an arch of over five hundred square miles; and sweeps over distant seas for hundreds of leagues; but ever this dual motion is preserved. Ay—beyond all question, the hand that launches the tornado, and girds its dark bosom with thunder, is the same that originally "weighed the hills in sucles, and the mountains in a balance," and not poor, blind, and utterly impossible chance!

Thus it is plain that all motions in nature are mathematical.

But the skeptic may object:

The proposition is not proven. For although we may admit that such a truth holds within the sphere of our actual observation, still, what right have we to extend the predicate beyond the limits of that sphere? What right can we show to carry it back to the everlasting ages of the eternity without a beginning, and down to the incalculable years of that time which shall never end? What right have we to break over the impassable limits of the sense of sight, and assert a law that we know only to appertain to a little segment of the circle of infinitude, of all the untrodden fields that may bloom with worlds, like flowers in the unexplored spaces, of which we behold but a twinkling point?

We have stated the objection in its full force; because it is much easier to answer than to state it.

We reply thus: All the forms of matter must be, of necessity, mathematical, simply because it is matter; as all its motions must likewise be so, for the reason that matter is inert.

We ask the reader to pursue the second scholium to the nineteenth proposition of the fourth book of Legendre. He will there find that all the figures possible in space are resolved into the triangle, and of course must be mathematical.

Then let him turn to Arnott's Elements, where it is demonstrated that all motion must be in a straight line, unless controlled by some interfering force, when it takes the direction of a curve. So all motion must be mathematical, or not be at all.

The simple answer that demolishes the whole objection is this: We see nothing but mathematical harmony in all the motions that occur within our own sphere—we can conceive of nothing but mathematical harmony in any other sphere. We see the unequivocal footsteps of a God within our sphere; and every fresh gush of light from the remotest suns adds to the evidences that it is so everywhere else in the wide universe. And this is enough. We are not called upon to roam over all space, and ascend the heights of all eternity, merely to answer a supposition destitute of even a shadow of proof, and verging close on the confines of absurdity! If we have a God ourselves, that is sufficient, if we but pay him the proper adoration. We need not stop to inquire whether some little mote or molecule of sand does or does not gyrate without a God, somewhere in the vast void of immensity!

Now let us put together, syllogistically, the two propositions heretofore demonstrated, and note the logical result.

1. Nothing but mind can work mathematically.

2. All the motions of Nature are strictly mathematical.

Then must it follow, as a conclusion utterly unassailable, that every effect in the universe is produced by the immediate agency of Mind.

To this, however, a plausible but false objection may be made. It was put against my argument last winter, by a distinguished Pantheist of Boston.

It may be said, that although it be demonstrated that matter cannot geometrize, still we are not entitled thence to infer that mind alone can; since there may be other substances in space beside matter and mind. What right, the objector may say, have we to assume duality only in substantial existence? It is true that we are acquainted within our own sphere with nothing but these. But our sphere is scarcely so much as an infinitesimal fraction of the whole universe. The entire concavity of the sky is a mere point, dotted in a space of inconceivable extent. The totality of our historical time is not a second in that eternity without bounds, which expands both behind and before us. And how can we know but beyond this paltry sphere there may exist millions of substances that are neither material nor mental, but of an altogether different, nay, contradictory nature? And even as to that, we are limited in our own fragmented sphere by the solid wall of impassable sensation, that shuts us up as in a cage or prison of iron bars, in this our little world of fleeting appearances. For aught we can say to the contrary, here, where we now dream our philosophical reveries, perhaps no loftier than those the oyster excogitates in his shell; yea, immediately here, in the very space occupied by this poor grain of earth, and yonder evanescent bubbles of air and sky, there may be now substances indefinite in number, the very opposite of matter and mind, and with which we have no sense fitted to converse! To deny this, says the sophist, were as unreasonable as for the animalculae in the dew-drop to assert that there is nothing but insects in the whole creation.

We cannot forbear remarking what a marvelous amount of credulity it implies to put with a grave face such objections. The skeptic refuses to credit the existence of the God who made him, though the splendor of the divine attributes shines on the face of all Nature brighter than the blaze of the myriad suns; and yet he finds no difficulty at all in affirming the reality of innumerable beings, the impossible brood of a wild imagination, as devoid of all proof as the fairies of Scottish fable—the veriest of all moonshine.

And yet even scientific men of eminent fame have entertained such vagaries, and gravely uttered them on the printed page. Dr. John Mason Good was absurd enough to give the hypothesis a place in that strange medley of fact and fiction so pompously denominated "The Book of Nature." I cannot but attribute such crude inanities to the general neglect of logic, mathematics, and true metaphysics among the moderns.

No person the least acquainted with logical analysis ever could have seriously started such an objection. It is founded on the sheerest ignorance of division. We showed, at an earlier stage of this inquiry, that the abscisso infiniti always exhausts the subject divided. Everything in the whole compass of thought must be either a tree or not a tree. It is so with matter and mind. We define mind, that which possesses reason; and we define matter, that which doth not so possess reason. And it is evident to a schoolboy that every object that ever was, or will be, or possibly can be, must either possess reason or not possess it. He who fails to see this distinction may rest assured, that whatever may be his talents, the faculty of logical investigation is not to him an attainable accomplishment.

For surely, unless reason itself be a dream, and insanity the only wisdom, every substance must be either active or not. And, therefore, matter and mind are two logical categories that encompass all thought and exhaust all Nature. We demonstrate, then: 1. That matter is passive, and consequently cannot be supposed to originate its motions. 2. That no effect in Nature can possibly occur without motion. We must, therefore, seek for causal force in the category of universal substance, or nowhere. We find it in mind; and this is confirmed by our own inner consciousness, which assures us, by the exercise of our voluntary activity, that the mind within us can and does produce motion, and cause effects as astonishing as they are beautiful. We next demonstrate that nothing but the reason, which perceives its own operations, can possibly work mathematically. And then we show by inductions, as wide as the generalizations of science, that all natural motions are mathematical. Hence, they must be produced by a cause possessing reason. And the calculation of chances proves most conclusively that to deny this is an absurdity a thousand times worse than the ravings of utter madness.

As to all that exuberant sophistry about the impossibility of predicating anything out of our own actual sphere, we may observe that it is but a common trick of skeptics when driven from the field of fair argument. They assume a feigned humility, meeker than the most pious believers. Creation becomes a mere point, and life the flutter of a leaf in the sunbeam. They claim affinity with the blind worm and droning beetle, and can do nothing but shiver with awe at the immensity above and beyond them. They ape all the ignorance of the child, without any of its trusting confidence, its ardent, innocent love, or its eager, soaring hope.

We admit the grandeur of eternity—we wonder at the infinitude of space; and we freely confess our own littleness when compared, not with those mighty masses of moving matter that wheel on high over our heads, but with that Omnipotent Being who guides them in their courses.

For although our life is fleeting, and our globe but a dot on the map of the universe, we have thought, that wanders throughout eternity, and, "before creation peopled earth," even now "rolls through chaos back;" and with a glance dilates o'er all to be in the vast fields of futurity, and climbs with winged feet the golden ladder of all the stars. Nothing material can do that—not the beam of light, shot from equatorial suns—not the lightning, which darts from heaven to earth in a moment. May we not assert, that although we be as nothing in the presence of that God "who wheels his throne upon the rolling worlds," yet one human soul of the countless millions of our species is superior to all the worlds that God ever made or can make? It inherits the divine attribute of reason. They never knew the sublime "geometry of their own evolutions!"

But it is utterly untrue that we can predicate nothing beyond the sphere of our own sensation. That is one of the follies of exploded materialism. Do we not know that everywhere a triangle must have three and only three angles? Can we not affirm this truth as certainly of the space a million leagues beyond the orb of solar day, beyond the farthest star that twinkles in blue ether, as of the little figure on the paper but six inches from our eyes? Must not the radii of every circle in the universe be equal? Is not the whole everywhere greater than any of its parts? Can there be any phenomenon without a cause? —In any, the wildest of the wilderness?—In any, the remotest cycle of eternity? Can love be a crime, or murder virtue, in any conceivable sphere of existence? Can truth become a lie for any being to whom atheism is not reason? All spheres alike belong to the soul, when it puts on its beautiful wings, and goes forth through the open door of universal faith to universal triumph. Then the stars beckon it to their bosom, and legions of angels fly down to meet it. Then it becomes a note in the eternal anthem of sphere-melodies that hymn the universal Father; and in affirming God, it conquers even death, and is already one of the immortals.

But again, it may be objected, that although no mass of matter can be supposed to move itself, yet two masses or elements, when brought sufficiently near, may move each other.

But this is too shallow for a serious answer. For how shall the given masses, or elements, or separate atoms, be ever brought near without first of all moving? And what cause may move them? Not other matter, for that would be to shift the difficulty without solving it. Such are all the arguments of atheism—fallacies that are their own refutation—quibbles that a modest monkey, were it gifted with speech, would blush to utter!

Another and very common objection of scientific skeptics may be expressed thus: It is true, say they, that we are irresistibly forced by our intellectual constitution to affirm a Cause for this vast flowing stream of phenomenal events that together constitute the universe. But we find that Cause in Nature; it is Nature which does all this. She builds up and tears down her own systems. She evolves at once the life and the death, which are but two different phases of one and the same fact, or as the opposite sections of all are, where the universe plays as a pendulum betwixt birth and dissolution.

See how easy it is to use words without meaning. The shadows of language do not embarrass each other—do not impinge, so to speak, at all, when they have lost the substance of ideas that gave them soul.

Let us ask the objector—Tell us seriously, what do you mean by the term Nature? Is it a reality, or only a relation? Hath it a substance? and if so, that substance, as we have seen, must be either matter or mind—must possess reason or not. And if it be without reason, how doth its mimicry of the attribute so far transcend all known originals? The difficulty loses nothing of its force by predicating Nature as the cause of any conceivable operation. The question still comes up, whence this exquisite harmony, which intellect alone could order? That will not down at the bidding of a lifeless word—that will not be solved by the art of a juggler, that merely shifts his penny covertly from one hand to the other.

All men of sense now agree that Nature is but a general term—a mere abstraction. It means but the totality of phenomena that constitutes the universe. It is the very order which it is used by the sophist to account for—nothing more. It is an ideal exponent, a symbol in the mind's algebraic notation for all the motions of the universal whole. It does not and cannot give the unknown X which lies beneath them.

It is the same with the phrase, "Laws of Nature." No philosopher, since the publication of Bacon's Organon, has regarded these as anything other than the very facts themselves generalized. They are merely classifications of observed phenomena. How ridiculously absurd it is, then, to use the word law to account for the facts that constitute the law, and without which it were not. It is a law of Nature that the sun rises in the morning. But that is nothing more than a general statement of the [illegible]

because it is a law of Nature, is precisely equivalent to the identical proposition, "the sun rises because the sun rises!"

Nor is the case at all different, if we use the word property instead of the word law. For recollect, that Matter and Mind are the only two substances possible, even in imagination. And when you affirm that a certain property in one body causes motion in another, before you look wise, and raise a shout of gratulation at the fancied success of your own ingenuity, pause a moment and ask yourself the short, simple question—What is property? Is it matter, or is it mind? Is it an entity, or an abstraction? Has it color and form, or hands and feet? Has it consciousness and a will? And above all—for that will touch, as with a ray of electrical light, the secret heart of the matter—be sure and ask, "Has the given or supposed property Reason, and does it understand mathematics?

But we feel that on this part of our argument among these skeptical objections, we have wandered far from the sunlight of the common earth and air, into a dim world of empty abstractions. A cold wind breathes in our faces, like "the difficult air of the iced mountain-tops, where the birds dare not build, nor insect's wing flits o'er herbless granite;" or rather like the stifling vapors of sepulchral vaults, where shadows come and go, as in a dance of mocking wild-fires. Never mind; let us proceed. The children of the mist will vanish before the torch of Reason, and the firmest pillars of the capital of atheism melt away into mere negation.

I will now state an objection to the mathematical argument, urged in a private conversation, by an eminent atheistical writer of Boston, during a recent visit to New England.

He said: "It is true I cannot pretend to answer your demonstration by laying my finger on a palpable logical flaw in the reasoning. But I can do more. I can show that it must be false, since it contradicts the evidence of the senses. You can undertake to prove that one body cannot move another. Every man's eyes behold the contrary. Yonder is a barrel of gunpowder. Let a spark fall on its surface, and the whole detonates instantaneously with a deafening explosion, producing light, heat, and sound."

To this we reply, that in such cases as these, and all others of sensible motion, our eyes truly see nothing but the visible phenomena. We behold the appearance, not the power which produced it. The surface is plain enough to view; the solid center eludes our vision. Yet we know there is a producing power—we believe with absolute certainty in a center. We cannot help doing so, unless we would turn maniacs. The veriest atheist does the same. Ask him what causes the gunpowder to deflagrate on the application of a spark of fire? He will not answer—unless in the last stage of lunacy—"there is no cause for it, in good sooth." That would be too much for even an atheist of the Modern Athens. He will respond, "there is a secret property in the spark to ignite the powder, and therefore it must be ignited;" and ten to one he will launch boldly out into a learned dissertation concerning the chemical composition of the powder, and the hidden qualities of fire, showing, with consummate ingenuity, how well suited they are to be joined in wedlock—how much they desire to be married, and what a flame-progeny they must necessarily beget between them! Now ask him what is the secret property in the spark which evolves such results? He will surely respond—"It is the unknown cause, which has the power of production." One more question and the problem is solved. Is that property or cause matter or mind? Doth it know what it doeth? Hath it a will to originate motion? Can it move itself? And so still on and forever, there can be but one solution for the universal enigma, and that alone is afforded in the infinite reason. We can never hope to meet with action, save in that which is essentially active. The purely passive cannot furnish it.

But finally, as a last resort, the skeptic flies in a sudden panic, as it were, from his own objections, and takes refuge in blasphemy. "If there be a God," says he, in the maddened language of Shelley, "that God must be the author of all evil; and such a proposition is more revolting than the worst forms of atheism. I would rather," he continues to urge, "credit any absurdity, or commit any conceivable folly, than acknowledge a creed like that. Can we suppose that a God of infinite reason and unlimited power would voluntarily create such a universe as this? Would he give life to beings, only to confer an acquaintance with its exquisite sweetness, and then almost instantly take it away? Would he plant in quivering hearts not only those burning tortures which are of the very essence of hate, but those sorrowy stings that follow the rosy feet of gliding love also? Tell me that God made some other world, where perfection is the order of Nature, and I may, perhaps, believe you. But ask me not to admit a divine origin for such a desolate sphere as this. Somewhere else, for aught I know or care, there may be harmony. Here I behold nothing but sin and disorder. Pestilence and famine—volcanoes and devouring war—tempest and earthquake, alone reign around us. A wild, wailing howl of agony resounds throughout all lands; and even brute instinct echoes the appalling cry of the human. Vanity is written, in fire-letters of ruin, even on you starry azure, where pale suns burst in shivered bubbles, and vanish away. Urge not that a Deity dug, in void space, this universal sepulcher, haunted alone by the ghost of mourners, by the incalculable millions. Say that it is the work of some dreadful demon, and I may entertain the proposition!"

Such blasphemies are horrible to hear. * * * * I can listen to any other man with patience. I can bear with the poor Pagan, who honestly bows the knee to his idol, painted with blood though it be. I can sympathize with the Polytheist, who beholds a separate god in every object of beauty and of wonder. I recognize a brother man struggling through the deep gloom of superstition, striving to reach the light. But I recoil instinctively from an unprincipled atheist. I realize the fearful presence of some dark spirit of a different order.

But let us trace the objection seriously, according to the strictest rules of logic.

We remark, in the first place, that it is not an objection to the argument, as such, but a mere truculent tirade against the conclusion established. And even so to this, it is wholly irrelevant. It lies, if it be of any worth at all, not against the being, but the attributes of the Deity. The presence of evil may, or may not, furnish a valid reason for pronouncing as to the moral character of a power. It certainly does not touch the question of existence at a single point whatsoever. The dullest intellect must perceive this at once, without illustration, on the bare statement. The problem of the origin of evil has positively nothing to do with the proposition that God is. It belongs to a very different category—the inquiry as to whether God is good.

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OUR ECLECTIC MAGAZINE

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OCCULT MYSTERIES.

FOUR DEATH PROPHECIES FULFILLED

THE DOCTOR WHO WAS WARNED BY A MEDIUM, THE CITY TREASURER AND THE YOUNG SOCIETY MAN WHOSE TRAGIC DEATHS WERE FORETOLD BY A BLIND GYPSY, AND THE CLUBMAN WHOSE TERRIBLE FATE WAS REVEALED BY THE READING OF HIS PALM.

Within a year past four well-known men of Louisville, Ky., have died under tragic circumstances. In each case the death has been foretold; in each the warning was laughingly disregarded.

What was there in the look, the touch, of these four happy, prosperous, healthy young men which could have suggested to the blind prophetess, Lou Monahan, or to Mrs. Peterman, the medium, or to the young society girl practicing palmistry for the amusement of it, that they were to meet with sudden and violent deaths?

It is not a pleasant thing to make this some prophecy to a man, young, revelling in life, in strength.

But in each case the warning seemed wrung from the prophetess by some mysterious power stronger than she.

And now that the four men are dead hundreds who have learned of these appalling coincidences are speculating afresh with beating hearts and scared faces on the eternal mysteries of things.

It was between October 1, 1901, and January 1, 1902, that these four fatal accidents occurred.

Not to Dr. Alfred Lemberger, who, laughing at a woman's curse, fell dead across the card table; nor to Stuart Young, the defaulting city treasurer for $50,000, who fills a suicide's grave; nor yet to Austin Kent, the society favorite, ground to pieces beneath the wheels of a switch engine; nor, finally, to Will Goddard, the popular young man about town, who fell a victim of his own recklessness with firearms, was given a moment's warning. In each case the predicted time for the fulfilling of the prophecy came.

GOT $35,000 LIFE INSURANCE.

Goddard alone took precaution, and, as a result, his father will profit by the $35,000 life insurance which the young man took out two weeks before his death.

Of the four cases, that of Dr. Lemberger was the first, and in some ways, the most appalling. He was a physician, widely known in his profession for his ability and among poor people for his charity. The child of a poor foreign family, whom he attended, died after suffering for days from diphtheria, and, according to the law, Dr. Lemberger was compelled to placard the house. The mother was enraged, for she thought the yellow sign a curse. She followed the doctor to his home, and placing both hands over his heart held him as in a spell as she hissed:

"I wish you ill! I wish that your horses will die, that your dogs will die, and then that you will die and burn forevermore!"

The doctor paid no attention to the curse until his fine hunting dog disappeared. Then, after trying everything else, he sought the aid of Mrs. Peterman, a medium. She said to him: "Do not worry about that particular dog, because within nine days that fine mare will die, the colt that you value will die, your last hunting dog will disappear, and then you will die."

The doctor belonged to a little club that met to play cards regularly. The members heard the story of the prediction and straightway it became a standing joke. The doctor laughed with them until one day, October 4, the mare died suddenly.

About three days after the death of the mare, the six-months-old colt refused to eat, and the next morning had developed an acute case of pleurisy. Four men worked with the little animal for six hours, and then it died.

The morning after the death of the colt, the last good hunting dog disappeared. Two of the pups died that same day.

LAST PROPHECY FULFILLED.

But one of the strange woman's prophecies remained to be fulfilled.

The time for the club meeting rolled around. The doctor went. He seemed in finer spirits than he had been for a week. He was even joking and laughing about the prophecy of the strange woman.

They were playing "auction pitch."

"I bid one," said the man on Dr. Lemberger's left.

The physician ran his cards over. The others were doing the same and paid little attention to him.

"I bid two," said Lemberger at last.

Then he fell forward on the table, dead.

The prophecy of the soothsayer had been fulfilled.

It was on the evening of the ninth day.

And yet, the Fates in their thread-clipping were kinder to Alfred Lemberger than to Stuart Young, city treasurer. Lou Monahan, the blind woman, made known well in advance to him his condition and what his end would be.

"For God's sake, don't tell me that," he gasped—then rushed from the house. And the next Lou Monahan heard was nearly two months later when the woman who lives with her read aloud from the newspaper of the $50,000 shortage and horrible suicide of the city treasurer.

No one stood higher than Young. No one was more popular, and even if some shrewd people did wonder how a $3,000 salary kept up a $20,000 pace, it was a long time before suspicion was given a public voice. All knew that his brother the president of a jockey club in Chicago, had money, while his father in Louisville could command almost any amount.

Early in the summer Mr. Young was married to Miss Bessie Wymond, for several years a noted Kentucky beauty.

But finally, on Nov. 20, an afternoon newspaper printed a sensational article under these headlines: "City Treasurer Young Is Short."

Young had been out in the country all day and was returning when a newsboy, to whom he had been kind many times, stopped him.

"Oh, Mr. Young, look here, they got your picture in the paper. What does it mean?"

READ THE STORY OF HIS CRIME.

The man took the paper and held it out to read above the big two-column cut of himself—"Defaulter."

The game was up. A minute he held the paper, then without a word handed it back to the newsboy.

He went through an alley and came out into a vacant lot. Quickly he drew a pistol from his pocket and placed it against his head. There was a report, a full. And, almost in the shadow of the great Confederate re-union amphitheatre, where at the big balls he had presided as a leader, Stuart Young, the shrewd politician, the social favorite, the defaulter, lay dead.

Terror-stricken, the watching newsboy rushed away to the Louisville Hotel to give the alarm, and there at the door almost overran a Western Union boy who had been waiting an hour with a telegram for Mr. Young. The message was from his brother in Chicago, who, suspecting trouble, had wired him not to worry for he would be down immediately and all financial difficulties would be straightened out.

Death had won that race by just fifty yards, and the prophecy of Lou Monahan had come true.

But how was that prophecy? How came it, and of what did it consist?

Lou Monahan, who to the gift inherited in her family for generations back of foretelling the future, adds marked power as a medium, is the only one able to answer the question.

In the old days of long ago when "Superstitious Louis" reigned on the throne of France, there was a beautiful gypsy girl, Louise. And she was remarkable, so runs the tradition, not only for her beauty, her grace, her spirited nature, but also for her wonderful power to foretell events. In fact, her ability in this line was the salvation of the band, for she kept them warned in advance of danger.

WHERE HER STRANGE POWER FAILED.

Her only failing was that she could never foretell important events in her own life, and so it was quite natural that she should fall in love with a young soldier, a noble and a member of the king's guard. She married her lover and at the court the king saw the beautiful gypsy. A son was born to her, and then the husband mysteriously died.

The wife, so the story runs, killed herself to save her honor and to escape from the king. And that little baby, born of that ill-fated marriage, was the many, many times removed ancestor of Lou Monahan. The babe inherited his mother's powers and in every generation since then there has been one of the family able to foretell the future.

To her inherited faculty Lou Monahan adds a strong mediumistic power.

To the Sunday World correspondent the blind prophetess told the story of the warnings she had delivered to Stuart Young and Will Goddard.

"Goddard called me a fool and a fakir," she said, "when I gave him the warning. I had to tell him. He came down with a gay party and they waited while he came in to have his fortune told. He sat down opposite me in the chair, and I knew that it was hard for him.

"I told him some trivial things, and then at last I had to tell him the truth—that there was danger and death for him. He was to pass out suddenly in a tragic, horrible way with much pain. It would be a bloody death. I told him to avoid trains and firearms for months if he could. He got up and laughed, said I was a fakir, trying to make money by skinning the public!

DIED WITHIN THE MONTH.

"'Yes,' I said to him, 'you may think that, but take out life insurance for the dear ones you'll leave behind.' Then he blustered out. That was during the first week of December. On Dec. 31 he died."

Within three weeks of the time he had consulted the prophetess Goddard had taken out $35,000 worth of insurance, the last lot, $15,000 in the Metropolitan Company of New York, being contracted for on Christmas Eve.

The next day Goddard went for a hunting trip to his uncle's place near Paducah. Always agreeable, entertaining, a social favorite and a splendid fellow, Goddard took from the first. His ability as a sportsman aided, too, in the impression he made upon all. The actual hunt was a great success. The time set for the departure of the Louisville man, December 31, came. There was a small dinner, a few guests in his honor at his uncle's house, but as his train left early Goddard had to leave them all a few moments to pack his things.

"I'll be back in a jiffy," he shouted, as he jumped up the front steps, three at a time. The others waited for him below, now and then shouting up to "make it quick there!"

"Suddenly the roar of a shotgun sounded from above.

"My God! Will's room," and his uncle, heading the guests, rushed up the steps.

There the young man was found dead, the still smoking gun lying on the bed beside him.

William Austin Kent, the fourth Louisville man to be warned, was ground to death beneath the wheels of a Wabash switch engine at a dangerous crossing in North St. Louis on Dec. 26. It was just a few days before that Kent had written to a friend in Louisville:

"Isn't it queer, a girl at a dance the other night told me that I ought to have been dead before now, for the fates had willed me not to live until thirty?"

Kent had been in St. Louis a month, and a friend who has since returned to Louisville tells the story:

It was during supper at a big dance when the girl sitting opposite exclaimed suddenly, "Mr. Kent, let me see your hand."

"What for?" he asked.

"Oh, I'm something of a palmist, it looks so queer," she explained.

After one glance the girl gazed at him horrified.

"Why! Why! You ought to be dead," she cried. "The lines in your hand say you are to die a tragic death before you are thirty!"

"Is that so?" he laughed. "Well, I've just passed thirty, so I suppose I'm safe."

"Well, be careful, Mr. Kent, please be careful," the girl insisted; and laughing, but moved somewhat by her earnestness, Kent promised to be as careful as possible.

A few days later a friend asked Kent to accompany him on a tour of the St. Louis terminals. The young Louisvillian agreed readily. A party of five went in a gasoline motor car. The car came around a curve toward a dangerous crossing at full speed.

Then the party espied a switch engine approaching. It was too late to stop. The man at the lever turned on full speed. It was a race with death. Closer and closer steam engine and motor car approached the crossing. From his cab the horrified engineer looked into the eyes of five fearful, awe-struck men in the motor car. Only the man at the lever kept his head, holding the motor car at full speed.

It seemed a matter of inches.

Suddenly three men arose in the car. Together the three leaped for life. Then the car whirled over the track safe by five feet. One man, D. Ewing, who jumped, saved himself. Kent and his friend were ground to pieces beneath the switch engine.—New York World.

SERIOUS AND OTHERWISE.

Some Experiences with an Ouija Board.

In the winter of 1895-6 three attorneys-at-law, of whom I was one, and the wife of one of them, residing in a certain city of Wisconsin, all of whom had been investigating Spiritualism and psychic phenomena for several years, and who had had considerable experience with professional mediums, determined to undertake an independent investigation.

For that purpose we met regularly once a week during the entire winter.

We adopted as the instrument for our investigation a kind of "ouija" board which we made, consisting of a large hard wood board, with the alphabet, the numerals and a number of words most frequently used, written upon it, and a side of cigar box slightly warped with a hole about an inch square cut in the center. We made the edges of the concave side of the small piece of wood smooth, so that it would move easily over the face of the larger board.

The two persons operating the apparatus placed their hands on the little board and it would move over the face of the other and come to rest with the hole over a letter, a number or a word.

We all obtained results with this apparatus, but Mr. and Mrs. P. were the most successful, probably because more mediumistic than the other two.

We received communications which were astonishing, at least to us. Some of these communications were from deceased persons, with whom we had been acquainted, and some were from those of whom we had never heard.

Mr. ——, an attorney-at-law, with whom we had been acquainted and who had died shortly before, appeared regularly for a time and talked upon scientific subjects. Finally he gave way to a celebrated statesman, who during nine sittings discoursed on the most absorbing political question of the day—the financial question—in a communication containing about 3,400 words. The thoughts and the language of this remarkable communication could only have come from a profound thinker and most scholarly person.

The messages we received were not all of a serious character; many of them were jovial and trivial.

On one occasion my former partner, who had been mayor of the city and who had died about a year before, announced himself, when my hands and those of Mr. P. were on the board, and we had quite an extended conversation. I remember the following portion of it, which contains some test questions. In this quotation I shall designate my deceased partner as "X" and myself as "Y."

Y.—When did you and I first meet?"

X.—"In 1881."

Y.—"Where was it?"

X.—"On an N. P. train."

(Both of these answers were correct; we first became acquainted while traveling on a Northern Pacific train in 1881.)

Y.—"Have you met F—— A—— over there?"

(A. was a mutual acquaintance who had committed suicide.)

X.—"Yes."

Y.—"What is he doing?"

X.—"He got a year in h—l."

Y.—"Are you in the same place where A. is?"

X.—"No. Wine in queer bottles. I am an angel."

Y.—"Do you ever feel that you would like to be back here again?"

X.—"Yes, just for the spring election."

Y.—"How does it seem to die?"

X.—"You lose consciousness for a short time and then you remember what was taking place when you stopped breathing."

"X" had not been a believer in a future existence, and we had urged the question more than once. I therefore asked him this question:

"Are you not now satisfied that I was right in saying that death is not the end of life?"

X.—"My presence here demonstrates it."

At some of our meetings our apparatus moved with little, if any, hesitation and we got long communications. At others, the board moved very slowly, and the result of the evening's sitting was meager and unsatisfactory. On some of these occasions it was stated that the atmospheric conditions were such that communication was difficult. On one occasion the message was broken into by some influence and became unintelligible.

Finally, when we were about to give up in disgust, these words came: "A band of roving red men is around here." This explained it.

On another occasion, when my hands were on the board, we had been getting but small results. Finally these words came:

"You have got your legs crossed."

It was a fact that I was in that position. I changed my position and the board moved better. It is said that crossing the legs interrupts the current.

Whether these communications came from the persons named in them as the senders, whether they came from persons deceased or still living; whether they were Spiritualistic or telepathic, I know not. Of one thing I am, however, convinced—that is, that the communication came from some intelligence outside of the party of four making the investigation.

I will add that I shall believe the communications to have been Spiritualistic until I am convinced by some better argument than that contained in Hudson's "Law of Psychic Phenomena" that they were telepathic.—Newton J. Ensley in the Indianapolis Sentinel.

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NOTES AND THOUGHTS.

Locked Up in Words Lies Wisdom.

Our Southwestern trip proved highly beneficial to my youngest daughter and myself in many ways; and our experiences were often unique. My friends are constantly asking me how I like Texas. I certainly like Texas people, but I am still pondering as to how much I like the country.

At El Paso the gray landscape is a perpetual contrast to the golden sunshine and the warm-hearted people, but while the sand-storms raged I felt sure there were other places to live. Dallas, the Chicago of the Southwest, encountered an unusually hot summer, and when the mercury showed 110 degrees I frequently thought of the breeze-swept lake regions of the North.

Galveston, when protected by a sea-wall offers in the future alluring possibilities, but two and a half feet of water in the yards and streets reminded me of the value of hillside homesteads.

San Antonio is the queen of pretty cities, and Fort Worth has many beautiful possibilities, but the tides drifted us north once more.

But Texas and Mexico are fascinating and I am convinced offer just the right climatic conditions for development of test-giving and physical mediumship. But parties seeking it for that purpose should have their own home surroundings and be sure to drink either filtered water or rain water. The northern and western part of the State would be best for physical development, San Antonio and the coast for messages. The wide gray plains, covered 365 days of the year with pale, golden sunshine; the green fields of North Texas merging into the beautiful undulations of the territories; the wide, wet prairies of the South with their miles of sugar cane and rice; and the broad table lands of Mexico with their strange population, homes and daily lives, attract the earnest student by the inarticulate cry of their people for light, more light; for knowledge, for truth.

At Houston I had the pleasure of meeting old friends who gave me cordial welcome. Among others I was pleased to greet Mrs. Florence B. Shaffer, now lecturing for the Houston Society. Mrs. Shaffer is an unusually well educated, deep thinking psychic, and should be constantly employed by the truth-seekers of the Southwest. A lady of unexceptionable character, she stands in a position to place our cause properly before the people.

"Locked up in words lies wisdom," a sentence used by Mrs. Shaffer during a lecture, attracted my attention most forcibly; and I thought how foolish it all is, this constant battering at old words. The old terminology was evolved out of the spiritual apprehensions of the people of the past, and their original meanings are wholly spiritual.

Many Spiritualists object to using the word church—a sympathizing assembly of souls; and of religion, to bind back to God, (Spirit, Love).

But to my mind the one word which has brought more evil into existence, which has caused more tears to flow, more hearts to break, more brains to throb with sorrowful thoughts, more orphans to suffer, more widows to mourn, more of the helpless and aged to sigh without hope than any other is the

ONE WORD, "MAN,"

and if we feel it absolutely necessary to destroy words we should be at least slightly sensible and commence by uprooting that word from all languages.

We cry out that under the word religion rivers of blood have flown and inquisitions flourished, but the mind to do these wrongs was inherent in mankind as the first cause, and the word religion was only an excuse, just as the words liberty and progress covered the most revolting and bloodiest revolutions in France and many other countries; but it was humanity which was bloodthirsty, and fiendish, not Liberty, the Majestic Spirit of Truth.

Within the shelter of the word Home more children have been murdered, more helpless women tortured, more good men driven to destruction than under cover of any other term, and yet we love the word, and as a people forget the evil and cling to the good associations in our memories of it.

Sustained logical thinking is perhaps a gift for the few, but surely common sense will intervene some day and we will cease this useless discussion over words with well established definitions.

Angels—ministers of God; Heaven,—the heights, heaved up; Hell, Hades, Sheol, the grave, deep, dark caverns, the depths; are words which belong to Truth and should be used by all Spiritualists.

Perhaps it would be better to study words nearer home. The word Spiritualism signifies the belief that departed spirits hold intercourse with mortals by means of physical and psychic phenomena; and 2nd, the quality or state of being spiritual.

To believe is the most objectionable term possible to use in the vocabulary of men of science. The higher religionists also repudiate it; and it is out of place among people who profess to possess knowledge.

The theories of spirit return have become demonstrated facts, and instead of being believers we know.

Evidently Webster needs an addition to define the words Spiritualism and Spiritualist, or else we need a new term to designate the majority of our people.

My Sturgis audiences have grown in interest weekly. The young ladies of the Harmonial Society gave a select dancing party which was very successful in all ways, the 14th. Much of the continued interest of this association has been due to the faithfulness of the young ladies.

Miss Etta Pontiers, who possesses a beautiful and highly cultivated mezzo soprano voice, furnishes vocal selections. The genial Dr. Denslow presides, this being his second year of office. I am entertained at the home of staunch-hearted Mrs. Hannah Buck, whom all workers love and remember.

"Where are we at" might be less frequently inquired into if official bodies would take the same action as the board of trustees of the Texas State Association, which sent out a circular in folder form as an educator. Let other State Associations follow suit and we soon will have not only a devoted membership but a welcoming mind from all people.

CARRIE F. WEATHERFORD.

Alaska, Mich.

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GREAT LESSONS.

They Are to Be Found in The Progressive Thinker.

The last Progressive Thinker, February 1, is chock full of good things. The leading article by Jas. C. Underhill, "The Desires and Pleasures of the Vivisectionists," is worth a year's subscription. It should be read by every lover of justice and humanity. Every reader of The Progressive Thinker owes it to himself to read it carefully, and study its lessons, and then echo them around the world.

"Spirit Return," by Louisa B. Reed, interests me much, for I am after facts and testimony of a careful clean-cut character, that stand out strong and clear as representative history.

We read the comments of the three distinguished writers on the Bangs Sisters and the challenge, and were glad to see the subject attracting attention. Hon. A. Gaston sums up the case admirably, and I think justly and fairly. D. Edson Smith shows his faith in facts and common sense by a $500 testimonial. I think there are thousands who could safely say as much and find no one to earn the reward. But that there are adverse facts and experiences, I presume most of the witnesses will admit. The Sisters are often heedless and do and say things which they ought to know create suspicion with sincere investigators. I infer that they have all their lifetime been so familiar with these agencies, and they are so common they habitually treat them in a free and easy way, and do not think of the suspicious appearances of their acts, as judged by skeptics. But the absolute genuineness of striking phenomena manifested by means of their mediumship without any possible trick on their part, can be substantiated by hundreds of witnesses in all respects as well qualified to judge, and as critical in observing as Mr. Mangasarian or any other doubter.

I can duplicate Mr. Edison's offer with perfect safety, and find no one to earn the $500. I offered $100 to any one who will duplicate our picture of Maude, under the same conditions, and show it to be a trick. No one has attempted it, though it is over four years since my challenge was published. It is not a bet, but a reward that I could afford to pay for such a revelation.

Some of Mr. Singer's criticisms seem to be well taken, and perhaps the mediums may profit by them; but his letter carries a shadow of sarcastic bitterness, and censorious suggestions, that does not impress me as the criticism of kindly sincerity. It may be intended as such; but if it is, the writer seems to me unfortunate in his temperament adaptations. I think the Sisters are right in refusing to accept a wager; but it seems to me they should have offered Mr. Mangasarian an opportunity to test them, and to do it exhaustively, in his own way, provided he imposed no unreasonable obstacles to the exercise of honest mediumship; but he should not expect them to give their time and psychic energy to him without proper compensation. If he would pay them for a day, or a week, what is their average earnings, they should, it seems to me, be willing and glad to devote their gifts to him. These criticisms ought to be helpful to the Sisters, as genuine mediums, which they surely are.

But I am interested in the establishment of all facts bearing upon the question of a future life and spirit communion, on a scientific basis; and so long as any of the phenomena are attended with conditions that leave room for a possible doubt, there is need of discussion and experimentation, of the most exhaustive character.

I wish I could get more definite testimony in regard to that remarkable experience quoted from the Rochester Herald. Such things, if they can be thoroughly substantiated, furnish a natural prelude to the advent of Modern Spiritualism. What I chronicle as history should be thoroughly verified, as nearly as possible beyond any suspicion of error. I am getting some interesting responses to my call for facts, and hope all points will be thoroughly covered in time. The Progressive Thinker is a great medium for collecting and distributing knowledge.

LYMAN C. HOWE.

INSANITY.

A Subject That Should Be Better Understood.

To the Editor:—Here is a subject that should be better known among Spiritualists. Much was known about insanity in pre-Christian times. Instances of those called mad, controlled or inspired by spirits, good or evil, occur frequently throughout the history of animal life. Insanity, unless forced upon public notice, is not sought out by the educated or ignorant who are given to self interest. Sometimes a case of insanity is forced on a person, then that person has an interest in the subject.

Hypnotism and Spiritualism led me to know much about modern insanity, and to know more about insanity as I read about it in history.

The ignorant should not be allowed to judge, to convict another as one insane. Those who are most learned in science of mind, and humane, should act as such judges when such service is required. The imperfection and cruelty of the present system of confining in hospitals for insane, persons who were orderly, peaceful and in good health, when in fact these persons are mediums. This is a horrible monster in our state. Some of these persons in prison as insane are peaceful clairvoyants and clairaudients, and no other fault was found in them. Who put mediums to death, of old? Who put those mediums in a hospital for the insane and keep some of them prisoners there to this day? They are there. I have seen them, talked with them and examined them with care, and after an experience with mediums for forty years. We should have our hospitals for the insane examined, both the private and public hospitals. This work should be done at once, so a great wrong may not be against us of this generation after we know of it. We have strong-minded and educated men in the ranks of Spiritualists. These should help the weaker ones in this work of education for justice for our mediums who are in prisons for the violent and imbecile insane. A little space may be used for the history of insanity in sacred and profane history. We can call on all Christians to help heal the insane after the manner of Jesus, his first followers, disciples, etc. "And certain women, which had been healed of evil spirits and infirmities; Mary called Magdalene, out of whom went seven devils."—St. Luke 8:2.

We can call on the materialists to heal others according to their knowledge. We have the history of the insane told in the sacred books of various people. Some of this information is to be read in the Bible. How were the insane treated and healed by different races of people?

An ancient case of spirit control is recorded in the case of a learned physician who was summoned by Proetus, King of Argolis, to attend his three daughters, who were stricken with insanity, because they neglected the worship of Bacchus. The physician found the three princesses running about the fields, and lowing incessantly, under the belief (obsession) that they were cows, and not maidens. He very soon produced a change.

It is an important fact, to notice that the ancients believed, or knew, that the neglect of the worship of Bacchus was punished by causing the scoffer to be controlled, or obsessed by an evil or ignorant, insane spirit. Nowadays intoxicants or other modes of intemperance are the causes of some phases of insanity or evil spirit influence. There was a case of insanity in the family of Athamas, King of Thebes. This case of insanity indirectly led to the famous expedition of the Argonauts.

The history of insanity is a great and interesting study. We may consider the case of Ajax and Orestes; of Ulysses, previous to the Trojan war; of Lycurgus, King of the Edones, in Thrase; of Cambyses, King of Persia; and of Solon, who stood inspired on the place of the herald and spoke the words that led the people of Greece to establish a system of finance that made Greece famous for its prosperity, not less than five hundred years after the age in which Solon lived.

Such is a concise idea about insanity presented to the leaders, thinkers or humble ones who read The Progressive Thinker in the year 1902. Anyone who has studied the subject can know that the ancient wise ones had knowledge about the science of mind.

A perfectly healthy mind requires a perfectly healthy body, and it also needs a certain healthy or normal training. Ignorance in some cases is judged to be insanity, and some of these harmless, ignorant ones are held as prisoners in hospitals for the insane in Massachusetts. Such ignorance is the cause of much insanity that helps to fill prisons with criminals. In many cases our legalized and registered physicians in Massachusetts are more ignorant about a person being controlled, obsessed, or inspired by a spirit, or spirits, and know less about healing such than an ordinary intelligent medium.

Boston, Mass. A. F. HILL.

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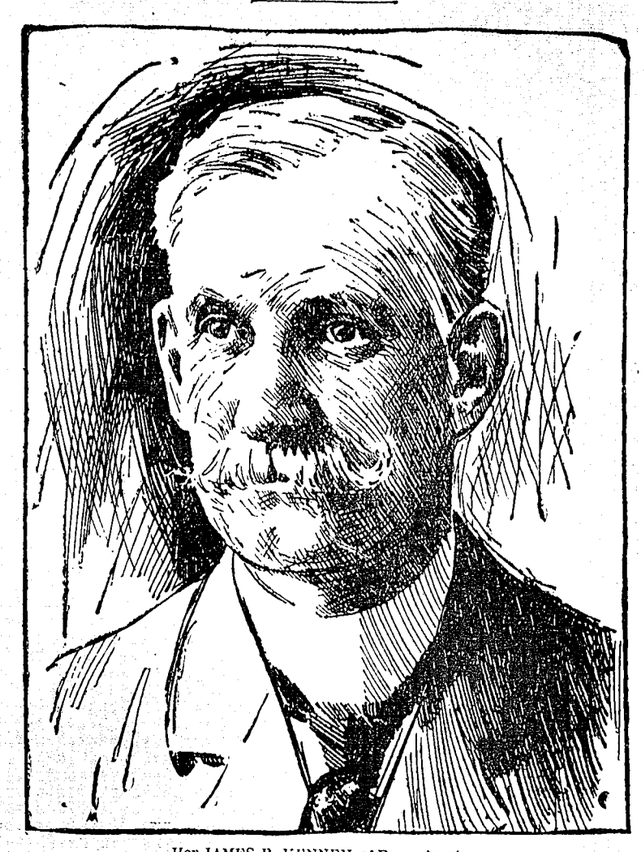
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SATURDAY, FEBRUARY 8, 1902.

Forecasting the Far-Away Future.

There is interesting matter for study in a special from London, to the Inter Ocean, setting forth some distinctly new lines of thought advanced by H. G. Wells, a "scientific novelist" who, it is said, out-Darwins Darwin, and dares to direct a confident gaze upon a future still eons distant, in a lecture at the Royal Institute on "Discovery of the Future." This did not mean an aerial flight or any single development of science, but discovery of the future as a whole.

Along certain lines, with certain limitations, he argued that a working knowledge of the things of the future was practicable and possible. As, during the past century, the amazing searchlight of inference had been passed into the remoter past, so, by seeking for operating causes instead of for fossils, the searchlight of inference might be thrown into the future.

The man of science would believe at last that events in A. D. 4000 were as fixed, settled, and unchangeable as those of A. D. 1600, with the exception of the affairs of man and his children. It might be argued that man, individually and collectively, was an incalculable factor, a new element offering the nature of the inquiry, and stamping it as vain and hopeless, but Wells seemed to favor the idea that man, though complicating, did not alter the essential nature of induction.

He did not believe in the importance of the leading man, and he confessed to a belief that if by some juggling with space and time Caesar, Napoleon, William the Conqueror, and other great individualities had been changed at birth it would not have produced any serious dislocation of the course of destiny. Great men were no more than images and symbols and instruments taken at haphazard by the incessant, consistent forces behind them. They were the pen-nibs which Fate used in her writing, and the more one was inclined to trust these forces behind individuals the more one could believe in the possibility of a reasoned inductive view of the future that would serve us in politics, morals, social contrivances, and in a thousand specious ways.

A deliberate direction of historical, economic, and social study toward the future, and a deliberate and courageous reference to the future in moral and religious discussion, would be enormously stimulating and profitable to the intellectual life. That man is not final is a great and disturbing fact in scientific discovery in the future, and the question, What is to come after man? is the most persistently fascinating insoluble question in the world.

But for the near future some few general statements have grown more certain. Two years ago it was an irresponsible suggestion, but it was the commonplace remark of cabinet ministers that our dense population were in the opening phase of the process of the diffusion of aeration. Secondly, it was inevitable that the mass of the white population of the world would be forced in some way up the scale of efficiency within two or three decades. Thirdly, reasons have been collected showing that in the comparative near future humanity would indefinitely and consciously organize itself into a great world state, purge itself of much that is mean and bestial and dreary in this world.

The lecturer asked why should things cease at man; no creatures lived under changing conditions without undergoing changes. Human society, he said, was never static and would presently cease in its attempt to be static.

Mr. Wells declared: "We are at the beginning of the greatest change that humanity has ever undergone. There will be no shock, as there is no shock at a cloudy daybreak. We are creatures of twilight, but out of our minds and the lineage of our minds will spring minds that will reach forward fearlessly. A day will come—one day in the unending succession of days—when the beings now latent in our thoughts, hidden in our loins, shall stand on this earth as one stands on a footstool, and they shall laugh and reach out their hands among the stars."

In the crowded assembly that listened, interested and enthusiastic, were Dr. Dewar, Sir William Crookes, Prof. Armstrong, Lord Rayleigh, and Sir Frederic Bramwell. The lecture has already aroused widespread interest and will probably be much discussed.

"All Souls Not Immortal."

The only Dr. Parkhurst, of New York, the advocate of moral purity, who in his strenuous hunt for vice went to places where decent men do not go, inveigled the inmates to dance in costumes more scant than the usual ballroom toilet, and turned State's evidence and prosecuted them, has made a stunning declaration. In a recent sermon he startled his hearers by saying that he found nothing in the Bible insuring the soul against destruction. The soul must be "taken care of" or it will surely perish.

"Taken care of?" What does that mean? Why, according to this preacher's views, it must go to Jesus. It must accept Christianity and believe in Christ, else at death it will be blotted out. His sermon has called forth some faint criticism, but really has he not boldly stated a conclusion which has confronted the churches? What evidence have they of the conditions of the spirit after the death of the body? The annihilation of the wicked is an old doctrine, as is the election of the saints.

Dr. Parkhust's heresy or personal opinion is of small moment, but it indicates the unrest and uncertainty everywhere prevalent, even in the highest quarters. Doubt has come to all. Every step calls for excuses, special pleading and apology. To that most vital question which can come to a human being: What of death? the church has only one answer: We don't know!

The Pope and the Bible.

The Progressive Thinker thinks it important that its readers be in constant touch with the religious thought of the world and the various projects to further and solidify the interests of the church in all branches.

For this reason we note the fact that the Pope has appointed a commission to consider the questions at issue as to the authority of the Bible, and collateral relations.

As stated by the Inter Ocean, the commission is composed of Cardinal Parocchi, known for his long experience in dealing with delicate doctrinal questions; Cardinal Segna, distinguished for his profound knowledge of the writings of the church fathers, and Cardinal Vives y Tuto, who stands in Rome as an intellectual giant of the faith.

In addition there are some twelve consultors, among them the most learned Catholic Biblical scholars of Italy, Spain, France, Holland, England, and the United States. The American consultor is Professor Grannan, of the University of Washington.

"The scope of the inquiry," says the Rome correspondent of the London Tablet, "is to ascertain the limits of the freedom allowed to the Catholic exegetist in the Biblical questions of the day, to point out definitely conclusions that must be maintained in the interest of orthodoxy, others that must be rejected as incompatible with or dangerous to divine faith, as well as the debatable ground between the two where each is free to hold his own view.

To attain to these ends the consultors are free to submit ideas from any source, Protestant or rationalistic, as well as Catholic, and may obtain help from any quarter in elaborating their arguments. This provision, as well as the fact that the consultors are drawn from so many different countries, each with its own atmosphere and currents of thought, appears to be a sufficient guaranty that the inquiry will be broad and sincere.

What conclusions the commission may reach it is, of course, impossible to predict. Yet one general prediction may be made. The Roman Catholic Church will stand by the Bible, for its leaders are men of practical sagacity as well as learning. Though they believe that the head of the church is an infallible interpreter of the Bible, which Protestants deny, they know that behind and as the foundation of papal infallibility there must be faith that the Bible is an infallible rule of faith, for without the Bible neither papacy nor church nor Christian religion could exist.

Though they may conclude that some of the lesser wonders which excite Professor Pearson's ridicule are misunderstood or erroneously interpreted, they will cling to the supreme miracle of the incarnation, for without that Christianity would have no foundation. The Roman Catholic Church is standing by the Bible because without the Bible its faith would not be Christian, but something else.

The founders of Protestantism, rejecting the authority of the Pope, rested their faith upon an infallible Bible. Some of their successors are now seeking to destroy that foundation. They may succeed, though that is not likely. But if they should succeed, then the Roman Catholic might be excused for a certain feeling of satisfaction. For if Protestantism should cease to mean faith in the Bible, and in its supreme miracle, then Protestantism would cease to be Christian, and the Roman Catholic Church, which has most steadfastly resisted the onslaughts of the "higher criticism," would remain the only Christian church. This outcome, though possible, is not at all probable.

$100 In Behalf of Spiritualism.

Betting, while rarely desirable under any circumstances, yet in certain cases it answers a specific purpose and does good. The following is not a bet, but hinges closely thereon. The Banner, of Frankfort, Ind., says:

"The proposition on the part of skeptics on Spiritualism to purchase certain paraphernalia for giving bogus manifestations of spirits made by a Frankfort professional man and his friends has brought the believers in Spiritualism to the front with a challenge that cannot fail to be of interest to that portion of the public who have been taking part in the recent discussion on the subject—a proposition which at least shows the sincerity of the Spiritualists in the belief and confidence in the genuineness of Medium Jessup's demonstration.

"A prominent Spiritualist called at the Banner office Saturday afternoon and requested that the Evening Banner publish a challenge to the skeptics, proposing to forfeit $100 to Frankfort charity, the money to be placed in either one of the Frankfort banks, if Medium Jessup is not able to secure the usual manifestations given at his regular seances, such as messages through the horns, the ringing of bells and other such demonstrations under the following conditions: 'That there shall be but three persons in the room besides the medium; that one of these persons shall be Guy Coffin or any other doubter, who shall be permitted to hold Mr. Jessup; that the second can be any witness that the disbelievers may select, and the third a believer in Spiritualism. That the said believer in Spiritualism and the witness are to be tied in order that neither may interfere with the medium and the gentleman who is to guard Mr. Jessup. If the medium fails to produce the usual manifestations after three sittings the $100 of the Spiritualist is to be turned over to Trustee Sims or any other person that the disbelievers may name for distribution among the poor. If the medium thus held and guarded does succeed, then the skeptic's $100 is to be turned over to charity. It is further agreed that the committee of disbelievers shall select the room in which to hold said test, strip it of furniture if they choose and seal the doors and windows.'

"Mr. H. H. Boulden is the gentleman referred to in this article, and the gentleman who may desire to accept the challenge can call at his office in the Steele Block."

A. JACKSON DAVIS.

He Was Never Seated on the Banks of the Crystal Colorado River of Texas.

We give this week a remarkable chapter from "Arabula," by A. J. Davis. It is one of the best demonstrations of the existence of a Deity ever presented to a thoughtful world. As Mr. Davis did not sit at any time "on the grass, interwoven with golden blooms, immediately on the bank of the crystal Colorado of Texas," and evolve a solution of the wonderful problem in connection with the existence of Deity, we can trace the authorship of the thoughts given to another man, Judge Arington, of Chicago, thus giving honor to whom honor is due.

Another Antediluvian Fossil.

Another sample of antediluvian fossilism, if we may form a judgment based on press reports, is afforded by recent utterances of President Schurman, of Cornell University, in a letter written in reply to Gen. Wheaton's comments on a speech of Schurman, at Boston, relating to the government of the Philippine Islands.

It is not within the province of The Progressive Thinker to enter into party politics, but there are questions that rise far above the domain of ordinary partisan politics, into the broader realm of human rites and civil liberty.

It is, it appears, the opinion of President Schurman that the "Christian Filipinos" are the only Filipinos whose wishes or welfare should be considered; that, as he says, "we must eliminate the Mohammedans and heathen tribes."

The Christian Filipinos, in his view, have rights to which the Mohammedans and other non-Christian people are not entitled.

We wonder where Mr. Schurman studied his lessons in the principles of liberty. It could not be in the history of American principles government. If he had studied the history of the formation of our National Constitution, and the principles imbedded therein, and had imbibed a thorough apprehension and appreciation of the same, could he have enunciated such wholly un-American ideas of people's rights?

Instead, he seems to have reverted to the ancient Romish Church idea, that none outside the pale of the church, whether individual or nation, has a right to "life, liberty and the pursuit of happiness."

Is President Schurman aware of the fact that the American ideas of human rights, under which he enjoys his civil and religious liberty, were promulgated and formulated in our Declaration of Independence, and embodied in our Constitution, by the pens and labors of non-Christians, or "infidels," such as Thomas Paine, Thomas Jefferson, Ben. Franklin, and others? But he, to be consistent, would exclude all except "Christians," from all title to inalienable human rights.

Buddhists, Confucians, Jews, Mohammedans, etc., have no civil rights alongside the "Christian Filipinos."

President Schurman's idea seems to be that expressed in the olden formula:

Resolved, that the earth belongs to the saints of the Lord.

Resolved, that we (Christians) are the saints.

Blood and Bones of Martyrs.

A press dispatch from Louisville, Ky., says:

"A package containing the bones and dried blood of St. Magnus, a Roman centurion, and St. Bonosa, a Roman virgin, who were martyred in the time of Nero, arrived from Rome at the office of the surveyor of the port at Louisville to-day. The relics will be placed under the altar of St. Martin's Catholic Church in this city. They were taken from the catacombs more than 200 years ago and have since rested in the church of the Convent of Agnai, near Rome."

The Twentieth Century of Christianity and the result—worshiping the bones of some unknown martyrs two thousand years old! Dried blood! A child would know that blood could not be preserved for that time short of a miracle, and what object could God have in preserving the blood of a "virgin" of Nero's time, that some priests might place it under the altar of a church at Louisville? If all the bones of saints, held by the priests and sworn to by cardinal and Pope to be genuine, were gathered together, they would fill a cathedral from floor to dome, a gruesome sight, and every piece of bone would represent an infamous series of lies whereby it became a talisman!

The catacombs furnish an exhaustless supply of material. Skeletons well preserved are piled like wood at some great lumber yard. There are children's bones which furnish relics for the innocents destroyed by Herod. There are bones of women, that may be used for those of the ten virgins. Giant skeletons admirable for the giant killed by David.

Idolatry! How far has the cult of Christianity advanced beyond the medicine man?

A Peculiar Method to Raise Money to Support the Church.

The church at North Greenfield, O., is in debt, as most churches are, and wants money to pay the pastor's salary. The deacons have canvassed the members, and the goats of the surrounding country, and yet they have not half enough. If they do not have more, the pastor will have a call to other pastures. They hit on the following scheme, which ought to fill the treasury, that is if the fair ones of the church do not object, and no doubt their consent was obtained before the publication of the proposal. This is no less than a "Hugging Society."

The society by-laws provide that for hugging a girl under sixteen not more than two minutes, a charge of fifteen cents shall be made; for girls between sixteen and twenty, fifty cents; between twenty and twenty-five, seventy-five cents; for schoolma'ams, forty cents; another man's wife, one dollar; old maids, three cents each, without time limit.

As it is all Christian and in the line of religious devotion, it may be all right, yet we should seriously object were our daughters members. What can be more degrading and subversive of modesty, than to sell such favors indiscriminately to whoever gives the money? It may be in keeping with church morality, and give no shock to the sense of propriety, but Spiritualism could not, nor would not tolerate it for a moment.

FINAL REPLY

Of the Bangs Sisters, in the Mangasarian Controversy.

In regard to this contention we have received many letters from our patrons, some of whom have been great skeptics, commending us in our course. Sufficient has been written in our behalf and published to show the folly of attempting to convince any one person, be he great or small, of the truth of spirit communication, hoping thereby to gain a strong adherent to the cause.

A Mr. Joseph Singer, whom we do not know, but who, we infer was the companion, the chaperon of Mr. Mangasarian, has written his song and sung it in the late issue of The Progressive Thinker. He has touched the imaginary wire he hung between two cities with his tuning-fork, and has produced a medley of jargon.

Mr. Singer assumes the right to affirm that our refusal to reconsider our words can have but one interpretation, that is the one he would give it. That remark is on a par with all his other statements, and unworthy of further notice.

Mr. Singer may be very capable to suggest and dictate letters on some subjects, but we are not now in need of his services.

We desire to make but a few points in this letter. We sat once with Mr. Mangasarian, and he expressed himself as puzzled, but not prepared to attribute the phenomena to the manifestation of departed spirits. He desired and sought a second sitting, suggesting his own conditions. This we granted, but when he came to meet the appointment he imposed entirely new conditions, and such as would obviate the necessity of a medium other than himself, as he insisted on holding the slates in his own hands, standing at a great distance from the medium, announcing in a very emphatic manner that he knew no writing could be obtained. This defiant attitude of Mr. Mangasarian makes it impossible for us or any medium to get a communication for him. Under harmonious conditions we have often obtained marvelous results without coming in direct contact with the sitter or the slates, but owing to the positive demeanor of Mr. Mangasarian we could not hope for good results unless more harmonious conditions were complied with, to overcome his direct positive contact with the slates we requested him to lay them on the table in plain view, neither of us to touch them. This he refused to do, and the seance was discontinued.

We do not make it a practice to sit for people simply to gratify their idle curiosity or to prove that we can produce the desired phenomena. We would of course be glad to have Mr. Mangasarian and all the world accept of the philosophy of Spiritualism, which is the philosophy of life, but we are not in the proselyting business, and do not believe that the cause can be aided by such an effort. There has been an abundance of phenomena in the world within the last fifty years, and of so wonderful a character as to convince the most skeptical who seek in the right spirit.

Investigators of this subject must adopt the plan of the scientist. Several years before he departed for the spirit world, Prof. Coues, of the Smithsonian Institute, announced in the Religio-Philosophical Journal, a spiritual paper published in this city at that time, that "independent slate-writing is a fact in nature." He had learned this by the energetic, but gentle spirit of the scientist who tries many ways and after many years to coax from nature the revelations of her mysteries.

We do not desire to sit for any one who does not adopt the spirit of the true scientist. We doubt not the high character of Mr. Mangasarian, but his spirit and method of investigation are wrong. We do not object to test conditions, but they must be reasonable; that is, within the possibility of spirit power, for there are some things that spirits cannot do. Skeptical investigators generally overlook this point. They refuse to comply with conditions that Nature herself imposes. These conditions we have found by an experience of many years, during which time we have been subject to the trials and performed the feats of courtesy of all the heroes and heroines that Mr. Singer so inharmoniously sings about.

We do not turn away honest investigators. We think the editor of The Progressive Thinker would verify our statement that we have spent much time in efforts to convince honest skeptics, and without gathering any of the shekels from Mr. Singer's wire. We sit for very few Spiritualists. Ninety-nine per cent of our visitors are skeptics, and when we fail to get results we make no charges.

Mr. Mangasarian's second sitting cost him nothing, it cost us our time and energies.

We have made a full statement of the case, and do not see that any good can result by a continuance of newspaper controversy. We are busy getting communications for those who are willing to receive them. Respectfully,

BANGS SISTERS.
654 W. Adams street, Chicago, Ill.

A Test Case.

Dr. Joseph P. Gordon and Dr. Nannie A. Gordon are magnetic healers at Rockford, Ill. The Spiritualists of that state will no doubt be interested in Dr. J. P. Gordon's statement, made to this office, January 28, on the status of the litigation started against him by the State Board of Health for violation of our present medical statutes. The case is uncomplicated by the administration of medicines, or drugs, by the defendant. His words are: "I received your letter dated January 21. In answer, will say my case is now in the Supreme court. I am looking for them to report every day. I have beaten them in the three lower courts, and I think I will this time, but it is hard to tell. I have practiced in this state two years and six months and have been located in this office (Stewart Building) all the time. I will let you know how the opinion is rendered from the Supreme Court as soon as I hear."

So we have a test case before the court of last resort in the state much earlier than once seemed possible, because of Dr. Gordon's individual grit. Inquiries made by me recently at the office of the Chicago attorney for the State Board of Health developed total ignorance, whether real or assumed, I cannot say, of the case of Dr. Gordon.

Let us hope for a speedy decision favorable to the defendant and the principle of individual medical freedom. Who should reimburse Dr. G. for his personal outlay in making this contest?

GEO. B. WARNE,
President Ill. S. S. A.

Dr. Louis H. Freedman.

Dr. Freedman, the Australia healer, has been arrested by the State Medical Board, for healing magnetically. Every healer in the state should contribute something to aid him in this fight against the medical monopoly, for it may be their turn next. Help him, you who can. Address him at No. 3036 Indiana avenue, Chicago, Ill.

FROM WASHINGTON, D. C.

The N. S. A. Secretary Offers Some Notes.

It gives me pleasure to again make report to you and your readers of the progress of the Cause in the good city of Washington, and also of the N. S. A. work in other directions. Here, the three local societies hold their weekly Sunday meetings, each attended with appreciation by interested and increasing audiences. During the month of January that grand inspired worker, J. Clegg Wright, has been teaching the people at Masonic Temple, and holding week evening classes, which have proved "A feast of reason, and a flow of soul" to all who have been privileged to listen to his utterances. During the month, the popular medium, J. Homer Altemus, has followed the evening lecture of Mr. Wright, before the First Association at Masonic Temple, with tests and communications that bear consoling and convincing testimony of spiritual truth, to the hungry souls who receive them. During February the lecture work for this society will be discoursed by the guides of Mrs. M. T. Longley, and the spirit manifestations will be produced through the well known and popular mediumship of Mr. P. L. O. A. Keeler, of this city. Mr. F. A. Wood, the genial and untiring president of the First Association, is doing a grand work for the Cause in his quiet way and we all feel that his heart is in the work and that the angels bless him for his fidelity, and the same may be said of our true philanthropist, T. J. Mayer, as of others in our midst.

During the week beginning January 27, W. J. Colville is to hold daily independent meetings in Washington, and his admirers will be glad to welcome him after his long stay abroad, and to listen to the new conceptions of truth his guides may have to convey.

The secular press is very kind in its expression towards our work, as it is now in many cities, while the literary productions of the age are giving much of Spiritual lore and information to their readers. The Metropolitan Magazine for January contains a most able and careful article, "Spiritualism and Its Doctrines," from the versatile and truthful pen of F. W. Webber, A. M., that contains a fund of information on our Cause, from which the readers of that popular monthly who have not been familiar with our Cause, can learn much concerning the aims and labors of Spiritualism. This should be noticed by the readers of our Spiritualistic papers, as an instance of courtesy and justice extended to our Cause by the managers of a literary magazine that caters to the intelligence of the public. The article mentioned is profusely illustrated from photos of some of our well known workers and of Spiritual temples. Recently the Boston Journal, once exceedingly marked in its ultra conservatism, has published an extended account of the trance mediumship of a private medium, while other secular papers are constantly doing the same. Truly, Spiritualism has made its way and is doing its work in every quarter.

Our missionary work is extending, and we wish for funds to increase it in all directions, that the good work may grow in this way. We are also seeking to establish a Mediums' Home, under the direct supervision of the National Association, as the enclosed circular will show, and many other plans are in the nature of work for the N. S. A. that should be followed for the good of humanity. We thank you one and all for all kindness and generosity of the past and will be very grateful to you for any aid you can extend in the future. We appreciae your loyalty and goodwill, and reciprocate the same.

We have to report that the N. S. A. is being besieged for missionaries and literature from all quarters, and that we are responding to the calls as well as our funds will permit. This association has had much to do in the line of testing wills that have left money to our Cause, and which have been contested by private individuals. One of these cases, in Indiana, is still pending; we do not know what the result will be, but the N. S. A. has its lawyer employed to defend our rights. Another will case in Kansas has been decided against the will and the Cause of Spiritualism, the Court deciding the man was of unsound mind for having favorably mentioned the N. S. A. in his will. This case has been one of great expense to our Association, but we felt it our duty to defend the will and to seek to secure our rights. It is but another instance of the improbability of Spiritualists securing justice in the courts, or of persons having their wills respected after they have passed on, if they happen to favor Spiritualism. It therefore behooves all Spiritualists to give what they can to the Cause while they are in the mortal and to do their best for the blessing of humanity.

With love and good-will to you all from our Headquarters,

Cordially yours,

MARY T. LONGLEY,
N. S. A. Secretary.

A HOME FOR MEDIUMS.

The National Spiritualists' Association is actively engaged in the good work of preparing a Home for needy and aged mediums, those who have served the angel world and who have become stranded on the shores of time. This work has long been needed in the cause of Spiritualism, and the National Association, in adding it to its other good objects, is carrying out the spirit of true philanthropy.

It is well known that mediums—the genuine, earnest mediums—are prone to become debilitated and feeble as age approaches, owing to the demands made upon their vital forces in the conscientious discharge of their work. It is also well known that very few are enabled to lay up a competency for provision in their old age. One demand after another upon time and purse saps them of their strength, and they are often left homeless and helpless in a cruel world.

The Home, which is to be established as soon as necessary funds are gathered, will be in Reed City, Mich. It is adjoining the sanitarium of Dr. A. E. Spinney, the well-known Spiritualist. The National Spiritualists' Association has already bought and paid for a building there, which will have to be made over and put in shape for a dwelling, with comfortable accommodations for its inmates. At a very low price Dr. Spinney will feed the inmates, and will furnish any sick or ailing ones among them with the best of nursing and medical treatment at his sanitarium. Dr. Spinney has also donated a piece of land adjoining the Home to the National Spiritualists' Association, that we may add to its quarters and accommodations as fast as we can obtain means for doing so. To put the building into proper condition will cost several hundreds of dollars, and the cost of furnishing and maintaining it will be also considerable. At first we hope to enter twelve or eighteen inmates, and when opportunities allow, to increase the number and give homes to many who would otherwise be in misery, destitute, comfortless quarters or be placed in the poor-house.

Knowing that this is a needed and a humanitarian work, and that many Spiritualists will sympathize with it and wish to contribute to it, we feel assured that the necessary means for its maintenance will be forthcoming, and we ask all the friends of the cause and of humanity to send their contributions for this Mediums' Home to the secretary of the National Spiritualists' Association, as we are to create a fund for this especial work. The Home will not be sectional, but it is intended to be a Home indeed to applicants from any part of the country. No worthy case will be denied except for reason of limitation of accommodations. Any society or person who would endow a room and give it a name can do so by paying $50 or more to the fund.

Please, friends, help in this good work. Dimes or dollars will be accepted and appreciated. Help us all you can, and the angels will bless you, the National Spiritualists' Association will be grateful to you, and the worthy souls who are benefited by your bounty will be more than thankful to you all.

All contributions sent to this address will be duly acknowledged by Mary T. Longley, secretary National Spiritualists' Association, 600 Pennsylvania avenue S. E., Washington, D. C.

Advertisement.

We never accept an advertisement if we have reason to believe it is of a fraudulent nature. Neither do we give any commercial advertisement our personal endorsement, for our personal knowledge in such cases is too limited for that. In one or two cases in the last twelve years, in a large electrotype advertisement (overlooked by us), our personal endorsement was appended without our knowledge or consent. That will not happen again. The advertiser had no business to assume that he was entitled to our personal endorsement. Every advertisement must stand on its own merits, and from the exceedingly few complaints received by us during the time The Progressive Thinker has been running, we do not think that fraud to any great extent has crept into our columns.

IF WE COULD KNOW.

If we could know to-morrow's secrets—see
Just where to-morrow's lights and shades shall be,
If we could pull the curtain back and gaze
Down all the smooth and up the stony ways,
I wonder who would wait complacently?

For you there might be fortune and for me
Gray woes from which I fain would turn and flee—
I wonder who would sing the songs of praise,
If we could know?

Death might be gripping at us there, if we
Could draw the curtain! You might bend the knee
In supplicance while I rushed forth to raise
Such wild and joyful shouts as should amaze—
I wonder which would shrink—men's woe or glee,
If we could know?

—S. E. Kiser.

"Meatless Dishes." Very useful, 10 cents.

THE MID-WINTER MASS-MEETING

Under direction of the Illinois State Spiritualists' Association will open in Room 608, 40 Randolph street, Chicago, Monday evening, February 17th, 1902, with a Camp-Fire in Room 608, at which there will be greetings of good fellowship, songs, speeches, messages. This will be followed by Morning, Afternoon and Evening Sessions in Handel Hall, February 18 and 19.

PROGRAMME.

TUESDAY, 10 A. M.

General Conference: Influence of summer camps in spreading Spiritualism; Shall the Spiritualists of Illinois unite with those of Wisconsin in establishing a camp?

Do we need our own camp-meeting in Illinois?

How shall we start and sustain Lyceums?

TUESDAY, 2 P. M.

Music.
Selection.
Music.
Address: The Medium as the Man, and His Message as the Word of God.—Harry J. Moore.
Music.
Address: The Relations Between Astrology and Psychic Phenomena; followed by demonstrations.—Mrs. Adaline Eldred.
Music.
Psychic readings by Mrs. Isa Cleveland.
Music.
Psychic readings by Mrs. Irene M. Dobson.

TUESDAY, 7:30 P. M.

Music.
Selection.
Music.
Address: The Contribution of Spiritualism to the Evolution of the Final and Universal Religion, as Illustrated in the Biblical Story of Samson.—Rev. George Chainey.
Music.
Address: Is the Soul of Man Immortal?—Mrs. Emma Nickerson Warne.
Music.
Psychic readings by Mrs. Hattie C. Westlake.
Music.
Psychic readings by Mrs. Josephine Ropp.

WEDNESDAY, 10 A. M.

General Conference: Should we ordain mediums as public teachers?

What should be the requirements for ordination?

Who should be empowered to ordain?

What title should ordained mediums use?

What are our individual duties to: The Morris Pratt Institute, of Wisconsin?

The Mediums' Home, Reed City, Michigan?

The Veteran Spiritualists Union, Massachusetts?

WEDNESDAY, 2 P. M.

Music.
Selection.
Music.
Address: Spiritualism's Message to the World.—William Walker Atkinson.
Music.
Address: The Present-Day Scriptures.—Mrs. Hattie C. Westlake.
Music.
Psychic readings by Mrs. G. S. Lincoln and Mrs. H. C. Westlake.

WEDNESDAY, 7:30 P. M.

Music.
Selection.
Music.
Address: The Central Truths of Spiritualism.—Mrs. Cora L. V. Richmond.
Music.
Address: The Heart's Plea for Immortality.—Mrs. Hattie C. Westlake.
Music.
Address: Jesus as a Man, Savior and Medium.—Harry J. Moore.
Music.
Psychic Readings by Mrs. Josephine Ropp.
Dismissal.

ADMISSION.

Morning sessions, free.
Monday evening and afternoon sessions, 15 cents.
Tuesday and Wednesday evenings, 25 cents.

Mme. Bourgeois' acceptance of the musical directorship guarantees high grade talent for the programme.

Harry Moore is advancing on the merits of strength and eloquence to prominence among our best speakers.

Mrs. Westlake comes with flattering endorsements from officers of the Iowa State Association.

Mrs. Ropp, of Indianapolis, has won high rank among our message mediums.

President Barrett of the N. S. A., has not yet signified his acceptance of the State Association's invitation to be present as its guest. Duties elsewhere may require him.

Extend this invitation. Not a dull session in the series. Join hands to sustain the Truth for Truth's Sake.

GEORGE B. WARNE, Pres.
ELLA JOHNSON BLOOM, Sec.

VALUABLE PREMIUMS.

AN INCOMPARABLE SPECIAL OFFER TO NEW SUBSCRIBERS, OR THOSE WHO WISH TO SECURE THESE TWO OF OUR PREMIUM BOOKS.

Two exceptionally valuable books will be sent out for twenty-five cents each, to every one who sends in a yearly subscription for The Progressive Thinker. The paper one year $1.00 and the two books 50 cents. Total for paper and the two books, $1.50. The paper one year and one of these books, $1.25. Or if you wish to secure an exceedingly valuable library, you can secure our eight premium books for $2.50. The paper one year and these eight books, $3.50. See second page, "Premiums."

One of the above books offered for 25 cents is entitled "A Wanderer in the Spirit Lands," and the other is Vol. 3 of "The Encyclopedia of Death, and Life in the Spirit World." Both of these books are nicely and substantially bound in cloth. They are printed in bold, clear type, and will prove invaluable to every reflective mind. These are the only two books we offer at the price. If you desire any more of the premium books than the two offered, then you can only secure these two on the terms offered on our second page. Such a liberal offer has never been made before by any other publisher on this earth, you will admit. Our eight premium books cannot be excelled in intrinsic merit by any other eight books you may select in the whole range of Occult and Spiritualistic literature. And as to their price it is only about one-sixth of the price of other works on like subjects. You miss the chance of your life in not securing these valuable books.

HULL---JAMIESON DEBATE.

The Hull-Jamieson Debate will be resumed at an early date. There was unavoidable delay in preparing the manuscript for the printer.

Important to Liberal Physicians.

To the Editor:—All liberal practitioners who graduated before July 1, 1899, will please communicate with me, the Australian Healer, at once; also those graduated of Dutton Medical College, (Chicago, Ill.) Address me at 3036 Indiana avenue, Chicago, Ill.

DR. LOUIS H. FREEDMAN.

William Dudley Foulke an Ardent Suffragist.

Progressive women everywhere rejoice in the appointment of William Dudley Foulke as a member of the National Civil Service Commission. No man in the United States is more perfectly fitted for this position. Not only is Mr. Foulke a devoted advocate of civil service reform, but he is a man of great personal integrity, a scholar and broad minded on all questions. He has been always a believer in the full enfranchisement of women, has spoken many times at their conventions and was formerly president of the National Association of Suffragists.—New York Sun.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

AN IMPORTANT QUESTION SETTLED.

(Continued from page 2.)

The problem of evil has been professedly solved in many opposite ways. Every creed presents its own solution. Free-will, predestination, optimism, the fall of man, transitive progress, and several minor theories, are so many methods of explanation. We shall not presume to attempt an account of it. Such a tentative, however ingenious, can at least be but pure hypothesis. Nay, it is demonstrably insolvable without a direct revelation from heaven; and for the obvious reason that the existence of evil is a contingent, not a necessary truth, in the metaphysical sense. It is not based upon any principle of eternal reason, from which it may be reduced and expressed in analytical formulas. It is, on the contrary, a fact of experience, the origin of which can only be comprehended by actual or historical survey. But when, or where, or how it originated, who shall declare? The true question, embodying the whole difficulty, is this—"Why did the Deity purpose to admit it?" or to cause it, if the wording suits you better? And this, beyond all controversy, no one in the universe, not the oldest seraph of knowledge, can possibly tell, unless the Deity see fit to reveal it to the intellect.

For this cause, all metaphysical solutions of the origin of evil must ever continue to be mere hypotheses, and, as such, founded on very meager data. We have not framed such; we have essayed to do better—to demonstrate their insufficiency, and unfold the reasons why they are so. But with this frank admission to back it, the objection, even as to the divine attributes, remains as futile as ever.

We cannot judge the moral character of the Deity from one manifestation of his power alone, unless we are thoroughly familiar with the whole compass of its design. The act reveals the attribute only in connection with the purpose that put forth the act. This is evidently true of even the finite fellow-creature. Suppose that the history of some ancient nation simply informs us that "Zanoni killed Uelika," and informs us nothing more. Can we, therefore, pronounce with unerring, or even probable certainty, that Zanoni must have been a bad man? Assuredly not, unless we know also in addition to the fact, the cause and motive of the killing. Uelika may have been a traitor to his country, and Zanoni put him to death as a minister of the law. The slaying may have been in self-defense, or in open and honorable war; nay, on some glorious field of victory, where the heroic patriot fought for the redemption of his race, and to protect the hearth of his home and the wife and children of his bosom. It may have been, for anything we can allege to the contrary, an act of the loftiest virtue, rather than one of the lowest criminality, or, indeed, of any guilt at all. Thus we reason in relation to our finite fellow-men. Wherefore, then, apply a totally different sort of ratiocination to the ways and purposes of the Infinite Father?

He may have permitted evil as a condition of the greatest good. He may have suffered it in order to the necessary display of that wondrous mercy which could be revealed alone tarough its partial or general prevalence. Nay, he may have ordained it, in order to enhance our everlasting happiness hereafter. The shooting pang of this fleeting moment of life may form the point of comparison by which to reckon the raptures of the whole eternity. In fine, a thousand suppositions may be conceived to avoid the follies of atheism and the sins of blasphemy. Doth the skeptic get rid of evil by denying God? On the contrary, he affirms its endless perpetuity—the utter impossibility of its termination. He does not circumscribe its boundaries—he cures not one pain in the bleeding bosom of humanity; but he extends the grisly terror into all other spheres of existence; since what blind matter, and crude, unconscious force has accomplished here, it must accomplish everywhere and forever!

But the shuddering horror we experience at the bare idea of God's willing evil for its own sake is proof positive of the divine benevolence, which has thus constituted our inner nature to love virtue and abominate vice, even were such vice possible in Deity himself!

Besides, we know innumerable evidences of Infinite goodness around us. In the boundless beauty that ever lives from age to age on the earth below, and in the splendors of the firmament above us, we see and feel it. We behold it in the ecstasies of youthful love, in the serene joys of friendship, in the cherished sympathies and endearing recollections of sweet home. It bubbles up even in the gratification of sense, and mingles with the coarse luxuries of animal instinct. We hear it in the songs of birds and the evening hum of the bee-hive. Never is the light of heaven so enchanting as after a night of cloud and tempest. And even the grave itself is sometimes sought after by philosophy as well as religion, as a not unwelcome bed of repose. It is only the sin that has wrought its own keenest sufferings, which throws such gloomy colors on the features of Nature. The little innocent children, and all true poets, as well as enlightened Christians, and the great mass of mankind, love this same Nature so well that they are very loth to bid her farewell, even for the revealed bliss of life everlasting!

We will notice only one more objection, and speedily bring our argument to a close. It is not an atheistical objection, but one that will doubtless be made by many intelligent and pious Christians to one idea expressed in our conclusion, and demonstrated, as we cannot but deem most fully, in our whole course of reasoning. The idea is the immediate ever-present agency of the Deity, in all the phenomena of Nature. One class of writers on natural theology view the universe of worlds as a grand machine, that was, to be sure, originally put together by the divine hand and set in motion, since which time it continues to run of its own accord, like other mechanical constructions of a similar kind, though under the general superintendence and control of Providence.

Such is the mechanical conception of the universe, as opposed to the dynamic or atheistical. It allows the presence and agency of God: 1. At the period of creation; and, 2. His occasional intervention at the periods of miracles. It allows, too, his general supervision, to keep the machine of Nature from falling into pieces. But it denies altogether that every phenomenal evolution of matter—every motion produced, either in molecules or masses, is the immediate effect of a present volition of the Divine mind.

This conception prevails to a [illegible] erable extent among scientific men, is embraced, perhaps, by at least one-half of the Christian world.

We have no doubt that the almost material, certainly sensual, philosophy of Locke, contributed mainly to this result in the first instance—a result still further strengthened by the strictly mechanical argument, presented with such admirable clearness, in Paley's Natural Theology. The exceedingly eloquent writings of the late lamented Dr. Chalmers also aided the advance of this general tendency.

We are compelled to regard the prevalence of such an opinion as injurious, though not designedly so, to the general interests of religion and science both; while we must feel that it strips Nature of her most highly poetic ornaments, and reduces her most gorgeous works to the condition of mere lifeless contrivances. We have no sympathy whatever for "celestial mechanics." Indeed, it seems to us that the word is a strange misnomer, when applied to the magnificent creations of the Deity, either on the earth or in the sky. To render this evident, let us consider the meaning of the term when used in reference to the works of human art.

In such structures we do not create any new material nor any new force. we simply apply the old to the new purposes, by giving them a new direction. It is a settled law in mechanics, that no arrangement of parts can possibly, under any combination of circumstances, add one particle of power to the original stock of Nature. The screw, the lever, the wheel and axle, always lose in time exactly what they gain in intensity. And thus it is true, beyond all controversy, that the mightiest art of man can neither create a single new atom of matter, or add to the universe one iota of active force. It merely plans special collocations of parts, and adapts them to the action of existing forces. Thus it prepares the water-wheel, and places it in the running stream, where the revolutions are performed by an ever-present power. Thus is human mechanics an arrangement of means, where the human intellect co-operates with the uniform motions perpetually evolved by the Divine volition.

Now, we may be permitted to inquire, In what sense can the Deity be said to fabricate such contrivances? He is the direct Creator, not only of the matter and collocations, but of all the forces whatsoever. He cannot possibly, then, adapt arrangements of means to the action of pre-existing forces, which is the sole meaning of the word mechanics with us. Thus is the conception of a mechanical Deity as false in theory as it is, in our humble opinion, degrading to the proper idea of God, which is that of an infinite free activity, the cause of all conceivable effects which are not the voluntary products of the finite activities created and preserved by him.

The mechanical argument is also defective as a mere piece of reasoning, for—

1. A machine doth unquestionably prove a machine-builder, if it be granted that the given structure be indeed a machine, and that it was actually created. But deny this—deny that a given apparatus ever began to be at all, and until the fact of its beginning be proven, the argument opens an hiatus that no extent of ingenuity can possibly bridge over.

This is the first and radical defect in the reasoning of Paley. It is based on the postulate (not proven, or attempted to be proven, in his treatise) of an actual historical creation. The moment the question comes up—"But what if this earth and yonder heavens be from eternity?" the argument of Paley can furnish no answer, but silently crumbles into pieces. Atheists never were logicians, and they have, therefore, all failed to notice this ruinous flaw in Paley's Treatise. The piercing sagacity of Dr. Chalmers detected its existence, and he essayed to supply the desideratum by considerations deduced from the facts of geology. It might, perhaps, be difficult to say whether he did or did not partially succeed. One response, however, to all his eloquent dissertation renders it utterly impotent to work conviction in a thoroughly logical mind—that if present physical powers can now form the individual organized vegetable or animal, the presumption is strong that past physical powers may primarily have created the genus and the species. To this there can be no answer.

2. But in the second place, an equally fatal defect in the argument of Paley is, that it affords no shadow of even presumptive proof of the present existence of God at all! His favorite example of the watch demonstrates this so clearly that we need refer to no other.

No watch ever constructed by the art of man can possibly furnish the slightest proof of the present existence of its maker. It may continue to keep the record of passing time with the most admirable regularity and precision long after the hand that wrought and arranged its springs and wheels had moldered into dust. He may have ceased to be for a day, a year, a millennium of ages, and it still beat on, ticking its metallic teeth, but telling no news of him who first polished them, nor of the very fingers that wound up its slender chain but yesterday. May it not be so with the world, with all worlds, on the mechanical hypothesis? God may have exhausted his power in the creation, for aught a cold machine may say to the contrary. He may have ceased to exist six thousand years ago; nay, the very moment He rested from his labors, and we be none the more apprised of the fact by the utterance of all the mechanical suns and systems which, as to this point, are dumb as the coarsest clods of inorganic matter.

Nothing can prove present power but present motion, or the unequivocal signs of its present being.

But no such objections hold as to the mathematical and rational argument, of which we have presented the brief outlines in the foregoing pages. It appeals only to the past as witnessed in grand hieroglyphics, seen at the present hour, sculptured on the limestone of the mountains, and engraven in the soft wood of every tree in the forest, and written among the silken corals of all the flowers of the fields.

For the most part, our argument appeals to present motions—the sublime evolutions that are each moment being manifested before our eyes. It points to the past, and proves that a God was. It turns to the present, and demonstrates that He is now. It calls to mind the eternal uniformity of Nature, and infers with indubitable certainty that He will continue to be forever. It leaves no desideratum to be wished for by its friends, and no weakness assailable by its foes. By its application of the doctrine of chances to the mathematical equations which Nature presents in ever-recurring series, this argument renders the creed of atheism impossible without actual insanity.

And, viewed in this radiant light, how wonderfully luminous and beautiful doth the face of the universe become! We behold the Deity enthroned in splendor everywhere, and on all things alike. We see his love-smiles on the petals of flowers and the wings of birds, as well as in the brightness of the sky and deep azure of the ocean. We hear his voice in the octaves of all our music, pealing in the deep bass of our Sabbath organs, out-preaching all our priests, and tolling the bell of thunder, hung in clouds that float higher than the Andes. He weaves the fibers of the oak, he twines the gleaming threads of the rainbow, he vibrates the pendulous seawaves, he calls to prayer from the heart of the storm. But sweeter, oh, sweeter far than all, soft and clear, and without ceasing in our own souls, for ourselves, and those whom we are permitted to love as dearly as ourselves, he whispers infinite hope and life everlasting.

All this follows from the admission of the immediate and universal agency and providence of God throughout all the realms of Nature. Despair can fling no dark shadow on the soul in the presence of that sunshine which gilds all things. There is no room for doubt when faith fills immensity. Atoms and worlds alike become transfigured in the new and cryptic light which beams out, as from beneath a transparent vail, in objects the most insignificant, in scenes the most unpoetic. Even the cold eyes of death ray ineffable effulgence, like stars rising upward to their zenith. Pale fear, appalled at his own shadow, flies over the confines of creation, and leaves all hearts alone with love and joy. We know that we cannot be lost out of the bosom of God; for the root of the soul is in God, and therefore cannot die. The iron chain of necessity releases its coil around the world, and its clanking links of dark circumstance melt away in receding mists, as in the presence of a sun shivered into spangles of glory. The tears of sorrow turn on the faded cheek of the mourner into priceless pearls; and prayer and praise breathe out among blooming roses on white lips quivering with agony. The old familiar faces of the "long, long ago," the loved, the lost, ay, the long lost but never forgotten, are around us once more.

"Their smile in the starlight doth wander by,
Their breath is near in the wind's low sigh"—

In music's divinest tone. The endless ages are crowded into a luminous point. There is no past or future. The faith that asserts God proclaims all things present to the soul. We repose on the bosom of our Father with a confidence nothing can shake. Friends may grow cold and change around us; enemies may band together for our destruction; lovers may fly away and leave us, like sunny birds when the cloud lowers, and the voice of thunder is heard remote. But we have one immortal Friend who stands between us and all foes, encircling our souls in his arms of everlasting love.

For shall not he who preserves, and blesses, and beautifies all things, take good care of all these, his human children, especially created in his own image of power, wisdom, and love? He paints the wings of the little butterfly. He gilds the crimson flower-cups where the tiny insect sips honey-dew at morn. He launches every beam of light. He adds plumes to every wandering zephyr. Every sparrow that falls from its leafy boughs with a chill-pain in its dying heart, falls to sleep on his kindly breast. Never a grain of sand, nor a drop of dew, nor a glimmer of light, has been lost out of his embrace of infinite tenderness since the beginning of time, nor will be while eternity rolls on. Shall he, then, lose me? Can I lose myself?

Then "will I trust him though he slay me." On the summit of this exalted faith, which is certainty, I rest secure. Nothing can move me. The sensuous world has vanished from beneath my feet. I live already in the Spirit Land. The immortal dead are around me. I hear them holding high converse in the translucent clouds. It is no night-vision, although brighter than all dreams. I am become a king, for I am now a son and heir of the universal empire. My throne stands on a pyramid of mathematical principles as old as God himself. I have ascended a demonstration that carries me into the heavens. I have bid adieu to fear. What is there to harm me in the presence of my Almighty Father in a universe of brethren? There can be nothing more to desire. Other want is impossible. I have found God, who owneth all.

Here, then, will I take my repose. The vessel in which I am embarked may drift whithersoever it will on this immeasurable sea of being. It may run riot on the giddy waves; lightning and tempest may rend every sail, and leave its masts bare. Impenetrable storms may hide the lodestar in heaven; the angry spirit of the waters may shriek till the whole world is deaf. What care I? Let the storm howl on—God guides it! And on whatsoever shore the wreck is thrown, he is sure to be there, with all my loves and hopes around him; and wherever he is, there is the open gate of heaven—for there is the everlasting love, which is heaven!

Summer Camp at Waukesha, Wis.

Your many readers will be pleased to learn that through the unremitting efforts of our president of the State Spiritualists' Association, Mrs. Clara L. Stewart, the summer camp is to be held at Waukesha, "The Saratoga of the West," next summer. Griffin's Grove, a lovely ideal spot for a camp, within the city limits, so city lights, water, and police, are secured, has been leased for three years, the lease carrying with it a purchase option.

Waukesha is a fine railroad center, and with electric line from Milwaukee, cars coming every half hour, and with our hundreds of Southern guests, what better could have been accomplished for Wisconsin, and all Spiritualists, than to have the summer camp held within our gates.

Hotel and omnibus accommodations will be arranged for by our practical and efficient president in the near future, and the friends who come may be sure of hearty welcome and good care.

This, together with the bringing onto a practical basis the grand idea of a Spiritual College at Whitewater, the Morris Pratt Institute, constitutes a grand sum total of accomplishment that places Mrs. Stewart in the front ranks of radical, persistent, pioneer workers. At least that is the way it strikes the minds of Waukesha and all Wisconsin Spiritualists.

L. C. B. G.

MEDITATION.

When the shadows of the evening,
Fall around us, you and I,
Then we will with full faith believing,
Turn our thoughts up to the sky.

Little dreaming of the morrow,
Or when life shall pass away,
And not thinking of the sorrow,
It may cause this very day.

Let us then be up and ready,
For whatever comes or goes,
Life is strange, but yet unsteady,
God will comfort all our woes.

W. F. BELLMAN.

Topeka, Kansas.

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A DEVOUT ATHEIST STATES HIS VIEWS

An Open Letter to J. Young McFarland.

Dear Sir:—I have read your letter on "The God Question" in The Progressive Thinker of Dec. 28 last, and with your kind permission I will review a part of it, and ask a few questions, and may-hap offer a few suggestions.

To commence: I do not know Brother Loveland personally, and am only acquainted with him through his various articles, but, being both a Spiritualist without a creed and an Atheist, I embrace this opportunity to extend to him, across the continent, the right hand of good fellowship.

As you decline to argue the existence or non-existence of a God, I submit that it was not judicious for you to place yourself on record as believing in one and giving as your reason for this belief that, "The cause that kindled the fires of central suns, swung planets on their orbits, populated worlds with the infinitely varied forms of animal and vegetable life, etc. . . . . must be farther above me than I am above a beetle." And you deduce from this, that though the beetle may not understand you, yet he will not deny your existence and will keep out of your way, if he can.

This is a rather pathetic appeal for the existence of a God, and is somewhat akin to the argument of Catholic theologian Brownson, that because a man doubts, it is evidence of deity; or the argument of Plato that one and one make two, "owing to their participation in duality."

But your argument is both unscientific and unphilosophical. Science has not taken cognizance of any such event, and it is highly problematical if even any Christian theologians ever conceived such an absurdity. If ever there were such a beginning, then there must be an ending, and thus you would disprove immortality. The beetle sees you, and he has sense enough to get out of your way, and if ever I should see this God, before he sees me, I will do likewise. Moses is credited with having seen his "hindmost parts," but I should decline to look on a countenance "that kindled the fires of central suns."

But I will confine most of my questions to a single paragraph of your article, which I now quote: "The N. S. A. is moving slowly and with difficulty in the right direction. It recognizes an Infinite Intelligence; it opens its deliberations with prayer—let us support it. What a power Spiritualism combined with the teachings of Jesus of Nazareth, may yet become! Surely the combination is possible. It would exalt Spiritualism; it would restore to Christianity the day of pentecost."

Let us see. To commence, you are right, dead right, that "the N. S. A. is moving slowly and with difficulty," and The Progressive Thinker pointed out very plainly and truthfully the whys and the wherefores. But you are dead wrong about this pentecostal business. I have been in the ranks for a generation, and this is the first time I have heard it mentioned, except by new-comers from the church, who were not yet out of their swaddling clothes. Our movement has no part or parcel with Christianity, more properly called revamped Paganism. We have our own facts, scientifically demonstrated and these facts dovetail with our beautiful and convincing philosophy.

But what I want to get at is this Jesus business. Is there any evidence, any testimony, worthy of serious consideration, tending to prove that he ever lived. It should be unnecessary for me to tell you that many of the fathers of early Christianity denied his personality. Let me give you one quotation out of many at my command. It is from Faustus, one of the early bishops, and is quoted by the orthodox historian, Dr. Lardner. (Vol 4. p. 20.)

"Do you receive the gospels? Undoubtedly I do. Why, then, you also admit that Christ was born? Not so; for it by no means follows that in believing the gospel I should therefore believe that Christ was born."

If you can get into communication with W. H. Burr, he will give you more authentic information on this subject, in ten minutes, than all the ministers in existence can give you in a century. Mr. Burr's address is Washington, D. C.

But whether Jesus be a myth or otherwise, let us try to find out in what manner his teachings would "exalt Spiritualism."

Have you ever heard his most ardent admirer accuse him of having had an original idea? Was there anything of consequence that he ever said that had not been declared hundreds or even thousands of years before his supposititious advent, by some poet or some philosopher? Did he ever advocate any reform? Did he ever attempt to elevate woman or to free the slave? Did he ever raise his voice against any of the crying evils of his day? If so, when, and where?

Why, I could mention hundreds of benefactors of humanity, whose teachings would benefit our cause—men and women who lived human lives, and were content like Lincoln to do their duty and to remain "of the common people." Lincoln, Phillips, Garrison, John Brown, whose "soul goes marching on," did more good to humanity in one hour, than Jesus did in his whole thirty-three years. They left us the legacy of freedom; Jesus left nothing behind him but "creed."

His teachings, as far as I have been able to discover, if followed literally, would make one a tramp or an inmate of State's prison.

There is one word in our language that is sacred to every one; rich or poor, honest or dishonest; ignorant or learned, white or black. A word that sends a thrill through every vein, and in the twilight of our lives it brings back vivid recollections of tender and loving care, of unremitting watchfulness, mayhap of secretly indulged and self-imposed privations. That word is "MOTHER." It contains a whole library of love, of music, of poetry.

I have carefully read the life of your Jesus and I fail to find that he ever used that sacred and holy name. As he is reported to have said, "Get thee behind me, Satan," so, his invariable answer to his mother was, "Woman, what have I to do with thee?" And even when on the cross, as she stood at its foot with clasped hands and tear-stained eyes, the mother-love forcing her to cry out, "My son! my son!" he saluted her with, "Woman, behold thy son; son, behold thy mother," as he nodded to his favorite follower.

Let me remark right here, that the Jesuits, those three accursed destroyers of mental liberty, who plume themselves on following his teachings, and who have named their society after him, base their teachings on his treatment of his mother and have practically decided that woman is without a soul.

Nor is this all. Your great moral teacher died with a lie on his lips. He promised the repentant thief that he would sup with him, that very night in Paradise, and your creed tells us that "he descended into hell, and the third day he rose again."

So you think that Spiritualism needs a creed, and the teachings of Jesus would "exalt" it. I think otherwise. Years ago Charles Fairfield used to tell us whether his neighbor believes in one God, in three gods, in a million gods, or in none?

So, let us be sensible, and let us admit that a belief never can disprove a fact, but that a fact will either prove or disprove a belief. We are all creatures of circumstances and are more or less affected by our environments. So, let us be charitable. Let us remember that what appeals to one, may not appeal to another, and that most of us are still controlled, to a greater or less extent, by our early education.

A few years ago, during a session of the Presbytery, called to revise their creed, an old lady friend of mine remarked, "I understand that they are going to do away with the doctrine of total depravity. My goodness! What shall I do?" This dear old soul could not feel perfectly happy unless assured that she was totally depraved. And so, Brother McFarland, as you are so strongly wedded to Jesus, in order to show my fraternal feeling, I hereby assign over to you, my entire right, title and interest in and to the aforesaid gentleman, and I earnestly hope you may accept this olive branch.

For my part, I cannot conceive of a God or the need for one. My highest conception is that of ascended humanity, so beautifully voiced by our risen brother, Luther Colby, when he depicted a vision given him shortly before his transition:

"Within the holy realm of deepest Thought,
Where Wisdom's precepts are so fully taught,
Resides a band of Oriental seers,
Whose lives are measured by unnumbered years.
Here beauteous flowers of every form and hue
Glisten in brightness with the morning dawe,
Emitting odors of such rare perfume
That keep them ever constantly in bloom.
This is the Land Celestial—this is the Throne
Which wafts its wisdom unto every zone;
This, too, doth guide each planet in its course,
From which the spheres derive their mighty force.
This is the Godhead!—this the realm of law
From which all nature doth its incense draw,
Thus much I know! and knowing, know no more!
And that is why Je-ho-vah I adore."

CHARLES M'ARTHUR.

Brooklyn, N. Y.

THOUGHTS ARE THINGS.

And Thoughts Mould Human Character.

This axiomatic, adagic, aphoristic sentence ought to be writ in words of fire on every human brain on earth and in the spheres. I know the difficulty of fixing it and the application of it to our every effort, but until this point is reached we must fall short in our labors, because we shall not see just how to work, nor realize the exact need we are trying to supply. True we do accomplish many things by working lawfully, without knowing why, but we could reach heights that now we do not see the way to, if we only, by this light, could discern the stepping stones.

The great want of the troubled world is knowledge of Nature's ways of doing things. There are those, though, who have made vast discoveries, who have read the hieroglyphs on the broad pages of Universal Effort, and have given to all whom they could reach that which they have found. From these have come this interpretation of their picture reading, and well it behooves us to stop by the way until we ingraft it into all our concepts of being and of doing.

Generalities are surface marks; this fact that "All is Thought," and its concomitant "Thoughts are Things," are to be ingrained.

To the close student these abstract ideas soon find place in the concrete, but those of less analytical and constructive habit leave them as generalities and go on trying to build up character without a most necessary part of its foundation; so the reason of the condition of the human race, as we see it to-day, is that we have not understood the difficulties in the way of right living. Our thoughts are not such as they should be, all good ones. Just as far as they are, so we do well; in so far as we fail, just so far have we been in possession of and using wrong thoughts. The way out of the want, then, is to gather, attract good thought particles until they are in the majority and lead the way.

But what shall we do with the wrong thoughts? The best way I have yet found is not to use them. Giving expression to them keeps them with us, intensifies their power. Repression weakens the bad as it does the good; the sequence is easily reached.

A man asked me the other day how one could rid one's self of the old, hindering, orthodox, creedal dogmas. The best way I could think of is to drop them, let them die for want of use. This, though not always so easy, on account of thought habit, can be accomplished by perseverance. Change your thoughts and you change yourself, because "as a man thinketh, so is he."

Perhaps some enquirer asks, "How can I attract good thoughts?" I answer, "love the good." Love is attraction; it is a wonderful magnet. Another way is to give out the good that is already within, for it is in all, only waiting expression, and also because of the great cosmic law, "give and it shall be given unto thee again, heaped up, pressed down and running over." Try the first recipe and the second will soon come to be part of the living. And when you want to find out something of the possibilities of your future state read that which the medium of Nazareth tried to make plain, as given in the 25th chapter of Matthew, from 34th verse. From this, too, you may discover proof of the fact that "Thoughts are Things."

MRS. M. A. CONGDON.

Washington, D. C.

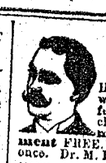
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For the purpose of introducing my Home Treatment in certain localities, I will for a short time, give to every sufferer wanting a Cure for Catarrh, Bronchitis, Consumption and Weak Lungs **Medicines for 3 Months' Treatment** FREE. No C. O. D. Imposition. Write at once. Dr. M. Beaty, 303 W. 9th St., Cincinnati, O.

NOTE.—Dr. M. Beaty, the Throat and Lung Specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him. [Christian Standard.]

OSTEOPATHY

A FREE GIFT.

We shall be glad to send to anyone interested in this work, A FREE LESSON IN OSTEOPATHY, THE NEW SCIENCE OF DRUGLESS HEALING. Also a book explaining what Osteopathy is. Address THE COLUMBIA SCHOOL OF OSTEOPATHY, 5048 Auditorium Bldg., Chicago.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

Healing, Causes and Effects.

By W. P. Phelon, M. D. Deals with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

The Development of the Spirit

After Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Price, 10 cents.

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By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

The Devil and the Adventists.

An Adventist attack on Spiritualism repudiated. By Moses Hull. Price 10 cents.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

WISDOM OF THE AGES.

Revelations from Zertoulem, the Prophet of Tlaskanata.

A Mine of Valuable Reflections and Suggestions.

This work was automatically transcribed by George A. Fuller, M. D., a gentleman who stands high as a lecturer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestive and inspiring. Every one of them leads to something higher, grander, nobler. Price $1.00.

THE SPIRITUAL ALPS

And How We Ascend Them.

How to reach that altitude where spirit is supreme and all things are subject to it. By Moses Hull. Price in cloth, 40 cents; paper 25 cts. For sale at this office.

VEDANTA PHILOSOPHY.

Lectures by the Swami Vivekananda, on Raja Yoga; or Conquering the Internal Nature, and other subjects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms. Revised and enlarged, 12mo., Cloth, $1.50. Raja Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three Years following the Parliament of Religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized. His teachings are universal in their application. The book is cheap at $1.50. For sale at this office.

THE GOLDEN ECHOES:

A New Book of Inspirational Words and Music.

For the use of meetings, lyceums and home, by S. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 10c; $1.50 per dozen. For sale at this office.

ORIGIN OF LIFE

and How the Spirit Body Grows. By M. Faraday.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Geo. Penman, of California, expresses his high appreciation of the premium books and The Progressive Thinker.

A Philadelphia paper has the following from Pittsburg, Pa.: "Edward Glaub's dream came true. For four nights he had visions of the death by fire of his 5-year-old sister. Last night the scorched body of the little one was brought home from a skating pond. Her older sister had taken the child to the skating surface and placed her near a fire. Her clothes were ignited, and fatal injuries ensued before the blaze was discovered."

We are pleased to learn that Captain Geo. W. Walrond, 306 Opera House, Denver, Colo., the veteran Spiritualistic lecturer and astrologer, is on the road to convalescence and recovery after ten weeks of intense suffering from mental and nervous prostration. He attributes his recovery largely to the help and influence of his spiritual guides and many spirit friends.

Will B. P. Cheney tell where he lives, so we can send him the paper?

Word comes from Indianapolis, Ind., that the members of the Indiana Medical Association are deeply interested in the experiments now in progress in that city under the organization's auspices. Prof. J. Ivan McLaughlin, a well-known hypnotist, is making an effort to demonstrate that through hypnotic suggestion exercised on a mother as a subject an unborn infant may be so influenced that its career may have been shaped out unalterably before its birth. The hypnotist is operating on Mrs. Celia Turner, a young married woman, who will shortly become a mother. Prof. McLaughlin expects to make of the babe a musician. Daily Mrs. Turner is under the influence of hypnosis and, while not in deep slumber, is keenly alive to the hypnotist's suggestions. He makes no effort to do more than inculcate in the mother a deep desire first to have the infant become a great musician, and, second, to inspire her with an absolute faith that the end will be accomplished."

A. W. Keller writes: "The second masquerade ball of the Englewood Spiritual Union took place Wednesday evening, January 29, at Hopkins' hall; a good time and a large attendance. It was enjoyed by everybody. Dr. Emma N. Warne will have charge of the meetings for the month of February. Harry J. Moore is engaged to speak for the society for the months of April, May and June."

G. F. Perkins has removed to Diamond, Alameda county, Cal., where he can be addressed for engagements and readings.

Oscar A. Edgerly, who has been speaking for the Toronto, Canada, Society for January, will continue during February.

A Listener writes: "An excellent program was given at the Fifth Thursday entertainment by the Band of Harmony in their usual place of meeting in Handell Hall Building. The following named persons participated: Mrs. S. J. Ashton, Miss Jennie Francis, Mr. Anthony, Miss Richmond, Mr. Davids, Mrs. Sargeant Richmond and Mr. Ray. There was a select and very appreciative audience present. Those who were not present missed a rare treat. The artists who had kindly consented to assist gave their numbers with true artistic skill. Nearly every one responded to an encore, thus making a wonderful program. One gentleman said Miss Richmond's reading of 'The Rivals' was alone worth double the price of admission. Miss Jennie Francis sang 'The Kingdom Called Home,' with great sweetness and expression. Mr. Anthony is a fine musician and has a very musical voice; he sang well. Mrs. Sargeant Richmond never was in better voice and sang beautifully. People often pay one and two dollars for seats to listen to a program not half as fine as that of last evening. The writer intends to plead for a repetition, and predicts a crowded house. Mrs. Cora L. V. Richmond presided and announced the numbers."

Will C. Hodge can be addressed at New York House, San Diego, Cal. He is open for engagements in Southern California, and invites correspondence.

Mrs. Georgia Gladys Cooley finished her engagement with Unity Society, Milwaukee, Wis., on Sunday evening, Jan. 27. During the evening she gave the hand of fellowship to three new members, Mrs. Dunlap, Mr. and Mrs. G. F. Brown, formerly of Chicago. Mrs. Cooley's work for the past four months has been very satisfactory, and Unity looks forward to having her with them again next season. She is to be in Peoria for February.

John X. Wilson, of Deadwood, South Dakota, wants the address of Hatfield Pettibone. Will some one please give Mr. Wilson the desired information?

Oscar A. Edgerly will serve the society at Toronto, Canada, during February.

The Chicago American has the following: "Mr. Blaes is a dealer on the Board of Trade and has an office in the Rialto Building. He is a student of occultism and a believer in theosophy. Mrs. Blaes and her daughter are said to have investigated the beliefs of the husband and father. Monday morning Mrs. Blaes suddenly awakened and was seized with the hallucination that the devil was in her room. Her screams aroused her daughter and filled her with terror. Both avow they saw the devil and that he followed them as they rushed from one room to another. They ran from the house, clad only in their diaphanous night garments and rushed through the freezing atmosphere across the corn fields to the home of Mr. and Mrs. Shipman, half a mile distant from the Blaes home."

Mrs. Lole F. Prior, lecturer and message medium, would like to secure camp engagements for August and September, 1902, and wishes to correspond with secretaries of camp associations. Address her at No. 400 Peachtree street, Atlanta, Ga.

Speaking of the employment of hypnotism to prevent a tendency to crime, the Evansville (Ind.) Courier says: "Society will some day arouse to the necessity for lessening crime. It is the heaviest of all our burdens. The item of police protection alone for this one town —$12,000,000 a year, $4 per capita—exceeds all reason, and it is not protection, after all. But while we spend fortunes on punishment we make almost no provision for prevention, albeit as a physical disease, it is prevention that is both easier and cheaper than the cure. The schools do much, but they do not go quite to the root of the matter. Some way must be devised, as it is now in contemplation in Massachusetts, to reach the children before they develop into idlers, drunkards, thieves and outlaws, like the parents who begot them and save them to the state and to themselves. If this can be done by hypnotism, well and good, but if not, let it still be done."

Dr. J. C. Neal writes: "Please say in your paper that one man cannot build a society without help. We have the 'price.' The society at Neoga, Ill., is in need of a phenomenal medium and speaker at once. Address Dr. J. C. Neal, president, Neoga, Ill."

Those who are inclined to cast "sneers" at the medical profession, had better read the following, a special dispatch from Clinton, Iowa, to the Chicago American: "William Strickell can see through the eye of a rabbit that had been inserted in the place of one he had removed. Ten days ago Dr. Paul Walter, to whom Strickell went in an effort to recover his lost sight, put his patient under anesthetics, cut the cornea from the eye of a live Belgian hare, removed a leathery growth which had taken the place of the cornea of the blind man's eye and inserted the rabbit's eye. Today, when the bandages were removed, Strickell said he could see light once more, and though the eye is still inflamed it is possible the patient will soon be able to read. Strickell was injured by an explosion in the Elevada mine, San Diego, Cal. The blast destroyed the sight of one eye and caused a heavy film to grow over the other. He could not see well enough to go about unassisted. The fact that he could see light persuaded the physicians that the retina was still sound, so the operation with the rabbit's eye was performed. The grafted cornea was stitched to the patient's eye with four stitches after the removal of the film."

Clara L. Stewart writes: "While in Sparta the first part of January, and in fact, when Mr. Barrett, Mr. Erwood and myself held meetings there, we rented the W. C. T. U. hall. Some of the ladies objected to its being used for that purpose, and at a session of the Union, the last day of our meeting, one lady got so excited, or wrought up over the affair, that she had a stroke of paralysis, and sank gradually until she passed on in a day or two." Moral: Never oppose a Spiritualist speaker when a hall or meeting-place is desired.

The Chicago American says: "'Ministers going west can go no further than California without drowning in the Pacific Ocean. It would be a grand thing for the church if some of them would drown,' was the statement of the Rev. H. C. Minton in his address before the Presbyterian ministers at their meeting to-day. The statement had reference to the recent utterances of Prof. Charles W. Pearson and brought out a remark from Dr. Herrick Johnson to the effect that he agreed with his brother. Continuing, Dr. Minton said: 'I suppose that Dr. Johnson wishes the Pacific Ocean was nearer to Chicago. The Presbyterian church to-day is more ready to accept without question the Bible as God's word, than ever before."

Mrs. Avery, 141 Gratiot avenue, Detroit, Mich., lecturer and test medium, is open for engagements for society work or for camp-meetings. Write for dates to the above address.

Mrs. Georgia Gladys Cooley will be in Peoria during the month of February. She can be engaged for week-night meetings, within a reasonable distance therefrom. Her address is 713 Munson street, Peoria, Ill.

L. C. B. G. writes: "Mrs. C. L. Stewart in a recent flying visit to Waukesha, Wis., set on foot arrangements for a Spiritualists mass-meeting, to be held in that city some time during the month of February. Mrs. Stewart has a host of warm friends and admirers, and a large attendance is expected."

The New York Journal has the following from Toledo, Ohio: "A saloon and Turkish bath-house conducted for many years by the late Patrick O'Callahan have been closed because the new proprietor, William Doyle, can get no employes to stay with him. According to the statements of half a dozen men who have been employed there, the place is haunted, and Doyle himself says there are enough strange things going on about the building to make cold chills creep up and down his back every time he thinks of them. O'Callahan died and Doyle closed the place when A. C. Chute, his bartender, and Thomas Allen, his porter, walked out and refused to work in the building any longer. Doyle, Chute and Allen all occupied rooms in the Turkish bath establishment. Night and day, so all three state, there were mysterious raps on the floor and on the doors. Doors would swing open or shut, electric lights would dash on and then be shut off by unseen hands, and the dumb waiter would rush up and down as if a lively business was being conducted, while as a matter of fact there was none. Electric bells all over the house would ring and the glasses behind the bar would rattle until the three occupants of the place were ready to quit. Doyle called in Thomas Marlow, who keeps a saloon near by, and together they made an investigation."

Mrs. H. Van Over writes from Greenup, Ill.: "We have organized and chartered under the Illinois State Spiritualist Association, and have elected our officers for the year: President, M. M. James; vice-president, A. F. Sulder; treasurer, Charles Conzet; secretary, Mrs. A. Van Over; trustees, Mrs. Lone Conzet, Rev. J. K. Dillon and Mrs. M. J. Starbuck. We have a nice society of twenty-five members. Spiritualism is getting a foothold in Greenup. Any good medium that comes this way will meet with a good reception."

Luella A. Keyes writes from Worcester, Mass.: "The People's Spiritualist Society held its usual Sunday and Monday evening meetings, and Madame Bruce was our speaker. As usual we had a crowded house. We had the largest circle Monday evening that has been held in Worcester, and Mrs. Bruce did a fine work. Mrs. Nettie H. Harding comes very highly recommended to us next Sunday."

Mrs. Lole F. Prior writes from Atlanta, Ga.: "I am back in Atlanta, Ga., once more, my sixth year for the Society of Spiritual Science, and the work here is moving along very nicely. We meet in the best hall in the city, and have decided to separate the philosophy from the phenomena. The meetings are well attended. We recently held a meeting of members at which time Mr. I. Boley was elected president; Mr. A. Dickinson, secretary, and Miss Daisy Dickinson, treasurer, and a very proficient board of trustees. I truly believe we are in better working shape than we have ever been. Our circulating library of liberal and progressive books is doing a great work. To it are subscribers who are in the orthodox churches yet, but by reading they are getting light."

Miss Emma Fenimore of the Tennyson, on the South Side, Chicago, is off for California on a visit of considerable length. She was once a faithful teacher in the public schools of that city, and her friends believe that because of her liberal views she was made a victim to the Catholic domination of those institutions. Her sympathetic geniality, cultured mind, literary ability and active interest in the trend of the new thought have made her friends among Spiritualists and Mental Scientists. A lady friend inveigled her into calling at the home of Dr. and Mrs. Warne, on Evans avenue, the evening of January 28, her birthday, where she was surprised to find old acquaintances gathered in her honor. Sociability, fun, refreshments and psychic demonstrations held the attention of all until the hour of midnight, when God-speeds and formal good-byes fragrant with kind thoughts were spoken to her. The informality of the occasion heightened its enjoyment. It is reported that the mother of the South Side Spiritual Israel, Mrs. Coverdale, the well known medium, was among the giddiest of the giddy then assembled.

Mrs. Catharine McFarlin writes: "I had retired from public service away from home for a time, as I could not bear to leave my husband all alone too long at a time, as our home this winter seems very lonely and desolate since the passing on of our only daughter, and the marriage of our only son on this plane of life. I sometimes think if it were not for the knowledge of their consoling presence I would surely go insane; but with the loving companionship of my oldest son in spirit life, whom many of the readers of The Progressive Thinker have heard manifest himself so beautifully and convincingly through my organism, and now that my daughter is also able to manifest her spirit, feebly as yet, but nevertheless convincingly, it is a great balm to soothe the cut and bruised heart. I now wish to enter again into the work more fully, and therefore announce myself as open for engagements for camp-meeting work for the coming season. My line of work is inspirational and trance speaking, clairvoyant descriptions and psychic readings. I am also a professional entertainer and public reciter. I would be glad to do work the remainder of the winter in localities near Milwaukee, or officiate at funerals and weddings at any distance. Best of references can be furnished. Please address me at 485 Prospect avenue, Milwaukee, Wis."

Julia H. Johnson writes: "I have read A Wanderer in the Spirit Lands, and find it the most remarkable book I have ever perused. As you remark, every Spiritualist in the world ought to read it, for there is much to be learned by the perusal of its pages. This is my fourth premium book and the best. The awful scenes it depicts for those who are following dissolute ways, should be enough to change the course of the very vilest of the vile. Its lessons should be a warning to all who are neglectful of a proper preparation for the future life. Merely a belief in spirit manifestation has little bearing upon the real upliftment of the soul from sordid, sensual indulgences, toward the higher, holier phases of life. To lay aside selfishness, which belittles the soul, and all other habits of a degenerating tendency, seems to be the key-note of the book in question. The beautiful scenes it pictures, for those who make it their business while here, to prepare for that future life, are surely most encouraging to all thus engaged. I have commenced a second perusal, as it seems to uplift, and strengthen me in the direction of all which is most worthy and ennobling in life."

Christine Cooper writes from Clinton, Iowa: "The Philosophical Society of Spiritualists has engaged the services of Harrison D. Barrett, president of the N. S. A., for Feb. 4, 5, and 6. The society is putting forth every effort in its power to make these meetings the most successful ever held in Clinton. On Feb. 4, the services will be held in Good Templars' hall, Fifth avenue, at 7:30 p. m.; Feb 5 and 6, in G. A. R. hall, corner Sixth avenue and Second street, 7:30 p. m. On Thursday, Feb. 6, the Band of Harmony, auxiliary to the P. S. of S., will hold a public reception in honor of Mr. Barrett, from 4 to 6 p. m. Visitors from outside the city will be gladly welcomed."

Unity writes from Milwaukee, Wis.: "I wish to inform the readers of The Progressive Thinker that Mrs. Georgia Gladys Cooley has just finished her engagement with the Unity Spiritual Society of this city, and has gone to Peoria, Ill., to fill another engagement. Her engagement with the Unity was but for two months, but she so far exceeded the expectations of her friends that she was re-engaged for two months longer, which terminated Sunday evening, the 20th ult. Her pleasant manners and agreeable disposition have won her many friends in this city, and the parting with her for the time being was like the parting of very dear friends. Mrs. Cooley's lectures and readings have been of a high order and most satisfactory to the members of the Unity. She has given as many as forty-five readings (tests) after the lecture, and we know that through her instrumentality there have been many that have been led to turn their thoughts to this beautiful subject, three having been added as members since she has been here. After the lecture Sunday evening a large bunch of Red Beauty roses was presented to her as a token of love and esteem, and her response in a poem through her guide, was indeed beautiful. Our best wishes will ever follow Mrs. Cooley and her faithful guide Mayflower."

Vine H. Hickox writes from Niagara Falls, N. Y.: "The Spiritualists held a meeting on Sunday evening, the 26th of January, in Colt's hall, for the purpose of organizing the First Spiritual Association of Niagara Falls. We hope to make it a success. The city is growing fast; has about 20,000 population at present."

Henrietta Straub writes: "Will you kindly allow me a few remarks about the 'Missing Link of Spiritualism,' which I received in due time, and studied with immense delight. To be sure, the pioneers of Spiritualism do not need the precious volume; they have lived through the beginnings of the grand new dispensation and have grown along with it; but the newcomer, the investigator, the honest seeker after the great truth cannot fail to find within its lucid, simple, matter-of-fact pages the very thing he craves. If a striking test can and must convince the most hard-headed skeptic, the next best thing to it is the reading of accumulated facts, compiled from their very beginning, that bear the unmistakable stamp of truth and sincerity upon them, and are attested throughout by persons of unquestioned veracity, not to speak of the many illustrious names that have endorsed the genuine origin of the phenomena given to the startled world by those never to be forgotten, most worthy instruments of the spirit world, the Fox Sisters. Read the precious volume, honest truthseekers! Make it the corner-stone of your philosophy, and then build on, higher and higher, by studying works of A. J. Davis, Hudson Tuttle, and many other well-known pillars of our glorious philosophy. Build thus a solid foundation while on earth, for a spiritual home that is to last forever." This remarkable book is for sale at the office of The Progressive Thinker. Price $1.00.

Clara E. Beverlin writes from Sheridan, Indiana.: "Mrs. Josephine Ropp, of Indianapolis, held a series of meetings at Sheridan, Ind., on Jan. 25 and 26, in the presence of attentive and appreciative audiences. She gave convincing and interesting tests; not failing in a single instance."

Hamilton DeGraw writes: "Elder Isaac Anstatt, presiding elder of the West Family, comprising the Shaker community at Shakers, N. Y., had the following dream: Two weeks before the assault on President McKinley, at Buffalo, he dreamed that the President drove up to the front door of the house and alighted. The Elder seeing him coming to the door, went and escorted him in. He looked pale, and seemed quite weary, so that he needed assistance as he was escorted through the house and introduced to the family; and as he was being escorted around, he suddenly, without any warning, disappeared. Now what were the causes which produced that dream? Was it foretelling some calamity that was to befall the president? Is it true, that coming events cast their shadows before, and only those who are in mental and spiritual sympathy with certain phases of thought, can be impressed? Are such facts mere coincidences, or is there a law underlying and causing the production of such apparently mysterious impressions as the foregoing dream? Whatever light can be thrown upon those phases of life will be thankfully received by all who are anxious to arrive to a greater knowledge of the truth concerning this class of phenomena."

E. R. Kidd writes from Canton, Ohio: Referring to the great volume of literature published in the interests of Spiritualism, including many good and useful books offered by the editor of The Progressive Thinker, some of which being practically given away, while many others are offered at very reasonable prices, there is one of which the writer has but recently read, and being exceedingly interesting from beginning to end, it should be in the home of every liberal and progressive mind throughout the land. The work to which he refers is Reading the Vail, a book filled with wonderful accounts of mental and physical phenomena produced at a series of seances held at Spring Hill, Kansas, with William W. Aber as the medium, and which are known as the Aber intellectual seances, all of which are both interesting and enlightening and given by arisen intelligences—excarnate human spirits—orally and in writing, while in a materialized state and in plain view of the ladies and gentlemen who composed the various circles. In addition to the many fully recognized forms, the rapidity with which a number of them wrote their instructive messages or orations, since from 500 to 600 words per minute were written, also the speed with which the spirit portraits were drawn by the spirit artist, are facts worthy of the investigation, study and consideration of the most skeptical."

Henry Lynch writes from Toledo, O.: Mrs. J. A. Murtha, of Baltimore, Md., has just closed her engagement with the Independent Association of Spiritualists for the month of January. Last night our hall was filled with skeptics and other investigators of the cause, and the manner in which she demonstrated to them the truth of spirit return was most remarkable. She has been re-engaged to serve our society for the month of April. She goes from here to Jackson, Mich., where she is engaged for the month of February, and the society sends their best wishes with her, and hopes the people of Jackson will turn out and appreciate her work as well as the Toledo people did. She has the month of March open and would be pleased to correspond with any society desiring her services for that month; also has camp dates open for 1902, as platform test medium. Address during February in care of C. W. McCoy, 105 West Cass street, Jackson, Michigan."

John W. Ring writes: "Mr. and Mrs. Geo. W. Kates will be in Texas from Feb. 20, for probably one month. The Galveston (Tex.) Society is beginning to arrange for its annual bazaar, March 29 and 30, and any article contributed will be appreciated. Address Mrs. H. Heyne, northwest corner Thirty-sixth and Avenue H., Galveston, Tex. Mr. M. D. Tenney, of League City, occupied the rostrum of the Spiritualist Society of Galveston, Sunday, Jan. 26, usually occupied by John W. Ring, and pleased the audience with a plain account of his growth from orthodoxy (where he preached for fifty years) to Spiritualism, which he now sees as the oldest religion, in fact the foundation of all spiritual philosophy. Houston is growing in spiritual thought. Mrs. Florence E. B. Shaffer is ministering to the society. San Antonio is enjoying a revival of Spiritualism by the presence of several mediums."

Dr. Geo. B. Warne writes: "Does not scantest of fraternal courtesy suggest that when a medium opens a meeting for his own financial betterment, he should not announce that any of his co-workers 'are expected to be present to give spirit messages and tests' until each one of them shall have authorized him to so advertise him or her? C. Thos. H. Benton, of Rhodes avenue, Chicago, is scattering bills for such a gathering at his own home, upon which twenty-six mediums are listed as co-operating with him. Not only Emma N. Warne, but others of those named are known by me not even to have received a request for such use of their names. Such methods may impress strangers, or people at a distance, but his fellow-workers no not appreciate this unwarranted trading upon their reputation and following of friends which each one of them has."

The Philosophical Journal of San Francisco, Cal., contains the following: "Los Angeles mediums are again in trouble. The city authorities have arrested Dr. and Mrs. Geo. L. Chesbro for practicing mediumship without first obtaining a license from the city for which they would have to pay $5 per month each. These mediums hold certificates or ordination from the state association, and are to all intents and purposes ministers of the gospel of Spiritualism. They are public teachers and exponents of its truths, and should no more be required to pay a city license for the practice of their heavenly gifts than should the priests and ministers of other churches be required to obtain licenses in order to conduct their public or private services. The legality of this question may just as well be tested now as later, and we hope that the matter will be carried to the highest courts in America if necessary, in order to wring from the opposition that justice under the Constitution of the United States which is by right the inheritance of every American citizen. The talk about commercial mediumship is all nonsense. The medium whose powers are delegated from the spirit world, whose endorsements are conveyed by the hands of angels, have just as much right to receive pay for their services in order that they may be enabled to live in this physical world, as priests and ministers of other denominations, who are supported, sometimes in luxury, by the money charged for ceremonials of the church, and if they are compelled to obtain a license in order to practice their powers, then let the priests and ministers be taxed in order that justice exact and impartial, may be done to all. We ask no favors; we require no exemptions; all we want is that which is just and right and applicable to all alike, and this we demand as our inalienable right."

W. P. Clifford writes from Iconium, Iowa: "I am going to try and get up a club of ten or fifteen yearly subscribers. It does seem to me that all Spiritualists should take The Progressive Thinker in order to keep in line with progression. If all Spiritualists would just work to increase the circulation of The Progressive Thinker—in fact all spiritual literature—what amount of good could be accomplished in the next two or three decades; it would be wonderful. I am 61 years old, and have been an investigator of Spiritualism for thirty years. My first installation was in Chicago with such mediums as the Bangs Children then, Mrs. Cora L. V. Richmond, Harry Bastian, Mrs. DeWolf, that old wheel horse, E. V. Wilson, and others."

Mrs. Eliza J. Snodgrass writes: "I write to express my appreciation of the eight premium books I received some time ago, along with The Progressive Thinker, a much valued weekly contribution to my comfort and happiness. As to the books, I consider myself fortunate in having secured them. I have already read five of them, and I consider them invaluable. I am surprised that any Spiritualist having a knowledge of the existence of these books, could be content without their perusal, and the acquisition of that knowledge so essential to the attainment of truth upon a subject of such vital interest to the human race. These books in themselves are a mine of useful information, and I would advise every Spiritualist in the land not to delay, but to send for them."

Mr. Byron D. Stillman and Prof. Victor Vogel have opened a dancing academy at 52 Dearborn street, suite 301-310. These two gentlemen are well fitted to make a success of their dancing school. They have the assistance of Miss E. F. Wallace.

Mrs. Hattie Smith writes from Milwaukee, Wis.: "The Unity Spiritual Society reports that Mrs. Georgia Gladys Cooley has terminated a very successful engagement of four months. Her work has been very satisfactory, and she carries with her the best wishes of every member and friend of the society and the hope of a return in the near future. Mr. Geo. H. Brooks has been engaged as lecturer for the months of February and March. The present officers of the society are Mrs. Chas. R. Smith, president; Adolph Wagner, vice-president; Chas. V. Schmidt, secretary, and Miss Alvina Schnurstein, treasurer."

OCEAN SUNSET.

Across the ocean's wide expanse,
The evening sunset's golden hue
Bathes with crimson the rippling sea.
Through open doors I seem to see
A wondrous city where rainbows dance
Through a misty veil of radiant blue.

The mountain crests are all aflame,
And a glory glints vale and hill,
The silvery moon like a fairy bark,
Sails thro' a sea of cloudlets dark,
And the starry orbs like diamonds chain
The vaulted sky by a Master's will.

The islets gleam in the distance far,
Athwart the ocean's briny rim
In the harbor nigh, the tall ships lie;
Like tired doves to the home-cot nie,
And a solemn hymn in the twilight dim
Steals softly o'er reef and bar.

The world at rest and the world of toil
Lies bathed in heaven's dreamy calm,
The sad, lone hearts in vision sees
A solace for life's mysteries,
Asleep in Nature's fruitful soil
God's healing balm!

BISHOP A. BEALS.

Summerland, Cal.

"The Attainment of Womanly Beauty of Form and Features, The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price, $1.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

When writing for this paper use a pen or typewriter.

A DRESSING CASE.

Presentation to Mr. Geo. P. Colby.

A number of Mr. Geo. P. Colby's friends met Monday evening, January 13, at the residence of Mr. and Mrs. Campbell, Selby street, Nanaimo, B. C., for the purpose of giving a pleasant surprise to that gentleman, it being the anniversary of his birthday. A varied and interesting programme of amusements in which all present participated, occupied the greater part of the evening. Supper was served at a late hour, and in the early hours of the morning the company separated, having thoroughly enjoyed the occasion which brought them together.

During the evening Mr. Colby was presented with a handsome dressing case, and the following address:

To Mr. Geo. P. Colby—Dear Friend:—While we have gathered here for the purpose of honoring the time of your nativity, we regard it as a fitting time also to express to you the gratitude we feel, when we contemplate the many beautiful things which we have received since first we made the acquaintance of yourself and spirit guides.

When we consider how much brightness has been brought to the paths of our lives, through the truths which you have demonstrated to us from time to time, when we remember, many of us that through you we received our first proof of immortality, and held communion with those of our kindred and friends whom we had been taught to believe had gone to some "echoless shore," the pathway to which had never been traversed by angel feet, when we realize that these shores reverberate with glad voices, and the light of the new dawn, sweeping down its pathways, bear us to the angels of our love, then indeed, do we feel, that in our association with you, we have received a light more resplendent than aught which ever shone on land or sea, and it has brought us into a knowledge of the immortality and capabilities of the soul, and the possibilities to which it may attain.

For all the good which we have received through our intercourse with you, and your spirit guides, and particularly your Indian guide, "Seneca," we tender our appreciation, our sympathy and our love. We know that many times during the half century of your life, wherein you have been an apostle between the two worlds, you have encountered bitter opposition and discouragement, but in the face of every difficulty you have steadfastly maintained the truths as revealed to you.

So may the Great Spirit, many years to come, ever give you health and strength to go fearlessly on in your chosen work, that life may be more beautiful to a yet greater number, because of your advent into it—because of the barren wastes along its plane which through that work, may blossom into flowers of knowledge whose beauty and fragrance shall shed around their path the light of unfoldment, which casts out all illusions and fears.

We know not whether ever again we shall meet on an occasion of this kind for life presents many changes, but we shall be with you in spirit wherever you may be, desiring for you and your spirit band of workers, all that shall be a blessing to each, and to those who seek your ministrations, and,

May every moment, every hour
Which speeds from thee away,
But leave the trace of God's own hand,
On each successive day.

We ask your acceptance of this dressing case, not for its value, but as a small token of our friendship and esteem, for mirrored upon our souls is the evidence of things which we have both seen and heard, proving that truth has brushed away the cobwebs which obscured our vision and smoothed many tangled threads in the woof of life.

Truly and sincerely yours,

Members and friends of the Spiritualist Association.

In replying, Mr. Colby said that of himself he was not much of a speech-maker, but he was reminded of his first visit to the Pacific Coast seventeen years ago, and how by spirit intervention, his plans had been changed so that he had been brought again and again to visit places in his line of travel, which he himself had not intended. For forty years he had been working in the interests of Spiritualism, as years were counted he was getting to be an old man, having this day attained his fifty-fourth year, but if he lived to see as many more, while he was able to get about, he would still be in the work. He had found this world such a beautiful place, he was not in a hurry to exchange it for another; to him it appeared more beautiful as the years went by.

Referring to his first visit to the city, he said there was at that time but three avowed Spiritualists in the place, but the interest awakened at the meetings, and through private work had continued to increase, and men and women were thinking and investigating for themselves with satisfactory results.

Mr. Colby spoke very feelingly of his association with the people whom he had met here. If there were any ill-feelings, he had not known it, and he would never have any but pleasant recollections in connection with them.

FREE Asthma Cure.

A New and Positive cure for Asthma has been found in the Kola Plant, a rare botanic product of West African origin. So great are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the Hospitals of Europe and America for the cure of every form of Asthma. The cures wrought by it are really marvelous. Among others, Rev. J. L. Combs, of Martinsburg, West Va., was cured of Asthma of thirty year's standing, and Mr. Alfred Lewis, the editor of the Farmer's Magazine, of Washington, D. C., testifies that after eight years' continuous suffering, especially in Hay-fever season, the Kola Plant completely cured him. He was so bad that he could not lie down, night or day, for fear of choking. After eighteen years' suffering from the worst form of Asthma, Mrs. Maggie Ross, 814 Madison Ave., Indianapolis, Ind., writes that the Kola Plant completely cured her. Rev. S. H. Eisenberg, Centre Hall, Pa.; Rev. John L. Moore, Alice, S. C.; Mr. Frank C. Newall, of the Market National Bank, Boston, and many others, give similar testimony of their cure of Asthma, after five to twenty years' suffering, by this wonderful new remedy. If you suffer from Asthma in any form, in order to prove the power of this new botanic discovery, we will send you one Large Case by Mail entirely free. All that we request in return is that when cured yourself you will tell your neighbors about it. It costs you absolutely nothing. Send your address to **The Kola Importing Company, 1164 Broadway, New York City.**

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

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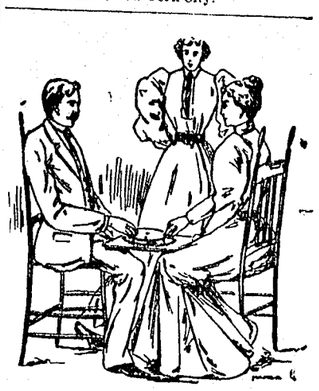
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Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, Difficult or Too Frequent Passing Water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists, the piper methysticum, from the Ganges River, East India. It has the great record of 1,200 hospital cures in 90 days. It acts directly on the Kidneys and cures by draining from the Blood the poisonous Uric Acid, Lithates, etc., which cause disease.

Rev. W. B. Moore, of Washington, D. C., testifies in the Christian Advocate that it completely cured him of Rheumatism and Kidney and Bladder Disease of many years' standing. Hon. W. A. Spearman, of Bartlet, Tenn., describes his terrible suffering from Uric Acid, Gravel and Urinary difficulty, being four months confined to his bed, and his complete cure by the Kava-Kava Shrub. Many ladies, including Mrs. Sarah Castle, of Porsenkill, N.Y., and Mrs. L.D. Fegely, Lancaster, Ills., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail free, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and cannot fail. Address, The Church Kidney Cure Company; No. 401 Fourth Avenue, New York City.



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—OR—

DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for $1.00. Address:

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Berlin Heights, Ohio.

NEW EDITION.

THE LYCEUM GUIDE

Do you want to organize a society, for the social, intellectual and spiritual advancement of the children and adults?

THE PROGRESSIVE LYCEUM

furnishes all you desire.

Do you want a self-sustaining society, founded on the basic principles of the spiritual philosophy? You have it in THE PROGRESSIVE LYCEUM.
It furnishes a system of evolution, by internal growth; not the old cup and pitcher Sunday school.
It has something to interest and advance every member, and those who are most active in teaching are the ones who learn most.

NO SPECIAL INSTRUCTOR REQUIRED.

THE LYCEUM GUIDE gives every detail needed for effective organization, and for conducting the society when established.
It has Golden Chain Recitations; the prettiest songs and music; choral responses; a service for a Band of Mercy; calisthenics; how to make the badges, flags and banners; marching exercises; full instructions in conducting the exercises, with parliamentary rules, etc.
Many Spiritualists living in isolation, have formed lyceums in their own families; others have banded, two or three families together, while large societies have organized on the lyceum platform, and found great interest in this self-instructive method.
Do not wait for a "missionary" to come to your assistance, but take hold of the matter yourself, procure copies of the GUIDE, and commence with the few or many you find interested.
Mrs. Emma Rood Tuttle (address, Berlin Heights, Ohio) will answer all questions pertaining to lyceum work.
The price of THE LYCEUM GUIDE is 50 cents, postpaid, or by the dozen, 40 cents each, by express, charges paid by receiver. Address

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ANGELL

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Geo. W. James: Q. Will you give an explanation of conscience, sub-consciousness and spiritual conscience, for the reason that many make use of the word subconscious, and few know what it means?

A. There surely is a great necessity to have exact definitions of words and terms, when they are used so loosely as they are by many who pretend to exactitude. There is only one conscience, as there is but one reasoning power in the mind. There cannot be a spiritual conscience any more than there can be a spiritual reason. The mind is a unit, and conscience is not the manifestation of any one faculty but a product of all. It is the highest form of reason, which comes to its conclusions of what is right and what is wrong; what ought to be done and what not done, not by ascending slowly from cause to effect, but but by the swift decision of intuition.

By self-consciousness, this correspondent evidently means the much-talked-of theory of the sub-conscious self, which has been at several times discussed in this department. The individual is a unit, and there is no sub-conscious self, possessing the powers the theorists endow it with. It is entirely of the fancy. There is no sub-conscious self with faculties superior to the normal self.

For a more extended discussion of this subject, reference must be given to preceding numbers of The Progressive Thinker. When first published, this theory with its scientific verbiage, startled many a Spiritualist, for it was claimed that it explained all spiritual phenomena. Really it explains not a single one.

E. H.: Q. Is the monogamic relations of the sexes founded in natural law? and is chastity in the marriage relation imperative?

A. The fact that the number of males and females are about equal, the number of male children slightly exceeding that of females, is absolute evidence that man is monogamic by the constitution of his physical and spiritual being. The glory of the present civilization is the home, with one father, one mother. The home is the initial factor of the state. Marriage is contracted and hedged in by law, and contemplates the family. Children are third parties to this contract, having no voice, but with rights carefully guarded by law, and many rights not defined by legal enactment, but well understood. Children have the right to be well born, by which I mean, a healthy body and a vigorous mind; they have a right to demand of their parents care, attention and preparation for life. If parents cannot give them this, or shrink from the burden, they should not have the children. For there is no crime against humanity greater than to bring an immortal being into existence, incapable, and unequipped for its responsibilities. The old religious idea that God gave as many children as he saw fit, has been the cause of immeasurable suffering and is a doctrine made damnable by its excuse for unbridled passion.

Monogamic marriage was preceded by polygamy and concubinage, and the ethics of the latter yet linger. There are yet two codes of morals, one for women, one for men. Woman would hold strictly to the monogamic promise of marriage, man too often, is tainted with a tendency to polygamy. And strange to say, society upholds him, while it tramples in the dust the woman found derelict to her vows. More strange, the upholding and perpetuating force of this dual morality is woman.

Cæsar's wife must be above suspicion, her chastity without blot or blemish, but Cæsar may be the most despicable debauchee, and "good society" receives him unquestioningly. Mothers welcome the degenerate roue to the presence of their daughters, who take no offense at their moral putridity; take them for husbands, with the expectation that after marriage they will receive the undivided attention which they expect to yield. How soon they find it all a dream! A horrible dream! And why? Because woman does not hold man to the same ethical code that he demands of her!

The air is burdened with the moans of blighted love, and broken hearts, because woman expected perhaps not an angel, but honor and decency in her husband, and found a brute. And yet this must be until she declares for herself this self-evident right to have the same purity, devotion, and exclusiveness she so willingly gives; demands one moral code for man and woman.

A delicate subject for a newspaper! Aye, most delicate but lying at the basis of spiritual advancement. Spiritual strength is gained and maintained only along the path of chastity and self-control. The glory and perfection of the coming generations lie in the same direction. Prisons, penitentiaries, houses of correction, houses without name, charity and insane asylums, retreats for the imbecile, deformed and incapable, are filled by those "conceived in sin and brought forth in iniquity."

Even more than in woman, the excellence, strength and productive power of man depends on and is the direct outgrowth of a pure, chaste, and virtuous life, wherein all lower desires, instincts and passions are controlled by the high spiritual faculties. There is passion, and there is love; almost always confounded. Passion is utterly selfish, feeds on and destroys.

Love is absolutely unselfish; always gives and asking nothing, like the sun in heaven.

Anna Howard Barton: Q. Will the sectarian Spiritualists and the radical bring a division among Spiritualists?

There need be no fear of this result. The sectarian element in Spiritualism will ultimately be absorbed into the churches. Radical Spiritualism, have the truth, which is always radical, only has inherent vital force.

The passage wanted by this correspondent is not in the Bible, and hence it is not surprising that she could not find it.

S. D. M., Mich.: Q. Having formed a circle of eleven members, we held a seance last Sunday evening. In less than twenty minutes there were three under control, and one who could scarcely resist. The first went into a trance and personated the death of one of our neighbors killed in a railroad collision; the second was held in trance for an hour and finally did some talking under control; the third talked in the Indian language. We had raps and independent voices also. What we desire to know is, if it will be dangerous for the mediums to go on?

A. There is not the least danger, if the seances are not held too often, once a week, and under no circumstances more than twice, with appointed time and place, and the time fixed to an hour or an hour and a half at most. When the medium is overtasked and vitally depleted, and the circle exhausted, other and undesirable influences may usurp control, and it is found that once having thus gained a position, such are difficult to shake off.

A. Millsap: Q. Why was Bruno burned and when?

A. Guiordano Bruno was burned at the stake at Rome, Feb. 17, 1600, for heresy. His heresy was the publication of what may be called modern thoughts in opposition to the theological views of his time. As he would not retract, the church in its anger at every one who doubted or dared oppose, sentenced him to this horrible torture and death. He was one of the few martyrs whose martyrdom came from their adhesion to science. Religious faiths of all shades and varieties count their legions of martyrs who died rather than renounce their creeds, and the more incomprehensible their creeds, and impossible to prove, the more ardent has been the spirit of such devotees. But science has furnished only a few, of whom Hypatia in olden times, and Bruno in modern, are the most conspicuous examples.

To the Spiritualists of Wisconsin.

We have now but little over two months left of the fiscal year, and we have much work that must be done before the next convention, if we will open that year with as good prospects as we did the last year. I have been busy in various ways, in the interest of the association, and have succeeded in accomplishing what will be of interest to the association, but have not been out in the field as much as I would like to have been.

Now, if you will interest yourselves in the work and assist me, we will work with a will, and be able to start the new year with all indebtedness paid, and ready for better work next year. I will go to any place where the friends will meet the expenses, and assist in making the meetings a success. Let me hear from you, and help me make these two months show a good report.

I ask you, Spiritualists, to do this for the sake of the cause we all claim to love, and are willing to work for. Will you do it? Will you do more? We have a debt over us, contracted in the last camp-meeting. I have begged the Spiritualists who voted that camp-meeting on the officers of the association, to help us lift it. We did all in our power to make it a success, and in everything but finances it was more than successful. Many who never knew the truths of our beautiful philosophy, were made conscious of the return of spirits, and immortality, and the work done at Wonewoc Camp will be lasting. But the season was short, and expenses high, and rain the last part of the session added to the difficulties, so that we were not able to meet the expenses. Our secretary, Mrs. Baker, has called the attention of the Spiritualists to this, and asked you to contribute to its payment. So far little attention has been paid to our calls. Now if every Spiritualist will send either to Mrs. Baker, Portage, Wis., or to me, Whitewater, Wis., one dollar, or even less if you can not give that much, we will be able to pay off our debts and commence the year clear. Will you do this? And will you help me as your president, to carry out the work I am expected to do, by co-operation?

Hoping to hear from every town in the state, I remain, yours for Spiritualism, CLARA L. STEWART.

Whitewater, Wis.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

"How Shall I Become a Medium," Fully Answered

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation."

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address HUDSON TUTTLE, Berlin Heights, Ohio.

IOWA STATE ASSOCIATION

Annual Meeting and Address of the Secretary.

To the Editor:—The first annual meeting of the S. S. A. of Iowa has just been held at Oskaloosa. The attendance was very good and much enthusiasm displayed. Our speakers and mediums entertained large audiences each evening. Mrs. Westlake and Mrs. McCoy were at their best, while Mr. Barrett's wonderful inspiration was poured forth to hungry souls who listened with marked attention. The following by-law was adopted: Mediums who are fully endorsed by the State Spiritualist's Association of Iowa shall, upon application, be provided with credentials from said association, bearing the signatures of the secretary and president, with the seal of the association affixed.

The following officers were elected for the ensuing year: President, Dr. G. A. Hinton, Oskaloosa; vice-president, John D. Vail, Marshalltown; secretary, Stella A. Fisk, Keokuk; treasurer, W. T. Hamilton, Wellman. Trustees, Nellie Enoch, Terry; Dan Davis, Oskaloosa; G. H. Richardson, Belmond; E. H. Vandenburg, Clear Lake; W. J. Hicks, Ottumwa.

Four delegates with alternates, were elected to the next N. S. A. convention.

The next annual meeting will be held at Ottumwa, Jan 17-20, 1903.

It is most earnestly requested that in all localities throughout the state where missionaries are desired, a request for them will either be sent to the secretary or president.

H. D. Barrett, President N. S. A., will spend about five or six weeks in Iowa, and will give the work much needed help. He will be at Keokuk, February 1-3. It costs very little to have him give his most interesting lectures and each circle or society should make a slight effort and give him a call. People always think better of Spiritualism after having heard him.

STELLA A. FISK, Sec.

Keokuk, Iowa.

ADDRESS OF STELLA A FISK.

Mr. President and Fellow-workers:—It is less than a year since our organization, and in looking over the work of that time we must view it with a goodly degree of satisfaction. We feel that a substantial foundation for future achievements has been laid. This large attendance at this our first annual meeting shows that much interest has been awakened throughout the state. We know that without union there is little strength. We as Spiritualists have reached that degree of development where we recognize the fact that co-operation must be adopted if we would progress farther intellectually, spiritually and physically. I say physically advisedly, for the physical body must be made a fit place for the "indwelling of the holy spirit," else spiritual and mental growth is practically impossible. Then to this end we must join our forces and make common cause against ignorance which is the true parent of all evil.

Through the efforts of our honored missionaries and the thoughtful care of our president, four societies have been organized and chartered. The first one, at Council Bluffs, was organized by Isa Wilson Kayner, E. V. Wilson's gifted daughter, who wrote asking if she would be permitted to organize a society at that place and such other information as we could give. We immediately replied that we should be grateful for such timely aid, and in a few days received the application for charter. Therefore Mrs. Kayner has the honor as well as our thanks for instituting the first local society chartered by the state association.

June 27, there was a meeting of the executive board at Marshalltown where the Central Association were holding their camp meeting. Through their courtesy time was allowed to the state association which was well occupied and considerable funds raised, as was shown by my financial report, also a number of personal members gained. At this meeting ordination papers were issued to H. C. Holsclaw and Mrs. Eva McCoy, and plans for future effort along the lines of propaganda work were laid. Vice-president Vail and your secretary were elected delegates to the N. S. A. convention at Washington. Mr. Ed Weller and Mrs. Nellie Enoch alternates. As we were about leaving home for the convention a letter from President Hinton informed us that Mr. Vail would not attend. We immediately wrote to Mr. Weller, his alternate, to see if he could go, but received no reply. At Washington, on the first day of convention we were delighted to see Mr. W. T. Hamilton in attendance, and he was duly seated to fill Mr. Vail's place. Let me say just here that a finer, more intelligent-looking body of people it has not been my fortune to see in my life, than I saw at the National Spiritualists Convention, last October. I am proud of it. I am proud that I am one of them—a Spiritualist.

We learned a good many things at this convention that I wish you might all know. I am going to tell you some of my conclusions, and some events that have led me to them. While listening attentively to the report of the committee on credentials, we found that in many of the eastern states not only the state associations, but the local societies as well, were chartered by the N. S. A. Thus a state with a dozen local societies counting at least one delegate for each and two for the state, could have fourteen delegates, while in all the western states only the state associations (and perhaps a very few camp-meeting associations) were chartered and could send delegates. So no matter how large the membership, nor how many local societies the western states had they could only have one delegate for their charter and one for each one hundred members or major fraction thereof (this was changed to fifty during the convention, while in the east one hundred persons might compose fourteen societies with seven members each and send fourteen delegates, then the same one hundred people might form a state association and send two delegates. Therefore we conclude that the representation is unequal. We feel sure that we have the numbers west of Buffalo and Pittsburg to equal if not exceed those east of those points.

I feel like Uncle Jesse Harper (one of Abraham Lincoln's old-time friends) did on the political situation. He said the cow had been standing with her head to the west for a long time, feeding on our fertile pastures and green fields, while the eastern people had been milking her, and he wanted to turn the cow around. I want to turn the cow around in this case, for a little while anyhow.

There was a meeting of state officers held in a committee room with the purpose of forming a closer relationship between the state associations, thus to support each other in our work and to seek some method by which all, east and west, north and south, have equal representation based upon actual membership without reference to the part of the country from which the most money comes by subscription or donation. Of the New York State Association, was made chairman, and myself secretary. Several sessions were held and much talk indulged, with the result that we became better acquainted with each other's ideas and I believe are on a better working basis. We adjourned with the understanding that we should meet again next year. We do not ask for the west more than our due. We ask for justice.

There are grand people in the N. S. A. It is a grand organization and we believe in standing by it, first and last and all the time. True it is, that one year ago last October at Cleveland, it was understood by the western delegates that if we would vote the convention at Washington for 1901, the east would vote for Milwaukee for 1902. But when the time came, such a strong opposition to Milwaukee was made by the east that Sister Stewart felt it to be best to withdraw their invitation to that city, and hence next autumn we meet in Boston—the city where even the beans are baked esthetically.

If there are mistakes in the N. S. A., let you and I help to remedy them. It is a goodly ship. The hull is sound. The decks are clean. If there is anything wrong with the rigging, let us like good sailors make it right. There is no law made by human beings that can not be changed, no constitution that cannot be altered if it is only gone about in the right way. I have been asked what my plan is. It is simply this: Give each delegate to the N. S. A. as many votes as he or she represents members and if there be more than one delegate from a society divide the number of votes between them. Then if a western state goes to the N. S. A. convention they can vote according to the number of Spiritualists in their state who are accredited members of some regularly chartered society. While the eastern states would be just exactly as well off, for each delegate could vote the full number of their membership on the same basis. They could have more or fewer delegates than we, it would make no difference, as the number of votes cast would only equal the number of actual members in good standing and for whom the proper per capita tax had been paid. No member to be counted twice. If a person belonged to one society and had representation there they could not have representation in another. Just for an instant this might seem complicated. But think it over and you will see that it could be carried out with little trouble if accuracy was observed.

Now it is for you to say what stand Iowa shall take. It is for you to instruct your delegates this year as to what position they shall take on this question next October at Boston. For the matter will come up. It is like Banquo's ghost, it will not down. Therefore in the interest of justice and right we must express ourselves. We want no division in the N. S. A. We want union. We maintained political union in the early sixties, and how much stronger is our nation for it. The same law of justice will apply at the present time. It will not do to abandon the state associations as some have proposed in attempting to solve the question. They are very necessary to the work. They know the conditions in their own states. They understand the peculiarities of their own people and are so near them, and of them, that they can carry forward the work to better advantage than the National, whose headquarters must necessarily be located far from many of the states. The utmost confidence and close relation should exist between the National and the State, likewise between the state and the local society. The union must be cemented on the broad basis of justice to all and privileges to none.

I see an electric carriage—automobile, if you please—with a sturdy youth directing its course. His cheeks are rosy with health, his eyes beam with joy and earnestness, his brow betokens intellectual and spiritual attainments, while love, good will and keen determination are depicted on every line of the entire countenance. He is whirled along by this unseen force which he is holding well in hand, directing and controlling it all. On the wheel I see a fly. At each revolution there is danger of its being crushed among the cobble stones and dust of the highway. And shortly the fly meets dissolution and is left as a part of the debris of the road, while the strong, handsome carriage rolls on, carrying the smiling youth through green pastures and shady groves, past rose bowers and fruit-laden orchards, to a beautiful city, his place of abode. I can but liken this wondrous carriage to the golden chariot of progress which is ever sweeping on through the paths of knowledge, and on, and on, to the beautiful city of light where we shall "know as we are known." The question for us to answer is, shall we unite our forces and be the energetic youth, the personification of truth and love that drives the car of progress, or shall we, the Spiritualists of the world, be the fly that is ground to powder under the wheel?

I need not pause for an answer, I can read it in every face. Then be up and doing, for this is an age when every sluggard is left in the race. We must join hands east and west, north and south and use our best efforts to be above reproach, exercising the broadest love and charity to each other and to all mankind. In order that this great whole may be perfect we must make its integral parts perfect. Individually we must ever stand for the right. No good true Spiritualist can lead a double life. He must be what he or she seems to be. We claim that Spiritualism embraces everything that affects the human spirit. We say there is much in this movement for the world, for all humanity; then we must show to the world a clean balance sheet for our lives, else they will justly cry out "Hypocrite!" We must enter into the secret sanctuary of our souls and cleanse them so thoroughly that no tendency to evil remains. We must live white lives, forgetting all else but right living. We must teach by precept what our lips utter loudly in public places. No pariah will ever be able to lead humanity on up the steep hill of progression. Those who are possessed by greed and avarice, by the various vices mankind are subject to, for instance, tobacco and whiskey, and their attendant evils, should never be put forward as representatives of a grand and noble movement in behalf of truth and to elevate those in darkness.

It is not always men who have bad habits. I was once, some years ago, invited to a seance. I had never seen the medium, therefore I went. It was a woman, and she, a medium, was under the influence of intoxicating liquor. A medium, who of all people should live a pure life. She gave messages to each one present, with the exception of myself; some were recognized. I got none, thankful that my good honored mother did not communicate through such a channel. I was thankful to the good angels that they kept my little girl and boy from approaching such a walking liquor bottle. A clean life, a clean body for the spirit to dwell in, should be the first essential. If you "know not the way, or knowing walk not therein" how will you lead others? Let those who are not living clean lives secretly as well as selves before attempting to show others the way. Let us not stop the cry for purity everywhere, neither for fear nor favor. Let us "hew to the line, let the chips fall where they may." If you build not on the solid rock of truth and right living your structure will be swept away. We as an organization are young in Iowa and we must see that our growth is healthy. We must let no disease creep in. Let us make a clean record before the world, so when people look upon us with critical eyes they may say "these Spiritualists have a belief that causes them to do right, to live right, to be honest. We will investigate."

We, the Spiritualists of Iowa, have the power to move the world if we will make truth the fulcrum upon which we rest our lever and then apply our force in unison. I have lived in Iowa almost twenty-two years, and I am proud of our state, proud of her fertile soil, proud of her statesman, proud of her brainy men and women, and proud of her Spiritualists. We must, nay, we shall, take our place beside all other states as their peers, bound to them by love and good fellowship to work in the great cause of making the world a better place for our sons and our daughters to develop their various gifts and powers so that they may ultimately fulfill the great purpose of existence, for "it is not all of life to live, nor all of death to die."

Did it ever occur to you that a wonderful help is given to every one who is made to understand that instead of putting his sins and evil doings on the shoulders of Jesus of Nazareth, he must just carry them until he has atoned for them himself? It gives him a strength of character both spiritually and mentally that the believer in the vicarious atonement can never have. The clinging vine can never stand upright as the sturdy oak does. Self reliance is the direct attribute of the active Spiritualist.

Then depending upon our own effort, with the mighty power of truth and purity to direct us, let us carry the light to every corner of Iowa. Let us lay aside personal wishes. Let us willingly surrender our own individual desires for the benefit of our fellowmen. Let us be lifted up by the grand thought that our angel loved ones can come to us and help us upward and onward, casting aside all personal grievances and uniting in the broad commonwealth of brotherly love, joyfully accepting that which will bring the greatest good to the greatest number, ever asking within our own hearts:

"What shall I do to be just?
What shall I do for the gain
Of the world—for its sadness?
Teach me, O seers that I trust!
Chart me the difficult main
Leading me out of my sorrow and madness,
Preach me the purging of pain.
Shall I wrench from my finger the ring
To cast to the tramp at my door?
Shall I tear off each luminous thing,
To drop in the hand of the poor?
What shall I do to be just?
Teach me, O ye in the light!
Whom the poor and the rich alike trust:
My heart is aflame to be right."

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Letitia Meacham, wife of Lafayette Meacham, of this city, passed to the higher life, Jan. 18, 1902. Mrs. Meacham was born in Indiana, in 1831, and came to the San Bernadino Valley in 1853. She and her husband were charter members of the San Bernardino Society of Spiritualists, which is the oldest incorporated Spiritualist Society in the State. She leaves a husband and six sons, with their families. She was buried under the auspices of the Pioneer Society of this county, the undersigned officiating at her funeral which took place at her late residence on the 20th of January. It was largely attended.

ELLA WILSON MARCHANT.
San Bernardino, Cal.

Mrs. Sarah E., wife of A. G. Wilkins, passed to spirit life, Jan. 23, at the home, 1182 Park avenue, Meadville, Pa., after an illness of nearly three months. June 9, 1857, she was married to Mr. Wilkins, at Cooperstown, where they resided for about 20 years. During about 25 years their home had been in this city, excepting brief absences in Florida and Ohio.

The deceased was a lady whom to know was to love. Her qualities rendered acquaintance with her a source of pleasure, and her death will cause profound regret to many friends, whose sympathy is freely extended to the bereaved husband and son and other relatives. The funeral was the following Sunday at 2:30 p. m., at the residence.

Passed to her home in spirit life, Rosa, wife of John Gregar, of Elgin, Minnesota, at the age of fifty-five years. Mrs. Gregar was the mother of twelve children, eight of whom survive her, six sons and two daughters. She was a truly unfolded Spiritualist, as her life was an example of nobility and purity, patience and charity. She was beloved by all who knew her for these sterling qualities of character. The funeral was held in their spacious home, which was taxed to its utmost, and people of all religious phases were there to listen to the message of death as taught by our beautiful and comforting philosophy. The writer officiated, and was given very pleasant conditions.

CATHARINE M'FARLAND.

Passed to spirit life, at Port Angeles, Wash., Mrs. Laura E. Peters, 61 years of age. She was a prominent Spiritualist. While never known to have a personal ill-will toward any one, she was radical, aggressive and progressive, strong and positive in her convictions, and plain mannered to an unusual degree. She had no time for dress or the vagaries of fashion. She carried this to the end and would have only the most simple burial. Her coffin was built by a friend and the hearse was a neighbor's spring wagon. As the days shortened and her time was setting, friends would come with sorrowful faces, but she would have none of it. She wanted everyone to feel glad, for "Am I not about to step off into a higher and better life?" she asked, and as the minister fittingly closed her discourse, "Mrs. Peters had only bid 'good evening' to her earthly friends and 'good morning' to the spiritual." The funeral ceremonies were conducted by Esther Gideon Thomas, Spiritualist minister, of Seattle. COR.

January 16, Mrs. Georgia Cook Bartholomew passed to spirit life, at her home in Irvington, Ind., aged 54 years. She had been an active member of the Spiritualist Church of Indianapolis, Ind., for several years and for nine years a member of the Ladies' Aid of that church. She was the first one to be called by death from the Aid in all the years of its work. Her funeral was from the Spiritualist Church. Lucetta L. Curtis gave the address, and Mrs. Amanda Coffman offered the invo-

RENDING THE VAIL

A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being

It Was Written by Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

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"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary.

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects, are freely and fully discussed.

"The work is not written by the medium nor by any one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, or if in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

"The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by typewriter. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200 words a minute were written by actual timing by the watch.

"It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or ipse dixits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

"In reading the book, and I have read it all, this modest, self-effacing, literal rendering of these extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader."

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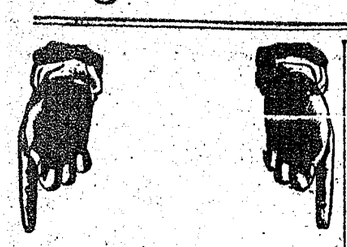
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The cry that is going up from the thousands of hungering and thirsting souls who are asking for the bread and waters of life has made its impression on the thought of the age, it realizing that something is needed besides the stone that has been in the form of theological dogmas and theories regarding human life and its destiny, and which have through spiritual revelation and scientific investigation been proven false, and which has caused a reaction; the mass of intelligent thinkers who were formerly under the sway of those erroneous conceptions of what constituted the obligations of each individual life to itself and its fellow beings have evolved more consistent ideas regarding that subject. The forces of the spiritual world are making its influence manifest to human life as a power superior to any that he was capable of realizing when dominated by those false theories, and as they are being outgrown, the soul turns away from them with a feeling of nausea, and which has because of this evolution of spiritual thought caused the supporters of those false theories to attribute it to moral degeneracy, when through their own blindness they have been unable to discern the signs of the times, the prophesy of which has been given by those instrumentalities which have developed as mediums of the higher law and through which the truth concerning it has been revealed to the world.

There are none so blind as those who will not see, and if there are any who cannot discern the handwriting on the wall announcing the doom of those theories which presented the doctrine of saving grace if the penitent would only believe that through the martyrdom of a good man they were absolved from all responsibility as far as their life acts are concerned, and through that vicarious atonement they had become heirs of salvation, not being conscious of the immutability of that law which says that "whatsoever ye sow, that shall ye also reap." But such who are not capable of understanding that higher law are more to be pitied than censured. The old beliefs are unable to accomplish the work of regeneration and redemption of those who are groping in through the influence of those false doctrines, but in spite of them.

The testimony of the Everlasting Gospel, its power and influence with those who are yearning for the light and a more perfect knowledge of the truth, does not depend upon the material prosperity of any religious sect or political party, and as a rule which seldom varies, that success is the cause of the closing of the gates which were formerly standing ajar, it has broken the medium of communication through which was transmitted the spirit and life of that testimony. It has been the universal experience of individuals and nations that it was when they were passing through the valley of the shadow, were giving terrific battle to the malignant forces that were seeking their overthrow that they were able to draw the nearest to and receive the more perfect ministration from the spiritual world; they being more conscious at such times of the fact that they were dependent upon those angel ministrations for help to successfully remove the obstacles that impede their journey. There has been in the past, and there is at present, and without any doubt to the contrary there always will be those individual souls who are in the world but not of it, who do not come under the influence of those conditions which seek to retard the development of the spiritual life of the race, and from their high vantage ground they can realize what is necessary to be done to move forward the great body of human life onto a plane of existence superior to that which they are at present occupying.

Sects and parties as long as they are faithful to their obligations by obeying the revelations of the higher law will be used as instrumentalities to announce unto the world the testimony of the gospel of redemption from the false and degrading influences of the lower law, presenting for the world's acceptance the superior benefits to be derived by a recognition of the higher. If they fail of performing that exalted and honorable duty which is placed upon them and come under the influence of those conditions which they started out with so much zeal to emancipate their own life from, and to help others attain unto that exalted state; they must not think because they are not in harmony with those spiritual energies that are advancing life to higher conditions, that such power does not exist; for it does; there never was a time when it did not, and at the present time it is making itself felt through those spiritual ministrations as never before.

As human life develops a higher grade of intelligence it becomes more sensitive to the influences that are impressed upon it from the spiritual world. The quickening of the conscience of human society has come through the power of those spiritual forces which has through the ages been steadily augmenting its influence over human life, and as it has increased the ban of condemnation has been placed upon practices which the conscience of former generations were too dormant to realize. For examples we will cite the horrible inquisition of the middle ages, the burning of witches, the death penalty for theft, and the slave trade. There is not at present a so-called civilized nation that will tolerate such barbarous practices.

As we travel along this ascending highway, receiving and incorporating into our lives this universal gospel of salvation, we are made more conscious of the growth and activity of that spiritual power as it is revealed by the manner in which it has condemned those practices which formerly were not placed under indictment, but which at present has the ban of the outlaw marked upon them. Threats nor flattery has caused that testimony to be silenced. In tones both authoritative and of kindly pleading it is calling upon human society to come up higher; to realize more perfectly the truth of the fact that whatsoever they sow they will reap, that they cannot "gather grapes of thorns, nor figs of thistles;" it is striving to have them understand that if they would be successful in lifting the awful burden of crime and moral and physical poverty which even in our most civilized nations is hanging like a dark and portentous cloud over human society, they must remove the causes that are producing such conditions; go to the bottom and begin to build the structure on a solid foundation; realizing that license to violate the moral and spiritual laws of life cannot make it right even if it receives the sanction of all the parliaments and congresses and the highest law courts of the world. That purity of life and chastity in all of the relations into which human society is brought is not an idle dream or a flight of the fancy in the mind of the fanatic, but a possibility and an absolute necessity which must and will be realized.

The bitter conflict that was waged in the past regarding the right of individual opinion to accept or reject the forms of belief presented; they alone being the arbiter of that question, has, through the influence of the testimony of the Everlasting Gospel resulted in the elimination of a large percentage of the fanaticism which formerly was the most prominent feature; and while manifested in both religious and political controversies its fangs were the most deadly in the conflicts over so-called religion, so that it has become an historic truth that the religious wars in which the world has engaged far transcended the political conflicts in arousing the malignant forces of human life.

Happily the world has advanced far enough so that it has more respect for those honest differences of opinion which must exist in all progressive life. It is recognizing the truth that all have a right to worship or not, and in whatever form is thought the most acceptable. The assembling of a World's Congress of Religions where all could meet on a plane of religious equality would not have been possible in any of the centuries that preceded the one in which it was held. What would the founders of the old dogmas thought of the project of admitting the heathen(?) where they would be free to give their reasons for entertaining their peculiar forms of belief? It would have been more than their religious zeal could have tolerated. This advanced condition has been brought about through the labors of those souls who were at the time ostracised and denounced as the enemies of religion and many suffered death; but they were the messengers through which was transmitted that testimony which is redeeming the world from the false and causing it to understand and appreciate more fully the blessings of the ministrations of the truth.

The many problems affecting the religious, moral, social and political life of mankind are with earnestness of purpose pressing forward demanding a settlement and they will not be ignored. The evolution of human life up to its present state of development has brought them to the front, and nothing less is acceptable but as perfect a solution as the development of the race will permit, and it has arrived at a stage of its growth where it must solve the problems; it will involve radical changes in all the phases of life, and it would be difficult to find an individual would deny the necessity of action on some of those questions.

There have been periods in the past evolutionary growth of human society which were crucial, which affected sometimes one nation and sometimes another, and sometimes the universal human race. The operation of that spiritual law is not spasmodical, it is an incessant, ceaseless energy, ready to manifest its power in human society when the conditions of life are such that call for its action; and as soon as one problem is solved as far as human development is capable of accomplishing it, other problems are presented. Our own republic passed through one successfully in the mighty struggle that it made to throw off the incubus of chattel slavery.

That the most advanced nations of the world are approaching a crucial period of their existence is apparent to the close and intelligent observer of the operation of the forces that are moulding the thought of the world. When it will come cannot be predicted with a certainty, but that it can be long delayed is doubtful. How it will make itself manifest is also unknown. Sometimes they have come slowly working out the problem, imperceptibly advancing until the new forms of thought have precluded the old; and sometimes it has come upon the world like a peal of thunder from a clear sky.

The Everlasting Gospel is preparing the race for an advancement. The hybrid civilizations of the present time, and which are styled modern but are so only in name, they being an adulterous mixture of the new and the old, and it is trying to carry along that confusion of forces and incorporate them in the new life which is dawning upon the world; but that is impossible. President Lincoln aptly illustrated that fact when he said our republic could not endure half free and half slave, it must be all one or the other. So the present systems, religious or political, cannot endure unless they cast off their burden of death and enter into the new life; and we do not doubt but that they will turn their faces toward the light. That the forces of the spiritual world do cooperate with the efforts that mortal life is making to advance, is known to the believers in the spiritual philosophy, but it does not prevent the operation of the law of free agency; every individual must in a large measure be the arbiter of their own destiny, working it out on whatever lines they think best; but if they are faithful to obey the light which is revealed to them their light will be increased. The fields that have been prepared by the earnest labors of those on the mortal side of life and sown with the seeds which will produce an abundant harvest of higher conditions, are nearing the harvest time; and the announcement has gone forth to

"Prepare, ye heavenly reapers,
Lift up your eyes and view,
The fields all ready ripening
With grain of golden hue;
And ye as angels of the Lord
With sickles in your hands,
Make ready for the harvest,
Prepare to reap the land."

While it is absolutely necessary that there should be a seed time in both the material and spiritual phases of life, it is as necessary that there should also be a harvest time, when the energies of life should be advanced from the primary department and other phases of life's obligations be brought into operation.

To those who are doubting, not believing in this spiritual power, or questioning its ability to lift human life to higher planes, we would say: Brother, Sister, let us not be fainthearted, but have both faith and a knowledge of the omnipotent power of the truth; and we who know the truth of the spiritual philosophy let us show to the world that in accepting it we have come into rapport with an uplifting power that has in reality made us heirs of that spiritual resurrection which comes by incorporating into our lives this testimony of the Everlasting Gospel which has lifted us above the false conditions that are holding in bondage less fortunate souls, and has brought us to a more perfect knowledge of the truth.

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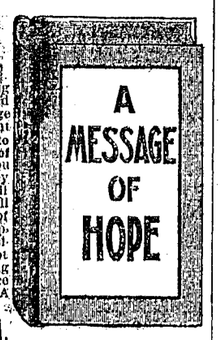


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Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Athenæum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenæum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. R. Contes and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 63rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 1501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualist meetings, Mackinac Hall, 200 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

Progressive Spiritual Society No 2, will hold service every Sunday evening at 7:30 in Hall 220 Athenæum Building, 26 East Van Buren street. Mrs. Hilbert, pastor, will be assisted by other prominent mediums. Good singing and tests.

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THE PROGRESSIVE THINKER.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25. CHICAGO, ILL., FEB. 15, 1902. NO. 638.

A SUGGESTIVE SYMPOSIUM.

Spiritualism as Located by Its Master Minds.

Its Exact Status Clearly and Comprehensively Defined.

And in Such a Variety of Ways that Each Reader Can Find Something to His Liking.

A Multitude of Answers to a Circular Letter.

AN IMPORTANT QUESTION

SHOULD SPIRITUALISM TAKE ITS PLACE AMONG THE GREAT RELIGIONS OF THE WORLD, OR BE ASSIGNED TO ITS PROPER POSITION IN THE DOMAIN OF SCIENCE?

Dear Sir:—Spiritualism has assumed special prominence throughout the world, and to-day the question naturally arises, what is its exact status, considered from a religious, philosophical or scientific standpoint? The fact that spirits do return to earth and rap on tables, write on slates, engage in endless contradictions in regard to things material and spiritual, speak in audible voices, paint portraits, mislead some badly and direct others aright, and do hundreds of other remarkable things—some good and some bad—has received world-wide recognition. All the phenomena thus recognized have been grouped together, and the general name, Spiritualism, applied thereto to represent the body or class of people who believe in the same.

Whether the phenomena, the direct result of spirit intercourse, should become the foundation of a new creed, a new sect, a system of worship, or the basis of a religious cult, or should simply be recognized as a scientific fact and treated exclusively as such, just as any new discovery always is, and no more sacred than any other phenomenon brought to light in the natural world, is a question you are called upon to consider. Whether Spiritualism should take its place among the great religions of the world, or the cause of its phenomena be assigned to a place in the domain of science, by the side of the wonderful achievements of Edison, Tesla and others, is a question of deep and significant import.

To-day the tendency is to make a religion of Spiritualism, and to promote that end, societies have been organized, and meetings open with singing and prayer, just as the orthodox churches do. Mediums have been regarded as ministers of the gospel, and are regarded as such when they apply for half-fare on railroads.

There are, however, a large class of intelligent and influential people who regard spirit communion as a scientific fact—that and nothing else—and they will explain the method of communication from a scientific standpoint, just as the scientist will explain how a message is transmitted by telephone or wire. They fail to understand why a religion should be formulated from the fact that Guiteau, who assassinated President Garfield, or Booth, who cruelly murdered President Lincoln, can return to earth and communicate with their friends. In truth, they cannot comprehend why a conversation carried on between the two realms, whether the spirits be exceptionally wise or good, or low and debased, shall become the basis of a religious cult, when apparently it belongs exclusively to the domain of science.

The fact is, spirit phenomena cannot be patented or copyrighted. Rev. John Wesley, a devout man, has related some startling experiences with spirits in his own family, long before the rappings occurred at Hydesville, N. Y. The Catholic church abounds in incidents where spirits have returned to earth, still determined to keep the world creedbound. The Mormons boast of the angels coming to them direct. In China, too, spirit communion is common. All through past history there is evidence that spirits have communicated with those left on earth. The method by which they communicate with mortals is in accordance with a natural law, using certain agencies connected therewith, just as the mechanic uses certain methods to construct a telephone, an engine, a magnetic battery, or a telegraphic line between two distant cities. One can not get out of the domain of law, and the question is whether that which is purely natural, purely in accordance with the forces in the natural and spiritual planes, should become the foundation of a religion, or whether it should be assigned to the domain of science, the same as any other scientific fact. We ask you to express your views in regard to the matter.

J. R. FRANCIS,
40 Loomis Street, Chicago, Ill.

The answers which follow are in response to the above circular letter.

RELIGION OR SCIENCE.

Are Spiritualists Believers, or Knowers?

Whether Spiritualism be accepted as a religion or not, its growth as an organic movement, is affected only in the direction it is forced to take by such acceptance. Associative effort, the exchange of individual strength for that of united brotherhood, is too potent an element of advancement to be for a moment ignored. But such associations should be formed on the right lines, and the greatest care taken not to have them ape obsolete forms and methods, nor should the old names be retained for the new thought. The two-thousand-year-old goat-skin bottles ,which have held the old church wine, will not bear the strain of the new and fermenting must.

It all turns on what we mean by the word religion, and hence it is essential for its clear understanding that it should be accurately defined, and the definition strictly adhered to. Words are used for the conveyance of ideas, but when used in any sense that pleases the purpose or fancy, language becomes meaningless verbiage.

What is religion? According to the Century Dictionary—there is no higher authority—the original Latin religio meant, "reverence toward the gods, fear of God, piety, conscience, scrupulousness, religious awe." The accepted, basic meaning is, "A system of faith in the worship of a Divine Being or beings; as the Christian religion; the religion of the Jews, etc.; the rites or services of religion; the practice of sacred rites and customs." "Recognition of and allegiance in manner of life to a superhuman power or superhuman powers, to whom allegiance and service are regarded as justly due."

Such are the ideas, for which religion stands, in India, Arabia or the Christian world. Its first element is God, or the gods; the second, man; the third, the relations of man to God or the gods.

The observance of religion means the various forms and ceremonies, sacrifices, prayers, incantations, etc., to be observed to win favor or appease the wrath of God or the gods. In all ages, among all races of mankind, by religion this has been meant, and the moral aspect, at first not considered, has been always secondary. This religion has absorbed the greater portion of human thought and been the prolific source of more contention, war and organized suffering them all other causes combined.

All the sects, denominations, or churches in the world, accept the word religion as meaning just this, and annex thereto as an adjunct, a more or less healthy morality supposed to be a result. To realize this worship, mosques, temples, pyramids, shrines and churches receive their reverent worshipers.

What is the material out of which all the great religions, Mohammedanism, Buddhism, Shintoism, Judaism, and Christianity were formed?

All began in ages of ignorance, among uncivilized, uncultured peoples, who knew less than children, of nature and the laws of the world. They came in conflict with the elements and the invisible forces of the world; personified these, and in abject fear, sought to appease or conciliate by acting the part of slaves. Among each great race or nationality, when the preservation of ideas by writing was introduced, the mystery of the written characters relegated writing to supernatural sources, and made the written scroll sacred and inspiration from the gods. Even a written text, on a scrap of bone, or a word was a talisman. Hence all the great religions have their sacred books.

To interpret these inspired writings, which in India, Egypt, Persia, and the Christian Bible, required inspired priests, standing between the gods and man. The sacred books, the inspired priests must interpret best in a "house of God," hence the mosque, temple, and the church. Religions are not the growth of a day or a century. The religions of the races of mankind, the great historic religions, are coeval with the races which receive them. They are outgrowths from common beginnings of the peculiar and characteristic ideas of each.

The Mormon bible is the only "sacred book," which can be instanced as an exception, and this appealed to and drew together the ignorant and credulous, and really in a small way illustrates the methods of all religious growths.

An infinite god is unknowable, hence reason is the slave of faith, the priest the representative of God, and the sacred books reveal his purposes and will.

Now, having a clear idea of what religion is, we ask, is Spiritualism a religion?

Has it sacred books? divine oracles? Does it place God first and make his worship obligatory? Has it not on the contrary taught from its beginning that all these sacred books, all the doctrines drawn from them; all the speculations regarding God and his relations to man, are products of entirely erroneous ideas conceived in the childhood of mankind, and without the support of the superstition preserved by heredity, and of ignorance, would be retained only as curious myths and fables?

Spiritualism claims the right to know. It proposes to give the waiting world a science of spirit and the spirit domain the counterpart of material science. It reduces the realm of spirit to supreme law, and declares the origin and existence of spirit as amenable to law, as the worlds balanced in their revolutions in the abyss of space.

In the strictest meaning of words it is a science.

What is science? By the same authority:

Science—the original Latin, Scientia, "knowledge, comprehension, or understanding of facts or principles."

"Knowledge gained by systematic observation, experiment and reasoning; knowledge co-ordinated, arranged and systematized; also, the prosecution of truth as thus known."

When, therefore, the word science is used, its meaning is knowledge, to know, the birthright of man. Man in the Sanskrit is manu, the thinker. To give accurate knowledge in the psychic realm is the purpose and object of Spiritualism, and only so far as it accomplishes this has it purpose and object. Mohammedanism, Buddhism, Catholicism, and Protestantism all have the belief in future life, but it is belief, trusting faith. They make no claim to demonstration. They repudiate science. They depend absolutely on their sacred books, and the divine endowment of their priests.

Spiritualism comes to demonstrate; to take all the facts in the border provinces of mesmerism, hypnotism, telepathy, clairvoyance, psychometry, healing, ghosts, visions, trance, dreams, and spirit manifestations and unitize all by the supremacy of law. It gives the origin, development, and future unfoldment of the individual spirit. It is the science of life, here and hereafter. This distinguishes it from all religions and all other systems of psychology.

There is not an archway or corridor in its vast temple, whose foundations are laid in the physical world, whose dome is in the spheres of heaven, where the knee is bent in superstitious reverence. There is no being in the universe for whom it demands prostration, sacrifice, and prayers; who interferes with the affairs of mankind or who can be turned from his purpose by pleadings for mercy.

Man being a progressive, instead of a fallen being, makes for righteousness, and no savior stands for his redemption from sin, but he must work out his own salvation. The birthright of man is his spirit life, and his destiny is the infinite development of his spiritual nature. This is accomplished by the acquisition of knowledge and not by devotion; by the study and application of the laws of his being and not by the religious forms, and faith in things unseen.

It it were possible to take spiritual communications and out of them all by a council, make a book as an infallible guide, with an order of endowed exponents, and stop from that moment the great tide of communication in its course, then there could be a church founded, a religion established, an order of priests instituted.

But the tide of communication cannot be checked. The age has long since passed when a council can decide what men shall believe or not believe. Such council would be antagonistic to the vital affirmations of the new spiritual science. The communications are too diverse, too conflicting to be harmonized into infallible authority. The other world is as diverse, as individualized in opinion as this.

It is claimed by those who desire to formulate a religious association on the new Spiritualism, that the elements essential have been retained. They say: "We have a God under the term 'Infinite Mind of the Universe;' we have kept Jesus Christ in sight, not as the son of God more than other men, but as a noble reformer and great medium; we do not have the old-time faith in the efficacy of prayer to change God's purposes, but praying sounds religious and warms up those who pray; we want to have buildings erected for worship, and ordained pastors, and so much of the old forms as will give respectability to the cause. Why, then, have not a religion?"

You have the form, but Spiritualism has escaped you; you have the cage, not the bird which has claimed its inborn freedom.

You have not a religion because you have not a single element that enters into the formation of a religious system, and for you to use the term is as unwarrantable and misleading as for the American Association for the Advancement of Science to call itself a religious body.

Even the moral code while secondary to all religious systems, and made the excused for their being, with the new science of spirit, is no longer a loose compilation of moral commands from an external source, but expression of man's moral nature, to be investigated and studied as any other department of knowledge.

Let us not delude ourselves into the belief that we have in Spiritualism "the coming religion," "the religion of the future," a "religion that will take the place of all others." We are several thousands of years passed the age when religious systems began their growth, and history does not repeat itself. The great stream of human progress will never return to the quaking bog-lands brooded over by darkness, from which it flowed.

There is no "religion of the future," for religion is of the past. Religion is the reign of the gods. The future is the reign of man as a spirit endowed with infinite possibilities. The future is of knowledge, not only of material things, but of spiritual being here and hereafter. "I believe," "I have faith," yields to "I know."

HUDSON TUTTLE.

A CONSISTENT ANSWER

To Two Very Important Questions.

Should Spiritualism take its place among the great religions of the world? or Should it be assigned to its proper position in the domain of science?

These interrogations by the editor of The Progressive Thinker are exceedingly timely and The Progressive Thinker as a journal of progress is a fitting place to consider them. The non-progressive thinker—pardon the paradox—would not think to make such inquiry, however important it might be to the welfare of mankind. He is still mumbling that "the religion of his father and mother and his grandmother is good enough for him." He was lulled into a hypnotic, non-progressive ecclesiastical slumber by the soothing influence of that old hymn.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

The mentality of to-day that can be cuddled into religious quietude by the somniferous influence of a sentiment so meaningless is this, is not far removed from the mental status of mere animated protoplasm. Don't take it to heart, dear reader, "For of such is the kingdom of heaven."

Shall the Spiritualists continue the sentiment of meaningless platitudes and religious formula in hymns and prayers? Hymns that outrage common sense.

"Far from my thoughts, vain world begone,
Let my religious hours alone."

Just as though a singer wants to push the infinite of infinitude away. Just as though the world if God made it, is not a spiritual world. What is that mental condition that a poet or a singer gets into when he is ashamed of the world or any portion of it that he claims his God made—he wants it to begone?

"Rock of Ages cleft for me,
Let me hide myself in thee."

Here is another meaningless, sentimental sophism, and as a hymn it has received more praise than most hymns that have been written. And the Spiritualists are using it many localities. Yet, what does it mean? To whom or what does the metaphor, "Rock of Ages," refer? Does it mean "Christ and the atonement," or does it refer to religion as a special system of saving grace? How can a man hide himself in either position. No honest Christian would admit that religion was a repository for rascals or a cover for hypocrisy. Then again no honest man would want to hide himself, and however frequently men wear the livery of religion as a business mask, quite frequently their sins find them out, and they bring up in some penal institution. If "Infinite Intelligence" does not nauseate at all of this cajolery of words and fantastic sentiment, it will be because he does not appreciate the irony of ignorance.

Shall we continue to mumble meaningless, senseless, hypocritical prayers in public, to be seen of men? Shall we continue to ask God and the angels for benefits impossible to be given? Shall we ask God or the spirit world to do things which if complied with would introduce a miracle by abrogating some eternal principle of nature, or would reduce cosmic process to chaos, and blow the petitioner of a locality and its inhabitants "to kingdom come!"

How is the spirit world or God going to "draw very near to us"—any nearer than they are? How is God going to "hasten the time when all men will worship him in spirit and truth?" Can time be hastened? Why ask the spirit world to do what God cannot do? If God operates through immutable law, why ask him to change his immutable law in answer to prayer? What would happen if immutable law was suddenly changed? Where is the sense in asking God to "deal with us as thou wilt in the dispensations of thy providences?" and then when we are sick, we wish for a doctor to set God's providences aside! Which is the most potent, God's dispensations of sickness, or Dr. Cureall's homeopathic remedies? To whom do we pray the loudest and most effectually in such cases? Why, to the doctor, to be sure. But who gets the praise when we are well? God, of course! Is this just? Render unto Caesar the things that belong to Caesar, but unto God the things that belong to God. If we were to follow this injunction, Dr. Cureall would get the praise of cure, and God the merit of making you sick. But this wouldn't be religious.

Then, to whom should we pray? Which of the forty-seven gods mentioned in the Bible should we invoke? Should we call on Astaroth, Tammus, Adonis, Dagon, Moloch, Baal, Baalpeor, Beelzebub, Yahve or Jehovah? Now, dear reader, all of the forty-seven gods from Astaroth to Jehovah inclusive, were only tutelary gods—the spirits of deified men.

Is there any Spiritualist who believes that Jehovah—a tutelary god—made the the heavens and the earth? Is he not the "Throne of Grace" referred to most frequently in Hebrew Theogony? Did the spirit of a deified man at the inception of the Hebrew race make "the immutable laws" of the universe? Is he the "First Great Cause" of infinitude? Is he the "Overruling Power," the "Infinite Intelligence" that so much has been said and written about during the last two years? What carelessness is this that attaches so much importance to one of the Hebrew gods which they in the day of their captivity brought with them from Egypt? What lack of thought and careful consideration that would weave into the warp of the spiritual philosophy, the weft of pagan festivals and the worship of their tutelary and domestic gods.

How can any consistent Spiritualist who has the opportunity of investigating the history of the Hebrew race, and their theogony with its numerous gods, consent to pose in prayer in public to any of these incestuous deities?

How long, oh, how long must the philosophy of the soul's progression be coiled into the fallacies of a pagan age while all mankind and civilization are held in the throes of ecclesiastical superstition.

No! No!! No!!! gentlemen. Spiritualism has no place among any of the three hundred and twenty systems of religion of the past or present. The evolution of the human soul and its existence beyond the grave is a fact in nature's order of cosmic progression. The natural relation the spirit holds to the mortal plane is a part of the mathematics of the cosmic corelations of mental forces; and it was a truth before the inception of the Hebrew race, or before man existed on this planet. Bibles, sacred cosmogonies, the gods worshiped by different nations, crucified saviors, and other godly sacrifices have nothing to do with this fact. Spiritualism needs nothing so much as to be lifted out of the slums of superstition, and placed before the thinkers of the world as a cosmic truth—a truth that science to-day can demonstrate.

W. M. LOCKWOOD.

AN IMPORTANT QUESTION.

Not Among the Great Religions, but Above Them.

In response to your "Important Question," I respond that Spiritualism should not take its place among the great religions of the world, for the potent and patent reason that it is not a religion in any such sense of the word as are those religions. They are all founded upon some God or gods, and their essence is worship of those gods. Spiritualism has rejected all these gods and has not as yet made another although the N. S. A. made an effort so to do, but with very poor success. In any sense attached to the word religion in the past, or conceived by its inventor, Spiritualism is not a religion. But a rigid analysis of human development furnishes us with the basic idea and fact from which all religions have been evolved, and it also includes Spiritualism. This analysis gives us this definition of religion, in its universal and elementary sense, viz., the mental attitude of man toward the invisible. Hence, all men are religious. Some are positivists: The invisible is as real to them as the visible. Others are negationists: The visible present is all of man; he has no conscious being after death. Others are know-nothings: They don't know, but hope.

Religion, thus defined is no more holy than any other branch of science, and, until something is added to the root idea, all the rigmarole of prayer, invocation and worship is absolutely incongruous and absurd.

Spiritualism, at its basis, is simply and only the affirmation of the reality of the invisible, and that the invisible real manifests itself only through living men and women. It has no more reference to any god than the telegraph or telephone. But as telegraphy is a branch of science, so also is Spiritualism. And we claim it to be the highest department of science. It is the science of the sciences. It is a new method of using nature's forces, and its primary phenomena demonstrate its perfect naturalness. The researches of the last fifty years, although they may not have made clear all the workings of man's psychic nature, have at least demonstrated the fact that so-called spirit manifestations are as well understood as the action of the heart, the hypnotic trance or telegraphy, and that there is no more god in one than the others. They have also demonstrated that the phenomena are produced by the workings of the most recondite and esoteric forces of life, involving all the susceptibilities and energies of the human organism, especially the organic nerves. Hence, Spiritualism should take its place not among the great religions of the world, but above them, as the culmination of all the reality embodied in their vague notions and strivings; and the law of its phenomena should be assigned to a place in the domain of science by the side of the wonderful achievements of Edison, Tesla and others.

But it seems to me that that "large class of people, who regard spirit communion as a scientific fact—that and nothing else—and who will explain the method of communication from a scientific standpoint, just as the scientist will explain how a message is transmitted by telephone or wire," are partial or defective in their conclusions. They do not include in their conclusions what is contained in their premises.

A phenomenon or fact has four elements, none of which can be omitted. They are these, viz., 1. Something done; 2. A doer; 3. The law or method of the doing; 4. The purpose or tendency of the doing. As to the first three elements there is a substantial agreement among this "large class of people." But as to the fourth element there is wide divergence, and the most paltry and insignificant, if not criminal motives are assigned as the end sought by the advent of Modern Spiritualism.

The principal analogy between telegraphy and spirit phenomena is, that natural energies are used in producing them. But, as shown above, the energies which produce spirit phenomena are the highest, the most occult of life's production, while telegraphy is the action of mechanical energy directed by human intelligence. These two modes of motion are unlike as lightning and thought. Science includes more than the mechanism of all the machinery of the world. It includes not only the physical system of man, but also the vast scope of his intellectual conception, and the boundless ocean of his partly developed love, conjoined with the impulsions of his ethical nature. The infinite, impersonal life, in its outworkings, has produced the personal ego. And the blind tendencies of automatic life become intelligent purpose in the ego. And that purpose, which at first was purely selfish, becomes altruistic in the most developed man.

If Modern Spiritualism is anything more than the vagaries of dreamland, it demonstrates the existence of an invisible world of intelligences equal to ourselves, and hence, the thousands of developed souls must be inspired with the most sublime altruistic purpose, and that purpose is the real life of Spiritualism. And this is strictly scientific, and Spiritualism thus becomes the science and philosophy of life. As the cosmic, impersonal life, through countless eons, has tended to the production of one grand end—a personal, self-conscious life; so also the personal life, through all the ages of superstitious religionism, has tended to the advent of the scientific demonstrations of the spiritual era. And that personal life, as embodied in the highest circles of spirit existence, is one mighty purpose to uplift humanity to the altruistic plane of universal brotherhood.

But it would be as reasonable, as scientific, to say that nature tended, or intended to put the ox, sheep and horse beside the huge monsters of the saurian period, as to assume that Spiritualism should take the position of a "religious denomination" by the side of the great world religions. The tendencies of nature swept those former monsters from the physical world, as they are now surely working to sweep those mental monstrosities, called religions, from the faith and consciousness of developed manhood.

But the life, which to-day gambols in the lamb, propelled the monster saurian of the long ago. And the songs of the lark and nightingale are expressions of the same life which uttered the wild screams of the huge lizard birds of vanished time.

So the altruistic life of developed Spiritualism is the same that evolved the monster religions of the past and present, for all of them are the different mental attitudes of man to the invisible. But nature waves her scientific wand and all the horrid progeny of superstitious ignorance, gods, devils, heavens and hells pass away, and the sun of Eternal Reason shines forth undimmed forever.

J. S. LOVELAND.
Summerland, Cal.

SPIRITUALISM

Is a Science and a Philosophy.

In its general aspect Spiritualism is a philosophy, for it seeks to explain humanity and nature, both as to essence, or real being, and as to phenomenon. As in all systems of philosophy worthy the name, there is in Spiritualism a fundamental truth, or postulate, by which all principles and phenomena, facts and ideas, are tested, or judged, and through which they become susceptible of rational interpretation.

Now, what is this fundamental truth of Spiritualism?

To my conception it is this: That the substratum, or underlying reality, of the universe is spirit.

Certainly no Spiritualist would question the statement that man is a spirit; for to do so would be to place himself outside the pale of Spiritualism altogether.

If man is a spirit, or spirit, what is nature? Here there may be ground for difference. Some Spiritualists may hold that the universe external to man is, in its essence, a real substance of a material nature; while others may claim that its essence or substantial being, is also like man, spirit.

If we must unitize the essence of all being, both of man and nature, that essence, in the light of the demonstrations of Spiritualism, must be spiritual and not material; but if we are inclined to dualism and can admit of two bases, or fundamental postulates, representative of two real and substantial elements in the universe, we may have matter and spirit, with some sort of mutual relationship and adjustment of the two which makes hypostatic being possible. But this latter conception involves a tertium quid, which though neither matter nor spirit, must form the common ground or raison d'etre of both and make their relationship not only possible and tolerable but accordant and real.

Viewing Spiritualism in its popular sense, it is found to possess one all predominant characteristic, namely, the scientific demonstration of a present, existent, real, spiritual world, into which man immediately enters at physical, or somatic death; and thus far Spiritualism is a science. It establishes as a scientific truth the fact of the existence of man after death in a spiritual world, that is, in a spiritual environment more perfectly adapted to the nature and movement of free spirit than the grosser or material environment from which the spirit has emerged.

Spiritualism, therefore, answers the question of the ages, and lays the foundations of the hope of mankind upon the bed-rock of knowledge instead of upon the fleeting quicksands of faith alone.

But is not Spiritualism a religion? Not if religion means simply belief in dogma, and blind obedience to hoary teachings however exalted. Not if religion means the stifling of human reason before the throne of authority however antiquated and revered. Not if it means the abjuring of the duties of the husband, the wife, the father, the mother, the daughter and son, the neighbor and citizen, for the ignis fatuus of a false devotion to the gods of the past—or, of the present.

Religion is the swaddling clothes of the race; it is the make-shift which the undeveloped spiritual man clutches at in order to save himself from supposed destruction. Spiritualism is the religion of reason befitting the full-grown spiritual man who, under its benign influence becomes a law unto himself and capable of judging for himself of that which is right. Religion bespeaks weakness, dependence and slavery. Spiritualism is strength, independence and freedom. One mastery only does the devotee of Spiritualism own—that of the truth. Religion prays; Spiritualism works. Religion sacrifices the first fruits of the earth, the best and noblest, to appease the anger of an insulted deity. Spiritualism revels in the beauties of nature and loves and fosters the good and true wherever found, without any fear of the bogies and ogres of the fading superstitions of the past.

One who is a Spiritualist may also be a theist, a deist, an agnostic, or an atheist, when it comes to the question of the absolute; but he cannot be a materialist; and, if he listen attentively to the "whisperings of the angels" he will soon perceive that in the spiritual reckoning he who worships at the shrine of truth and loves his fellow-man fulfills all the requirements of the law.

For modes of faith, let graceless zealots fight;
His can't be wrong whose life is in the right."

A most interesting fact in connection with Spiritualism, and one which bespeaks in no small way its genius, or inspiring spirit, is the fact that it is gradually but surely permeating the whole intellectual life of the civilized world. Outside of Spiritualism no one really knows whether man is a spiritual entity destined for another sphere of existence or not; and more and more are the leaders of religious, philosophic and scientific thought turning to this one light in the darkness and telling the multitudes that if there be any sure guaranty of the continued existence of man beyond the grave it is to be found alone in the demonstrations of Spiritualism.

The fact established that the spirit lives after the death of the body and enters into a new and a higher life, the question remains, Cui bono? so far as this present life is concerned. This leads to the ethical side of the subject. To some men the knowledge that they are spirits who are to live forever in a spiritual world brings no new or higher conceptions of life and its duties here below. For such, Spiritualism bears no message. But to those whose conceptions and feelings are enlarged, deepened, broadened and intensified by such knowledge, Spiritualism is the fulfillment of the soul's desire, the realization of the dreams and hopes of the mortal life. It is an illumination, a radiance divine, a celestial visitation, the true god, the light of the world, which has come with healing in its wings for the regeneration of the nations.

The evolution of man has been from the brute-man upward to the spiritman, and the goal of the struggle is that divine spiritual brotherhood which recognizes the true life as a life of the spirit and the true destiny as an unending march from sphere to sphere of progressive spiritual unfoldment—always higher, never lower. The universe is infinite and eternal. That which lies beyond the circle of our knowledge and experience is greater than that which the circle enfolds, and thus will it ever be; but the circle itself may forever be pushed outward and the area of human thought and experience be constantly enlarged and increased without danger of exhausting the infinite store lying still ever beyond.

Thus it is that the grandest message which Spiritualism brings to the world is that man is a progressive spiritual being whose destiny is eternal progress in knowledge, wisdom, love, virtue, and moral power.

Spiritualism, then, is a moral science, or system of ethics, well adapted for the fulfillment of the moral needs of the human race. It not only teaches the importance of fulfilling all moral obligations to society and to the individual, but it affords the practically best, the most natural and most effective stimulus to private virtue, honor, sincerity and intellectual industry. In touch with the world of spirits the aspirational man allies himself with the upper spheres and their exalted dwellers and thereby becomes encouraged and strengthened for every good and noble work. As the demon of a Socrates, the silent denizens of the spiritual spheres impart to each recipient mind of earth the lesson—not destroying the free moral agency—most needed in its upward march of progressive development.

Spiritualism, then, may be said to be (1) a science, because it is phenomenal; (2) a philosophy, because it explains the true nature and relations of man and of his environments; and (3) an ethics, or system of morals, because it furnishes the only rational sanction, or justification of a moral life.

Chicago, Ill. A. M. GRIFFEN.

TRUTH.

O, voice of truth! O, light sublime!
Firm graven on the page of time;
A herald thou from age remote;
The Christ our symbol doth denote.

Long ages back, when came the Star
Of Bethlehem that shone afar,
And brought the tidings of good cheer
To all mankind, that they might hear,

And hearing, know the soul within
Hath naught of sorrow or of sin—
Then rise in strength, be not dismayed;
For love and truth cannot be stayed.

The God within bids thee arise,
Assert thyself; no gift despise;
However small or mean it seem,
Go, give it forth that it may gleam

With purest ray until each mind
On one great central thought combined,
Shall sweep the clouds and mists away,
And truth shines forth in perfect day.

MARY E. VAN HORN.
Milwaukee, Wis.

RELIGION VS. SCIENCE.

Spirit Return Is Just a Natural Fact.

The question asked by the editor as to whether "spirit return" belongs to the realm of religion or science, was the subject of careful study and various articles by the writer some fifteen years ago. Those who have read and studied the Ego Series, and Man's Aural Self, appearing in these columns, should now have very clear conceptions on this subject. It is from the standpoint of those explorations that I will now make a very brief reply to the question, for the benefit of those to whom the subject is new.

Whatever fanciful definition may be given to the word "religion," it always implies belief in a supreme being as an object for adoration and worship. Science is the collection and orderly arrangement of facts; whilst the philosopher is ever striving to discover the meaning and lesson of the facts enrolled by the scientist. With these brief definitions before us we will try to apply them and learn the real lesson of "spirit return."

First, as to the existence of the asserted Supreme Being, who must have an element of personality or he could not be conceived by a finite mind. We live in a universe where intelligence reigns supreme director of co-eternal energy and substance. Every unit embodies all three. The universe is but the total of these indestructible units. The unit is the least we can conceive, and Deity is simply the expression of the whole of the existing units. These are the two extremes of the thermometer of life. A unit at one end, and all the units united at the other. A speck of intelligence for the unit; the whole of intelligence for the grand total which men call Deity.

Yet further, I recognize intelligence in everything around me, and I realize that our little planet, as well as every molecule as blending in Cosmos, is the output of intelligence. The conception of a Creator, in the sense of a being who has nothing to work with save his own will, is an absurdity to the thinker of to-day. But the presence of a guiding and manufacturing intelligence is as obvious in our planet as in any machine by which Homo controls his surroundings. The world and its neighbors in Cosmos are each intelligent machines, intelligently guided to an attempted result by intellects as much superior to that of Homo as his is to that of an insect. Such an expression man has called the power of God. The universe is full of life blended into molecules, some minute, others inconceivably vast, but whether large or small every blending becomes what we call an individual intelligence. Man is the highest intelligence we know, so we think of every "maker" as expressing manhood. Of course that is only a guess, but as a matter of fact our little planet has a "maker."

The next question is as to our relation to him, and his relation to us. Herein is a matter for interesting study. Whether he planned us as a race, or whether we are the result of a general law, called evolution, by which special intelligence guides itself, is herein a matter of no real consequence. But we can determine something of this Maker's responsibility by an illustration from our own experience.

Here is a magnificent ocean steamer, embodying the utmost of man's intellect up to to-day. Down in the depths, where the stoker lives and works, it is "hell." Up in the sunshine on deck, and in the luxurious cabins, it may, by comparison, be called "heaven." The maker—Creator if you choose—of that steamer has done his best. Under present conditions he knows no other way but to work his steamer on the basis of hell for some, that others may have heaven. The stoker may pray till doomsday to maker and captain, but he can only get out when some other intelligence takes his place, or the steamer would come to a standstill. We see at once that the remedy for that stoker is not in religious prayer, but in giving intelligence a chance to invent some other way of feeding those furnaces. As a matter of fact that stoker in hell can't get at the maker. He can only growl at the owner and captain, and at the folks upstairs.

We will now go a step further and ask if the maker of the planet can really know what is going on in the depths of that steamer, or in any of earth's slums? Let us remember he is necessarily as much bigger than man, intellectually, as man is bigger than ant. Of his size and shape we know nothing. Suppose the grandest intellect now on earth were suddenly promoted to be guardian angel of an ant-hill. Here are the ants with an intelligence, in some respects, superior to his own. They overcome difficulties and maintain order in vast communities, without a trace of individual selfishness. No room for a Tammany politician. But when this newly appointed guardian angel tries to tell them what a blessing he is going to be to them, he cannot make them hear him. He may hinder their work, but he can do nothing to help them. This in my judgment, is exactly the position of any intellect large enough to play the maker to our little planet. He can neither specialize man nor ant. Intelligence blended with substance and energy into a planet must have—like the steamer—its hell below. It's a Cosmic steamer, instead of an ocean steamer. There must be the stoker. He goes with the making. The remedy lies with the intelligences involved, which by slow experience and effort better their own condition. The fact gathered herein by the philosopher is that this hell may stay there for all eternity, so far as prayer to the maker can help or hinder.

We now come to another point of equal importance. I not merely accept prayer as a religious fact, but I believe there are often answers to prayer which transcend present mortal power. I believe there is abundant evidence that unseen intelligence does communicate with, and often help the mortal, when conditions permit. But this does not imply that the mortal has got the ear of God. Nor does it imply that the enthusiasts calling themselves "New Thought men and women" know what they are talking about when they assert that "All is Love." That statement is just an amiable falsehood. The stoker down in the steamer's furnace room calls it a "lie," and stokers in earth's byeways all say "amen." But spirit return comes in right here to show us that the dead stoker is often sorry for the live stoker, and ready to help him all he can. If stoker Tom, being in hell, calls out "O God," invisible Jim says "All right. That means me." And he immediately goes to work, with his spirit coat off, to help brother Tom.

Such is the extent and limit of the religion of spirit return. I know that many a poor medium gets into hell, and stays there, held down by every possible church and official influence. If the poor fellow thinks it will put money in his pocket to write Rev. before his name, and make prayers and invocations in a so-called church, I have no objection. But the God who will hear him will not even be the maker of the little planet, but just his brother man, now invisible, and with immense difficulties in his way when he attempts communication. But those who have made careful study of the Ego Series and Man's Aural Self will have learned that each of us has an Aural Self that can do much to help if the mortal prepare the way.

In no true sense is spirit return a religion. It is merely a natural fact, and only just marshalled by science among its other facts. We cannot use it to coax any "maker" to help us out of hell. But we can use it, with tremendous force, to stimulate our own powers to help ourselves. We can, like Marconi and Edison, take that which lies unused around us, and experiment until we grow more manly. But no prayer to any deity would result in wireless telegraphy, or a discovery of the X-Ray. Religion knows nothing of progress. It is science alone which makes man master of his surroundings.

CHARLES DAWBARN.

San Leandro, Cal.

NATURALISM

Is the Plane on Which Spiritualism Belongs.

Should Spiritualism be made a religion? In my opinion it should not, but it will be and is already taking, not its place but a place as one of the religious cults of the world. The ranks of Spiritualism are made up of so many people who were once in the church, that they cannot be happy without a religion to direct the movements of their lives. But, oh, if the Spiritualist "Revs." and "pastors" would only invent something new in religion, or as religion! but to fall back on the senseless forms and rituals of Christianity, a system that has been the deadly foe of Spiritualism since its inception, is greatly to be deplored.

To be sure the N. S. A. did manufacture a new god, so that those devout ones who had no more use for "Jehovah," but who still desired something or somebody to worship, could have a shrine at which to bow.

Spiritualism for a number of years seemed to be free from religious forms and ceremonies, and stood upon its merits as a fact in nature, to be studied and investigated as such; but in these later years effort is constantly being made to introduce the paraphernalia of the church into its workings. "Revs." and "pastors" were not once necessary prefixes to the respectability of our workers. Baptisms, christenings, the Lord's prayer, amens, the Bible as the great text book, missionaries, Sunday worship, and a lot of other orthodox claptrap including eternal begging for money with which to run the conglomerate spiritual (?) church machinery now confronts us.

It is true, that there is a class of Spiritualists who regard spirit communion—the basic principle of Spiritualism, as a fact in nature, purely within the domain of natural law both in the physical and spiritual states; and yet this class seems to be powerless to hold Spiritualism on the scientific and philosophical plane before the world. Societies here and there are drifting into religious ruts that many liberal, progressive, up-to-date Christians are fast climbing out of; sensible Christian ministers, sick and tired of a title that distinguishes them from common humanity, are lopping off the Rev. and Spiritualists, many of them, are clutching after the priestly appellation as it falls, and adorning themselves therewith. How divinely beautiful.

Spiritualism conducted on a religious basis I think commands more devotees than if run on a secular plane. No doubt the local society is a criterion for other places. A few of us struggled hard a number of years to keep the home society outside the pale of religion, and succeeded on a modest scale. In the past year, however, conditions have changed! New officers have come into control and the meetings now are conducted as Sunday night religious gatherings, notices and reports of the same appear in the "church notices" of the papers, religious hymns are sung, etc., and the result is larger attendance and greater enthusiasm.

There is no question that Spiritualism will become a religion, and to me the signs of the times point to the time when it will be swallowed up in "church." It does not seem probable that Spiritualism can another fifty years maintain its identity as a separate and distinct system. The effort of Spiritualists to make this great movement a part of churchianity, and the effort of the orthodox church to assimilate the teachings of Spiritualism and label them good, sound orthodoxy, are the two potent factors leading to the amalgamation of Spiritualism and Christianity, and Spiritualism as such will be known only in history.

Already Spiritualist societies are discarding the word Spiritualism, and substituting names that sound quite "Catholic," and we have "The Church of the Soul," "Church of the Spirit Communion," "Church of the Star of Truth," etc., and no doubt soon we shall have Church of the "Holy Trinity," Church of the "Immaculate Conception," Church of the "Magdalen," and others of great and mighty significance.

It is too bad that Spiritualism must be the basis for another sect! Too bad that it cannot remain on the broad universal plane of humanitarianism. Everybody who reads knows how religion has been the barrier to unfoldment, to education, to progress. Every one has read of the awful crimes committed in its name. The foulest blot on our civilization to-day—that of capital punishment, is in the name of religion. Strange it is that Spiritualists pander to it when true manhood and womanhood towers infinitely above all the religions of the ages; but then religion is popular, it is fashionable. One principal feature of church "discipline" is to worship the pastor. Of course this is enjoyed by that personage, but it is humiliating to the people, and will Spiritualist "pastor" and people differ from others in this respect?

The outlook is not encouraging for those who would keep Spiritualism on the plane of fact and of naturalism where it belongs.

Why should Spiritualism send out "missionaries?" The very name of missionary is associated with war and discord, trouble, dissension, intrusion and mind-other-people's-business. If Spiritualism must proselyte, let it be under some name that does not carry with it so much that is belittling and harmful.

CLARA WATSON.

Jamestown, N. Y.

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THE VITAL TRUTHS

Of Spiritualism Belong to Humanity.

It is difficult to do justice to both mind and heart, in such a question as this, and yet succeed in condensation so that it shall suggest the "Iliad in a nutshell."

Is this a battle between the head and the heart? Shall the critical mind be proclaimed the supreme and only arbiter, and the heart ordered to surrender at discretion? We think not.

The mission of Spiritualism is to convince people of their immortality, or rather, continued existence and to warn them of the relations of deeds to consequences. If one thing is clear, it is that men are saved by what they are, not by what they know, or think they know. Saved from what? From the ignorance, fear and darkness which are hellish.

Would that all religion was scientific and that all science was reverent.

Is Spiritualism to become a small and much abused department of natural science? Or, through religious societies, is this knowledge to be propagated among the "plain people?" and thus serve as a check on delusion and superstition? Is it to become subject matter for debating societies, for press writers, for academic discussion; or is it to prove to humanity the fact of continued or of eternal existence and a guide to individual conduct?

"Thought is deeper than all speech,
feeling deeper than all thought.
Souls to souls can never teach what
unto themselves is taught."

Are these two spheres mutually exclusive? I believe not. Both are developed from the central sphere of Life. Both are needed: the journals to enlighten and act as a wholesome check on too exuberant imagination, the societies as an organized remonstrance to the man-made creeds of the priests and as nurseries for rational spirituality.

The mother's longing to know that all is well with her lost child or companion is a legitimate desire. So is the thinker's aim that such knowledge be pursued intelligently, systematically and usefully.

True, religion is sentiment, not science. Its business is to interpret the universe, not to analyze it; to set its known facts in the celestial sunlight, not to scrutinize or classify them.

That religion has not confined herself to the limits of her own domain is too painfully evident. She has claimed the whole realm of knowledge as her own, commanding the scientist to get down on his knees and turning the philosopher out of his chair. Editors to-day stand up in defence of a system of nature which rational minds discarded 1,000 years ago.

Preachers stake their faith on interpretation of law that wise pagans pronounced absurd before their religion was heard of. This audacious and unseemly conceit alienates from religion the cultivated intelligence of mankind. Culture turns from it, education neglects it and science hardly disguises its contempt for it. If it is to regain its place in the respect and love of thoughtful people it must leave to science the things of science, and be content with faith and with the interpretation of great cosmic ideas, or with humanitarian works.

Religious philosophy has and needs intelligence and emotion, each necessary and inseparable from the other. The feeling softens, warms, glorifies the thought, electrifies it, makes it burn and kindle and glow. The thought gives firmness, substance, solidity, keeps it within limits, preserves its consistency, lends momentum to its volume. Without it, it is emotion without reason, heart without head. The feeling may be natural, legitimate, pure and sweet; it may be the pity of the compassionate heart, the indignation of outraged conscience, the enthusiasm of the kindled soul; it may be the woman's feeling toward suffering, the reformer's feeling toward wrong, the hero's feeling towards baseness and turpitude. Still, if it be feeling alone, unbraced by reason, unbalanced by thought—feeling unguarded and unrestrained by knowledge—it is apt to degenerate into sentimentalism and to become false, excessive and weak.

The academic discussion, criticism, elucidation, the teachings belong to the sphere of science. But the vital truths, the eternal ideas of Spiritualism and their propagation belong to humanity.

Boston, Mass. JOHN P. COOKE.

The Religion of the Eternal Now.

To the Editor:—Your communication concerning the future sphere or status that Spiritualism should occupy is now before me, and my version is as follows: In the first place is there so much inconsistency in the word religion that we should be afraid to employ that term when in fact it (Spiritualism) gathers together or collects the foundations of every religion of any note and proves by demonstration that the same law that permitted angels and spirits to manifest their presence to past generations will permit them to repeat the actuality of life beyond the grave by again returning to their loved ones?

I would not be willing to class Spiritualism with the superstitions of the past or present, but I am very much in favor of declaring Spiritualism as the religion of the "eternal now," which is the only philosophy that makes the past and future secondary. No matter how far back we may trace human life, or how far in the future we may be able to penetrate, it will always be in the ever present. The religion of the future will be naturalism, and that is all Spiritualism is, or ever claimed to be. I am of the opinion that we will not suffer any if we all hold the N. S. A. as the representative of the spirits both in and out of the body. The N. S. A. has been instrumental in establishing what prestige we now have before the public. It may have made some mistakes in the past, but as it is not a divine institution we could not expect it to do otherwise.

While I am in favor of having free recourse to science and philosophy, yet I am in favor of terming Spiritualism a religion. We must get together and organize and wage aggressive warfare against our opponents, and thereby protect our mediums and the free exercise of our spiritual gifts. We have everything to win and nothing to lose. Let all speakers and mediums take hold of our local societies and build them up and at the same time never forget to make a few personal sacrifices for the sake of the cause. Let the Spiritualist press build instead of destroy. There are some people that will always want a leader, and as a rule when most people discover that their leaders are worthy they will fall in line by and by.

I think that every one should urge the organizing of Lyceums, as our future in a great measure depends upon the success of these institutions. We must remember that while we are a religion we are still a philosophical class of people always after scientific facts.

HARRY J. MOORE.

Rochester, Ind.

A CONUNDRUM

It Is, That Still Remains Unsolved.

"My lord, take me seriously in the start, as heaven knows where I may land in the finish."—Helm.

In reply to your circular, "Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?" I think you, yourself, have come as near answering the proposition as your correspondent ever can, by "its proper position in the domain of science."

What is Spiritualism? "The system which teaches that all that is real is spirit, soul, or self; the doctrines opposed to materialism; the belief in communications from the spirit world." Here, according to Webster, you have it in a nutshell.

Again, if it be "our philosophy," as we hear the term rolled like a sweet morsel under the tongue of the fledgling, it becomes at once a general law or principle of science; a knowledge; a clear perception; a conformity to reality or fact.

Now what is religion? "A system of faith and worship; pious practice." As I have previously contended, there can be no such thing as "Christian Spiritualism," as Christianity is diametrically opposed to Spiritualism; the one advocating vicarious atonement, through the blood of Jesus Christ; and the other, self atonement, here and hereafter.

Now it must naturally follow, that a communication from the spirit world comes from some entity, once in mortal form, now on the spirit side of life, and the first question we might ask is, What Bible did they read or believe in? Was it the Koran of the Mohammedans; the Eddas of the Scandinavians; the Try Petikes of the Buddhists; the Five Kings of the Chinese; the Three Vedas of the Hindoos; the Zend Avesta; the Scriptures of the Christians, or the late Mormon discovery; the belief of Paine, Parker or Ingersoll?

Then again, which one of the Sixteen Crucified Saviors do they represent; and is it a one-headed, two-headed, three-headed god, or no god outside Nature?

You see the subject is so complex, that it would be an absurdity to try to harmonize inharmonious conditions—religiously, in order to build up a faith, cult or creed, as no two can agree. An old quotation might appropriately be mentioned here, "that man rushes in where angels fear to tread."

Now, honest, what do you—what do I really know outside analogy, as to the great future to which we are all hastening? Of course we want to believe what some communicating spirit says, some other more advanced spirit said, some ancient spirit told them that some spirit of light said so and so. But what are the facts—the truth?

"Yes, we have the truth," I hear so many say, and a smile must needs spread over my treacherous face.

"Well, what's the matter with you?" they ask.

Oh, nothing; only, what truth do you refer to? You see there are so many truths—the truth of spirit return, fought to a finish since 1848, and that you know upset all religion; and now here comes old-time Spiritualists, and want to start another religion. Then we have the truth of the continuity of life; the truth of reincarnation; the truth of the various planetary home theory; the truth of the earth-bound theory; the truth of obsession; the resurrection theory; the Jesus—the god—the gods—the no god or gods, and heaven knows what not, all thrown into the cauldron called Spiritualism, and boiled down to a chemical compound, ultimating in ignorance of the first principle of common sense.

I know, and I believe, we are two opposite points of the needle, and the only way you can make the two points meet, is to break the needle in the middle, and forcibly place point to point—but, then you know, it is rather hard on the needle. The secret of the whole problem lies in self aggrandizement. The old leaven has never worked out—'twas born there—it never will work out, until the spirit is separated from hereditary in its prison cell; then, perhaps there may be some hope of the future acceptance of facts as they present themselves. If evolution be true—and we are inclined to think that way—the present conditions are just what might be expected, as no two brains are developed in the same proportion. So let us individually seek out our level here, as we will surely be compelled to do so hereafter at some time; and for heaven's sake, do not let us act the hypocrite, for of all religions prevalent today, hypocrisy is the most contemptible.

Come, now, let us reason one with the other, and in time we may arrive at a truth or two, or sometimes a bunch. One truth is potent, and that is that coercion is religion; and religion is coercion—believe as I do or go to hell! Nice, isn't it?

Spiritualism is knowledge of spirit return—continuity of life—self atonement—a grasping after scientific facts, and can under no circumstances become a religion. I have just received an invitation from the Governor of the Home to be present at the great Munhall revival in Marion, in which religion reaches the very extreme, and the vicarious atonement—the everlasting damnation of the poor sinner, and the salvation of the few, is set forth by this faithful servant of the Christian's god, in eloquent exhortation to flee from the fire and brimstone awaiting them. So if our leaders wish to become popular; to make proselytes, build churches, save souls, start a revival.

And, Mr. Editor, Chicago would be a great place to start in; and if you can get a corporal's guard calling themselves Spiritualists, that can agree upon any one idea under the sun—past, present or future, our salvation is assured, and the ship is saved. But first a council—like that of Nice, or Trent, for instance, must convene and articles of faith—a cult—or creed must be found, and it might start with, "We know—well, no, we do not know, but we think—"

Seriously, Mr. Editor, this whole subject is beyond the ken of man, and I give it up waiting for the change called death to give me a boost into everlasting light or—well, let it go at that.

Moral: If you can't swim, keep out of deep water.

E. B. HELM.

Nat. Mill House, Indiana.

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TO BE PITIED.

Is the Spirit Who Has Had No Religious Life on Earth.

Religion, to bind back to God, is a large part of Spiritualism, providing we accept the definitions of the word God given by inspired teachers. God is good; Spirit is God; God is Love. Unfortunately we all have had to wander at times far from Love, from perfect Good, and we all get out of tune with the Spirit of the Cosmos; and with heartaches many and weary souls, we acknowledge at moments in our earthly experiences that we wish we were "bound back" or in tune with the Good, the Love, the Spirit of all things.

Far too many superficial thinkers take the position that religion is necessarily unscientific; but "what profiteth a man if he gain the whole world and lose his own soul?" is no idle query, and the science of saving souls (Webster, the higher and better part of our immortal natures) is no mean study.

Of what profit is the life of the rosebush without the bloom? Of what good the lily bulb without the flower? Of what benefit the tree without its fruit?

So also should the spirit (Webster: Man's immortal nature) be so cultivated that the soul—the bloom, the fruit, shall come to a high grade of perfection in this world.

Many seers and teachers have declared that without a soul development of some degree of purity in this life, disintegration of the spirit took place after death. This soul goodness may have been doing quietly one's daily duty, may have been the love of flowers or of children, but it is a law of the crystallization of identity that somewhere in our make-up there must be love, even if in small quantities, or we have no soul.

It is more than ever to-day a science to induce people to think of God, and of Love. We have lost our comprehension of these things, we refuse to walk by faith alone, we learn to prove that our spirit friends really do exist, and we feel that it is unprovable that there is a Cosmic Spirit, far too frequently. The result is that as a people we are so lacking in reverence that we do not attract nor develop a working quota of developed workers. We are so coldly scientific that we neglect our own souls; and we are so afraid that a touch of religious life shall come into our existence as a body, that we appear anything but attractive to outside elements longing to come into our environments but unable to feel happy in our unprayerful non-religious life.

When people go out of the body it makes a world of difference to them whether they have been truly enlightened in religious matters or not. The hells (deep dark caverns, the graves, the depths, the sheols—the hades) are filled with people who drifted away from Good, from Love, from at-one-ment with the Universal Spirit. They may have been strictly orthodox Catholics, or Methodists, or perhaps inactive Spiritualists, but from those depths, out of hades, they cry to earth that mortals should learn to save their soul life while in the clay, that they may avoid the terrible mistakes for which they are paying nature's penalty and out of which they must climb by the exertions of their own weakened wills, and by the use of their devitalized soul forces.

The spirit who has had no religious life on earth is to be pitied. He may have been an infidel, a Hindoo or a strict Presbyterian, held a high position in life, and felt himself a religionist, and never have known what religion really meant. The grand Nazarene taught "Love one another;" a loved follower said: "This is religion pure and undefiled before God the Father, to visit the widows and the fatherless (friendless) in their affliction and to keep one's self unspotted from the world." And many Spiritualists who mistakenly suppose that religion means a creed, live the only definition given of religion in the New Testament, while they mistakenly curse everything called Christian; but it is churchianity, friends, which has debauched religion; but the religion of Christianity is the highest Spiritualism and identical with altruism.

The question of "Where we are at," must necessarily touch the consciences of all who claim the name Spiritualist. We go against the earnest soul convictions of nine-tenths of our people when we publicly and loudly express bitter views against prayer and the higher religion; we also turn many thousands of earnest minds into liberal churches, where the atmosphere is not clouded continually, "world without end," by such controversies.

Give Spiritualism into the keeping of the one word Science, and public psychism will be even more commercial than it is to-day; but make of its higher teachings the religion of all souls, and keep its phenomena under sacred test conditions of cleanliness and truthfulness for both seeker and medium; give workers a designatory name which cannot be stolen with impunity by tricksters, and the Religion of Spiritualism, aided by its Science and Philosophy, would sweep the earth of darkness, dry the tears of the mourner, bind up the gaping heart wounds of poverty, heal the sick, and make the nations of earth rejoice that the day of human brotherhood was at hand.

CARRIE F. WEATHERFORD.

Sturgis, Mich.

Spiritualism Is a Knowledge.

Spiritualism is a knowledge of continued existence after the change called death; a knowledge of evolution to higher conditions throughout eternity, if such an expression is admissible. They believe the physical body is but an instrument of the spirit, constantly dying and constantly being renewed by the ingestion of proper material, to replace the worn-out tissues, until by limitation or the invasion of disease it can no longer be repaired; that the ego—the real man or woman—is the force, the finer elements which permeate the physical structure and direct and control its action; that this ego is indestructible, these ethereal elements eternal. Matter (gross) is inert; can only be acted upon, and this belief is reasonable and philosophical, and is accepted by every unprejudiced, thinking mind.

The god of the Spiritualists is the vital force of the universe, and is manifest in everything, from the blade of grass to man. Therefore god is not something to worship, to ask for favors, to thank for benefits, to appeal to for direction, but a force to study and comprehend as far as we are able to comprehend it. Religion, as accepted by the world and defined by one lexicographer is "the recognition of God as an object of worship, love and obedience"—"any system of faith and worship." Spiritualism is not a faith, but a knowledge; is not the worship of an imaginary being, possessed of various attributes, as love, mercy, justice, etc., therefore I cannot regard it as a religion. Love, mercy, justice, etc., are highly prized by the true Spiritualist, but he bows down and worships no imaginary, infinite personality, represented as possessing and dispensing these admirable qualities. In one sense—the quality of the life that is lived—Spiritualism might be regarded as a religion, as it is the quality of a person's life—his thoughts, words and acts—that constitutes his religion; but in all religions we find good men and women—men and women who go about doing good, feeding the widows and orphans, clothing the naked and comforting those in distress. But many of these people who go about doing good have a most ridiculous and unreasonable religious faith and belief. Each individual builds his own religious character by his practical life, whether Methodist, Presbyterian, Baptist, or what not, and his belief cuts no figure.

Spiritualists believe and know that under proper conditions they can communicate with the departed, and the various phenomena have been thoroughly investigated by the most competent scientists in the civilized world and proven to be spiritual. We believe we go into the spiritual world just as we leave this, the death of the physical body not affecting the ego; therefore we have all degrees of goodness and badness on the spirit side. The directions of the good, as in this life, may aid us in our work, but they are still finite and their knowledge limited, and we should be governed by spirit direction just as we are governed by direction here—using our own knowledge and reason.

Any honest person, of ordinary intelligence, at the cost of a little time and money, can be convinced of spirit return, if he will. Early training and a senseless prejudice are all that stand in the way of settling the question of immortality. He may know also that the laws governing life are the same there as here and that as we sow so shall we reap.

To sum up, therefore, in my opinion, Spiritualism should take its place as a knowledge, a philosophy and a science and not as a religion, which, as accepted, recognizes the worship of an infinite and unknowable being. We find believers in Spiritualism in every church, except, perhaps, the Advent, and in time I believe great changes will be evolved. Societies of Spiritualists for investigation and study are all right, but as a religion they are out of place. It is difficult to maintain a religious society of this kind, very many of the strongest and best informed Spiritualists refusing to join. Such has been our experience here, and I think it is the same elsewhere. Spiritualism, beside being a sound, reasonable philosophy, is a strong collection of demonstrated facts.

Argos, Ind. S. W. GOULD, M. D.

SPIRITUALISM

A Stone Cut Out of the Mountain Without Hands.

The absolute domination of the earth is divided between various sects, who have the assurance to call themselves the great religions of the world. Religion as a word, signifies to tie back, or bind fast. The most noticeable point, then, is the bondage to those who in the visible life have found places on the high planes; or to the creeds born of the affirmations of past ages; sometimes from the wise, but oftener from the otherwise.

Under such circumstances, it would logically be supposed that the masses who travel on foot, would be blindly led by the persons who were "in the saddle," for the use and behoof of those who ride. It takes but a little close examination to determine that this is the case. Not only are the masses led, but they are tied to the saddles and chariot wheels of the riders.

No religion has ever won its degree of "great" unless the earth has been overflowed with the blood of its zealots and their opponents. The psychic sense of the ancient clairvoyants became so tinctured with this fact, that we find them telling of blood that flowed to the height of the horses' bridles, in the struggle. The most tragic scenes of earth, have been the result of the conflicts of men about intangible and elusive ideas. Wars for thrones, kingdoms, or material possessions, fall of their purpose unless the spirit is appealed to by some idealistic, rallying cry.

We are familiar with the Christian slogan: "Jesus of Nazareth and him crucified." We also know of the later "There is no God but God, and Mahomet is his prophet." As the devotees of Confucius and Buddha have never exhibited any fighting qualities, except an aptitude for murder, en masse, they have no war cry on record.

To the Anglo-Saxon race, the beginning of the great religions or bondage to creeds, was the life and teachings of Jesus, who said: "I come not to bring peace but a sword upon the earth." No prophecy has ever been spoken that has had a more literal fulfillment. Wherever the propaganda of Christianity appeared, there was also visible, the baptism of human blood, aye, the overwhelming deluge of blood, human agony and suffering beyond the belief of a merciful man. The same facts are true of Mohammedanism.

The question is often asked, shall we seek to make Spiritualism one of the great religions of the world? We know it would have to go through the fires, if man by his ungovernable ambition should thus seek to place it on the throne of a tyrant. One of the seers of ancient times saw in a vision the form of a man, that represented all man's unbearable potency. He looked until a stone cut out of the mountain, without hands, fell upon the image of power and ground it to powder. Is there any symbol that would more fitly represent the inception and growth of Spiritualism than this? Can we not wait for the development of the great power of the world that is no less strong because its development is in the hands of the dear invisibles, who know just what and why they are doing the work assigned them? Let us have one world-wide thought unity that shall manifest divine purity without stain or flaw of man's infirmities.

Let there be no swimming in seas of human blood, and the accompanying horrors of death and maiming, that the tree of peace and harmony may flourish with a weird and nightmareish substance and condition.

Besides, the watch-word of Spiritualism is "FREEDOM," and not the tying back, or binding fast. It cannot then be a religion.

But as we are all seeking to gain knowledge of the things that are about and ahead of us, that we may grow wise in the Infinite Omniscience, it must follow that we are studying a science that is Infinite. Nor does that prevent us from organized and united effort, to thus attain the best results of concentration in our world's work. We have never been a religion, but always a science. W. P. PHELON, M. D.

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LET GO!

A Religion of Life, Love, Reason and Science.

I am always pleased to have the great and important questions of the day and age we live in agitated; I thank you for an opportunity to put in my oar, I may not row for shore, may get into deep water, deep or shallow I will agitate.

In conforming to space assigned me in the discussion of the subject, I can do but little more than declare my convictions which are the result of thought, observation and experience of the past fifty years.

I can never consent to have Spiritualism take its place among the great religions; the religions of the past have had their day, done their work good and bad, let them rest; we don't want their old clothes, old bottles or old wine. We don't want their God, Devil, Hell, Blood Atonement, Salvation from Sin, infallible Bible, public prayers hypocritical forms, or anything connected with their deceptive schemes of salvation.

I am ashamed that any intelligent Spiritualist can consent to adopt any of the present schemes and forms. It is amazing queer that while the intelligent portion, the thinkers, the growing minds in all the churches and religions are making strenuous efforts to shake off the incubus of dogma, restrictions and limitations, yet some of the matured workers are still clinging, seemingly to fear to let go.

Our leaders are crazy for recognition, then why not stand for something? As Prof. Denton used to say, "Why go down on our bellies? What does our vertebra signify? We can stand for the truth even if we have to stand alone."

The whole religious system of this day, of this age, is no more nor less than a club-house farce. Spiritualism has rent the veil, liberated millions of doubting professed Christians, given them a religion of continued life, love, reason, and science, relieved them of a hypocritical bondage, and it will be a long day before the great multitude of freed ones will be caught in any similar scheme of society or church.

If the history of the infancy of all religions could be written, we should find fear as the foundation, the chief cornerstone.

Fear the gods was the slogan of the soul-saver and missionary of the periods of the mound-builders, cliff-dwellers, and the stone age. There is no doubt in the mind of the writer, that the missionary of that long ago epoch was what we at this time recognize as a spirit medium. The cave-dwellers were human, they were led and inspired; some of them were mediumistic, they lived and loved, they were without doubt blessed and cursed by priestcraft, I hope more blessed than cursed. Are the ignorant, careless, stupid multitude of our day more blessed than cursed by the influence of the craft? A serious question that every one should consider.

Fear is the result of ignorance, but what would become of religious institutions, if the dogma of fear should be stricken from orthodox creeds?

Fear has been and is to-day the tyrant's power and friend; the selfish priest's most important weapon. It is love God with one breath, and fear God with the next; isn't it passing strange that a handful of ambitious Spiritualists have managed to get to the front, adopting some of the most deceptive dogmas of an old decaying church, and ask common sense independent Spiritualists to support such selfishness?

The world has been led by its various forms of religion, cursed by deception and hypocritical pretensions in all ages, and never more cursed by the unreal than at this hour; but we must measure the blessings and curses by the spiritual unfoldment of the individual, not by societies and material institutions. There is no other just measure; spirit power is to-day recognized, not because of organizations but because it is true and the light and life of the world.

Thomas Paine declared "to do good is my religion;" that sums up all there is of religion, science embodies it. To try to enlarge the sphere and usefulness of religion or Spiritualism, by adopting the methods of any of the various forms of the Christian, Jewish, or Oriental religions, is to put on ourselves a load not easily shaken off.

The present efforts of nearly all the societies organized under the banner of the N. S. A. are materialistic; the wealthy ones are sought, petted and invited to the front, just as they are by the churches; has black really become white? Let us raise our standard to the plane of science, this will enable us to let go of the past conceptions of religion and take hold of the present living issues.

Old hymns and prayers are all O. K. for those who are satisfied, tired and want rest; but live up-to-date men and women can't live on old husks. If we must, let us graft onto new vigorous stock.

If we combine, let it be to broaden, simplify and extend our efforts; to combine to limit and restrict is the old religious method. Let go—or go to the rear, is the order to-day.

It is easy for the ignorant, stupid, common life to adopt almost any religious dogma, but science cannot build on theories, selfish schemes, or general speculation; only truth that can stand alone can be used by science.

As I have previously stated, all religions that have ever existed, or been of any value to humanity, were founded upon spirit demonstration; spirit demonstration of continued life is scientific; common sense religion and science need not antagonize. Religion has been perverted by the clergy, they have distorted, belied and prostituted the truth for selfish purposes, and they are still at it.

Are not many of our leaders looking back and longing for the flesh-pots?

If organization is so very important, why not save time, money and friction, by getting into some of the well-equipped liberal organizations? They are all fishing for recruits and have the material outfit in abundance. They have recognition; they have schools, colleges, hospitals and asylums, and understand all the ropes connected with keeping the treasury supplied; this is one of the strong points, the cash in the treasury. They are just on the eve of combining for protection, too much religious competition; a religious trust would be a success from the start; it might knock out some of the rummage sale schemes, grab-bags, and annual bazaars, but what a saving of talent, time and money.

Much has been said in the past regarding the mission of Spiritualism; I am satisfied it has a mission, yes, an important one, it's a mission of liberty, freedom, equality and justice. All efforts thus far to fence it in, get a corner on it, have failed. To say that Spiritualism must be harnessed and hitched to a materialistic organization in order to have it fulfill its mission, is to load it down, clip its wings, blind its eyes, and hush its song of love and freedom. The spiritual has come to uplift humanity by spiritual methods.

Spiritualism is the only ism that has stood, or can stand the white search-light of science. Spirit power is master over all things and forces.

Spiritual knowledge and understanding is the only knowledge that will enable humanity to become a law unto themselves.

In the mighty revolution of the past fifty years, Spiritualism has stood its ground, saved its converts from the gallows, penitentiaries, hospitals, asylums and poor-houses; they are not on the lawless criminal plane of life; no other spiritual or religious cult with as large a following except the persecuted Jews can make such a showing, such a record; this record is a result, the cause is from the realm of the spiritual, of the masters.

Science has tested spirit phenomena and declared in its favor; let us stand for the religion of science, and its influence.

The question of continued life is settled, and an open door of communication with the loved ones gone on is of every day occurrence, for those who seek in an intelligent, trusting, receptive manner.

The Psychical Research Society of England and America should be sustained for its good work and continued persistence, for twenty years, in the investigation of the most important and far-reaching subject ever considered by science, viz: continued personal life beyond the grave.

DR. M. E. CONGER.

THE DIFFERENCE

Between Zero and Naught Is—What?

In reply to your esteemed favor of January 1, I will say: Spiritualism is not a religion nor a science. This is owing to a change, since 1848, in religious beliefs and doubts as to the finger marks of God in the Holy Bible; besides, there has been such a spiritual fermentation of conditions that no two Spiritualists are of the same opinion—all are in the fog of ignorance.

What has so-called religion accomplished? During the Dark Ages it established the Inquisition, murdered millions with holy wars, guillotine and instruments of torture, all for Christ's sake.

Through the mercy and justice of priestcraft nine-tenths of the human race have been sent to an eternal hell to fry forever; the heaven of the other tenth consists in rejoicing over shrieks of the damned and subsisting on the smell of the fry. Religion has ever opposed physical and mental progress, invention, art and science, and cherished ignorance for fear much learning will make them mad, causing their God to repent that he had made man in his own image.

Their love for humanity is but the sting of hate. Think of this, you half-decided Spiritualists who live in terror of the law enforced by preachers, priests and doctors who live in fear of losing their bread and butter. Many mongrel Spiritualists say: Why not blend with those who are not persecuted? We can have our churches, our D. Ds., our missionaries to send out, on railroad half fare, to the heathen; our societies and much popularity; and above all our case by making every poor devil contribute to our support. Why? Because we are the link between heaven and earth that will snatch many from the clutches of priestcraft.

But there is much danger in all this. It is theology repeated. In time such a Spiritual association will become as despotic as the devil himself, because founded on the tenets of orthodox religion. Early Christianity made but little progress until it blended with paganism, and this is why some Spiritualists want to blend with the churches. We are not against Spiritual organization; but let it be founded on the facts and truths of Spiritual science. In the unit composed of many there is strength, provided love, truth and justice reign. The brotherhood of man, the motherhood of eternal nature and fatherhood of infinite space depend on these potent principles.

Spiritualism is emphatically the Science of Life and Intelligence in relation to all nature. What is science, or what is life and intelligence? The analysis of these leads into the realm of eternal atoms. (1) Static atoms form the bedrock of matter. (2) Life atoms are the basis of automatic energy, force, action and motion. (3) Thought atoms are the fundamental principles of all intelligence which guides the machinery of nature, producing order and confidence in the laws of nature. These atoms attract and repel each other, thus producing all the variations observed in nature. This recreation is the law of necessity causing all things to flow in lines or currents of least resistance termed the destiny of man and all else.

Since all the parts feast upon the whole, and vice versa, new changes are introduced to supply the wants of all; it prevents stagnation, it causes growth and equilibrium among all the associated parts; thus the All Being becomes a self-sustaining, self-existent whole. A change here implies a change everywhere to keep the universe in balance. According to the law of continuity every effect must include its cause, which enables it to produce effects in something else; thus the perpetuity of force is transferred from one thing to another ad infinitum

It is impossible to annihilate anything; for the creative change wrought by evolution is but the sequence and not the cause of existence; hence immortality is as sure as the birth of change. It is also evident that the interchange and exchange of ideas and thoughts, from every source, is but a part of the programme of necessity. How else are you to obtain mental food? All this, including the atoms and their effects, constitute the facts and factors of a true spiritual science. Who will formulate them so they can be understood by mortal man!

Let all cast out their cupidity, superstition and credulity and receive the spiritual light of the departed. But beware; as a man thinketh as is here and hereafter, until taught the better way. At first such spirits are attracted back to earth as their home; through the love of fame some may announce themselves as George Washington. Bah! He simply proves that death does not end all.

Again, animal magnetism, telepathy, mind reading, psychic impressions, dreams, visions, clairaudience, clairvoyance and the subconscious self composed of thousands of thought egos and life egos, all are confusing; one scarcely knows whether it is himself or something else running the machine. But these are facts of experience and should form a part of your science. Again, the beautiful flowers, the trees, every object in nature, the mountains and valleys, are phases of graded life and spirituality; this also is the domain of Spiritualism.

Make your science broad and elastic. What if a lie is the zero of thought, it will round the polar cipher and return a fact. Keep the pendulum of facts swinging; it will keep Dame Nature's clock a ticking. F. R. LOCKLING.

Hannibal, Mo.

AN IMPORTANT QUESTION

Views of the Hon. A. B. Richmond.

Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?

In answering the above interrogatory, it is first necessary to ascertain and define the meaning of the term religion. My conception of the term is this:

Religion includes all forms of belief in unseen spiritual forces or powers. The direct tendency of which is to prove a future life or the immortality of the human soul, and its conditions in that life as well as its moral obligations to its fellows in this.

Spiritualism is not a creed, neither is it a cult, but a religion that asserts the immortality of man from demonstrative evidences as conclusive as the fact of his present existence. The witnesses of its truth live and testify positively to the asserted fact of a life beyond the grave. Faith does not enter into the problem as a necessary ingredient to its solution, any more than it does in the problems of mathematics or phenomena of chemical affinity.

Spiritualism asserts a future life and proves it by living witnesses who are now in that life and testify to its existence. It is not a scientific fact alone, any more than is any other well established phenomena observable by mankind. Science attempts in vain to account for it in speculative theories, but in the end is relegated back to the fact of spirit manifestations which are proof without regard to scientific theories or experiments.

Does man live beyond the phenomena of death? This question and its affirmative proof is the basic fact of all the religions of earth. Without this positive proof all creeds or cults are as visionary as the baseless fabric of a dream. The aid of science is not necessary to establish beyond a doubt this foundation of all religious beliefs, and which is the corner stone of all creeds, and must and can be proved without the aid of science or the logic of hope and faith.

In our courts an asserted fact is proven by eye-witnesses or an incontrovertible circumstance; the witnesses may be ignorant of the meaning of the word science, but they can relate what they saw as clearly as could a sage or savant, and are believed as their testimony may or may not agree with the common experience of the jurors. We all know that we can recognize the face and forms of our fellows, and even the sound of a familiar voice without the aid of scientific rules or formula. Science may it is true, assist in the explanation of the apparent impossibility of the facts narrated, yet if the evidence is clear and positive, the jury will judge the testimony from their knowledge of the truthfulness and candor of the witnesses, without regard to the speculations of science.

Now spirit visitations are proved by the testimony of innumerable witnesses, the communications are verified by the knowledge of those to whom they are made, of the circumstances and incidents narrated. They know without the aid of science that an invisible intelligence has related facts known only to themselves, and that therefore the mental personality of their friends yet lives, loves, and remembers the persons and events of their earthly life; and this testimony does not depend upon science for its verification, but upon the experience of mankind. This forms the basis of the religion of Spiritualism, and the evidence is so conclusive that no man can fail to see its undeniable truth.

I am seated alone in the darkness of my room, presently I feel the presence of an unseen influence, then a familiar voice calls my name and converses with me, and relates circumstances and even business transactions unknown to me at the time, but afterwards verified on examination of incidents I never knew before. Manifestly I am in the presence of an intelligence that remembers the past, that evinces the loves or friendships of earth life. This is not scientific evidence, but is more like the legal testimony admitted in our courts where the most momentous interests of life are involved in the issue.

Repeatedly have I seen life and death trembling in the judicial balance. The facts known to science alone were of no avail in solving the problem, but a human intellect is placed in the witness box and relates incidents that need not the aid of science to understand or explain, and upon this evidence alone the controverted issue is made plain to the uneducated mind in the jury box. Justice asserts her sovereignty, and right triumphs over wrong. Sometimes it is true science lends its aid in solving collateral questions of guilt or innocence from the incidents narrated by the witnesses.

So it is in the investigation of the religion of Spiritualism. The testimony of unseen lives and spirit presence proves the existence of facts that are far beyond the powers of science to explain; sad indeed would it be if these facts were to be ignored and the issue relegated to the laboratory of science alone for their explanation.

The learned explanation of spirit phenomena uttered by eminent scientists, of sub-consciousness, atomic polarity, or magnetism, is "Obscurum per obscurius" and only renders darker and more obscure the mystery that is involved in the windowless place of death. But to the plain common-sense explanation, of an unseen human intelligence that survives the disintegrations of the body and lives as a spirit, and sometimes returns to this earth to communicate with its loved ones on this side of the grave, science can add nothing; and if immortality is a fact as asserted by all the religions of earth, if this basic fact is proven by the demonstrative evidence of spirit phenomena, science can add nothing thereto.

All of the multitudes of religions of earth believe in the immortality of the soul, but they believe from the evidence of hope and faith alone. Science does not aid them, and demonstration is unknown in their investigations. How feeble is this proof and how uncertain its conclusion.

But the religion of Spiritualism proves its assertions by evidence so plain that he that runs may read. In the great tabernacle of human mentality and consciousness, Spiritualism stands in the very "Holy of Holies" and freely converses with the unseen visitant from another world. The alembic, the crucible, retort, and microscope of science has no place in this realm of spirituality. Human experiences, love and memory, are the only apparatus needed to prove the presence of those who fill our hearts with the recollections of the past.

Are there any religions on earth among men? If so, then why should not Spiritualism take its place in their ranks and even at the head of the procession, for it demonstrates the truth of the motto inscribed on the banner of every creed and cult: "If a soul once lives it can never die."

The moral ethics of Spiritualism will vie with the purest religious code of earth. Then why is it not in itself a religion? Why should it take a place among the diversified theories of science subject to the contentions of learned ignorance?

What other religion of earth can at the bedside of sickness and death afford such consolation to the dying and so mitigate the sorrows of the living? Before our eyes are closed to the scenes of earth, the religion of Spiritualism opens them to the wider and more beautiful vista of immortality. The religion of Spiritualism is

Slave to no creed or sect, and takes no private road,
But looks through nature up to nature's God.

Not a personal God, but the infinite mind of the universe, that directs force or creative energy in the formation of all physical forms with never erring infinite intelligence, or in the beautiful inspired language of Lizzie Doten, it is the

God of the granite and the rose!
Soul of the sparrow and the bee!
Whose mighty tide of being flows
Through countless channels, Lord, from thee.

It leaps to life in grass and flowers,
Through every grade of being runs,
Till from creation's radiant towers
Its glory flames in stars and suns.

A. B. RICHMOND.

SPIRITUALISM.

Will Become the Most Helpful Religion.

Should Spiritualism take its place among the religions of the world, or be assigned to the domain of science?

The individual opinion of neither mortal nor spirit can decide this question for any but themselves, for no one can grasp the full scope of the movement; even those who consider they thoroughly understand Spiritualism, and are well informed as to the trend of the movement, cannot give a reply that will be universally accepted as authority.

From the dawn of Spiritualism, the trance, inspirational, and normal speakers and writers, have taught that the fact of spirit communion was but one phase of the great spiritual movement. That all phenomena were given in accordance with law, that in nature there was no supernatural, miraculous realm, that law reigned in the supersensuous as in the outer courts of nature's vast domain.

Hence, if Spiritualism is a religion, it must be a philosophical religion, one whose phenomena can stand the test of science, and its principles the analysis of philosophy, a religion whose sublime principles require no symbols to enhance their value, no dread of punishment to insure acceptance, a religion in accord with reason, and the most advanced thought of the age.

Spirit communion is an established fact, but facts do not explain anything, they are not sufficient to meet the demands of reason, an explanation of the fact, a knowledge of its laws, is required by the ever active intellect. To meet this demand, thought passes from the borderland of facts to the broad sphere of philosophy. Mr. Cousin says, "The day on which man first reflected was the birthday of philosophy. Philosophy is the recognition of ideas." May not a philosophical religion be one of the many victories of Modern Spiritualism?

Spiritualism has its distinguishing characteristics, and its glorious heritage. All that has been helpful in lifting humanity from barbarism to civilization, the facts of science, the glory of art, the splendor of philosophy, the faith, hope, and spiritual outlook of the religions of the world, are as truly a part of the heritage of Spiritualism as of any of the world's great movements.

The mission of Spiritualism is to aid in the spiritual evolution of humanity, and it has chosen as the most direct and successful method the presentation of its demonstration of immortality and spirit communion in connection with its philosophical religion. It has proclaimed not only continued existence but eternal life, the constant renewal of the spirit at the fountains of truth, perpetual draughts from the day-springs of spiritual knowledge, life attuned to the harmonies of spiritual existence.

Spiritualism has ever been the antithesis of materialism. One of its cardinal ideas, is that spirit is not a result of the evolution of matter, that consciousness was not born of unconsciousness. Individuality belongs to the Ego, and in no sense is dependent upon its relation to a material form.

In various ways Spiritualism has recognized the existence of something in nature not subject to the laws of matter, nor capable of investigation by material agencies; is not this the something Professor Tyndall speaks of as the undefinable, Spencer as the unknowable, and Von Hartman as the unconscious in nature? Does not the recognition of this power and the study of man's relation to it stamp the great spiritualistic movement as embodying more than the fact of communion between two states of existence?

Law is but a uniform method or sequence, back of law is will, and back of will is idea. Nature's arcane or secret principles cannot be easily cognized, the most powerful microscope fails to reveal them. The spectroscope through which light brings revelations from distant stars, brings no tidings of them, they lie securely concealed in the profound depths of nature's being only to be discovered and comprehended by those who look beyond the fleeting manifestations to the interior realities so clearly elucidated by the philosophical religion of Spiritualism.

To-day thousands of church members accept the fact of spirit communion. Do they realize the importance of sustaining the Spiritual press? Are they active in Spiritual societies? Are they doing anything to encourage, protect, or financially sustain mediums?

Are Spiritual publications found in their libraries? Do they consider it a duty to give the prestige of their presence at Spiritual gatherings? Are there not in the principles and ideas of Spiritualism enough to meet the intellectual and spiritual demands of these people?

We think Spiritualism will, in time, reach this class as well as the most advanced element in all organizations, and will become the most enlightened, helpful and influential philosophical religion the world has ever known.

MRS. NETTIE P. FOX.

Des Moines, Iowa.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

RELIGION AND SCIENCE.

Are Harmonized in Spiritualism.

We do not think that "The phenomena, the direct result of spirit intercourse, should become the foundation of a new creed, a new sect, a system of worship, or the basis of a religious cult."

Neither do we think that Spiritualism should be recognized as a scientific fact only, and treated exclusively as such.

"There are, however, a large class of intelligent and influential people who regard spirit communion as a scientific fact—that and nothing else—and they will explain the method of communication from a scientific standpoint just as a scientist will explain how a message is transmitted by telephone or wire."

This is very true, and we consider spirit communion as a scientific fact, but spirit communion, is not all there is of Spiritualism.

We cannot weigh the philosophy of Spiritualism on our material weighing scales. We cannot measure the meaning of its deep and beautiful soul-satisfying religion, with a material yard-stick, nor can we be made to comprehend its sublime grandeur and glory through the material processes of the material scientists's laboratory alone.

Even telegraphy has a deeper meaning than the clicking of its instruments many miles apart. The phenomena of telegraphy is scientific, but this phenomena is not all there is of telegraphy; it is only a means to an end. It is only that which enables spirits in the flesh to transmit thought to each other when many miles apart. The thought may be either scientific or religious, or both.

The teachings of spirits through mediums and its various phenomena, are both scientific and religious. We receive instructions how to care for the physical as well as the spirit; how to avoid distress of body and mind; how to prepare ourselves for the spirit world, etc.—all of which may be scientific, or religious. In short we receive education along the lines of the spiritual philosophy which includes the science of moral philosophy and the truths of religion, all of which applies to our future happiness and present welfare.

Spiritualism means more than the science of its phenomena alone, though its phenomena have a great meaning, are beautiful, and absolutely indispensable.

True religion and true science are perfectly harmonized in true Spiritualism.

The moving of a pencil and the writing of an intelligent message or communication between two slates, without human contact with the pencil, when proved becomes a demonstrated truth, and when it is discovered what are the necessary conditions to produce it, we say it is a scientific truth. What do we know of the occult, the invisible causes of things, measured by the standard of material science? Very little indeed.

No one knows the processes of thinking, yet it is a demonstrated fact that I am thinking the thoughts that I am writing; all must admit that I could not write without thinking what I place on the paper in words. Still no science yet discovered can tell how I think, or how I control my hand to write. Is it not true that we accept of truths in mental science what cannot be explained by material science?

Then may we not accept of religious truths under the same rule?

A truth in religion is a religious truth. When it is demonstrated to be a truth it becomes a scientifically demonstrated religious truth. When the spirit world delivers to mortals a religious truth and mortals scientifically prove it to be a truth, it becomes a scientifically demonstrated religious truth.

A religious truth scientifically proven becomes a scientific religious truth, does it not? Then if there is a scientific religious truth, there may be a scientific religion.

It may be said there is no religious truth. If this is true, there is no religion? It would be as reasonable to say there is no scientific truth, consequently no science.

My conclusions are that Spiritualism is both science and religion. It is a scientific religion and a religious science.

As to the conflicting ideas taught by spirits and Spiritualists; they are but the opinions of the students of the spiritual philosophy who dwell on both sides of life.

Scientists differ in their theories; their theories and beliefs do not affect the facts. Where two scientists disagree upon some certain subject they cannot both be wholly right. One must be in error. We cannot declare that science is not a science, simply because some scientists are unscientific, and misinterpret the phenomena of nature.

By the same rule, we cannot say that Spiritualism is not a religion, because some of its communicating spirits are in error.

We have what is called science, and science is our savior, yet our science is not infallible.

We have what is called religion; and true religion is our savior, yet our religion is not infallible.

In my opinion one cannot be fully expressed without the aid of the other. There is one true science and one true religion. They are both facts in nature and there is no conflict between them. They are both united in one grand scientific religion, the one grand religious science, and its name is Modern Spiritualism. Every true Spiritualist is a scientist, and every true scientist may be a Spiritualist. Spiritualism is a fact in nature, and Spiritualists are students studying those facts.

Spiritualism accepts, embodies and teaches all that is true in every science, every philosophy and every religion. This includes all that is good in every bible, every church, and every religion. It has never denied a single scientific truth, but accepts "truth wherever found, whether on Christian or heathen ground." It has never denied the value of anything good, but embodies all that is good and all that is true in every science and in every religion. Spiritualists may not embody as much.

The conflicting messages can be easily explained if we accept what is universally taught by spirits and accepted by Spiritualists, viz: that spirits in the unseen world are creatures of environment, subject to their surrounding conditions the same as we mortals are to ours in this world. No Spiritualist would question the fact, ten thousand times proved, that dying does not give a man all knowledge. He must learn before he can know even on that side of life.

This being true, could we expect every spirit that reports from that side of life to agree with every other one who communicates with us? Certainly not! When we consider that everyone entering that life takes with him his own peculiar temperament, disposition, etc., coupled with his education and experience in earth life, how could we expect him to see everything as every other spirit sees it? We all know this could not be.

When a spirit reports to us, he does so according to his understanding of a thing. He may be right, or he may be wrong. He may be partly right and partly wrong. Whatever he thinks, believes or reports does not affect the facts. Facts always remain the same, regardless of what spirits or mortals think about them.

For instance, spirits in this life do not agree. There is the Rev. T. DeWitt Talmage, who declares in substance that Spiritualism is everything vile, hateful, wicked, etc. That its followers are the worst people on earth, that they are licentious, free-lovers, everything that is bad, and nothing that is good. Then there is E. W. Sprague, who has been closely and intimately acquainted with Spiritualists for thirty years and more, who honestly believes that Spiritualism embodies all that is good and true, all that is pure and holy, all that is beautiful and lovely; and that Spiritualists, as statistics show, are the best people on earth. We, Talmage and Sprague, both communicate our ideas to spirits in the form. We live in the same world. What we say or believe does not change a single fact. What is true will remain true, no matter what we say about it. We give our testimony, the people who hear us may weigh and measure, investigate and learn which is right, if they will.

So it is with the spirits out of the form; each one lives in his own sphere, each sees through his own eyes, while truth remains the same, regardless of their understanding of it.

One spirit may teach, through a medium, the doctrine of reincarnation, and another may teach that man never passes this way but once. Here is a contradiction. What will we do with it? Must we decide before we know which is true? I think not. Both spirits doubtless are honest in their belief. Yet one must be mistaken.

By way of parenthesis I wish to say, I have never known a medium to teach the doctrine of reincarnation who did not have Oriental guides, or spirits who in their earth life were taught and believed in the doctrine of reincarnation.

Where two spirits contradict each other, one must certainly be mistaken. The opinion or belief of either will not change the facts in the case. So it is with conflicting testimony regarding Spiritualism, whether such testimony comes from disembodied spirits or spirits in the flesh, the truths of Spiritualism will always remain the same.

Spiritualism to us is the philosophy of life here and hereafter, therefore so great that it cannot be comprehended all at once by us poor mortals, nor even by those who come to teach us from the higher life, as they too must learn before they can know the truth.

To me Spiritualism is both science and religion. It is a science, because science is the sum of demonstrated facts, and Spiritualism rests upon demonstrated facts; the demonstrated facts of its phenomena; therefore it is a science. It throws light upon material science, and demonstrates the truths of the occult and spiritual sciences; therefore it may be called the science of sciences.

A spirit appears, a ghost is seen, a dead man returns and communicates. Spiritual phenomena occur, all of which is evidence of another or a continued life. Upon this evidence religions are builded. Spiritualism is the foundation of nearly every religion. Modern Spiritualism demonstrates the possibility of the occurrence of much of the recorded spiritual phenomena of all history. It endorses all that if good and all that is true in every religion. It appeals to the highest and most holy emotions of the soul. It deals with the problems relating to that world where dwell our loved ones gone before. It answers the question, "If a man die, shall he live again?" and answers it emphatically in the affirmative.

For the above reasons, and many more not mentioned, I must decide that Spiritualism is a religion, yes, more; it is the religion of religions.

It is the only religious science, and the only scientific religion. Therefore, Spiritualism should "take its place among the great religions of the world." Yea, more than this, as evolution is the law, it must eventually become the religion of the world.

E. W. SPRAGUE.

Has All the Attributes of a Science.

You ask me to express my views on the question, "Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?"

It seems to me that in the circular asking this question, you have logically answered the question by showing that Spiritualism has all the attributes of a science, and none, per se, of a religion.

The first definition Webster gives of religion: "The recognition of God as an object of worship." And this is the usually accepted meaning of the word.

Now I have been investigating the subject of Spiritualism for twenty-five years, but I have found nothing in it that caused me to recognize any God as an object of worship. I could have carried on these investigations equally well had I been a believer in any one of a dozen of the leading religions of the age.

Webster's first definition of science is, "Knowledge; penetrating and comprehensive information. 2. The comprehension and understanding of truth or facts; investigation of truth for its own sake."

If these definitions do not make Spiritualism a science, and not a religion, then I do not understand the meaning of words.

Webster defines Spiritualism as being "A belief in the frequent communication of intelligence from the world of spirits, by means of physical phenomena."

What is telegraphy? A frequent communication of intelligence from the world of incarnate spirits by means of physical phenomena. Is telegraphy a science? If so, then Spiritualism is also.

I have a sister who leaves me and crosses the ocean called Death, into a foreign country. I also have a brother who leaves me and crosses the ocean called Atlantic, into a foreign country. I become anxious to hear from both of them. I seek Mr. Marconi and tell him I wish to communicate and get a reply from my brother. He says "All right; if the conditions are good, I can exchange the messages;" and he does.

The next day I go to the Bangs Sisters and tell them I wish to communicate and get a reply from my sister. They say, "All right; if the conditions are good we can exchange the messages;" and they do.

Now in these two cases if one is religion, the other is also; and if one is science, the other is also. One method is called Spiritualism; the other is called wireless telegraphy.

D. EDSON SMITH.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can.," etc. Price 15 cents. For sale at this office.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

IS IT A RELIGION,

A Science, or the Ethical Basis of a New Life.

To those who expect Spiritualism to ameliorate the condition of mankind, the question is of vital importance—Shall Spiritualism take its place among the world's religions, or be assigned to the domain of science?

The betterment of humanity is the avowed object of religion, science and Spiritualism, equally; and the question is pertinent: Can Spiritualism best attain that object by assuming the name, garb, and ceremonial methods of institutionalized religion, or by aligning itself with the physical sciences? Or is there any real necessity for it doing either?

Good material out of which to frame an answer to these questions is found in the following prophecy recorded by Andrew Jackson Davis:

"A new problem is to be solved in this appointed land of beauty, fertility, and scenic magnificence. It is to be the birth-place of a new and comprehensive blending of human with celestial government. The epoch of theology is nearing its close. Carpenters are at work building the cradle of the new un-institutionalized religion. * * All religions must go. They are to be melted and run into one conglomerate mass of historic stuff not good for anything human.

"A prodigious revolution; a tremendous change in the thoughts and feelings of mankind in America is inevitable both in political and ecclesiastical institutions.

"Creeds cannot withstand the pulverizing advancement of positive science. Bigotry cannot set back the rolling tides of Universal Brotherhood. * * Scientific skepticism, under the sanction of high scholarship everywhere is the Nemesis which will crush institutionalized religion into nothingness. * * When the great army of Ideas shall appear under the generalship of Philosophy, spiritualizing the positive facts of natural science, then will the days of dogma be numbered, and the institutions of so-called Christians, who have made friends with injustice and with the Mammon of Unrighteousness, shall go down in lamentation and weeping."

This prophecy was uttered twenty-six years ago, and who cannot see evidences of its literal fulfillment? Who cannot see creed religion being pulverized by the Nemesis of Scientific Skepticism, and fluxing into a conglomerate mass of stuff, good for nothing to man spiritually? And shall the gift of the angels be cast into the dump-pile with the refuse?

Who cannot see how completely the great ecclesiastical body is being honeycombed with pride, self-love, criminal ostentation and hypocrisy; and shall the new wine be lost by being turned into these wornout creed skin bottles?

Creed religion has failed completely to benefit humanity, and the edict has gone forth, "Cut it down and make room for the tree of Spiritual Life;" and why should Spiritualism seek shelter under its sapless, leafless branches?

If it be true, as Swedenborg teaches, that "Religion is the whole of life, and the life of all religion is to do good," then all the religion Spiritualism needs is the Law of Life and the Gospel of Love. And the only scientific method it needs is the clearest, strongest, most convincing exposition of that Law and that Gospel as given by spirits through the manifold phases of the phenomena.

In its origin, teachings and purposes, Spiritualism is above and beyond all ritualistic religions and materialistic sciences and should not be anchored to the man-made methods of either of them, especially not to the festering corpse of institutionalized religion. Long enough have the tender germs of the Christ-life within the soul been crushed by the iron hand of priestcraft; and not until the cast iron methods of physical science have been spiritualized by the great army of new Ideas under the generalship of Philosophy, can Spiritualism hope for much encouragement or assistance there.

To enable humanity to reach the sublimity of Life and Love, Spiritualism should bring into the work all that is good, true, progressive and helpful in religion, science, and all other humanitarian institutions, without encumbering itself with any of the dead weights of opinion, belief, sacrifice or formal worship.

Spiritualism is the revelation of new and better methods of Life; it is the "comprehensive blending of human with celestial government;" and let those to whose care this child of angelic promise has been entrusted see to it, that the blighting, dwarfing influences of man-made institutions do not crush out its young life, as they did the spiritual life of Christianity in its infancy.

J. L. DRYDEN.

San Diego, Cal.

Spiritualism Among the Siences

Spiritualism belongs in its proper place in the domain of science. Its phenomena come under the domain of law and that which is purely natural and in accordance with the forces in the natural and spiritual planes and should be classed as scientific truth.

There is nothing supernatural in Spiritualism, all things pertaining to its philosophy and phenomena can be accounted for by natural law, consequently a better name, to our mind, is Naturalism. There is much in our beautiful philosophy that would supply a grand foundation for a religion, as its tenets are much in accord with the Golden Rule. It teaches the brotherhood of man, places woman as his equal; frees the mind of superstition, and makes us self-reliant and self-saving.

It shows man he is not an insignificant "worm of the dust," nor a non-entity, and creates an incentive in the soul, to reach out for higher and better thoughts daily.

It takes away the fear of death, proves continuity of life, and brings forth a blossom of eternal joy to humanity.

This causes a desire in some people to worship in its name, to become devotees to its teachings, to kneel at its shrine and bind together to further its growth.

Through organization it has, in a measure, become a religion, as we have our ministers and in some places our churches, carried on much as other religious bodies have. Yet all these are mere forms and practices indulged in by mortals and spirits, being, in part, fragments of early training and religious habits.

To my mind, Spiritualism contains more than all religions combined. It may in time be classed as a scientific religion, yet all the underlying principles of this truth are allied to natural law, and can be scientifically accounted for, hence, should stand in its proper place among the sciences.

GEORGIA GLADYS COOLEY.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

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SATURDAY, FEBRUARY 15, 1902.

Our Symposium.

In pursuance of its custom of presenting a wide and varied symposium of thought on some important subject, The Progressive Thinker this week prints the views of a large number of thinking minds on a question of vital import to the cause of Spiritualism.

Extensive as this symposium is, and comprising the ideas of so many writers, it is well worthy of being read and judicially studied by every person interested in the welfare of Spiritualism.

The careful reader will find these essays sparkling with bright gems of thought, and in the variant views all will find somewhat that will commend itself to their minds; and, of course, somewhat that will not accord with their individual tastes and intellectual preferences.

Where the views and opinions expressed are such as we dissent from, we may still receive benefit by the exercise of a kindly feeling of toleration, remembering that these writers all, with all their divergences of views, are Spiritualists still, to be held and esteemed as such in all our thought concerning them and their opinions.

We can all rejoice and be glad that in Spiritualism there is no Pope to fulminate bulls of excommunication against heretics in thought and opinion; and no inquisitorial authorities to place on an Index Expurgatorius a ban against published heretical utterances.

In Spiritualism freedom of thought reaches its highest culmination, its most perfect flower and fruitage.

In the full exercise of this mental freedom lies the pathway of discovery and acceptance of all truth, and the overthrow and elimination of error. Thought is free to soar to sublimest heights, and wing its way to farthest outreaches of mightiest intellect, with none in earth or in the higher spheres to hinder its flight or progress. Such is the freedom of Spiritualism. And our Symposium in its degree is the reflection of this freedom.

We doubt not that many of our readers will find the perusal of these views mentally exhilarating and educational; and many will feel that they are spiritually quickened, enlivened and benefited by the thoughts expressed.

For these and other reasons The Progressive Thinker feels that it is doing a good work in sending forth its symposium to the world.

President H. D. Barrett

We were pained to learn that President Barrett had been suddenly called home to Boston last week from his western trip, on account of the dangerous sickness of his wife. There now seems to be strong hopes that she may ultimately recover.

Crowded Out.

All items are crowded out this week to give place to the Symposium. It will be continued next week. The varied thoughts presented are interesting and suggestive, and will do great good.

A. J. DAVIS.

A Lucid Explanation of the Arabula Chapter.

Mr. Davis sends us the following in explanation of the Arabula chapter, published last week. It is a preface to the second edition of Arabula, and also a note in the sixth edition:

Judging from the variety and spirit of criticisms received since the publication of the first edition, I am constrained to conclude that, in many thoughtful minds, not only has the purport of the chapter entitled "God Revealed to the Intellect," been thoroughly misunderstood and unappreciated, but that the explanations and definitions of the impersonal "Arabula" have also been sadly neglected and uncomprehended as to their bearing upon the value and object of the Argument. I have already said (see page 207 of this volume) that the chief object in introducing the Argument (which was first published anonymously, and so placed beyond all ordinary means of knowing by whom or how it was written) was, to illustrate the best throes of Intellect in its ambitious exertions to fathom for its own satisfaction the "light" which invariably comes silently and without argument to the awakened Intuition. [see Gt. Har., Vol. II. p. 268.] Students of the Harmonial Philosophy fully understand, and hence do not continually need to be reminded, that Intellect is to pure Reason exactly what Instinct is to Intuition. Intellect, per se, is selfishness embodied—self-assertive, proud, conceited, pompous and self-sufficient, positive and dogmatic. Its arguments and its revealings of God must necessarily correspond to its own natural laws and tendencies. Hence the conception and statement of God, which the limited and logical Intellect can possibly unfold, will of necessity be a God of personal limitations—cold, proud, judicial, majestic, jealous, wilful, and changeable under sufficient inducement. It was not designed that the Argument of the chapter, beginning, on page 208, should be regarded as final, but merely as representative of what the atheistic Intellect is capable of discovering Godward, and in its own behalf, or for its own temporary satisfaction, independently of Intuition and the revealings of Arabula. Therefore the severity of the dogmatic denunciations of opposing views must be charged to the nature of the positive Intellect, and should not be remembered against the author, who still refers to Gt. Har., Vol. II., and to parts of his other Volumes, for his own perceptions and Harmonial reasonings concerning the nature, existence and government of Deity.

Note to the Sixth Edition.—Since the foregoing was written a friend has been successful in his search for the author of the chapter on "God," Mr. H. Farrington, a member of the legal profession; but why he should have concealed his name from the original publication is not explained. Within it is an "inspiration," which, according to my mental experience, was what led me to discover its existence and value.

A Brother in Affliction.

Dr. Geo. B. Warne writes: The burdens of supreme trial and affliction just now rest with great weight upon Robert Grabe, of 841 59th street, Chicago. He is the pastor of the Truthseekers' Society of Spiritualists, at the corner of 59th and Halsted streets. Scarlet fever recently broke out in his family. On Friday, the 7th inst., he buried a son eighteen years old, who had been working at the same bench with his father in the Englewood Sash and Door Factory. Four more of the children are down with the remorseless disease, one of them a daughter of seven years, being in a very critical condition. Two more of his children at home have not yet come down with the contagion, but may do so at any hour. Here is an excellent opportunity to express a little practical fraternal sympathy. I hear of one or two mediums, who, feeling they cannot contribute financial assistance directly, are arranging benefit circles for our brother. However, do not claim credit for doing a charity if you attend such a circle, and get a one-dollar reading by the payment of only ten cents. Give for a worthy cause independent of any return to yourself. Are we not asking much more gratuitous work of our Chicago mediums than we are willing to do ourselves? Just how much physical, mental and psychical drafting is ten cents sufficient return for? Mediums, no matter if classed like Chicago's drinking water, as suspicious, usable or good, are seldom found wanting in fraternal generosity. William Lynn, a brother medium, has aided Brother Grabe in the exacting work of nursing his stricken flock, for Mrs. Grabe has been a partial invalid in these dark hours.

SPIRITUALISM.

Its Proper Place the Domain of Science.

If Spiritualism can be made to stand as a religious sect, cult, or movement, and be classed as one of the various religious organizations, as seems to be the thought of some of our speakers who say "Spiritualism and other nenominations," as if we were one of them it will in my judgment utterly fail of being, as was expected by its early advocates, the great reformatory force that would bring peace and a condition of universal brotherhood to mankind.

The view-point of those who would make of it another religious sect, with its prayers, ordinations, christenings, pastors, licensed mediums, services and churches, seems to me narrow and unworthy.

Why should the discovery of the law of communication with those who have passed into a realm of finer substance, with more rapid vibrations, be made the basis of a sect, any more than the discovery of wireless telegraphy, or of telepathy, or any other natural law?

If Spiritualism teaches anything, it is the simple fact that life is continuous and progressive, and that the mission of earth life is to grow naturally through the normal exercise of every function of body and spirit, striving to help each other to make of this world a fit place in which to live. That liberty to think, speak and act according to our best judgment, should be the inalienable right of each and all, without fear or favor.

Sectarianizing Spiritualism, putting tags on its workers, founding churches, adopting a creed, with orthodox hymns and "long prayers in public places to be seen of men," which was condemned by the reformer of Nazareth, who said "when you pray, enter your closet and shut the door, and pray in secret." This backward movement in Spiritualism has done far more to drive from our ranks thinkers and scholars than have fraudulent mediums.

Our work, as I understand it, is to help humanity in every possible way, not Spiritualists alone, and I have no more interest in the welfare and happiness of a Spiritualist than any other human being. "Give to each according to his need," not according to his belief.

We need no Spiritualist schools, for if our school system is defective, as all our institutions are, let us work to improve them. If our rostrums are occupied at times by illiterate speakers who use bad English, we need not rush to establish sectarian schools on that account, for sure our free school system teaches grammar.

We need in our present state of civilization homes for the aged and helpless, not sectarian but humanitarian, where no question of belief is asked of the applicant. We have some such now, and on how much grander principles founded than are Jewish homes, Methodist homes or Spiritualist homes.

I believe in universal life, liberty and fraternity, but as long as we believe in and bow before a supreme ruler of the universe we will continue the ridiculous farce of sending envoys to bow before the ruler of a kingdom, instead of emphasizing individual sovereignty.

When we maintain that reason, and not revelation either ancient or modern, should control mankind; when we go for messages from those on the other side with the same feelings that we would have in going to a telegraph office to communicate with those in other localities; when we cease having little children or ignorant people as "our guides" or "controls," and are as particular in regard to our associates decarnate as those in the flesh, we will have done away with much nonsense, and establish Spiritualism on the basis of science and reason, which are its facts and philosophy and learn that the highest happiness comes from greatest service to humanity.

JULIET H. SEVERANCE, M. D.
Chicago, Ill.

"Hellocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price $1.50.

RELIGION OR SCIENCE.

Would Rise Above All Limitations of Old Superstitions.

The questions you put to your correspondents are certainly relevant to the principle underlying Spiritualism, and yet the subject is not new either as a text for general discussion in the columns of your paper or for me to write upon, and it seems hard to tread except upon a well trodden path; however, as the inspiration comes I seem to gather a few thoughts upon the question, "Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?"

If religion is to remain in our vocabulary as meaning the worship of a God, Spiritualism would be very much out of place "among the great religions of the world."

If religion implies all or any of the old forms and ceremonies, superstitions and creeds, Spiritualism would be living under an assumed name to be called a religion.

In order to raise Spiritualism up out of the blind folly of the dead past; in order to lead the investigative minds of the present youth and all coming generations away from the "straight and narrow path" of ignorance and mental slavery, into the broad and winding paths of truth and wisdom, I would relegate all the useless, silly forms and ceremonies of past religions, abolish the invoking of an imaginary deity, and cease imitating these ancient methods we consider only used to organize the ignorant, common people into bands of laborers for the upbuilding of a "great cause" whose real foundation lies in the scheme of priests, clergymen and other financiers, to extort money.

If ours is a reformatory movement, let us make it such in fact as well as in theory. Let us abolish from our truth and from our cause all ceremonies, from our teachings and our actions all that would indicate to the rising generation that ours as an institution is but a relic, a mere track in the mire of old superstition, an offshoot from Old Theology.

That it is demonstrable as a science Prof. Lockwood can prove with his various devices and very scientific lectures; by Prof. Loveland, J. Clegg Wright, Lyman C. Howe, Chas. Dawbarn and many others through actual philosophy. Our inspirational speakers produce logic that is incontrovertible, and Our Moses proves—not that Spiritualism is a religion, but that there is no religion that is not spiritual, and that Spiritualism is older than all the rest; that without the communications with the angel world first there never was a foundation for a religion, though at that remote period of undevelopment, the bible age, the gate of superstition was the only entrance.

Then we have our mediums, the instruments upon whose sensitive organisms vibrate the force of spirit to produce the phenomena in all its forms of manifestation, mental, psychical and physical. These are our demonstrations to prove all this philosophy.

Science deals with facts. Here are our facts.

Religion deals with God. Where is the God?

It is high time we were drifting away from the ideal into the real. It is time we were discarding the priestly robes of deception and darkness, and wearing the garb of modern progress and light, building homes instead of churches; instituting harmonial resorts and beautiful abiding places for the aged and infirm instead of creeds and prayer meetings.

If, however, I should ask Shakspeare this question he would answer back from his present sphere: "What's in a name? A rose by any other name would smell as sweet."

Were I to consult the spirit of Thos. Paine, no doubt these words would echo back: "To do good is my religion."

Abraham Lincoln would doubtless say, "It matters not so the shackles fall from the human slaves."

Ingersoll would reply: "An honest God is the noblest work of man, but superstition is dangerous; beware!"

Our E. V. Wilson would quickly reply: "Raise the standard of the church, but do not lower the standard of Spiritualism."

Our dear old friend, M. P. Rosecrans, the sarcastic author of "Snowball's Sermons," and other splendid articles that used to occur in The Progressive Thinker, would say: "Tell our good people to keep off the grass."

To those who have passed on beyond the narrow confines of the flesh and into the larger world of soul, these little bickerings; these petty differences of mere opinion as to what shall be the path into which Spiritualism will drift, must seem insignificant, as do all our troubles and trials when once overcome and they glide with the dead past.

Let us care not what they call it, nor
split up upon a name,
Whether science or religion, or if both,
'tis all the same;
It has opened up the future to a blinded mortal man,
And is neither owned or mortgaged to
a trust or hoggish clan.
True, it looms above religion and gives
science better light,
And will some day lift all peoples from
the dark and gloomy night.
It has paralyzed the devil and put out
his glowing fire;
It has palsied superstition and has
raised religion higher;
It has soothed the grieving mortals by
subduing needless fear
For the loved ones and has proven that
their spirits hover near.
It encompasses all science and religion
on the earth,
And new impetus to wisdom was begotten at its birth,
Hence it stands up with creation and
Dame Nature's mighty law,
And will never find a lodgment in a
narrow creedal maw.
'Tis a principle and power that can
never lag behind,
Or be narrowed to religion or to science
for mankind;
But will soar just like an eagle in his
kingdom of the air,
In the spheres of all the future and be
ruler everywhere,
Not as king or pope or emperor upon a
tyrant's throne,
But in justice true and equal in the
universe—its own.
Let those who wish to linger with a
pet religion come,
Bring on their dear old Bible and their
ancient creedal crumb,
And we'll let them do their praying to
just any God they please,
And as often, and while standing, or
upon their bended knees.
They can build their little churches,
and can have a dummy creed,
And can worship round an altar if
their spirits feel the need.
But the length and depth and broadness of our grand and sacred cause,
With her white wings of protection,
and the truth grasped in her claws,
Will admit them to her bosom in a welcome sort of way,
And will teach them all of spirit and a
bright eternal day.

DR. T. WILKINS.

IDEAL RELIGION.

The Beautiful Flower and Fruitage of Science.

If there is that in Spiritualism which induces spiritual aspiration toward high ideals in purity of thought and life, and so tends to upliftment to higher planes of spirituality, it is in so far, to my mind, religious, if not a religion.

In this sense Spiritualism embraces within itself the really essential principle of all religions, and is, in fact the one and only catholic (universal) religion.

Spiritualism grounds its outward proofs and factors in science; it establishes itself objectively on the basis of demonstrative scientific evidences, and not on mythic miracles or faith.

But while its roots are imbedded in the rich soil of philosophy and science, its flower and fruitage have the aroma of the spiritual, the finer excellences of ideal perfection.

Spiritualism without this spiritual flower and fruitage is a barren tree whose roots spread far and wide, but it does not reach its full development and culmination in the ripe perfected fruit that is the natural expression of its life and being.

There is naught unnatural or supernatural in this outworking of the spiritual nature of man.

But while its feet, so to say, are planted on the firm foundation of science, its head is amid the starry heavens of ideal spiritual truths that call forth the soul's loving admiration, adoration, and aspiration, and this is religion, in its highest and purest sense and expression.

In this higher realm of spiritual love and adoration the soaring soul is attracted by the exceeding transcendent beauty of the spiritual ideals on which it gazes with enraptured vision.

The beauty and excellence beheld binds and rebinds the soul with the strong cords of loving attraction to the pure spiritual ideals on which its vision rests.

This spiritual religion is of such high nature and such ever-expansive quality, it cannot be "cribbed, cabined and confined" in the limiting trammels of a petrified creedal statement. It makes for eternal growth and progression.

If one crystallizes all of one's purest and best ideals of excellence and goodness, and mentally embodies them in a being or personality; or, if it be helpful to a soul to apply all ideal beauties, excellences and goodness to an impersonal Divine Being, God or Infinite Intelligence, of whom or which these are attributes; and if one feels to worship this Being either as a personal or as impersonal, it does not become the function of any other to say "nay" to such worship and adoration.

Nor, is it the function of any one, or any number of persons, to declare what any one other than themselves individually does or does not believe.

Truth in its broad sense is one and the same forever; but men's knowledge and perception of truth are ever-expansive, and no attempt to confine the mind's outlook and outreach should be allowed in any degree to hamper or circumscribe perfect freedom of thought, or hinder progress in the attainment of clearest knowledge and most advanced of the ever-advancing perceptions of spiritual truth, or clog the perfective trend of the soul toward ever-advancing spiritual ideals.

Science, too, is eternal in its scope and development, with its fruitage in the upbuilding of the spiritual life.

Such are my thoughts at the present time, not given as a law unto other minds; and they are subject to change or modification, in my own mind, as further thought and spiritual growth may indicate.

Further, let it be understood that the realm of operation, the function of ideals pertains not exclusively to the future state of spirit existence, but bears as well on this present life and its environments and conditions. Such religion is for the now as well as the hereafter.

It may be observed that I do not confine myself to the dictionary definitions of religion. I claim the right to do this, because the great encyclopedias, and even Christian writers and speakers, freely mention Confucianism and Buddhism as religions, although neither of these systems has any reference to a God or His worship.

JAS. C. UNDERHILL.
Hammond, Ind.

A RELIGION OR A TRUTH?

To Each According to His Development.

Religion is a system of faith and worship, Spiritualism is the demonstration, through psychic phenomena, of man's continued existence after physical death. Man is a religious being or not, according to the development of his veneration and spirituality; he may be a Spiritualist and religionist, or devoid of the religious element.

We hear Spiritualists say "Spiritualism is my religion," which means, does it not, that they believe in the truths of Spiritualism and really have no religion. Other Spiritualists, being fully developed in the region of veneration and spirituality, naturally deliver invocations and follow in the lines of those religionists who base their religion entirely upon faith, not accepting the demonstrated truth of Spiritualism. If these propositions be true, then how can a mere belief in a continued existence, through Spiritualism, equip one as a religionist, or in other words, how can Spiritualism be a religion?

This does not necessarily bar organization, for through organization we are able to more systematically present the evidence of this important truth to the world. That it is of great importance none will deny, and many people have given more or less of their life service to its presentation. There is no measuring the value of the life work of such psychics as Lyman C. Howe, or the importance of the phenomena received through P. L. O. A. Keeler, the Bangs Sisters and many others. We have an organization in the C. L. F. A. that is second to none in the world, in the importance of the work that has been accomplished along these lines, and yet we do not call it a religious institution, it is a corporate body organized for religious, scientific and educational purposes.

Hundreds have been convinced of the truth of Spiritualism, and thousands have broadened out and are wiser and better for having visited our camp; yet each individual, accepting the truth, appropriates it according to his or her development.

To one it may be a religion, to another a scientific truth, while to another it brings them in touch with their departed loved ones; each and all being benefited in their own way.

A. GASTON.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

PURE RELIGION.

Shall We Have a Religion, or a Science?

It depends altogether upon your concept of religion and science. There are certain pseudo-scientists in the ranks of Spiritualism to whom the name of either religion or God is like a red rag flaunted in the face of an angry bull. These people, having picked up a smattering of the positivism of Comte and Frederic Harrison, of the crass materialism of Tyndall and Haeckel, and the monadistic theories of Paul Carus, and having borrowed the ponderous terminology of Spencer and a certain school of pseudo-psychologists, are beating frantically on their tin pan of Atheism, vainly endeavoring to drown out the sound of the mighty diapason of spiritual harmony that is pealing over the world from the organ of Eternal Truth.

These men and women are quibbling over the Latin derivation of the word religion and are loud in their iteration of the premise that because they have never been able to comprehend, or to feel the psychic impulse that tells of the existence of immortality, of conscious life of the ego after the chemical change called death, and of an infinite intelligence, therefore these things do not exist. This is their method of reasoning, that because they per se have never seen nor heard, therefore, what they have never heard, nor seen, nor felt, does not exist.

No man can think of the non-existent. It is a psychological impossibility to formulate a concept of a non-existence power or substance. We may be mistaken in our concept, and misread the form and attributes of the causative energy of the universe, but that energy will calmly keep on its way, existing and evolving new forms and manifesting new expressions of its powers. This is an axiom that cannot be denied, and upon this we are willing to rest our case as to the scientific basis of an infinite intelligence.

However, we are not concerned with the derivation of the word religion, nor with the orthodox theological concept thereof; but rather we are concerned with the practical everyday application of the words of an inspired Hebrew in the days of old, when he said: "Pure religion and undefiled with the God and Father is this—to take the oversight of orphans and widows in their affliction and to keep himself unspotted from the world."—James 1:27—Emphatic Diaglot, by Benj. Wilson—from Griesbach's rescension of Vatican MSS 1209.

Such a practical direction of our talents does not need a lengthy ceremonial and cumbersome creed to express it or to attract the people to it, yet under the simplest form of organized activity we may give to it, it will be a practical religion and it will be genuine Spiritualism, applied and not theorized. In other words it seems to us that Spiritualism is both a religion and a science. It contains all there is of the science of right living and all there is of the philosophy of the life after death that is capable of demonstration in the present development of man's ego.

Science is applied truth. Religion is applied truth. Spiritualism is applied truth. Therefore Spiritualism equals Science and Science equals Religion and Spiritualism equals both Science and Religion, for quantities that are equal to the same thing are equal to each other.

The secret of success in all practical reforms is organization, and every organization should possess a declaration of principles, and a simple ceremonial of receiving members and providing for the recognition of its workers and members; and the forms that appeal most strongly to the great masses of the people are religious in their nature, and these will attract the people we most desire to reach.

The natural tendency of the human ego is to express itself in reverence and love for the beautiful and for the mysterious; but the advance of the human ego, while banishing the elements of superstition and so-called supernaturalism, and substituting therefor a science of naturalism, has not banished the element of reverence and love for truth and beauty, and this is the religion we would have; a religion and science of right living, of broad charity for all and toleration for those who may happen to differ from us.

The great need of Spiritualism is not a new formula of belief, but rather a crystallization of our present formulae into practical form, and the placing of our phenomena upon a scientific basis and a practical application of the Science and Religion of Spiritualism as expressed in the works of Mrs. Richmond, Prof. Denton, Prof. Brittan, Prof. Hare, Prof. Wallace, a Crookes, a Zollner, a Moses Hull, a Mrs. Lillie, a Mrs. Warner-Bishop, an Edmonds, a Davis, a Howe, a Dean Clarke, a Mrs. Longley, Abby Judson, and a thousand and one others who have stood on the frontiers of the new thought and fought the battles of Truth.

Let us by all means have a scientific religion, of wisdom, beauty, and strength based upon the principles of eternal love and purity.

The cry made by the pseudo-materialists and sciolists of our ranks against religion is misplaced and no one need be alarmed over their false alarm of waning Spiritualism because we have raised the standard of an organized army with a settled policy of education, and elimination of the crudities and frauds. On the other hand we have cause for rejoicing that we are returning to the standard of the '50's and '60's, when our rostrum was supplied with thinkers and workers, before the days of commercialism and self-exploitation.

The religion and science of Spiritualism are inseparable and we shall conquer under that standard and no other. The battle can never be won by guerrilla warfare and materialistic atheism, miscalled naturalism. Let us by all means have religion and science both.

HENRY H. WARNER.

THE RACE'S LIBERATOR.

Where Shall Spiritualism Stand?

Spiritualism is a readjustment of the entire thought of life, its purpose and methods. It can not take its place with religions as a religion exclusive, for it is so much more than that term means.

Religions have dealt with the question of immortality and man's relation with the great mysterious cause of things.

They have confined themselves to speculative theories and lines of reasoning always ignoring facts when they contradicted previous opinions. They have believed in death, and been ever teaching men how to get ready for that event.

While Spiritualism teaches and proves the fact of immortality, and has unlocked the mystery surrounding some of the causes of things, and teaches a broader concept of morals and ethics, thus leading into the realm of hope, suggestion and emotion. But it does much more than this. Nor do I feel it can be exclusively placed with the sciences of to-day; for they have been and still are very bigoted.

Science thus far deals only with three dimensions of space, ignoring all that suggests in any way or proves there are more that hitherto have been unknown to man. Spiritualism proves as it does immortality that there is a fourth dimension, and in this are the causes of what we see revealed in these three. Spiritualism has a scientific demonstrative side, that answers and suggests to man continually. But it does not ignore the emotional and ethical side of life as science does. Therefore it is more complete than any science. So could not remain exclusively in this class.

Spiritualism in its most intelligent analysis and useful application to the race is a philosophy of life, based upon scientific knowledge. And is so far-reaching in its power, it encompasses all religions, all sciences and reforms of the day. When intelligently interpreted and used it will fill every need of man. It belongs to no previous sect or class, but to the front guard of progression's army. Not a scientific religion or religious science, for there can be no such thing in the realm of common sense, but a philosophy of life that can prove all its suggestions when given time and opportunity. It is the greatest liberator the race has ever known.

With Phillips Brooks I would define liberty, "The opportunity to live our highest." This Spiritualism gives.

LIZZIE HARLOW.
Haydenville, Mass.

Frank McKinley.

Frank McKinley, of Sandusky, Ohio, was in the city last week. We are glad to know that Mr. McKinley invites honest skeptics to his seances. He would take special delight in convincing Mr. Mangasarian, the noted lecturer of this city, that spirits can and do communicate with mortals. Then he would like to tackle the distinguished divine Stanley L. Krebs, of Greensburg, Pa. Mr. McKinley's reputation as a medium has never been questioned. All honest skeptics who have been pushed back in their investigations by various mediums, are most cordially invited to visit Mr. McKinley. He is a trumpet medium; manifestations in the light and dark.

Mr. McKinley is a wholesome, good natured gentleman, and is always ready to meet distinguished skeptics.

Condensed Thought.

Through Spiritualism we have a realization of immortality; a fact made known through medial instruments. The duty of science is to record this fact, and place it before the world, as a truth found out, and well attested, and it should be set forth in all our school books.

ALONZO THOMPSON.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

THE MID-WINTER MASS-MEETING

Under direction of the Illinois State Spiritualists' Association will open in Room 608, 40 Randolph street, Chicago, Monday evening, February 17th, 1902, with a Camp-Fire in Room 608, at which there will be greetings of good fellowship, songs, speeches, messages. This will be followed by Morning, Afternoon and Evening Sessions in Handel Hall, February 18 and 19.

PROGRAMME.

TUESDAY, 10 A. M.

General Conference: Influence of summer camps in spreading Spiritualism; Shall the Spiritualists of Illinois unite with those of Wisconsin in establishing a camp?

Do we need our own camp-meeting in Illinois?

How shall we start and sustain Lyceums?

TUESDAY, 2 P. M.

Music.
Selection.
Music.
Address: The Medium as the Man, and His Message as the Word of God.—Harry J. Moore.
Music.
Address: The Relations Between Astrology and Psychic Phenomena; followed by demonstrations.—Mrs. Adaline Eldred.
Music.
Psychic readings by Mrs. Isa Cleveland.
Music.
Psychic readings by Mrs. Irene M. Dobson.

TUESDAY, 7:30 P. M.

Music.
Selection.
Music.
Address: The Contribution of Spiritualism to the Evolution of the Final and Universal Religion, as Illustrated in the Biblical Story of Samson.—Rev. George Chainey.
Music.
Address: Is the Soul of Man Immortal?—Mrs. Emma Nickerson Warne.
Music.
Psychic readings by Mrs. Hattie C. Westlake.
Music.
Psychic readings by Mrs. Josephine Ropp.

WEDNESDAY, 10 A. M.

General Conference: Should we ordain mediums as public teachers?

What should be the requirements for ordination?

Who should be empowered to ordain?

What title should ordained mediums use?

What are our individual duties to: The Morris Pratt Institute, of Wisconsin?

The Mediums' Home, Reed City, Michigan?

The Veteran Spiritualists Union, Massachusetts?

WEDNESDAY, 2 P. M.

Music.
Selection.
Music.
Address: Spiritualism's Message to the World.—William Walker Atkinson.
Music.
Address: The Present-Day Scriptures.—Mrs. Hattie C. Westlake.
Music.
Psychic readings by Mrs. G. S. Lincoln and Mrs. H. C. Westlake.

WEDNESDAY, 7:30 P. M.

Music.
Selection.
Music.
Address: The Central Truths of Spiritualism.—Mrs. Cora L. V. Richmond.
Music.
Address: The Heart's Plea for Immortality.—Mrs. Hattie C. Westlake.
Music.
Address: Jesus as a Man, Savior and Medium.—Harry J. Moore.
Music.
Psychic Readings by Mrs. Josephine Ropp.
Dismissal.

ADMISSION.

Morning sessions, free.
Monday evening and afternoon sessions, 15 cents.
Tuesday and Wednesday evenings, 25 cents.

Mme. Bourgeois' acceptance of the musical directorship guarantees high grade talent for the programme.

Harry Moore is advancing on the merits of strength and eloquence to prominence among our best speakers.

Mrs. Westlake comes with flattering endorsements from officers of the Iowa State Association.

Mrs. Ropp, of Indianapolis, has won high rank among our message mediums.

President Barrett of the N. S. A., has not yet signified his acceptance of the State Association's invitation to be present as its guest. Duties elsewhere may require him.

Extend this invitation. Not a dull session in the series. Join hands to sustain the Truth for Truth's Sake.

GEORGE B. WARNE, Pres.
ELLA JOHNSON BLOOM, Sec.

VALUABLE PREMIUMS.

AN INCOMPARABLE SPECIAL OFFER TO NEW SUBSCRIBERS, OR THOSE WHO WISH TO SECURE THESE TWO OF OUR PREMIUM BOOKS.

Two exceptionally valuable books will be sent out for twenty-five cents each, to every one who sends in a yearly subscription for The Progressive Thinker. The paper one year $1.00 and the two books 50 cents. Total for paper and the two books, $1.50. The paper one year and one of these books, $1.25. Or if you wish to secure an exceedingly valuable library, you can secure our eight premium books for $2.50. The paper one year and these eight books, $3.50. See second page, "Premiums."

One of the above books offered for 25 cents is entitled "A Wanderer in the Spirit Lands," and the other is Vol. 3 of "The Encyclopedia of Death, and Life in the Spirit World." Both of these books are nicely and substantially bound in cloth. They are printed in bold, clear type, and will prove invaluable to every reflective mind. These are the only two books we offer at the price. If you desire any more of the premium books than the two offered, then you can only secure these two on the terms offered on our second page. Such a liberal offer has never been made before by any other publisher on this earth, you will admit. Our eight premium books cannot be excelled in intrinsic merit by any other eight books you may select in the whole range of Occult and Spiritualistic literature. And as to their price it is only about one-sixth of the price of other works on like subjects. You miss the chance of your life in not securing these valuable books.

"Meatless Dishes." Very useful. Price 10 cents.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

"Rending the Vail." This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents. For sale at this office.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

A GREAT PRIMAL TRUTH.

Views of Mrs. Cora L. V. Richmond.

"Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?"

Agreeably to your polite invitation to send you my views concerning the above question, I take great pleasure in submitting the following as a brief summary of what I consider to be the true position of Spiritualism.

Spiritualism is a great primal truth. The fact of spirit communion may or may not exist in any given age of the world's history, but that would not change the truth concerning man's spiritual nature. Many people mistake facts for truths and thereby narrow down the most exalted propositions concerning the universe.

In every age there have been those endowed with the gift—or gifts of spiritual perception, "spiritual gifts"—and these gifts have constituted the facts by which the minds of earth have been made aware of the truths of the spiritual realms.

Religion is a primal factor in the nature of Humanity; the result of spiritual perception. A creed or dogma is something formulated upon human beliefs and may change with every century or year.

As we find the same great spiritual truths at the foundation of all religious systems, we know that differences in creeds are but the result of the various limitations in the human minds who formulate them—in fact are the broken and clouded fragments of the pure white light of Spiritual Truth.

To mistake creed or dogma for religion is as fallacious as to mistake fact for truth.

As the demonstration of a thing is not the thing itself, so the means by which man becomes aware of a truth cannot constitute that truth.

Spiritualism is the modern name for the means by which a large number of human beings become aware of the continued existence of the personal spirit of man beyond the change called death; the various facts of the phenomena forming for many minds the only evidence of a future state; but unless those facts can be classified and the method of their production formulated it will be difficult for the student of science to study them from a purely scientific standpoint. But even if this were found possible, the great truths of immortality, of intercommunion between different states of existence by spiritual intelligences, by spiritual methods alone, would not be touched.

As language is the means by which ideas may be communicated, so are the various methods of spirit communion the means of conveying what those human intelligences who have passed to another state of existence wish or may be able to say to mortals. One must not mistake language for ideas.

The methods of those communications may prove to be an interesting study, when the human mind becomes sufficiently illumined to be capable of pursuing such a study, but the most important thing in connection with Spiritualism is the message.

All the subtle analyses of all the scientists concerning the method of its transmission cannot touch the realm from which the message comes and the realm into which it comes, when one long thought dead sends by any method whatever the thrilling statement, "I live and love you still."

The aggregate of that message and the realm of spiritual truth into which it leads is the message of Spiritualism.

So all-inclusive is this proposition that I very much doubt if there is a realm of human inquiry to which it does not lead. As all roads led to Rome so do all subjects of human thought and action derive their value from the knowledge that the message is true.

If science has ventured any previous theories concerning the future life of the personal human spirit, those theories must bend to the universal truth. If creeds and dogmas have barred the door to a knowledge of the future life, they must yield to that which the knowledge brings; if false theories concerning the true ethics of human beings in their relations to each other have prevailed, those theories must disappear with the real knowledge of the effect of human ignorance and wrong-doing on the spirit of man here and hereafter.

The basis of life is changed from the material and transient to the real and eternal.

To attempt to make a religious system of Spiritualism in competition with "other great religions" would, in my opinion, belittle the religion of Spiritualism.

Spiritualism is to me, and I think to many, the spirit of all religions; accepted as religion it is not a religion, but the flowering out of religion. Yet it must be to every one and to all what they make it, or what they find in it adapted to their needs.

On the other hand, those who would call it science, might better use the term, The final solution of all Sciences; for the facts of Spiritualism really wipe out the former scientific bases—all of them—and compel a reconstruction of the primal propositions of physicists; but in the opinion of the writer, science deals with the body of which Spiritualism is the spirit—nay, in its highest interpretation it is the soul.

Perhaps the word "philosophy" might be more acceptable to many than either "science" or "religion;" the terms that we use do not so much signify as that we express what we really mean; but this is evident: unless Spiritualists grasp the full meaning of the vast sources of thought and truth into which they have been invited and admitted by the messengers of the higher realms, they will lose the grand opportunity of uniting the body of the universe with the soul; of uniting the student of material science with the student of spiritual truth.

We are all too prone to dispute about terms and words; often finding that we mean the same thing.

The higher affections are involved in the revealments of Spiritualism, and it is very difficult to make mankind believe that the messages that prove the eternity of those affections are to be classified under the general name of "science."

That there is a value in the so-called "scientific" investigation of the Psychical Research and other societies one must admit; but the value is chiefly because of the influence of the "scientist" over other minds in inducing others to investigate, or at least to heed those evidences already received. The "facts" reported by learned Professors as having been witnessed by them are no more conclusive, no more remarkable, than those witnessed by thousands who lay no claim to the name of "scientist."

Out of all the facts and teachings of fifty-five years, the great body of Spiritualists ought to be able to formulate a statement, broad, nonsectarian, and conclusive, of what Spiritualism has brought to them.

If the same truths are to be found in any ancient book, church, philosophy or system of thought, that fact should not militate against the truth, since we know that "there is nothing new under the sun; not even the revealments of Modern Spiritualism.

To unite for spiritual instruction and worship, or for any worthy purpose, is the inevitable right and duty of all who seek to present the light and truth they have received that others may be benefited thereby. As "union is strength," provided there is real union, so I think Spiritualists may unite on the basis of spiritual truth, agreeing as to what they know, tolerant where they differ, and whether under the name of religion or some other name, bearing forward the standard fearlessly of a higher and more divine humanity.

To the one writing this the great spiritual outpourings of the ages are in answer to the spiritual needs of humanity; are a summons to return ever to the sources of true knowledge; are the essential answer to the essential religious needs of the people.

This spirit of religion is what the "movement," on the human side, has lacked, and what it still needs. When Spiritualists cease to be afraid of a name or term and unite to present the truth and serve mankind, they will not mistake the great spirit of religion for the petty creeds and narrow bigotry existing in its name. Religion; Freedom; Love; what wrongs have been perpetrated in these names! Yet again and again the angelic messengers will bear to the world the "glad tidings" of great joy" conveyed in the true meaning of those blessed words. Let us have religion; not a religion, but that divine spirit of true praise and fellowship that will show how beautiful in this as in every age are the feet of them "that bring glad tidings" when they work with one accord.

CORA L. V. RICHMOND.

A PHILOSOPHY OF LIFE.

Is Spiritualism a Science or a Religion?

The brevity of this reply will necessitate the use of dogmatic assertions, with neither argument nor illustration, a necessity for which I am sorry.

In my opinion, Spiritualism is neither a religion nor a science. It is not a science for the reason that it is infinitely more. To designate it as a science, is to place it in the category with astronomy, chemistry, biology, psychology, etc.; which is a serious mistake—a mistake which doubtless arises from confounding Spiritualism with psychic science. Psychic science belongs in this category of sciences, and is one of the foundation stones, the corner-stone in fact, of Spiritualism; but it no more constitutes the philosophy of Spiritualism than geology constitutes the theory of evolution.

The sciences, one and all, are the foundation upon which the superstructure of Spiritualism is built. Science is nothing more nor less than classified knowledge. The highest generalizations of science are the basis of philosophy. Spiritualism is a philosophy, elaborated from and resting upon these high and broad generalizations, drawn from all departments of human knowledge, but more especially from those which relate to man as a moral, social and spiritual being. It is a philosophy of life, based upon demonstrated truths concerning the powers, capacities and susceptibilities of the human spirit. It deals with the evolution and unfoldment both of the individual and of society. It is the expression of the sum of man's knowledge concerning man.

Now, what is religion? "The recognition of God as an object of worship, love and obedience." But what has this to do with Spiritualism? Let us draw some contrasts. For the worship of God, Spiritualism substitutes the study of natural law; for speculations concerning the relation between God and man, investigation of the true relation between man and his brother man; for the study of theology, the study of ethics; for the study of the attributes of God, the study of the possibilities in man; for faith, facts; for belief, knowledge; for supernaturalism, science; for love and praise to God, love and service to humanity; for piety, spirituality; for priestcraft, pure and exalted mediumship; for prayers and supplications, the co-operation of the angel world; for the glorification of God, the spiritualization of man—in short, for Deity, Humanity.

Take God out of religion and there is nothing left. Take God out of Spiritualism, and the whole structure of its philosophy remains intact. Its firm scientific basis, its lofty ethics, its pure aspirations, its radiant hope, all its grand and inspiring truths remain unchanged.

I cannot see that the question of a supreme power bears any relation whatever to the philosophy of Spiritualism. It is quite another and separate matter, one which each individual must settle according to his own convictions, irrespective of his Spiritualistic views. The question of "Infinite Intelligence," instead of being a vital factor in Spiritualism, is no factor at all. It can be eliminated without affecting the value of the equation. It is the letter X of unknown quantity which appears in every term. Leave it in or leave it out, it matters not. The solution remains the same. Some of our loftiest and purest minds prefer the X. Let them have it. Others, equally lofty, equally pure, prefer to leave it out. So be it. What matters it, so long as the problem of life is rightly solved by us all? Brothers and sisters let us not quarrel.

If some Spiritualists prefer to add religion to their view of things, let them do so. That is their privilege. But Spiritualism is not a religion, and should not be understood nor taught as such.

For myself, I have no liking for the terms God, religion or prayer; and never use them in expressing anything that is grand or beautiful or dear to me. They savor too much of superstition, ignorance, bigotry, intolerance, persecution, hypocrisy, and crimes and cruelty unspeakable. Instead of the term God, I prefer the words Eternal Law; instead of religion, philosophy or ethics; instead of prayer, aspiration.

Spiritualism comes clad in the white raiment of truth, not in the blood-stained garments of superstition. It has no record of which to be ashamed. There are no dark crimes in its history. It has waged no war of extermination. It has placed no victim upon the rack, nor in the dungeon. It has not persecuted nor tortured, nor burned at the stake. And for my part, I dislike to see it placed before the world clad in the verbiage of a religious organization which has been guilty of these monstrous and numberless crimes.

NORA BATCHELOR.

Ashland, Oregon.

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SCIENCE, OR RELIGION?

It Cannot Be Confined to Either.

To the Editor:—You ask whether Spiritualism should become a foundation of a religion, or whether it should be assigned to the domain of science, the same as any other scientific fact? On reading, the impulse is to answer—neither.

Religion, per se, is superstition. The message of Modern Spiritualism is to do away with superstition. It does this by substituting fact for belief. That is all there is to it.

A fact is not religious, nor is it scientific. A knowledge of the fact may be science, and a religion or a philosophy may be based on it—but the fact itself is not affected. Religion is a congeries of mental or imaginary ideals built upon assumed conditions, without reference to nature. Science is simply the recognition of a demonstrated thing in nature. Nature is the objective universe—for the purpose of the inquiry, our world—earth and atmosphere. It is this because all beyond is speculative, guess work. To the fish the water is the world; to the animal, the water and the land; to the bird, water, land and the air.

Now, Spiritualism cannot be a religion, because it has a fact for its foundation. It cannot be a science, because its basic fact transcends objective nature—the domain with which alone science deals. So it cannot be confined to either.

Religion in reality, is merely hypothetical. Although lexicographers call it a noun, yet it is more courteous than correct—it is not really "a thing"—but possibly so accepted because it can be anything.

A great deal of vague thinking and loose talk is indulged as to science. It is simply "knowledge of facts or principles." But the causes behind the facts are not embraced—these become hypotheses. Certain phenomena were observed and by great research ascertained to be constant in regard to the relative positions of our earth and the stars, so that certain events—as an eclipse—could be predicted to a moment of time. This fact, or these facts so ascertained, became the science of astronomy. So the structure and functions of the human body observed and studied for centuries has resulted in the modern science of physiology and surgery. But how suns and planets came and how maintained, or what or how the human being was or is, all is mystery and a closed secret, as yet.

Now, it can be seen why Spiritualism cannot be a superstition, as is religion, because based on a fact—the demonstrated continuity of individualized life. Nr is it a fact in science, because the being it demonstrates to exist after the body is dead is not in the field of science—science in other words belongs to the material. A scientist is a physicist, he cannot be a seer. Nothing can be experimentally known of spirit through the laboratory of the scientist, and all science is from experiment and experience.

The better statement would be that knowledge as to Spiritualism should be pursued after the scientific method. That method seeks facts through evidence and demonstration. When a fact is established it controls the methods of farther research, but ceases to be a subject of debate. It becomes a basis, an element in itself. A scientific fact is rather a misnomer. The scientific method has ascertained the fact, not made it.

But you may ask: What then? If neither a religion nor a science, what are we to do? Just as you do with any other fact. The solar system is not a religious condition, nor is it a science. It is a fact upon which both religion and science base theories and hypotheses, but the sun, moon and planets are not affected by either. The circulation of the blood is a fact religion never recognized, though its shedding is its most vital dogma, and it took science a long time to get rid of blood-letting and find out the truth. The suspension of the visceral functions ends all that religion knows about the soul, and these functions must be restored by a miraculous blow from the celestial trumpeter before it, the soul, can be handled in the saving or otherwise. Nor has science yet sounded the mysteries of the viscera farther than castor oil or the knife may have helped its explorations.

So with the facts of Spiritualism. They are there. The few demonstrated give rise to theories almost as varied as the beliefs in religion. But they are the best thinking each can do from the common facts, colored as all must be by early and traditional education. He is an insufferable egotist who sets up to teach his conclusions to you or me as the truth. Let each think as best each can, and all stand by the facts demonstrated to all.

Spiritualists, as a rule, will not stand dictation from any individual or body of individuals as to what they may think or do. The acceptors of Spiritualism were convinced by its phenomena through mediumship, and no priest or professor con come between them and the evidences. Religionists and scientists may demoralize and corrupt. They may be destructionists—never constructionists.

SAR'GIS.

An Important Question.

Your question importunes me to say science, without further consideration. But I know the value of propaganda before the world, and therefore would not assume to be radical in the measure taken. But I would advocate a scientific basis to it and prove the moral in that at all times and under all circumstances, thus showing that morality per se is a science.

It has been sufficiently illustrated that prejudice vitiates the blood by generating an acid that produces disease. Now, prejudice is an emotion of the human soul opposed by all religions as a degenerating principle, but giving no scientific reason, however, for its being so.

"Thus saith the Lord" does not meet the requirements of modern investigators. A scientific reason must accompany moral suasion to reach a very large per centage of thinkers.

Spiritualism as the latest revelation, therefore, must fill this desideratum; and rightly understood, it can and does.

The proper study of mankind is man. Spiritualism hyphenates man with nature, and he who follows the course direct will reach a scientific foundation that is superior to anything yet revealed. All emotions, like the aforenamed, can then be analyzed and found to have as much bearing on his material as on his spiritual nature.

Religion may serve as a bodyguard for truth, but it should not be made its soul. Nature furnishes the soul of man; let it furnish the soul for his religion. He will then find that Spiritualism, like morality, is a science, pure and simple.

ARTHUR F. MILTON.

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DEEP SPIRITUAL TRUTH.

Geo. H. Brooks' Answer to the Important Question.

Your circular received. It opens a wide field of thought, and I do not know as I can make myself thoroughly understood, in my reply.

To me, if Spiritualism is to be turned over to the purely scientific phase of investigation, in which only those of scientific development are to give to the waiting world what has been revealed to them, just as the Psychical Research Society, whose members consist of scientists, judges, statesmen college professors, and ministers, give to the world their investigations, and who, after a long research, try to explain away the phenomena as not of a spiritual origin, and whose members still retain their relative position in the world—neither write nor preach the great truths contained in its revealments, only in a diluted form; who still hang on to the old, not caring to give up; who are not ready to sacrifice for truth, that the world may be better; if it is to mean that to the world, then I answer, it is good as far as it goes, but does not fulfill its mission. Spiritualism is a deep spiritual truth, to be taught and received in the world as one of the great factors in the unfoldment of mankind. It is a deep spiritual message to the world, and those who are ready for this message will receive it and be helped along the journey of life; to those who are not ready, it has no message for them.

To my mind, an organization is a means toward an end; it helps to make and establish conditions in which this message is to be given to the world. The good and glorious benefit done for mankind through these means can never be measured. The work of the pioneers gone to the interior life will never be known; the souls fed, uplifted, and spiritualized by these teachings form one vast army whose numbers cannot be counted.

It is useless for me to say aught of the physical phenomena; its facts stand before the world, and cannot be successfully contradicted. What, then, have we to say of the mental and spiritual phenomena that confronts us, for I contend that while one is a phenomenon, the mental is no less an one. The history of those who stand before the world as teachers will bear me out in those statements; and I can see no harm or feel no fear that we should take our place in the great religious as well as scientific world as helpers to educate mankind along higher planes of thought. In order to do this more effectually, the Spiritualists, as a body, should unite in organizations, that these teachings be better understood. Who can estimate the great good, the liberalizing influence, the spiritualizing thoughts of our great camps, to say nothing of any other source. If it is to be purely a scientific fact, and no organized effort to proclaim these truths, then these great centers of spiritual thought would have to go; and if it is right to organize in one case, it is right to organize in another.

I can see no harm in opening our meetings with prayer, if the spirits so desire; they know better than we what is essential. There is no speaker who opens meeting with prayer but teaches the people that that prayer will not be answered, that no law will be set aside for any desire on the part of any one expressed in a thought. There are those who pray, and those who do not; all have the same courtesy and the same privilege of expressing their views.

As to half-rate privileges; if those who have so much to say in condemning a courtesy and kindness extended by the railroads, would put their hands deep into their pockets and pay the expense of the mediums and speakers, I would have nothing to say; but as it is, the work is made easier, and many can do a missionary work they could not do without it. I, for one, feel no humiliation when I receive such kindness from railroads, and it does not cost the Spiritualists anything, and is a matter that does not concern them.

To be sure, the spiritual phenomena have always been, in all ages, and to all peoples; but we must remember the difference in intellectual development in the different eras of the world. Now the phenomena are better understood, and the teachings always are for the higher cultivation of the people. Suppose we do formulate a statement of our position. No one can enter any argument but what he must formulate his position; if he does not, then he has no power. So with us. And I do not fear we will become creed-bound, nor that we shall become fossilized into a movement which will ultimately say: "Believe, or be damned!" But I do know, the time is coming when there will be a better system established between the two worlds, and every society will have not only the physical phenomena, but the mental, and people will gather up the facts, and go on to a higher understanding. Yes, organize. Let us have the scientific, the ethical, the spiritual, those deep truths that sink into the soul and lives of mankind.

G. H. BROOKS.

A STEP IN ADVANCE

Of All the Religions in the World.

To your question, should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science? I would make answer, that from my point of view, it is clear to myself at least, Spiritualism should take its place just a step in advance of the great religions of the world, because it is the flowering out and fruit of all of them in the order of progression. It should also take its proper position in the domain of science, to furnish evidence and also to demonstrate that man, built as he is on scientific principles, is at last learning himself and his powers and how he is related to all that is beneath and above him, and therefore it is required of him, aided by the higher light now shining upon and through him, to classing all phenomenal and inspirational manifestations as the results of spirits excarnate working upon and through mortal mediums.

This classification is the next step to be taken. It will give dignity and prestige to the movement.

We have been taught by our spiritual guides and teachers, that religion and science are lovely twin sisters and their services to each other and to humanity should not be separated, but conducted in such manner as to promote the best interest one for another.

The phenomenal phases attract man's attention, the philosophy interests and instructs him, and this pure soul religion is intended to uplift and draw him nearer to God.

Then, too, it has so long and so often been told that there would be on earth one universal religion. That it is being worked for from all sides is proven by the religious unrest and revision of creeds, etc.

To compete with the world's great religions for victory or defeat Spiritualism must enter the arena where controversies by tongue and pen are being carried on. It must furnish its quota of truths and facts; not only such facts as pertain to immortality and the communion between mortals and those who by the process of death have put on immortality—these facts are established—but facts that explain clearly the true mission of Jesus of Nazareth through whom the Christ of God so powerfully labored. He being the center and nucleus around which all great modern religions cluster, if they have not the full truth, and the full truth must be known by humanity before the great approaching religious change will be made and these facts upon which hinges the decision, will go down to posterity.

Is it not our duty as mediums and Spiritualists to furnish said facts? Are we not the custodians of this grand religion of the soul?

And is it not made plain by this grand soul science that there is a spiritual kingdom which cannot be discerned by the world's intellectual and material learning, but by the spirit?

When the soul powers become aroused and grasp the significance of their attachment to this Inner Source of true life, love and truth, and thus become one with God, then only can the truth of this spiritual kingdom and the Christ mission be comprehended. No historical evidences and no abuses are called for. In the past too much of this has put forth.

It is divinely purposed that wherever the greatest amount of spiritual truth records itself on the one side and the greatest amount of scientific proof on the other, there the victory rests. That religion which is capable of classifying this grand science of the soul, to set forth its steps of progression from plane to plane and the connecting links between the higher and lower planes, and between the crude and refined expressions which are marks of degree in mental and spiritual attainments—the religion that can do this wins, for it thus demonstrates the living truth of the one great and grand plan of Progression.

MRS. M. KLEIN.

Van Wert, Ohio.

SCIENCE AND RELIGION,

Twin Sisters Dwelling Together in Unity.

Returning from Port Angeles several days ago, where I had been called to officiate at a funeral and had spoken in the evening to a representative audience of Spiritualists on the subject, "Is Spiritualism a Science or a Religion," I found awating me your request upon the same subject. Truly we caught the vibration in the Spiritualistic atmosphere. That night after retiring I received the following vision:

I was taken to the entrance of a church or cathedral and as I stood at the open doorway and noticed by the decorations that some event was about to transpire, I observed the many preparations; but what struck me as peculiar was the fact that all was dark. The great marble archway and deep, dark hall shone ghostly in the dim, murky atmosphere. I passed on in and saw the people gathered, and in the dim light I could see the bowed heads of a kneeling congregation. Knees pressed velvet stools, bared foreheads rested upon the backs of softly cushioned pews and a heavy silence reigned o'er all—but still no illumination; only that dim light. I stood unseen, and wondered, when my attention was drawn to the pulpit. It was a raised platform with a dome-like roof, no minister being in sight. I waited expectantly, thinking to see a priest and his choir boys enter in all the pomp and glory of some momentous occasion; but as I gazed "a light not seen on sea or land" slowly arose and spread all over the dome-like roof and out over the heads of the kneeling throng, and after quivering in a radiant mass of glorious light, like unto divine benediction, it slowly withdrew from the vaulted roofs and dim confines, out, out! Silently the audience arose and started up an inclined passage-way which opened for them, and which led out. As I saw them file two by two through the now fast dimming aisles, they became, as they reached the passage, a great flock of sheep, and were unconsciously following the light which had gone before, but had now disappeared. As they emerged from the church they seemed to be coming almost from the roof, and then, on what, for lack of better description, I will say looked like a log-chute that I have seen on the Columbia River, I saw them all rush down to what appeared to be certain destruction. I continued to gaze, and saw as they disappeared a great bank of fog arise; and they were shut from my view for a time. When again I saw this chute, it was ascending upward and my sheep were coming up out of the fog. As they attained their former level, not a church offered a safe refuge, but a vast, wide-spreading field, with green grass; silvery streams winding in and out; great snow-capped mountains to the north; the silver shimmer of the foam-crested Pacific and Atlantic glimmering in the distance; and to the south, field after field of golden grain, while over all, radiating the vaulted dome of the heaven's blue, this same glorious light shone with unconfined splendor.

My reading is this: Spiritualism is the light that must enter as religion into the churches to lead them out of dim aisles and confined walls; and that we are like unto a flock of sheep—we need a "bellwether." After leaving the forms, ceremonies and creeds we seem to be lost in a fog, but, wandering awhile, we find ourselves in broad fields and under nature's canopy, with the golden light of science shining o'er all, and we arise, Monte Cristo-like, and find the world is ours. In the study of astronomy we find God's handiwork; in chemistry his hand-writing; in geology his history; in botany his artistic touch; and over all, in all, and through all, we hear his voice speaking to us, and we learn to worship at Nature's shrine. Science with her glorious teachings is but the open gateway to the religious soul of man. A constant Te Deum of praise is being chanted by the heart that has come to realize its Oneness. Science and religion are but twin sisters dwelling together in unity,—our elder teachers that are guiding humanity into a realization of their eternal foundation upon the records of time.

ESTHER GIDEON THOMAS.

Seattle, Wash.

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TRUTH, NOT THEORY.

Spiritualism the Support of Science.

The space to answer this important query is but a half column, hence to illustrate and analyze is out of the question. It is the truth we want, not theory nor sophistry. Theory belongs in the laboratory; sophistry, to religion, and facts for the people when writing upon a subject of this kind.

Spiritism belongs to religion; Spiritualism, to science. Since the advent of religion spiritism has been practiced by most all creeds.

Religion and spiritism are material.

Spiritualism is spiritual and the root or predicate of science. Science is spiritual and not material. Spiritual science is the handmaid of Divine Truth. Spiritualism is the support of science. To comprehend and fully solve any problem we must approach from the spiritual standpoint.

Spiritual science with us merges into Divine science when we once have taken up our residence inside the Circle of Justice. Spiritualism is the foundation upon which we erect our temple and plant the tree of Spiritual science. All truth comes through and over the avenues of science.

Bear in mind, kind reader, I only use science spiritually, I have not anything to do with religious, or more proper, so-called material science.

Religion is material and the father of rank materialism.

There is not one evil upon this planet but can be traced to religion, wherefore religion is the cause of evil. Again religion is but an effect. Who fathered religion? Perfidious man. The priests of religion have been and are the curse of the earth. Religion is man-made. It has no place in Eternity. It can only exist with cold, crude matter.

Spiritualism is eternal. "Forever" is written over the entrance to her temples. Through those temples we must pass ere we can enter the one mighty temple that encircles all place. That wondrous temple is Eternity. We are living on the confines of that magnificent temple.

We are to that Eternity just what Arizona and New Mexico are to this Union of States; wards, and we must make ourselves worthy before we can enter.

There are two kinds of life upon this planet; spirit life and evil life. Howbeit all evil life must contain a little spirit or it would be wanting in its adhesiveness and could not exist as a serpent, pest or other evil beast. The priests of religion, medicine and politics, furnish that little spirit.

Thoughts are things.

In the absence of principle there can be no Justice and they that are not just are not honest.

Again: There are two planes on the other side—the material and the spiritual plane. Ninety-eight per cent of the people of this planet are born upon the material plane and they know as little about the spiritual plane as the material mediums through whom they express.

Progression is the tocsin of Spiritualism. "Know thyself." Do you, or do you not?

Twenty years ago I knew a Spiritist slate-writer. He posed as a Spiritualist. Not long since I saw his "ad" dealing out the same old wares over the same old counter, and he is called a Spiritualist.

Come right down to the truth, reader, and admit that Spiritualists, Scientists and Christians are few and far between.

Religion has filled the earth with sophists.

Reader, do you believe that the other side of life is a catch-as-catch-can, go-as-you-please country? Have you ever solved any of the many beautiful problems that you have seen?

Out of the hatcheries of religion come the Booths, the assassins, thieves and murderers, fakirs, knaves and hypocrites. Can you realize it? Are you one who goes into hysterics over a little tobacco smoke, yet has a passion, such as jealousy, bigotry, avarice, etc?

If you are a Spiritualist you will be a person of principle and support Justice and Truth. Only that which is supported by principle is Eternal.

Religion was created by the priests for the purpose of supporting their gods. There are many gods and their names are Mammon. God is the creation of priestcraft.

The priest, his religion, creeds and gods are masculine. Masculinity, proper, is a principle.

Spiritualism, science, spirit, the divine arts, and divine virtues are feminine; so, too, is divinity. Sitting in that wonderful temple (Eternity) we shall behold our Divine Mother clothed with every virtue and crowned with a halo of love. In that Temple there is no law. Justice dwells in that Temple.

Our Mother hath no commands. She smiles upon her children with love, and they rejoice and follow their Mother's example.

DR. GEORJEAN MILLER.

Latham, Ark.

Belongs to the Domain of Religion.

This is indeed "an important question," for to me it seems to hold in its answer the life duration of the movement—movement not of the intellect only, but of the very heart of mankind. The telegraph, telephone, magnetic battery, or X-Ray, call at once upon the intellect, and we are intensely interested that we may know the Cosmic Law of this operation; but our heart and life is not touched by either of them. We use them in our business, but we shed no tears; nor are we drawn upon in our affections, as we study their mechanism. But Spiritualism, on the other hand, does have to do with the tenderest, and consequently highest emotions of the soul of man.

This being so, it belongs of right to the domain of Religion. In fact, this is a proven statement; for there has never been "a great religion" that was not based upon the known facts of Spiritualism.

The Editor is right, as he says: "The fact is, spirit phenomena cannot be patented or copyrighted"—it is common to mankind, and instinctively appeals to the religious or emotional instincts of the race. Scientific investigation will, however, mold the character of its establishment as a distinct cult. We need the aid of science in all such discoveries, where the mind is swayed by them, lest we forget ourselves, and allow superstition rather than reason to assume the throne of judgment.

I am a Spiritualist, because in this new development of mental, of psychic research, I see, or think I see, the possibilities of a religion that is not afraid of science. We may welcome investigation, and at the same time retain all the virtue of our religion. Science may tell by what cosmic laws the communications are possible, but religion alone can determine the spiritual value of the facts discovered.

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THE QUESTION.

A Religion That Is Based on Science.

The question which the Editor asks to have solved is whether Spiritualism should take its place in the world as a religion based on the love and worship of God—as a system of Divine worship, or whether it should be considered as a scientific fact simply, and should take its place by the side of the discovery of the law of gravity, of chemical affinities, of electricity and of other physical forces.

I unhesitatingly answer that it should not take its place as either of these nor be treated as either. It belongs outside of them both. It is not a religion, if religion must be based on the worship of God. I know that Webster thus defines it, but we have a right, under the law of language, to use a word somewhat outside its dictionary meaning, if our use of it is sustained by the scholars of the land. "Good usage" is the authority to which dictionary makers go in giving definition of words.

Have we any example where scholars as a rule use the word religion in a different sense from what it is used in the question, i. e., as a system of worship? We have. The teachings of Confucius are, everywhere among educated people, spoken of as a "religion," and yet the Encyclopedia Britannica says these "teachings are hardly more than pure secularism" with "no piety" in them. Confucius speaks of "heaven" but he never mentions any belief in a Supreme Being, much less did he advocate or practice his worship. He was simply a moral teacher.

The same is true of Buddha. The teachings of Buddha are, even in the orthodox pulpits of to-day, spoken of as a religion, and yet the Encyclopedia Britannica speaks of Buddhism as "a religion which ignores the existence of God and denies the existence of the soul." Now, what I claim is, that, if it is "good usage," even among orthodox Christians, to apply the word religion to teachings which ignore the very existence of God and prayers to God and the worship of God, and are even silent on the existence of a future world, then much more is it "good usage" to apply the word religion to the experiences and lessons of life to be drawn from the teachings of Spiritualism. I say much more is it proper because Spiritualism does teach and prove the existence of a future life which Confucius and Buddha failed to do or did but feebly.

Why is it that the teachings of Confucius and Buddha are called religions, even though the worship of God is not a part of them? It is because they are moral systems, designed to alleviate suffering and misery, to lead men away from sin and selfishness and strife into the practice of goodness and principles of peace and better habits of life. Even the teachings of Jesus made this their primal object. He is not known in history, even in the church and gospel records, as the worshiper of God, but as the "savior of the world" from sin.

Now, it is evident, the question whether the teachings which come from the other world can be properly called a religion, depends upon whether they are moral in their tendency taken as a whole; whether when analyzed, arranged and classified they constitute what may rightfully be called a moral system, as do the teachings of Confucius and Buddha. I claim they do. The one central fact upon which all spirits agree, whether high or low, is that the condition in which a person finds himself on entering spirit life depends on what he was in earth life. If one on earth was sordid, selfish and profligate, whether he was high or low, rich or poor, king or peasant, he wakes up in the other life in darkness or semi-darkness, in a country where beautiful scenery is no where to be seen but only barrenness, desolation and gloom. The house he occupies is a hut; the clothes which cover him are poor, threadbare and shabby.

Think of such a world for a man or woman whose chief happiness on earth was found in the pride and satisfaction they felt in their wealth, their luxuries and their position. The fact is, if people positively knew to the full extent the consequences which inevitably follow a base, mean, reckless or brutal existence on earth, as the main tenor of spirit teachings show, it would make such a moral revolution in the social and business world as has never been known.

I say then if Buddhism is universally recognized as a religion because it is a moral system, how much more is Spiritualism a religion, whose inducements for right living surpass not only Buddhism but any religion or system of ethics now known on earth.

I come now to the second part of the question: whether Spiritualism is not to be considered simply as a scientific fact, to take its place by the side of other scientific facts? I reply "yes" to the first part of the question and "no" to the second part. I agree that it is a scientific fact. But, as to the second part, it would violate the laws of classification to enroll it among the physical facts or discoveries of science, as much as it would to put the mineral kingdom into the same class with the vegetable, or the vegetable into the same class with the animal, or a piece of rock into the flower group, or to class a human soul with a pine tree. The lessons from spirit teachings which we are considering are moral and belong to the moral realm, while the discoveries of Edison are physical. And there is a vast difference—a vast difference between the fact of sympathy or law, or the lesson of the golden rule, and the fact that common salt is the chloride of sodium, or that water is composed of a union of oxygen and hydrogen. The world does not treat the two the same.

My space is limited, but there is one more point I must notice. The writer of the question intimates that as no societies are organized and money contributed to propagate the knowledge of chemistry or of astronomy, or to prevail on people to believe in the law of gravity—in as much as Edison, after he makes a discovery, leaves it to take care of itself and goes about another investigation, why should Spiritualists, after having demonstrated the fact of spirit return, organize into societies to try to convince the world that they are right? Christians do this way because their religion is one of faith, but ours is proven.

I reply, that it is not true that scientific truths are left alone to struggle for a continuance of life. It is not true that there are no organizations to spread abroad the knowledge of Chemistry, Geology, Astronomy, Biology and every other branch of science. There is probably more money spent and more effort made in the interest of science than in the interest of the Christian religion. Our colleges and academies and high schools and all our higher institutions of learning have organized departments with high priced teachers and costly apparatus and libraries of books to make widespread all knowledge which science has brought to light. Spiritualism is then a religion based on science and stands therefore independent and alone.

A. J. WEAVER.

Old Orchard, Maine.

YES, AND NO.

To the Question, Is Spiritualism a Religion?

In the exclusive, narrow sense, no. In the broad, progressive sense, yes. If religion means worship of God, and no more, Spiritualism cannot be called religion. But if we include as the most important features love of truth, devotion to right, and expression of spiritual emotions and sentiments, including the altruistic ideals, and reverence for all that is loveable, beautiful and good, then Spiritualism is the most perfect of all religions.

As I understand it Modern Spiritualism is vastly more than inductive science. To know that life continues beyond the grave, and to understand the conditions that relate them to this world, and all the actions and reactions, and special methods, by which free communications are established, belongs to science. To know and apply the supreme significance of life, the spiritual lessons of love, duty and devotion, to the ordering of our lives and bettering human society, may involve much of science, but it is more.

Science knows by the intellect. Religion knows by the spirit and moral emotions. Science analyzes; religion feels and moves to execute duty. Spiritualism is both. It appeals to the intellect and furnishes a solvent for cosmic problems, opens the mystic passage in the valley of shadows, and demonstrates the continuity of human life, with all its individual characteristics, and this is science.

It appeals to the highest sentiments, sweetest emotions, tenderest sympathies, purest virtues, and inspires its true disciples with love for humanity, reverence for truth, and earnest desires for knowledge of all righteousness, and blessings for the sin-sick and sorrowing, and impels to action in every true reform. This is its religion.

Science is the knowledge of spiritual laws and relations, and the methods employed in communication between the two worlds.

Religion is the science of life and immortality applied for the healing of the nations.

Without its religion the science of Spiritualism would be a cold, barren field; with religion to illustrate and apply its knowledge, it becomes a beautifully decorated garden, breathing loveful incense, and warming the measureless expanse with humanitarian affections, philanthropic societies, sacred love feasts, balmy airs, musical appeals that charm and exalt, and the spiritual cosmos becomes an enchanted scene where all our faculties may find full expression and free employment forever. Yes! Spiritualism is the science of religion and the religion of science.

LYMAN C. HOWE.

SIMPLY FACT.

It Is Neither Religion nor Philosophy.

In response to your courteous invitation, I will state briefly my view of Spiritualism, for your symposium.

Spiritualism stands for a fact, or rather two facts:

1. A spirit state or continued life after so-called death;

2. Communication between human beings in either spirit or mortal state.

If Spiritualism has not established these facts, it has no excuse for being. If it has established them, then its purpose must be educational rather than religious, and sooner or later will enforce the acceptance of its facts upon the world's scientists and philosophers as well as religionists.

Spiritualism, per se, is not a religion, nor can it be any more than Vegetarianism or Hypnotism. Its facts may be made cardinal tenets of a religion and they are not inconsistent with any religion worthy of the name. Spiritualism simply proclaims future life as a demonstrated fact, while philosophy and religion postulate it as a hope or a reasonable probability.

Human beings in spirit state appear to differ as widely in their views of philosophy and religion as those in this life; hence the difficulty of establishing a distinct philosophy that shall be acceptable to all Spiritualists. We can all agree as to facts, but each one is bound to accept for himself that philosophy or that religion which to his mind best accords with and explains the facts. I have accepted Psychosophy (as taught by the guides of Mrs. Cora L. V. Richmond as a religious philosophy and a philosophical religion, for the following reasons which I quote from an able exponent of Psychosophy:

1. Because Psychosophy (soul-teaching) tells me what I am, from whence I came, and whither I am going. Spiritualism does not.

2. Because Psychosophy gives me the clearest possible perception of God and my soul's relation to the Infinite. Spiritualism does not.

3. Because Psychosophy shows the supreme beauty and explains the mission of the Christ or Messianic life. Spiritualism does not.

4. Because Psychosophy offers a clear and rational explanation of the seeming inequalities in human life, and solves the many problems that have troubled the minds of men and philosophers in all ages. Spiritualism only partially does these things.

5. Because Psychosophy deals with psychic phenomena and proves the continued existence of man's spirit after the change called death. Spiritualism does just this and is therefore included in Psychosophy.

6. Because Psychosophy teaches the relation of man's spirit to his body, and shows how physical health is obtained and preserved by a harmonious adjustment between the two. Spiritualism is silent here.

7. Because Psychosophy teaches psychology from the standpoint of spirit (or cause) instead of from the standpoint of matter and effect. Spiritualism squints on this point.

8. Because Psychosophy is in earnest sympathy and hearty co-operation with all efforts and reforms tending to the improvement of man's social and industrial condition. Spiritualism leads up to this.

9. In short, because Psychosophy is the religion of humanity and the philosophy of life. Spiritualism is neither religion nor philosophy but simply fact.

ERVIN A. RICE.

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NATURAL ALLIES.

Religion Is as Necessary to Reason, as Reason to Religion.

A prominent American has said that talking not only expresses our opinions to others but helps us to find out what our own thoughts are. The Progressive Thinker seems to hold a kindred conviction. Its requests for the views of its readers upon special questions indicate its belief that writing makes an exact man and that it can thereby aid in concentrating fugitive opinions and give definiteness to their expression. It is quite possible that the framing of the replies will bring greater educational clarification to some of the writers than actual enlightenment to all of their readers.

Shall Spiritualism be considered a religion or a science? It is for me a religion, which embraces all the certainties of science—in other words, a scientific religion, in so far as those terms are permissible. It combines the exactness of the one with the spiritual development of the other. Until man's innermost nature shall have been reconstructed he will remain, as he has been for ages, a religious animal.

The very asking of the question might imply that science and religion are antagonistic, or that science is more changeless and infallible, or that it covers the entire field of religion, or a greater one. The two are natural allies, each acting in a sense as the other's instructor and yet dealing with some questions that are common to both. Some of us grasp a mere smattering of the conclusions of the world's eminent specialists and hurry pell-mell to proclaim the perfection and inerrancy of science. And yet its pathways of the past are strewn with childhood's crudities, youth's discarded assumptions and manhood's once insistent finalities, now wholly abandoned. Actual measurements have but just demonstrated that the center of gravity for the Leaning Tower of Pisa is within the limits of safety, hence its angle of inclination conforms to law and not to accident.

Scientists of the Smithsonian Institute are reported agitated over a coming revolution in the philosophy accounting for the phenomenon of light, made necessary by the discovery of a new luminiferous element. The specialists gathered in congress at the university of Chicago during January may have foreshadowed a complete revision of the theories explaining the physiological powers and processes of the human body. Science as a whole is as much a shifting mental kaleidoscope as religion is a spiritual one. Both are on the forward march in search of a permanent bivouac ground.

Not a few of our misunderstandings result from failure to agree upon a standard definition of terms, hence the rabid narrowness of our partisanship. What is science? Lockyer tells us the work of the true man of science is a perpetual striving after a better and closer knowledge of the planet on which his lot is cast, and of the universe in the vastness of which that planet is lost.

Dr. Parkhurst tersely states for me the limitations of science in these words: "Science is busy with the hither end of things, not the thither end."

It does not solve the problem of ultimate possibilities for the human soul. If we turn to Huxley, "Science is nothing but trained and organized common sense;" to Ruskin, "You must not talk before you know;" to Mill, "the progress of science mainly consists in ascertaining certain fixed conditions under which phenomena invariably happen;" to Harvey, "Science is teaching man to know and reverence truth;" to another, "Science is a knowledge gained by observation, experiment and reasoning, co-ordinated and systematized." What is there in all this that raises science to a plane superior to religion? I understand the latter to be a belief in and reverence for a Supreme Mind and Will directing the universe through creative power and fixed laws. I cordially endorse the second principle of the N. S. A. platform, that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence.

Recognition of the truth that if spirit communication occurs it is because the laws governing both realms make it possible, influenced my acceptance of Spiritualism. I believe in prayer because it enlists in our behalf the intelligences from the spheres beyond us, who are moved by the importunity of our desires; because spirit entities offer positions of exalted inspiration through human mediums, who never pray of themselves; because it puts the individual soul in touch with the highest spiritual forces within our ken. A Methodist minister recently said to a conference of his associates: "The outcome does not depend upon prayer. The attitude of the soul in the presence of Divine Power is what counts—it should be reverence, gratitude, love and trust." Neither ridicule nor dictatorial omniscience disturbs me in this position. Religion once became dominant and science groped in chains through the darkness of the Middle Ages. Enthrone science and you invite the manifestation of new injustice. Hold each within its own natural confines and they become sometimes collaborations, and always friends.

Carlyle's words speak for many hearts: "The dwelling and birthplace of religion is in the soul of man, and it is eternal as the being of man—there is an infinitude above him and beneath him, and an eternity encompasses him on this hand and on that,—tones of sphere music and tidings from loftier worlds will flit round him, if he can but listen, and visit him with holy influences, even in the thickest press of trivialities, or the din of busiest life."

If Spiritualism is to be a science and nothing more, it will be found wanting by a far greater host than now so hold it, even though the latter are intelligent and influential. Take that step and a multitude will carry its truth and themselves into the folds of the Liberal churches. Make it what it should be, the purest of all religions. Say what you mean, and mean what you say.

GEO. B. WARNE.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

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A SCIENTIFIC RELIGION

It Is Religion and a Science.

"Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?"

This is a question which comes to us for a symposium on the status of Spiritualism. It is assumed that Spiritualism cannot be both a scientific and a religious question—that if Spiritualism is a religion it is at war with science, and vice versa. I apprehend that I am not the only writer who will deny the assumption, as it remains to be demonstrated that religion and science are necessarily inimical to each other. In the body of the circular we have this proposition:

"Whether the phenomena, the direct result of spirit intercourse, should become the foundation of a new creed, a new sect, a system of worship, or the basis of a religious cult, or should simply be recognized as a scientific fact and treated exclusively as such, just as any new discovery always is, and no more sacred than any other phenomenon brought to light in the natural world, is a question you are called upon to consider."

To answer this and make a full argument will require more space than can be given in a symposium. And to answer it too briefly will subject one to the shafts of criticism and ridicule which he could escape if he had time and space to make a full answer. Let me say, in commencing, that Spiritualism is both a religion and a science. In other words, it is a scientific religion.

There has grown up in the world a superficial idea of religion. It is supposed among us so-called Christians to mean the worship of an eccentric, erratic and capricious creature called "God." Some time ago I noticed a criticism of something I had said, by a good brother, charging that religion was a prolific cause of wars and bloodshed. He had merely assumed that a new form of paganism labeled Christianity by Constantine, which name has ever since adhered to it, and Mohammedanism were the true representatives of all religions. None of the other nine great religions including Christianity ever waged a war or even punished heretics. Christianity while it was on the earth was always opposed to war and persecution, or even the shedding of blood. Hundreds of Christians suffered martyrdom rather than go to war. Their plea always was: "I am a Christian and cannot fight." What we now call Christianity is a monstrosity, a mongrel, a religion with religion left out. It is neither Christian nor Pagan, and holds about the same relation to either that a mule does to a horse or donkey. It is only a nominal guide to the ethics which it preaches, but never practices. Mammon is its god and Mother Grundy is its holy Virgin or Goddess.

Neither does the idea of religion necessarily involve the idea of an omnipotent overruling Deity. The Chinese pay homage to no such authority; neither did the Greek, Hebrew or Christian religions. And now that I come to think of it I am doubtful whether any of the other religions did. The Hebrew recognized an Elohim, or a school of Gods which ruled before their time, and after they came to be a nation they recognized for awhile Jehovah and afterwards Adonis, all of whom were limited as to power by circumstances and conditions by which they were environed. With the exception of Adonis these guardian gods were human spirits, and possibly the Phenician god adopted by the Hebrews after the abandonment of Jehovah was also a spirit. There was no such worship of either of them as we worship now. There was ritualism, it is true, but it is a question whether that was not merely for the benefit of the priests, as we now contribute through the various manipulations of legal enactments, through tariffs, money made for money dealers, subsidies, etc., for the benefit of monopolies. Judaism consisted mostly of a code of laws, and let me say here that but for the penalties attached to them our own country with a similar code of laws would be in a much better condition than it now is. Such squalor and poverty, now the "pride" of our institutions, would be impossible under the Mosaic system.

Christianity as taught by Jesus and lived by the people called Christians for near three centuries after his time was what we would now call by the two names of Socialism and Spiritualism. Its socialism was communistic in character, but it contemplated the establishment of a socialistic form of government. It was based upon intercourse with the spirit world, just as Spiritualism now is, and recognized a universal force or source of life in nature to which it gave the Greek name THEOS, and which many Spiritualists now term God. That they paid homage to this universal force we have no certain evidence. It is true that Jesus said Theos seeks his worshipers among those who "worship in spirit and truth," and Paul declared unto the Athenians him whom they ignorantly worshiped, but each of these expressions leaves the matter obscure. All people venerate some things, if we may call the act of veneration worship, and the ordinary understanding of worship is veneration, the man who venerates the dollar is called a worshiper of Mammon, and so we may be said to be worshipers of flowers, paintings, landscapes, the sunset, poetry, music, etc., and as we pay a compliment to the author of a piece of poetry or work of art by our admiration, so we also compliment nature, or the forces of nature, when we admire a piece of landscape or a pretty child. If this is worship we are all worshipers, and somehow we love him of her best who worships most. In all the great religions, with the alleged exception of the Hebrew and Christian, the sun was worshiped as the Father of all life, and yet these peoples all contemplated a life still higher and beyond that of the sun. No man can love the beautiful without complimenting the author of the beautiful. If it is a work of art, we compliment the genius that created the work; if it is a work of nature then we contemplate its magnificence in the same way. Nolens volens, we are worshipers.

I am aware that when I assert that Christianity was founded on intercourse with the spirit world, some one will dispute me, but under the circumstances I can only make the assertions. It requires a course of ten lectures to fully develop and demonstrate the subject. I hope sometime to write out these lectures and have them printed in book form.

In the above circular we are told that "They fail to understand why a religion should be formulated from the fact that Guiteau, who assassinated President Garfield, or Booth, who cruelly murdered President Lincoln, can return to earth and communicate with their friends." I cannot understand why they should fail to understand this. Nearly all Spiritualists, except phenomenalists and test hunters, agree that if we can know these facts, we should be able to conduct ourselves differently from what we otherwise would. In 1896 there were only two Spiritualists in all the State prisons in the United States, against something over seven hundred Methodists (I have the exact number at home but I am writing away from home), and a corresponding number from each of the other churches. Why is this?—why so much larger percentage of the church element find their way into the State prisons than of Spiritualists? The answer is not hard to find. Spiritual Spiritualists are a class of persons who invite the co-operation of all good spirits and those qualified to assist them in living moral and upright lives, while members of churches, as a rule, make it very uncomfortable for a refined and sensitive spirit to remain in their surroundings. Thus they are by their spirituality protected in times of temptation, while those who reject Spiritualism are liable to be exposed to the influences of a conscienceless class of less sensitive spirits, some of whom have never yet found out they were in the spirit world. It is quite probable that further inquiry would have developed the fact that the two Spiritualists in prison then, were either innocent or probably mere phenomenalists, who could not be persuaded to either hear a Spiritualist lecture or read a Spiritualist paper.

Spiritualism means really the development and cultivation of the higher faculties, and as such it is a religion. Everything that makes for the intellectual and moral growth of the individual may be termed as of a religious character. This is so as seen among the worshipers of Osiris, Brahmanism, Mosaism, Buddhism, Zoronstrism, Parsaism, Confucianism, and Christianism, and in a sense Mohammedanism. In Judaism Spiritualism through its prophets was a guardian of the state, and it is as true as remarkable, that the state went down when it turned a deaf ear to the mediums. "Where there is no vision the people perish." When Jesus made his last visit to Jerusalem it was with a purpose of carrying to them the great message he had received from the spirit world, and if they had listened to that message the destruction of Jerusalem would not have occurred.

There is an organ in the human brain called Spirituality, which with Veneration crowns the intellectual part of man and forms a keystone binding the entire brain together. It cannot be taken out of the human organism without collapsing the brain. If there is no use for it, then nature made a mistake in placing it there. But nature makes no mistakes, however many of them may be found in the Bible. Spirituality, veneration and sublimity are all religious faculties and cannot be removed without turning our faces over on a line with our spines. This would force us to either go bent over or on all fours, unless we were required to walk backward. Spiritualism gives full force to all these faculties, as nothing else does, and the philosophy which is a part of its religion, and a part, a large part of Spiritualism gives these organs full play. These organs are adapted to a religion, they are a religious element in our natures. Spiritualism supplies the demand made by these organs. That some have them insufficiently developed to appreciate religion, argues no more against religion than that some who are color blind argues the non-existence of colors.

Nor are creeds necessary to the expression of religion. If a person wants a creed, he should have it, and he also should have the privilege of changing his creed every day if he wants to, or oftener. Nor am I troubled at all about prayers. If a person wants to pray, what business is it of mine? It won't hurt me any. I don't have to pray when he does, nor sneeze if he takes snuff. Can't we all agree together to allow each one to worship in his own way, or no way? I believe in individual sovereignty in all things, and in the matter of conformity in the exercise of religion just as in everything else. There is no danger of my soul going to the eternal Bow-wows because some Spiritualist spells his deity with three letters and bows his head in worship of him. If I am not on good terms with his God, that is no sign he should quarrel with him, or that I should quarrel with him because he likes a God I never could bear.

D. W. HULL.

Science, Philosophy and Religion.

In your communication of January 1, 1902, you say that Spiritualism has assumed special prominence throughout the world; and to-day the question naturally arises, what is its exact status, considered from a religious, philosophical or scientific standpoint? You further ask whether Spiritualism should take its place among the great religions or the cause of its phenomena be assigned to a place in the domain of science, by the side of the wonderful achievements of Edison, Tesla and others? To this last I would say, my opinion is that Spiritualism is the foundation of all religions; and the phenomena are the scientific facts that prove it.

To me Spiritualism embodies all of the essential elements of science, philosophy, and religion. In the phenomena we have the binding anew of the demonstrations of the past ages, for it is an incontrovertible fact that the phenomena that are taking place to-day have taken place ever since we have any history of the human race, from the times of Aristotle, Socrates, Buddha, and Jesus, all of these demonstrations have been seen and heard.

Religion to me does not mean a creed, a dogma of man-made origin, such as is attached to the churches of to-day, but is something that is present in every living thing, a high sense of moral obligation and a spirit of reverence for all things that are good and true, and regulates our conduct or more technically, ethics, which includes all the acts and feelings of man, in so far as they are related to his duties to himself and to his fellow-man, and to the fundamental ideas of right and wrong.

Spiritualism is a science because it is a knowledge, penetrating and comprehensive, embracing all of the knowledge we have of an existence after the death of the physical body. Through the phenomena we acquire a knowledge of what our lives will be after we are born into a new life, into another sphere where we can progress on and on towards perfection. And the philosophy of Spiritualism teaches us to live better and more honorable lives so that we may begin our career as spiritual beings on a higher plane than we otherwise could; for we take up our work there just as we have it here. It teaches that to be good and do all we can to help our fellow beings in this life is the true aim of our being. I should regret very much if the organizing of Spiritualists into societies leads to creeds and dogmas of the dark ages. I trust it will lead to the higher and nobler things.

DR. B. O'DELL.

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SPIRITUALISM.

Is It Science, or Is It Religion?

A definition of the words must be given if there is an intelligent answer to the foregoing question. Religion, what is it? We wish it understood that we do not confound religion with the counterfeits that all along down through the ages have tried to present themselves to mankind and be accepted as the genuine. To our understanding religion is the science of spiritual things; and whatever the form of belief which is presented, that does not make any difference as long as the right interpretation is given. Do religion and science agree? From our point of observation we assert that they do, whatever the external appearances may be to the contrary. As we observe the passing of the day from its dawn until its close, the appearance is that it is the sun that moves, but astronomical science tells us that it is not the sun but the earth which moves, and we accept astronomical science as correct.

What is science? Webster defines it as "the comprehension or understanding of truth or facts by the mind." Now, the philosophy of Spiritualism defines the truth of the law of the intercommunion of the mortal with the excarnate or immortal mind; and also explains the methods which are best adapted to bring the two phases of existence into communication with each other. Viewed from this standpoint, Spiritualism is a science because it deals with the facts of the case regarding spiritual communion. While a large majority of the religious sects of the world have their theories based upon the hope of a possibility of spirit communion, they do not assert absolute knowledge of the truth of that fact, hence cannot be classed as scientific.

Considered from the standpoint of its influence over human life as it affects the religious and emotional nature, it must be classed as a religion, for certainly none of the material sciences are capable of arousing that interest in human life and its destiny. Their mission is to deal more particularly with those forces that the external life can comprehend, while Spiritualism represents forces that are of such a subtle nature that the materialistic mind is incapable of comprehending them. They may be able to master all of the physical sciences, be adepts in the art of illustrating the truth concerning their operations, but when they come to deal with the forces of the spiritual world, find themselves ignorant of its philosophy, and if willing to be instructed will have to commence at the beginning; the knowledge that they had acquired of the material forces not being available in helping them to make an analysis of the facts which that philosophy has presented.

The great question which at present is very much debated is, should Spiritualism crystallize by the establishment of a new religious organization? The saying that "birds of a feather will flock together" is applicable in the discussion of this question. In any locality where there exists a number of such minds the law of attraction would draw them together for social and spiritual communion, and the tendency of such local societies would be to combine with others and form larger ones; this is simply the operation of one of the natural laws of the universe, and to undertake to prevent its operation would be about as successful as to try to brush back Niagara with a broom.

Why should there be an objection raised to singing and prayer in Spiritualistic meetings because the churches practice it in their communion? It certainly has a tendency to produce harmonious conditions, and there is nothing inconsistent with its use by believers in the Spiritual philosophy, whether in seances or in meetings for social and spiritual communion. Combination is the spirit of the age. On all lines of thought the tendency is to draw nearer together, to remove the obstacles that have caused such external division of sects and parties. There is an influence at work in the ranks of Spiritualits which is seeking to bring them into closer communion; if the world calls it the foundation of a new sect, then so let it be. The foundation of all the religious systems of the world is Spiritualism; it is the vitalizing element which is keeping them alive, remove it and they would be dead matter.

Spiritualism as we understand it is both a religion and a science. It is a religion based upon knowledge, it being capable of presenting actual facts, and is not content with giving mere theories; it has a solid foundation on which to base its argument, this gives it a scientific character. It is the stone cut from the mountain which will yet fill the whole earth. It is the revelation of a law higher than any of the material sciences are capable of evolving, though in the line of duty in which they are engaged they have been important factors in the advancement of life, but when it comes to defining human life and its destiny Spiritualism stands pre-eminent; and a closer communion of all the different phases of its manifestations that are presented to mortals will make it stronger in its influence over human life. All hail to Spiritualism, the rock of ages, the most perfect religion and its demonstration the greatest scientific fact of the age.

HAMILTON DE GRAW.

Shakers, N. Y.

Is Spiritualism a Religion?

In reply to your circular, asking the above question, I will say that if Spiritualism means belief in the existence and return of departed spirits, it is simply belief in a fact and has nothing to do with worship, character, theology, religion, morality or anything else but simple fact, and it is to be studied and analyzed the same as any other fact until it is understood.

The early study of any science is likely to awaken a sense of awe, wonder and reverence in a religiously disposed person, and when we get news by mail of the well-being of a long absent friend we may feel thankful and say, "Thank God for this good news," but that does not make letter-writing a religion. The good are not made better by the knowledge of a simple fact in nature, although its study may make one scholastically wiser, nor the bad made worse by it. It is simply a fact and nothing more. I am aware that many things have been pinned onto it which have nothing to do with it, and disorder reigns in consequence. Many of them good in their own places, but they don't belong there.

Now if spirit return is sought to be established as a religion merely for the financial advantages to be gained (when it is known that it does not exhort to devotion or ask for a holy life or belief in Deity) the motive is unworthy and it does not deserve the attention of honorable men and women.

For my part although ever loyal to the "central fact" I cannot call myself a Spiritualist, because I do not endorse its usual teachings as heard on platforms. I regard spirit return simply as a fact proven—nothing more.

THOS. HARDING.

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SPIRITUALISM.

The Coming Religion of the World.

Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?

If this question is a "proper" one and properly expressed it answers itself, at least in part. If the "proper position" of Spiritualism is "in the domain of science," that, of course, is where it should be assigned. And that is where it will be assigned so far as its scientific aspects are concerned; but such disposition does not for a moment eliminate its religious aspects.

It is a standing wonder to me that intelligent men will so persistently insist on regarding religion and science as separate, distinct and even antagonistic things. If science is, briefly defined, "a classification of facts," in what way does it antagonize religion?

It is universally recognized that the religious sentiment is inherent, it is born with man and manifests itself in accordance with the plane of his intellectual and spiritual development. This fact alone shows that it would be unwise, even if it were possible, to eradicate it, and therefore the alternative is to cultivate and direct it aright, in short to harmonize it with science. By so doing we will have a scientific religion and a religious science. This, I claim, is just what we have in Spiritualism.

There are three marked stages in the evolution of the religious sentiment.

First stage: The church endeavors to dominate science and mould its facts to fit her dogmas.

Second stage: Finding this impossible the church and science separate completely, both claiming that there is nothing in common between them.

Third stage: The recognition of the fact that no truth can contradict another truth, therefore religious truth and scientific truth must harmonize if the point of contact can be found; hence the establishment of a scientific religion. And this, I repeat, the world has to-day in Spiritualism.

In its foundation stone—spirit communion—Spiritualism is a science. In the methods and processes by which that intercourse is attained and performed, it is a philosophy. In the moral and spiritual development, and the relationship which the human mind sustains toward the Infinite Mind, it is a religion. Spiritualism is therefore a science, a philosophy and a religion combined, as has often been said. Or, to quote the words of the lamented and erudite Judge Portis at the dedication of the Church of Spiritual Unity—and which characterization I prefer: "Spiritualism is not a religion, it is religion. It is not a philosophy, it is philosophy. It is not a science, it is science."

When all Spiritualists shall adopt that view and teach it and live it as did the noble and venerable Judge, victory will soon perch upon our banner.

The editor cites the fact that spirit phenomena have occurred in all times and among all peoples. True, and in nearly if not all cases they have been the foundation of the religion of those peoples; but in no single instance, so far as I know, was the real source or purport of those manifestations understood. They were invariably ascribed to gods, demons and other supernatural agencies. Necessarily the religions based upon such errors were themselves erroneous.

Modern Spiritualism is the first recognition of the true source of these phenomena, and its revelations have so completely shifted and changed the whole basis of the religions of the world that a new statement of religious truth is necessitated to fit the later developments. This, I again affirm, Spiritualism does, and therefore should take its place among "the great religions of the world," the greatest of them all.

"But," some will ask, "why not permit the revelations of Spiritualism to be absorbed by the already established religions, and so modify their creeds and dogmas, while we as Spiritualists confine ourselves to its scientific aspects?"

I answer, because that is not the method of Nature, of evolution.

The fundamental principle of evolution is, "the survival of the fittest." The unfit must die, otherwise every improvement acquired by an individual if distributed among the species would be degraded again to the common level.

Interbreeding with the common herd would neutralize all the acquirements of the individual, in the course of time, or dilute it so much that there would be practically no advance.

That which is true of the animal kingdom in evolution is true of religion. I could easily cite innumerable instances of this folly of attempting to "put new wine into old bottles."

Spiritualism is a brand new repository for religious truths, and if we fail to use it as such we commit the folly of follies.

One more point and I have done. If Spiritualism is a science merely, why the large number of periodicals devoted to its promulgation? Why are its rostrum and the columns of its papers so largely devoted to the correction of the religious errors of the popular faiths? Why not be consistent and drop all that irrelevant matter and devote all our time and space to the investigation and promulgation of the "science?" The answer is obvious. Narrow Spiritualism down to its scientific aspects alone, and The Progressive Thinker with its splendid circulation, and all the other Spiritualist periodicals would "die the death," or their clientele be limited to the few who patronize exclusively scientific publications.

No, Spiritualism is not merely a science—unless that term shall include every sentiment and aspiration of the human soul.

In the brightest, truest and sweetest sense it is a religion, and I firmly believe that SPIRITUALISM IS THE COMING RELIGION OF THE WORLD.

W. F. PECK.

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LIGHT OF THE SUN.

Divine and Undivine Spiritualism.

To your important question, "Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?" I answer, your question is in order, but can we assign it? Some of it I would like to consign, as well as assign. But the question is, will it assign? For as the light of the sun is to the physical world, so the radiance of Spiritualism—divine Spiritualism—is to the metaphysical world. And as the one is beyond our control, so is the other.

I say divine Spiritualism, in contradistinction to the satanic, for there are both kinds of Spiritualism. For, just as it is in the human world, so it is in the spirit world; spirit life, in the spirit world, like human life, in the human world, is an awful combination of good and evil, satanic and divine, and hard to distinguish between them, as prompters.

But, this we know, the ignorant and vicious there must belong to the satanic, while the intelligent and wise must belong to the divine.

While Spiritualism—the higher Spiritualism—is the world's greatest author, in religion, science, and philosophy, and is the supreme intelligence of the universe, yet, perhaps, its broadest field of usefulness is in the religious world. Its intense sympathy with the religious aspirations of an unfortunate priest-ridden mankind, born and educated with the most irrational religious absurdities, and to emancipate these unfortunate human beings therefrom, makes the religious world the most useful for the exercise of its divine compassion and labor of love.

In religious work, the higher Spiritualism exerts a powerful influence for good, for instance, spirit orations, voiced through mediums, have often marvelous effect upon the lives of hearers, suddenly changing heart and mind of hardened sinners, transforming them into saints.

The higher Spiritualism is positively the world's greatest civilizer, comforter, and happifier. To me it is the light of my life, and the joy of my home. I therefore wish it to continue in all its varied phenomena, as heretofore, in competition with other religions, till all other religions—all undivine, man-made religions are swept from off the face of the earth.

'Tis these religions, worse than Buddhism, worse than Brahmanism, now and in the past, that have been a blighting curse to the religious world.

Religion, true religion, needs no doctrinal dogmas nor books of holy writ, to quarrel about; no priestly anathemas to fear about; no "holy coats" nor sainted bones, nor other tomfooleries, to fool about. Only the religion of the Golden Rule, and correct art of right living, are all that is necessary for this world or the next.

The religion of Spiritualism is the only pure religion in the world, and the only one which gives unmistakable evidence of its divinity, and of the life hereafter.

The subject of religion, while of the greatest importance, is that by which the undivine religious laity is least understood, and who, like sheep following a shepherd, are slaves to an ecclesiastical profession, which profession, because of a little so-called theological education, impudently poses as "doctors of divinity," "ambassadors of Christ," servants of God," "holy fathers," "reverends" and "divines," and who know no more of Christ, God, or the Divine than do the benighted laity themselves. These ecclesiastics, too, refuse to believe in spirit communion, and yet they pose as "Spiritual advisers!"

But so long as these church slaves are unwilling to think and reason for themselves, so long will they be the dupes and victims of a foxy priestcraft.

Surely Spiritualism has been a most potent factor for good, in giving to the world a more rational and sublime religion than had been in the world before; and now that the study of Spiritualism has lately taken its place among the comparatively new sciences, we should give it a wider opportunity than ever before, to express itself in religion, as well as in science.

Chicago, Ill. DR. R. GREER.

Spiritualism a Scientific Religion.

Does the mere fact that we can return after having laid aside the earthly form, tend to spiritualize and uplift us, unless application is made of the truths given us by enlightened spirits? One can believe in communion between the two states of existence, and yet not live the life that spiritualizes.

The true mission of religion is not the promulgation of creed and dogmas, but to lift humanity to higher and better things. When many are associated together with this object in view, there is always encouragement and support for those present, as well as being a moral influence in the community. Whether this association is called a church, a club or a society, it matters not; it is the motive behind.

There was never a need of men and women being more fully religious than now. It should shine forth in our lives, and we should put it into all the active duties of life, to push forward reforms and to help uplift mankind.

The spiritual religion has, from force of necessity, been largely iconoclastic in the past, but now it should be constructive, and build on the solid foundation of scientific facts. We need temples or churches in every community, where our inspired lecturers can teach the masses higher truths than they have known before, and encourage them to lead better and nobler lives. These temples should be dedicated to the spirit world, and should be well lighted, aired and beautifully decorated, and we should have music equal to any in the orthodox churches. In this way alone can we do the greatest good, and be worthy of the trust given us by the enlightened souls who have "gone before."

As a religious body we are even now attracting the attention and consideration of the world at large. This is plainly shown by the eight-page illustrated article in the January Metropolitan Magazine entitled "Spiritualism. What it is and why more than a million intelligent men and women believe in its doctrines."

To my way of thinking the phenomena of Spiritualism is only the a b c of spiritual knowledge, but of course is the foundation of the beautiful structure. This fundamental knowledge has to be given through our worthy mediums, and a thoroughly reliable one should be in the employ of every society. LIDA BRIGGS BROWNE.

Utica, N. Y.

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SPIRITUALISM FOREVER.

There Is Need of Religion in Spiritualism.

Is the status of Spiritualism religious, philosophical, or scientific? It is all of these.

Religion is the heart. Philosophy and science are of the head. Some of the greatest Protestant divines have agreed that God is an ideal. As such it is beautiful. As such, oratory has found a wonderfully rich field of exercise and culture. Religion is an ideal. It has been food for the starving heart.

The church has said, "though you be perfect in morality and have not religion you are lost." This teaching put a great premium on religion, and discouraged the culture of morality. Religion, morality, and love are all of the heart. Science, philosophy, and all other intellectual subjects are of the head. A head without a heart is not the most comfortable thing to sleep with; and a heart without a head doesn't make a very brilliant dining-room party.

Where The Progressive Thinker flies the motto, "Science, supplemented by an exalted morality, the bible of the future," it is right, eminently so. Nature is all morality, and not religion at all. But nature is not an ideal. She doesn't live on ideals. Man sometimes does. Not all of the spirits have yet outgrown the heart food of the religious ideal, any more than have all of the mortals. Until the test for this kind of aliment shall have been supplemented by a more exalted taste Spiritualism will continue to be, to this extent, a religion.

Anyone would prefer a moral neighbor without religion than a religious one without morality. But, fortunately, there is no one wholly devoid of morality.

When Abe Lincoln was a young man he wrote a pamphlet against the Bible. His friends, seeing he had political prospects, persuaded him not to publish it. His law partner relates the incident. It is not difficult to see that Lincoln was honest from morality more than from religion.

The present is the outgrowth of the past. This is a very sacred truth. It is irreligious not to have profound respect for the terrible and often deadly struggles of the long dark past.

An ideal is a stepping stone to a reality. In science the ideal is not only a strong but is a very useful element. No sooner is one truth tested, proved and established than a new ideal starts the tireless, happy scientist in quest of another truth. Thus the scientist, like all other frail mortals, must have his ideal realms.

The world is still growing.

Spiritualism is not yet out of its struggles. Don't let us strangle it in the borning.

Spiritualism casts a new and stronger light on all the professions, arts, literature, trades, sciences, philosophies, and industries. It is cheap at any price. It is true that it hasn't now as many strong meetings in the towns and cities as thirty years ago. Also thirty years ago didn't see as many strong Spiritualist camp-meetings as now. Its next turn in the spiral evolution will be known when it shall have been reached. Meanwhile we shall continue, as in the past, to learn to do by doing.

Spiritualism is yet full of ideals. These lie in its yet unexplored mysteries. Who can yet tell but that the archangel is not destined to unfold into a being as perfect as the ant and the honey bee; so perfect that he will need no other name for his intelligence than instinct?

Who is yet able to instruct in all the mysteries of mediumship? What a small part of psychology is as yet understood. Psychology is the basis of the present reform in education, and it is yet in its infancy.

Where is the man that can yet give a complete and perfect definition of inspiration?

How much does man know of himself; and how much more is there for him to learn?

What spirit or mortal yet knows the whole truth about obsession?

Who knows what mind is? I have a theory that it is only substance in motion, as mind is air in motion, but how do I know that I am right? I don't know.

Who knows how much or how little truth there is in the words Destiny and Fatalism?

To what extent are spirits guardian angels and mortal guides?

Can mortals thwart spirits more than the reverse?

To what extent is mortal insanity and mortal depravity generally the result of the work of spirits?

How can a Spiritualist training-school ever arrive at full-blown perfection except by starting off with its present light?

Would we now have the wonderful steam engine if Geo. Stevenson hadn't put to use his simple ideas?

Through Spiritualism will not at least one phase of dreams receive a new interpretation?

Is not the term metaphysics better understood than before the days of Spiritualism?

How much has "old age" been changed by the light of Spiritualism?

Where does intuition leave off and inspiration begin?

Is spirituality anything more than a refining of the mind?

Just how much more use does the world have for Faith?

How many different varieties of mediumship are there?

To what extent will Spiritualism reform the medical profession?

Is the practice of mediumship at the expense of one's individuality?

Yes, there is need yet of religion in Spiritualism. Without it many a weary heart would faint by the wayside.

Verona, Wis. E. W. BALDWIN.

A Science or a Religion.

This is a subject for careful thought, and one worthy of consideration. A casual glance over the field will leave many important points overlooked. In one short article but little can be said one way or the other.

The fact of spirit return, with its attendant phenomena, certainly does not alone furnish a basis of religion, and just as certainly does discover a broad field for scientific investigation. But there are "many men of many minds." While a large per cent of the thinking minds of the day see only the scientific side of the question, others seem to find a religious side, as well; and to a devotional mind it is hard to accept science in place of religion.

To me there is a sacredness found in the phenomena of spirit return and communion not found in the investigations and scientific discoveries of an Edison or a Tesla, but this does not imply a religion, only as Spiritualism stands for humanitarianism.

There are creeds enough without tacking one on to Spiritualism. Leave these to the churches which already are revising and discarding them, and let Spiritualism build upon solid scientific facts a philosophy that no amount of religious thinking can tear down or destroy. MARY WEBB-BAKER.

IMPORTANT QUESTION.

A Religion and a Science not in Compound.

"Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?"

The question seems rather ubiquitous or misleading, since if its "proper position" is in the domain of science it should properly be assigned there. But let us see where its domain may be. By analysis and the signification of terms we have—(See Standard Dictionary,) "Ism—a doctrine or system used to denote a condition, act, idiom doctrine." Therefore, Spiritualism denotes the doctrine of spirit.

The philosophy of Spiritualism is "In cosmogony the doctrine, whether based on reason, sentiment or faith, that there are substances or beings not cognizable to the senses and not revealable through any of the properties of matter, and that are therefore spiritual as distinguished from material:—opposed to materialism."

"Materialize, to assume a material and bodily form."

"Religion is a man's belief in a being or beings mightier than himself and inaccessible to his senses, but not indifferent to his sentiments and actions, with the feelings and actions that flow from such a belief."

"Science (from, scio, to know) knowledge gained and verified by exact observation and correct thinking, exact knowledge of laws, etc. Cause and systematic arrangement of the laws which God has established so far as have been discovered of any department of human knowledge."

Spiritualism or the doctrine of spirit therefore is a philosophy most assuredly, and since it does recognize beings that are superior to, or noncognizant to the senses and not revealed through any of the properties of matter, and that are therefore spiritual, etc. In this degree or interpretation the phenomenal so far as it pertains to evidence has no relation to the philosophy of Spiritualism; it is a misnomer.

That Spiritualism—the ism—or doctrine has a right to take its place among the great religions of the world is assured in the suggestion because of its advocacy of beings mightier than mundane man, and its doctrines admonish and appeal to all to live up to the dictates that such a belief would naturally suggest, of greater purity of purpose, wisdom, justice and progress in order to emulate the higher order of beings, who not only take cognizance of mankind but are not indifferent to his sentiments and actions, and are constantly desirous of seeking through suggestion to lead to higher unfoldment those who are within the radius of their influence.

To me the religious is of the first importance and consideration of all, after the fact of an existence in a superior state and the power to make it known, since the life it teaches has an abiding virtue, while that which comes to us as of the scientific or demonstrable through physics belongs only to the material so far as the phenomenal reaches.

Ergo, the Science, which is to know, is simply a knowledge of the law, and contains no sentiment, but cold inelastic fact, substance, demonstration. It is void of emotion, to be analyzed by the same chemistry or processes as any other science, to be tried and tested and proven like any other. The cosmogony of the science has no part in Spiritualism, more than the electric battery has of sentiment which may be projected through its current. The same chemistry is used to proclaim a disaster or to announce the crowning of a king. The battery is in fact the same, but it is the intelligence or spirit, that something beyond the power of matter, which impels and guides the expression through matter.

The scientific indicator is not the religious phase nor should the phenomenal be classed as a part of the religion of Spiritualism; it has none of its religious or philosophical phases. There should be a division; the scientific and the religious side. The former should be made as scientific and perfect as conformity to and knowledge of cause and laws can make it before dispensing it out to the public, and those who handle it should be required to acquaint themselves with the law as rigidly as those who deal in other sciences, before receiving public patronage, and pass the necessary standard of knowledge and be accredited not as Ministers of the Gospel (heaven save the mark) but as phenomenal scientists or phenomenal mediums. I cannot see the wisdom—nay, truthfulness of proclaiming those used simply to demonstrate a phenomenon as religious teachers, "Ministers of the Gospel," whose practices in Spiritualism(?) are only phenomenal. Why we should confound the two and thus retard the beautiful of Spiritualism is not very clear to me—well, no, it is clear "protection to the medium" humbug.

There is nothing better protected in this or the old countries than science. Make it scientific in its scientific phases—front every fact and demand integrity, turn on the searchlight and discard every faulty wire in the mechanism as every scientist does in his work, search for the minutest cause and law as the astronomer scans the heavens, and purge out all that falls within itself to carry confirmation, and we shall soon possess a school of the grandest and most elevating sciences yet discovered, the study of which will so enlarge our spiritual scope and growth that before we are aware we will be already well on the pilgrimage of our religious ascent.

How many of the so-called Spiritualists of to-day live as conscious of beings mightier than themselves being near who are not indifferent to their sentiments and actions? How many who court the companionship daily of such beings and pare their conclences to their scrutiny honestly and prayerfully seeking to live free from evil thoughts and selfish deeds, so as to be fit companions of or recipients of such guests from the higher domain?

Here is where the religion of Spiritualism, the efficacy of prayer obtains. That uplifting of the spirit which cries out save me, oh save me from myself! save me from temptations, for they are the confessions of my weak nature wherein were I strong I could not be tempted, and only to the strong who are assured of right can peace come. None more than Spiritualists need such prayer, need contrition, need purity of heart, need greatness of purpose, need that baptism of the spirit which is the visible expression of the religious sentiment in the human. Creed is not religion, but there is a religion of humanity which is as beautiful in the name of Spiritualism as another, it is as far reaching as humanity, whose mission is as wide as the valley of tears, as deep as despair, as holy as the ministry of the Gods, who bear on their errands forgiveness to the contrite, joy to the sorrowing, compensation to the silently suffering, rest to the weary hearts, restitution to the sinned against and fallen, peace on earth and good will to all mankind. To do these offices should be the religion of Spiritualism, and the especial mission of the Ministers of the Gospel of Spiritualism. Let us have a religion, and a science as well, but not in compound.

Faithfully thine,

ADDIE L. BALLOU.

SPIRITUALISM.

Is Spirit Return with Its Grand Lessons.

In the short space allotted wherein to state in what class, religious or scientific, Spiritualism ought to be placed, I will as concisely as possible state my views, as it would take columns to properly define religion and science. Spiritualism cannot properly be called a science, as science is defined to-day, whatever it might have been termed by the Grecian bards, for science takes cognizance only of material facts, and even corroborative evidence is not admitted. Physicists may have philosophised on emotional effects, but never on spiritual.

Since Kant made "moral development" a test of religion, distinguished from systems of faith, beliefs, doctrines and rites, the religious idea has taken a far different trend. Fichte made the higher form of speculative knowledge a religion, where man learned how to know self, while Hegel defines his religion as humanitarianism in the absolute, and ignoring modern beliefs and plagiarized systems of faith.

In the early childhood of man, the mighty and mysterious workings of the elements caused fear, and said fear has caused, through past centuries, fetichism, polytheism, hero worship, monotheism, nature worship and the mythologies of the anthropomorphic stage, until we find the God-fearing creeds of our day; which they themselves define as "to fear God, to hold fast to thy faith, by prayers for salvation through a savior, absolute dependence and hope of heaven."

Well may man wonder what constitute a religion, as in Great Britain alone are 170 different sects. But deeming that every thinking man will admit that our span of life here is short compared to an eternity before us, and by natural instinct of self preservation we plan for the future, our present demands here may be pressing, still the vast eternity whither we are all tending ought to be of far greater import, and the shaping of our lives here and our aspirations and inquiries into such future state are our religious thoughts, and our religion.

The word religion is derived from relegere, to read again, or religare, to bind, which does not add any import to what religion really is, as it is proven that it is, first, emotional, and secondly, a philosophy about futurity, in contradistinction from material or physical thinking. The first is an aspirational instinct, the latter a mundane necessity.

Spiritualism is spirit communion, together with its grand lessons derived therefrom; it teaches positivism and fraternity, it inculcates exemplary lives and to cultivate and learn self. It is a traveler's guide and the only real comforter to the sorrowing and this world's unfortunate; and hence, as Spiritualism is emotional, a traveler's unerring guide and a philosophy about futurity, it is a religion, and the highest and grandest religion the world has ever known.

Now in order to organize as a religious body, an unknown God, a fabled Eden, and every unproven tradition and legend must be eliminated, and a twentieth century agnosticism incorporated, where every searcher after absolute truth may draw inspiration under the white banner of mental freedom. The propaganda should not be of the seductive form of proselyting to gain adherents, nor endeavor to make man think other men's thoughts, but that literature which will awaken thoughts be scattered broadcast throughout the world to awaken the unfortunate ones who have heretofore been taught that it was a sin to think.

Wake up the intellectually ignorant and the cowardly, thoughtless ones to the light of to-day, and the spirit world will in the future have less hospitals and dark, gloomy spheres, and our earth will have less tempters from the spirit side of life. We are influenced on every hand by surrounding conditions for a higher or a lesser good; we are influenced by men in and out of the physical form; the very element of joy, song, music, accord and discord proves to us that naught but a positive religion can harmonize these elements, and enable the earthly traveler to clasp hands with the angel hosts in a sacred bond to teach every mortal man to stand upon his own feet, rely upon his own selfhood, and build up his own individuality.

O. J. JOHNSON.

Pocatello, Idaho.

Religious Spiritualism.

My attention with others, has been called to the question, "Shall Spiritualism be recognized as a religion, or shall it be relegated to the realms of science, where it seems so fitted to belong?"

To me this is an almost unnecessary speculation, for first of all as I understand religion, it is an effort to so live, that if there is life beyond the change we must all meet, we will merit happiness, not misery.

It is the hope of that immortal life that has produced the sentiment called religion, and if that hope has no foundation there is no need of religion.

The orthodox churches have taught faith that hope as an incentive to religion, while 'tis true, the elders were made conscious of the fact through the demonstrations of spirit return.

In time scientists took up the investigations of Spiritualism and from their standpoint demonstrated the truth of the claim.

I fail to see why a demonstrated truth should be less an incentive to right living, or a religious life if you will, than the simple hope and faith in that hope.

If it is true that we live with consciousness after we put aside these bodies, and has been so demonstrated by science, is it not necessary for us to live, what all reasoning minds will call a religious life?

An effort to know ourselves, our relation to the Infinite Whole, our responsibilities, and our possibilities?

The fact that Guiteau, who assassinated President Garfield, and Booth, who cruelly murdered President Lincoln, can return to earth and communicate with their friends, and relate their experiences and conditions in spirit life because of misdirected lives in earth, should be a strong argument in favor of spiritualizing men.

This religion does not call for creed, but it does need men and women who have some knowledge of its truth, and can say so, and demonstrate that knowledge by their lives. If life is eternal, give us "religion" in our Spiritualism; if it is not, we do not need either.

Yours for Religious Spiritualism,

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RELIGION OF SPIRITUALISM

The Unfolding Principle of Divine Life.

Spiritualism has long ago taken its place among the great religions of the world, and is still there doing its work—working for their destruction. It brings to the world a new religion to fill the places of all the old systems, and new interpretations, definitions, explanations and demonstrations of religion. The principles and ideas that wise spirits have for many years taught on the subject ought to be recognized as the best and highest authority.

The religion of Spiritualism contains no God, no worship, no Devil, no Hell, no Heaven, no Savior, no vicarious atonement, no pardon for sins, no system of salvation, as these doctrines are taught in theology. It is opposed to them and meets them with a square denial.

We are not ready to discard religion because it has been abused and perverted—not ready to drop it from our vocabulary. We want to sift and cleanse this word and cognates from all impurities and rubbish of past ages, and retain it, and give it to the world pure and unadulterated, both by precept and example. We are going to transform it or evolve out of it something pure and beautiful.

In the true sense religion is right living; devotion to truth and duty; goodness; spiritual exaltation; the unfolding principle of divine life; an active principle innate in the human breast, developed by the constant practice of high and noble impulses. It consists in a due exercise of the noble talents descended from the past; a doctrine for a higher knowledge; a principle of right and justice in man's thoughts and acts, and when obeyed it will protect him from crime, corruption, dishonesty; will purify him and destroy habits that are degrading.

Pure religion was the highest knowledge known to the ancients; the true philosophy that unfolds the sentiments and feelings of the heart; an element in the nature and constitution of man, that should be carefully cultivated. From this germ will be unfolded aspirations for peace and harmony, love and happiness, such as a knowledge of the divine laws of harmony and love can ever give.

Spiritualism is a religion to those of a religious nature. It directs us to the importance of a strictly good and righteous life, outlining a plan of right living which in every essential point and attribute means religion. We have with us the facts of verification, while other religions have only the sanction of a misty, confused and questionable antiquity. Our system leads the van of religious thought and freedom of opinion; it is in perfect agreement with science and nature. No other religion or philosophy has demonstrated to us the grand truth of the soul's immortality and its return after death.

Spiritualism annihilates the doctrine of eternal punishment and substitutes the cheering assurance of progression for all. It sweeps away the idea of a personal devil and locates the source of evil in man's own imperfections; affirms that every guilty soul must arise and be his or her own savior—that sin must be abandoned and atoned for by personal suffering and expiation before one can attain complete happiness. Spiritualism is valuable as a science and philosophy, but if its religious element were left out its chief value, beauty and attraction would be gone. With this element included it is a system vital with growth and commensurate with the needs of humanity. It brings you messages from unseen witnesses and brings to your heart that comfort which nothing else in this world can hold or claim and give to you. It is a direct revelation of immortal truth to mankind by intelligent spirits.

There is no antagonism between our religion and science, which is the methodical search for truth, the correct, complete and comprehensive statement of facts. The religion of science recognizes the authority of truth scientifically proved. It does not prescribe ceremonials and rituals, yet it propounds definite doctrines and insists on a rigorous ethical code. It is the fresh proof of immortality—the lever to lift the indifference and skepticism of the age—the balance of power to give to religious liberty the impetus to combat ecclesiastical error.

Spiritualism is the mightiest fact of modern times, and its purpose is to educate, elevate and spiritualize humanity. It embraces spirit communion and faith in and hope of future life, as well as a knowledge of the same. Its cheering light is a comfort and stay to the bereaved such as no other religion or science can give.

Through its revelations we listen not in vain for the answering echoes of weeping love across the chasm of death.

Spiritualism is a revelator, a teacher, a savior that takes its place in society as a religion, to which its claims to a new revelation entitle it. It comes to every life as a blessing in the name of the departed. It is deeply related to life in every department. Ethics or religion is the flower and fruitage of phenomena and philosophy, and it is this ultimatum to which they are all making, for which they are all done, and for which they will be cultivated, studied and experienced from age to age.

The religion of Spiritualism is to be the chief religion of the world when the world unfolds to a comprehension of its principles. It has been often said "religion makes people worse instead of better." That is true of some religions, but is not the case with our system, which, when put into practice, improves people wonderfully. If Christians live lives dishonorable or disgraceful to their profession, it is no good reason why Spiritualists should do so. We can set them an example worthy of emulation.

Each one is free to practice our religion or not, as he or she chooses, without fear of punishment or expulsion from our body. In the line of human responsibility each one is sole judge of her or his own conduct. We take into our congregation all sorts of people, except of them no vows, leave them free, and our purpose is to make them good or better. When evils exist among us, is not the fault of our system, for it puts up every possible bar to evil; and to their hearts as well as heads, reform all who take the spiritual truths home obey the constant call of the angels, "come up higher," for we will never be the wiser, and better for knowledge of which we make no practical application.

Yes, we want religion—can't get along without it, for we are determined to be religious by the methods of our new system. "To be good and do good is our religion." No other word in the English language will fill the place of religion. Ethics will not do it by upwards of a good deal. Some say Altruism is the coming word that will supersede religion; but it will take in both these and still have an abundance of room for more. It is one of the grand departments of Spiritualism, permanently located here. We can consistently sing that good old song:

'Tis religion that can give
Sweetest pleasures while we live;
And religion will supply
Solid comfort when we die.
After death its joys shall be
Lasting as eternity.

A. H. NICHOLAS.

SPIRITUALISM.

Religion the Product of Fear.

Can the philosophy of Spiritualism be classified or rated as a religion? It is rather difficult to define religion. Webster's definition is very inadequate and was rather the consequence of strong prejudice in his own mind, as he was one of the strictest of high church Presbyterians. Before Moses was born and thousands of years before the crucifixion of Christ religion existed and the people were blindly devoted to the worship of various gods. Similar to the religious devotees of the present day they based their acts and conduct upon superstitions that are inconsistent with reason and that cannot stand the test of demonstration.

Religion being a product of imagination and fear, when the mind becomes enlightened and the fear removed the prompting to be religious is no longer felt and the emancipated person will cease to be zealously religious. This does not mean that the sense of moral obligation will become extinct, for this may become far more keen in an irreligious person than in one who is oppressed with religious observances. The fact is notorious that some of the most religious persons are the greatest sinners, and it has been the experience of many that they have suffered from those who have been most clamorous in prayer. The "crimes of preachers" stand as proof that familiarity with religious observances is not a very strong restraint against evil doing.

In order to fully consider the relation of Spiritualism to religion it is necessary to examine into the nature and origin of religion itself. In all cases we find it consists in the performance of certain ceremonies that have a relation to an imaginary being or beings that the devotee has conjured up in his own mind and whom he believes are so superior to himself and are possessed of malevolent disposition; and that they—he, or it—are likely to get out of humor and injure the worshiper; so that it is expedient to flatter and make servile obeisance in order to propitiate the conjured deity and persuade him to withhold his wrath and not roast or otherwise abuse his helpless servant. So all religions have their origin in the imagination or fear and these are kept active by the ignorance of the person in regard to the mystery of life and the destiny of the soul. These facts will cover all the religions that are now or have ever been in existence.

Now when we examine the subject of Spiritualism we find that it has none of the features or characteristics that have given cause to or that sustain religion. It does not start out either as predicating or rejecting a god. What it seeks to discover are the facts that appertain to meta-gnosticism—the beyond knowledge; or the kind of existence that may be encountered beyond the temporary earth life. It first assumes that the organized intelligences that have had a birth in and an experience in earth life yet endure; that they do not become extinct at the throwing off of the body; and that it is possible to open communication with these intelligent human entities and ascertain in what manner they survive and what conditions await those who are yet passing through earth life. By various trials and by subscribing to requisite conditions such spirit communication has been established, and the existence of these decarnated souls has been repeatedly demonstrated, and the information of their surroundings and their methods of being have been transmitted to us. In all this there has been no worship demanded, and nothing similar to religion has been performed; unless the harmonizing influence of music, that is so potent in opening the avenues of love and rendering possible the converse of two worlds, may be so construed.

No religion can be substituted for what can be accomplished in these efforts of spiritual intercourse. They transcend every thing that the nature of religion can supply. The knowledge they bring of nature and existence is above all religion. It stands dumb and discomfited before the soul-satisfying tidings of spiritual science. All the superstitions and vain imaginings of priests and craven devotees are superseded by the new illumination whose refulgent rays banish the terrors of the tomb. Spiritualism, vestured in her white robes of truth, sits enthroned high above all religion; the culmination of the ages and the hope of mankind.

C. H. M.

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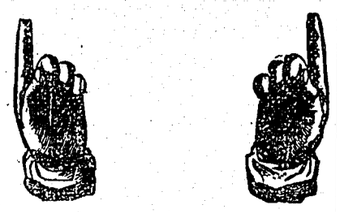
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SPIRITUALISM:

It Is Both Religious and Scientific.

Should Spiritualism be called a religion or a science?

The above question is an ever-recurring one among our ranks and a frequent source of trouble or dissension among our members. A better way to put the question, to my mind, would be thus: "Shall Spiritualism be a progressive, humanitarian, reformatory, uplifting force among mortals, or shall it simply be a matter to be scientifically tested every day, and tested over again the next day to see if the first test was really a test or not?

One definition given to the word religion by our best authorities is "a sense of the unseen and spiritual," that is to say to be satisfied of the existence of higher powers or intelligences in other planes of life than the one in which we live and move and have our being. To be conscious of a power which is uplifting and capable of educating us upon many vital questions pertaining to the welfare of humanity on both sides of life is certainly akin to religious feelings or sentiments.

Thomas Paine defined religion in a very simple yet beautiful phrase which ought to be framed in the most artistic manner and hung in the home of every true Spiritualist in the world: "The world is my country, to do good is my religion."

Surely every Spiritualist ought to be able to endorse that beautiful sentiment, if they do not I fear they have only been test-hunting all the time, and have never come to a realization of the grand truth of human brotherhood which the higher influences are seeking to establish upon the earth or rather bring into actual, positive manifestation.

The scientific Spiritualist, as far as I can see, cares nothing for the ethical and humanitarian teachings of our philosophy, cares nothing for active public work in educating the people in the principles of our grand philosophy, but treats the whole subject as simply a matter for his own amusement or satisfaction. He investigates phenomena all the time in private, generally keeping his knowledge to himself and like Vanderbilt is reported to have said on one occasion, he thinks, "the public be damned."

I once gave the following question to a prominent medium who holds regular meetings in Chicago: "What good will Spiritualism do for the world?" The answer was, "Spiritualism didn't come to the world for that purpose, at all," and the medium went on with a mixed-up harangue which I did not understand at all.

As far as I am concerned, if Spiritualism doesn't contain some elements for the betterment of humanity, I think we had better let the whole matter drop. If it does, then it is both religious and scientific, and we should have the privilege of calling it either as we may feel disposed.

The objection has been raised that some ideas have been taught or advanced from our rostrums that are not universally considered for the best interests of humanity. For instance, the present marriage system has been severely criticized and ideas have been advanced hoping to help solve one of the most important yet most difficult of questions.

Granted that some of these ideas may have been too radical, yet they were probably given with the best of intentions, and no one who studies the conditions of life as they exist to-day in our large cities will doubt for one moment the necessity for some radical change in the marriage system.

Anything which comes from the spirit side of life which will better the conditions of life in any way is a good work and therefore is a religious work. The same sentiment which prompts a few well educated, refined ladies and gentlemen to do slum work in our large cities, to relieve suffering and sorrowing humanity, in the best way they can, also prompts highly developed spirits to come to the earth plane or send thought vibrations to help solve the difficult questions which we have to take our part in solving. Then why relegate these influences and their much-needed help to the background by simply making it a subject for scientific test-hunting? Why confine spiritual work entirely to private seances and circles? Why try to keep down any organization for public work, for teaching humanitarian ways of living and cultivating the spirit of human brotherhood?

WILLIAM E. BONNEY.
Lincoln, Neb.

SCIENCE OF LIFE.

The Status of Modern Spiritualism.

The exact status of Modern Spiritualism as a movement can hardly be determined as a movement can hardly be determent is still in a chaotic condition, and will remain so, in the writer's opinion, for some time to come. While it is true that we have a National organization, with tributaries all over the Union, for the purpose of centralizing the movement as a distinct body, to take its place among the great religions of the world, the true object of organization has been obscured by a tendency to cater too much to the popular conception of what constitutes a great religion.

The psychological effect of so-called religious worship, that has dominated the human race since its early history, when designing minds banded together and claimed authority over man's natural tendencies to worship his superior, still holds sway within the Spiritualistic ranks and cramps the great and real purpose of the N. S. A., i. e., to centralize and unite the Spiritualists of the nation as a body for self-protection as a reform movement against all opposition

Human history proves that all religious reformers, individually or collectively, have never achieved their objects without the greatest opposition of that class of men who have always claimed authority over man's spiritual aspirations.

Modern Spiritualism as a religious reform movement has not yet experienced the fully organized opposition of ecclesiastic hierarchy as a body. While the movement and its expounders have been attacked again and again by Christian ministers, the full force of opposition against this modern heretic is still held in reserve by the Christian church, but will be applied at the proper time.

It is very well to speak of altruism as the essential factor to advance Modern Spiritualism, but where do we find it?

Perhaps we may see it lived in the lives of a few individuals who have spiritually advanced by the force of circumstances, but Spiritualists as a class are not on a higher plane spiritually than our good Christian friends.

It would be wise, I think, not to deceive ourselves relative to the exact status of Modern Spiritualism. While it is desirable to incorporate altruism as one of the essentials of Modern Spiritualism, the most needed factor in our movement is the scientific foundation of our claims.

The Christian church will never permit Modern Spiritualism to become popular or prominent as a religious movement, as it would indeed be suicidal to their position as the dominant factor in the realm of man's soul.

It is to material science that Modern Spiritualism must look for support, if it does not want to be exterminated as a distinct reform movement.

Our movement needs more systematic scientific efforts to reduce the phenomena to a scientific study upon principles that will not repel material science, but will harmonize with or recognize the achieved results of advanced thinkers allied to material science.

Our N. S. A. and our local societies need a scientific department for the systematic study of our phenomena upon scientific lines, and then we may build upon solid facts that cannot be gainsaid.

Having concentrated our efforts in this direction, our movement will make a new start and be assigned to its proper position in the domain of science.

Modern Spiritualism once recognized as the science of life here and hereafter, will make rapid strides and its philosophy will then be fittingly recognized as resting upon the rock of ages (science), and not upon human ignorance and superstition.

Summarizing in a few words our observations, it seems to the writer, that we ought to have less religion and more science, or in other words, a scientific religion, that will teach us how to live in harmony with the physical and spiritual laws of the universe.

HENRY SCHARFFETTER.
Baltimore, Md.

DEFINITIONS.

Religion Naught but Superstition.

My Spiritualism antedates the Rochester knockings. "Nature's Divine Revelations," by Andrew Jackson Davis, the seer, converted me in 1847. I soon made his acquaintance, and when he instituted a spiritual society in New York City I co-operated with him. He was manager and sole lecturer. I never heard him make an "invocation."

Coming out of the orthodox church, I naturally retained religious sentiments. These by degrees passed away, and long ago I became convinced that religion in its last analysis is naught but superstition. Hence I cannot consider Spiritualism a religion.

Religion has always been a disturbing element. The founders of our government sought to exclude it. But it is ever bound to dominate in civil affairs. Little by little it has insinuated itself in this government, until now churchmen boldly declare that no man could be elected President of the United States to-day who is an avowed opponent of Christianity." I believe that is true, and I even doubt whether a President can hereafter be elected who is not a church-member.

The best definition of religion ever given, in my judgment, was by Col. J. C. Smith, some months ago in The Progressive Thinker, to-wit: "Human effort to obtain Divine favor." Col. Smith, like myself, was in youth a church member. He was ducked and I was sprinkled. When Dr. Mahew, president of the Spiritual Society in Washington, D. C., sought to adopt a long creed, Col. Smith adroitly defeated it by moving as a substitute a short one, declaring that the society repudiated the free-love doctrines of Mrs. Woodhull, then president of the National Society. This was the chief article in the long creed proposed by Dr. Mahew. But the defeat so offended him that he resigned at once and for many years thereafter would not attend the meetings. Col. Smith succeeded Dr. Mahew as president, and the only avowed free-lover of the board of managers when he came into the presidency, resigned.

Ecclesiasticism is conservative, and a conservative is facetiously defined as "one who, having got into hot water, will not get out lest he be scalded." Human nature is the same in all ages. "As it was in the beginning, is now, and ever shall be."

The only organization I now belong to is the Geographic Society, for which I get a quid pro quo in lectures and publications; and there is no religion in geography. The tendency of all organizations is to grow worse with age, and if I find the Geographic Society getting intolerable, I will quit it.

"Society in every state is a blessing; government in its best estate is but a necessary evil." So said Thomas Paine, and I will add that most organizations are unnecessary evils. Co-operation without combination is my doctrine.

WM. HENRY BURR.

Science, Not Religion.

Your ugestion, "Is Spiritualism a religion or a science?" has my vote that it is a science. Years ago, I saw, heard and felt, in a manner which would make unbelief impossible, things called spiritual, which, by a mind capable of judgment cannot be taken to be impostures which have been explained by any system known except that called Spiritualism, therefore Spiritualism is a science. Until the theory, or rather facts called Spiritualism are explained on any other basis, till then I am in favor of Spiritualism as science, not religion.

In all nature there is a mystery to ordinary minds, on the same plan as we find in various phenomena called Spiritualism. This also is a good reason that Spiritualism should be classed as a science, and not a thing to worship. A louse might manifes as a spirit; should we worship the louse as a god or thing to be called divine?

Spiritualism is a fact to any one who has a judicial mind, one that can judge a thing by evidence, as a judge in a court of justice judges, or a jury finds a person innocent or guilty according to the evidence; this can be known to anyone who takes time to investigate, or study evidence on this subject.

By Spiritualism, I mean the doctrine of the existence of spirit as distinct from matter; the knowledge that disembodied spirits can and do communicate with the living; also the various ideas, founded on facts, experience and knowledge. Spiritualism proves a continued individual intelligence of the thinking part of animal forms after the process usually called death.

What is science? Science is knowledge; comprehension of, understanding of facts or principles. Knowledge gained by systematic observation, experiment, and reasoning; knowledge arranged; also, the search of truth as thus known.

Spiritualism is no more a worship than mathematics, our birth or our bodily death. Such is my opinion and knowledge.

A. F. HILL.
Boston, Mass.

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Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Atheneum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualist meetings, Mackinac Hall, 200 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

Spiritualistic meetings are held every Sunday at 3 p. m., conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Mackley and others. All are welcome. Taborian hall, 2712 State street.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenue.

The Englewood Spiritual Union meets every Sunday in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Dr. Emma Nickerson Warne in charge. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

North Side Church of the Soul, Odd Fellows' Hall, 183 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25. CHICAGO, ILL., FEB. 22, 1902. NO. 639.

A SUGGESTIVE SYMPOSIUM.

Spiritualism as Located by Its Master Minds.

Its Exact Status Clearly and Comprehensively Defined.

And in Such a Variety of Ways that Each Reader Can Find Something to His Liking.

A Multitude of Answers to a Circular Letter. (Continued from Last Week.)

AN IMPORTANT QUESTION

SHOULD SPIRITUALISM TAKE ITS PLACE AMONG THE GREAT RELIGIONS OF THE WORLD, OR BE ASSIGNED TO ITS PROPER POSITION IN THE DOMAIN OF SCIENCE?

Dear Sir:—Spiritualism has assumed special prominence throughout the world, and to-day the question naturally arises, what is its exact status, considered from a religious, philosophical or scientific standpoint? The fact that spirits do return to earth and rap on tables, write on slates, engage in endless contradictions in regard to things material and spiritual, speak in audible voices, paint portraits, mislead some badly and direct others aright, and do hundreds of other remarkable things—some good and some bad—has received world-wide recognition. All the phenomena thus recognized have been grouped together, and the general name, Spiritualism, applied thereto to represent the body or class of people who believe in the same.

Whether the phenomena, the direct result of spirit intercourse, should become the foundation of a new creed, a new sect, a system of worship, or the basis of a religious cult, or should simply be recognized as a scientific fact and treated exclusively as such, just as any new discovery always is, and no more sacred than any other phenomenon brought to light in the natural world, is a question you are called upon to consider. Whether Spiritualism should take its place among the great religions of the world, or the cause of its phenomena be assigned to a place in the domain of science, by the side of the wonderful achievements of Edison, Tesla and others, is a question of deep and significant import.

To-day the tendency is to make a religion of Spiritualism, and to promote that end, societies have been organized, and meetings open with singing and prayer, just as the orthodox churches do. Mediums have been regarded as ministers of the gospel, and are regarded as such when they apply for half-fare on railroads.

There are, however, a large class of intelligent and influential people who regard spirit communion as a scientific fact—that and nothing else—and they will explain the method of communication from a scientific standpoint, just as the scientist will explain how a message is transmitted by telephone or wire. They fail to understand why a religion should be formulated from the fact that Guiteau, who assassinated President Garfield, or Booth, who cruelly murdered President Lincoln, can return to earth and communicate with their friends. In truth, they cannot comprehend why a conversation carried on between the two realms, whether the spirits be exceptionally wise or good, or low and debased, shall become the basis of a religious cult, when apparently it belongs exclusively to the domain of science.

The fact is, spirit phenomena cannot be patented or copyrighted. Rev. John Wesley, a devout man, has related some startling experiences with spirits in his own family, long before the rappings occurred at Hydesville, N. Y. The Catholic church abounds in incidents where spirits have returned to earth, still determined to keep the world creedbound. The Mormons boast of the angels coming to them direct. In China, too, spirit communion is common. All through past history there is evidence that spirits have communicated with those left on earth. The method by which they communicate with mortals is in accordance with a natural law, using certain agencies connected therewith, just as the mechanic uses certain methods to construct a telephone, an engine, a magnetic battery, or a telegraphic line between two distant cities. One can not get out of the domain of law, and the question is whether that which is purely natural, purely in accordance with the forces in the natural and spiritual planes, should become the foundation of a religion, or whether it should be assigned to the domain of science, the same as any other scientific fact. We ask you to express your views in regard to the matter.

J. R. FRANCIS,
40 Loomis Street, Chicago, Ill.

The answers which follow are in response to the above circular letter.

SPIRITUALISM

Rests on a Solid Basis of Facts and Demonstrations.

The term "Spiritualism" is a misnomer, when applied to the discovery that intercourse is possible between men of earth and men who have emigrated from it. Scholars like Fishbough, Brittan, Courtney, Gray and Mapes should have protested against such baptism, and furnished a name significant of its character. What that name should have been, I will not assume to state. "Incarnate" (covered with flesh), seems an appropriate title for an inhabitant of earth, and "decarnate" (without flesh), though not entirely satisfactory, might be made to represent a man who has left his flesh and become an inhabitant of another state or place of existence.

Spirit from "Spirito" (wind) is not expressive of intercourse between incarnate and decarnate men. In fact as applied to man in any condition, the title is an absurdity. Superstition, however, and custom-made dictionaries, have clothed it in a regalia of words and definitions so elaborate, that we are compelled to regard it as meaning a human being who does not live on earth.

It was with this view, perhaps, that the fathers tolerated the name Spiritualism. They regard the matter, probably, as black Sam Johnson did his family nomenclature. He had a daughter called "Tremendous." A friend of mine asked him why he had given the girl so strange a name. "Well, de fac is," replied he, "I seed de name in a book, and de name pleased me, so I drapped it on de chile."

But whether proper or otherwise the legacy is ours, and obvious duty commands us to ennoble it.

Spiritualism is furthermore encumbered by the association of such words as souls, ghosts and angels, all meaningless, and should never be used except in recounting the ignorance and superstition of our ancestors.

What the term soul really means is an insoluble problem. Many people, however, treat it as indicating a portion of man's outfit, an unknown something among his possessions which requires great care and vigilance to prevent its loss. It is also made to serve as a vicarious sufferer for its owner's misdeeds. "What shall it profit a man if he gain the whole world and lose his own soul," indicates perhaps that in case his soul be lost or strayed beyond reclamation, he would have no scapegoat and be obliged to suffer in his own person for offenses. In former days it was believed that men held their souls as subjects for barter, and if we might believe tradition, man and the devil once carried on an extensive commerce in the article. Of course in all such transactions the devil was cheated. But really there is no evidence tending to show there is such a thing as a soul, on earth or elsewhere. If I had wealth I would offer a large reward for the production of a man who has ever seen, heard, felt smelled or tasted a soul, ghost or angel, disconnected with a human form. In all our literature I do not recollect of reading of but one man who ever pretended he had seen a soul, and he was the blustering, lying Falstaff.

Boy—"Do you not remember a saw, a flea, stick upon Bardolph's nose and a said it was a black soul burning in hell."—King Henry V.

Angel, from the Greek "angelos," means messenger only, but poetry and legend have made it represent a being superior to man, equipped with a flying apparatus that is rendered useless by the absence of guiding plumage. Thousands and thousands of living human beings have been seen, felt and heard whose earthly bodies were mouldering in cemeteries and elsewhere. Indeed all our senses give evidence of the reality of decarnate existence.

Mention is made of ghosts quite often, but when seen they always bear a human form. Christian teachers also talk flippantly about a being called the Holy (or excellent) Ghost, supposed to be junior partner in a great firm. In my supposititious offer of a reward, the discovery of this being should also be included.

Spiritualism then consists in intercourse between living men and living men, while one is in an incarnate and the other a decarnate condition of life. The discovery is about half a century old and was, I believe, the most important event in history.

We cannot deny that much of this intercourse is crass and rude. Yet we know that in other portions it is refined, ethical, and sublime. As a whole it is a grand overshadowing fact. Spiritualism need never tax the imaginations of its adherents for mythic forms to awaken rhapsody. In the glow and radiance of its sublime realities there is poetry and song enough for all. Angels and souls belong to fable and are not required in the melodies of actual life. The Spiritualist stands on solid earth with upward look, denoting his grand character of anthropoi. He has cast away the crutches of conjecture and buried the barnacles of theology. His eyes are closed to the cant of vicarious atonement, while the gossip about saving faith awakens only smiles. He knows faith to be merely belief, and that the surplus of the article called great faith is but an exaggerated estimate of an opinion.

Of the ethics and theology of Spiritualism I can only say that in my judgment it possesses neither. The teachers of Spiritualism, however, are better equipped for imparting ethical knowledge than those of a religious cult, for in addition to what other teachers know they have access to the wisdom and experience of men who inhabit the spiritual worlds.

Religion consists in man's efforts to please gods and establish friendly relations with them, or in less words it consists in human efforts to obtain divine favors.

There cannot be found in history a religion without a God. Some divine being is the axle around which it revolves. Its leading idea, its central thought, its motive power. Religion is as inseparable from a God, as fire and heat, air and wind.

Religious practices were common on the earth at the dawn of history, and probably were known when man fought with the cave bear for the possession of his rocky shelter; man at that time being the most ferocious beast of the two.

From this fact religionists claim that man is naturally a religious animal. I do not see that the conclusion is justified. At that time man was dressed in his own hair and ornamented with a tail. Like his descendants also, he had fear and selfishness, which led him to regard phenomena he did not understand as being divinities that might be placated and induced to bestow favors in exchange for his offerings. If religion were actually natural with man we might expect to hear infants shout "Glory to God" among their first attempts at speech. Such a thing was never witnessed. I remember a little boy, my own, whose first effort was "goo, goo," his second "by, by," his third "ma, ma," and his fourth, when I had exploded some fire-crackers near him, "dam it!"

We are next told by our religious teachers that religion is of such great antiquity that it has become sanctified by time. Let us see. Our forefather's first appearance in full dress was when he had wrapped himself in the skin of an animal. Should sanctification or any other thing limit our wardrobe to such a garment? Our ancestors were pirates and robbers; does duty compel us to follow that example?

There is nothing in that argument for a religionist. If anything, the fact of antiquity shows practices to be avoided. If early man was religious we should not be. As a rule, if we find a custom to be very old, we must conclude it is very bad. This rule is justified by literature. The older an authorship is, the more vicious it is found to be. Take for example the "Iliad" and "Eneid." What are they but a succession of recounted crimes? Aggregations of barbarism and slaughter? As I live, I do not know of a book written more than a century and a half ago that is worth reading. The so-called ancient histories are fabulous and justify Robert Burns' statement:

"Some books are lies frae end to end."

When Tacitus called Josephus a liar and coward, he doubtless spoke the truth and the same epithet is applicable to Tacitus himself. Herodotus pretended that he wrote to "rescue from oblivion the memory of great events," and then filled his pages with accounts of feather stories, nations of amazons and watchful griffins.

Never attempt to prove the truthfulness of any tale by its antiquity, for as we trace events backwards they are found to increase in vileness with every step. The truth is, our earth is just commencing to be a fit place for human habitation. In making it such, examples set by youthful men have one by one been abandoned, until now the practical rule is, whatever was done by boyish man, mature man should not do.

What the first religious rites were is unknown, but those which archeology has discovered appear to be the butchery of animals and roasting their bodies on burning logs and heated stones. The men who did the killing and roasting were known as priests. The people who gave the animals and the priests who practiced the ceremony were undoubtedly sincere in the belief that their God would be pleased with these acts and bless them in return. I notice, however, in the sequel, all the roasted meats became the property of the priests, and the God's portion was restricted to the smell. And this reminds me that even the Jewish God, our God, is declared to be fond of such odors. See Gen. 8th and 9th chapters.

The sacrifice of human beings was also one of the early efforts of man to place himself on good terms with gods. The priests who killed and burned the victims must have possessed zeal that bordered on insanity, together with nerves of steel to enable them to play their parts in the horrible tragedies. Only a superficial faith is required when a priest makes a prayer in words, but to plunge a dagger in the breast of an innocent man or woman and then cast the palpitating body on livid coals as an act of duty, is an exhibition of immeasurable faith. That was religion forced to the very zenith of devotion.

These acts were followed by asceticism, chastisement of self, and self-torture. Simeon Stylites sat thirty years upon a stump in a cheerless desert to secure God's favor. The Christian church deemed that conduct highly religious and placed his name in the calendar of saints.

Monasteries were next provided in which grown-up men, called monks, devoted their time to religious studies, prayers and reveries, and where they followed austere rules that prohibited the use of water except as a beverage. Piety and nastiness with them were deemed synonymous terms.

"You call my fingers nasty," said the old priest, "you ought to see my toes."

Nunneries were also built in large numbers and densely filled. They were designed to hide women from the world, that their devotion to God might be more fully assured. Their usual provision for personal cleanliness was the corner of a wet towel once a week.

Next came the Inquisition, torture chambers, stakes for burning heretics, thumb-screws, racks and hideous dungeons, all religious. Great wars, too, like the Crusades, the thirty years of Flanders—against the Waldenses, Albigenses and Huguenots, Bartholomew massacres and heartless persecutions until religion in Europe shed blood sufficient to float a navy. The thousand years of gloom called the "Dark Ages" showed religion in its glory. God and the priesthood governed all; possessed all. It really appeared that civilized man, so-called, was about to retrace his steps and assume again the garb of the savage with augmented ignorance. This fate was only prevented by the fortunate discovery of the printing art.

The light and knowledge spread by that invention, together with the discovery of America forty years after, slowly turned a portion of man's thoughts from religion to man himself. He actually began to think with some degree of independence, and when Luther proclaimed the right of mankind to make its own religious forms and exercise its own judgment without priestly supervision, great masses became his followers. The reformation, however, was not a religious act. It was an insurrection against religion. The results were good. The church lessened its tyranny, death and torture for unbelievers were abolished, penances were made less severe, and religion as a whole became more decent. Protestantism led the way and Catholicism followed until from bloody barbarism religion reached the borders of buffoonery; and there it remains to-day.

Excepting the support of a vast army of men called priests and ministers, in exchange for a short speech or two by each, weekly, and a few minutes devoted to giving advice to God by way of prayer, the Christian religion of 1902 is a monstrous farce. It consists of a few half-tenanted and half-exposed nunneries, masses, prayers in Latin and other tongues, incense-burning, baptisms, psalm-singing, music with slow movement—hence sacred—church attendance, blessings over contribution boxes bead counting, holy-water, Sunday-Schools, and eating bread and drinking wine—playing them to be God's blood and body.

There is also a hypnotic experience called "getting religion," and which is sometimes beneficial. If the suggestion of the priest be strong enough to create a permanent resolution in the subject's mind to lead a better life, the effort is good—although we notice in that case the converted man loses a portion of his desire for intellectual culture and becomes too often bigoted, morose and tyrannical. The example of Isaac Watts will serve to illustrate my meaning. Before that experience he wrote:

"Two kindred souls alone should meet,
'Tis friendship makes the bondage sweet:
And feeds their mutual loves:
Bright Venus on her rolling throne
Is drawn by gentlest birds alone,
And cupid yokes the doves."

After that experience he could write:

"Behold the aged sinner goes,
Laden with the guilt and mighty woes,
Down to the regions of the dead,
With endless curses on his head."

But I hear the claim made that religion, especially the Christian religion, teaches a high grade of morality. This is an error. Instead of a high grade of ethics, it teaches nothing whatever. It is a matter between God and man, and not between man and his fellows. The teachers of religion, or rather the men who serve as its priests and ministers, teach morality, and to their credit be it said, many of them prove earnest and valuable instructors. Large numbers of our race have undoubtedly been induced to lead peaceful, moral lives by instruction received from pulpits. But that is not religion. Let us take the case of Jesus of Nazareth to illustrate. Whether historical or ideal, the character is the same. He did not mention religion in all his teachings, and the only attention he gave to it was to be baptized by John. His prayers were few, and in the one reported as a sample are found but two or three modest requests. His life was spent among the most bigoted and religious people on earth, but he joined in none of their ceremonies. The passover he seemed willing to keep as a memorial service and not a religious one. In other words, he was not a religious man in any true sense of the term. He was a reformer, and his teachings may be summed up as moral apothegms. He taught practical goodness, while the Jewish priests, his enemies, taught religion.

SUMMARY.

Spiritualism is actual intercourse between man and man, one of whom is decarnate.

Religion is a hypothetical intercourse between man and gods.

Spiritualism rests on facts and demonstration.

Religion rests on faith and conjecture.

Spiritualism is devoted to man only.

Religion is devoted to gods.

Spiritualism, like air and sunshine, is a priceless gift.

Religion is a prodigious tax and burden on the resources of mankind.

I wish some competent scholar like W. H. Burr, of Washington, would make a catalogue of religion, and that a good artist like some of those who control the Bangs Sisters would illustrate that catalogue on canvas. A picture that would at one end show human sacrifices succeeded by the various rites and ceremonies of religion as scheduled and ending with a communion table scene, where the guests nibble baked paste and wash it down with sips of grape juice, would cast more light upon religion than a hundred lectures.

I would also like to have such a man as Lyman C. Howe or Hudson Tuttle describe Spiritualism in such form that an artist could paint it. I suggest that it represent a grand highway leading from earth to a succession of gorgeous spheres—said highway to be equipped with proper stations where men incarnate and men decarnate may meet, confer, give and receive instruction and adopt measures for the advancement and happiness of mankind.

When provided with these two paintings the Spiritualist teacher may safely call on his audience to "look on this picture—then on that." The listener's lips will part and the shout "Hyperion to a Satyr" burst from every pair.

There is one more subject to which I must refer. In case we declare Spiritualism is not a religion, our itinerants will lose two things, namely: half-fare rates on railroads and the title of "Reverend."

I am aware it is dangerous to disturb a bear with cubs, and shall expect some visitations from sharp claws when I declare that no dust will be laid by my tears if those half-fares and titles are abolished. Both are religious and invented as aids to religion. Half-fares for preachers serve as blind taxes on the traveling public, and the titles if not wicked are absurdly inappropriate. If the hundred thousand ministers of our land were compelled to pay the same rate for transportation other people do, lighter charges would follow for all, without lessening the dividend funds.

It is evident from the Bible that the God who it is claimed inspired it, has a prudent regard for his prerogatives. Events which we should scarcely expect might attract his notice have sometimes aroused his anger and provoked summary punishment—as for example, the building of the town on the plains of Shinar.

Now the word "Reverend" is employed in the Bible as one of God's names, and is not used for any other purpose whatever. "Holy and reverend is his name." We might expect in view of God's character as set forth in the Bible, that a man who would call himself by that name would at least be kicked over the garden wall for his audacity and presumption. But the clergy sometimes act as though they believed the appropriation of that name was on their part a condescension. Yet they enjoy it hugely. They revel in it. A priest they call "Reverend," a dean "Very Reverend," a bishop "Right Reverend," and an archbishop "Most Reverend."

None can diagnose the future with certainty, but judging from past exhibitions of priestly humility, it seems possible that these close-shaved gentlemen may yet assume all the other names of the Deity—Jehovah, Zeus, Jupiter—and by this "benevolent assimilation" guard the lustre of God's names from tarnish or obscurity by the grandeur of their own.

I suggest that we give our teachers the honorable and appropriate title of "Professors."

J. CLEMENT SMITH.
Topeka, Kan.

DEAN CLARKE'S OPINION

That Spiritualism Is a Religion.

To the Editor:—In reply to your circular letter asking my views as to whether Modern Spiritualism should be classed as a science or a religion, I unhesitatingly reply that my Spiritualism is a scientific and philosophical religion. If, however, Spiritualism is defined to mean no more than the term Spiritualism legitimately embraces, viz.—a knowledge of spirit phenomena, and the laws governing them, together with the practice of communicating with spirits for secular, selfish ends, as is now much in vogue, this I admit does not constitute a religion. Test-giving, fortune-telling, materializing, or producing the whole range of physical phenomena, and perhaps I may include mental phenomena as well, are not religion; nor strictly speaking, are they religious exercises. But they are not the ALL of Spiritualism. It has a "higher aspect," and a wide signification. It purely is a science and philosophy of life here and hereafter. In its analysis of universal phenomena it goes back of all the physical manifestations of Nature herself, and recognizes Infinite Spirit as the Primary Intelligent Force—"The Great First Cause" of universal motion, life, organization, and of individual intelligence.

Recognizing man as essentially a spirit, clothed with a modicum of the matter of which the universe is composed, it predicates his origin as a spirit, in the Infinite Spirit pervading all matter. In other words, it traces man's outer and inner bodies to Nature's vast storehouse of material elements, and by parity of reasoning, it must needs trace his spiritual being or ego, to the all-pervading Spirit of Nature. Where else could he come from, as a whole?

The true Spiritualist scientist and philosopher, must then "see God" manifest in nature and in himself, or he stops short of all causation, and fails to find a rational explanation of all cosmic processes, and of individual life and intelligence. Why is it not as reasonable to conclude that Nature has a soul, as that man's body has? I am unable to see why Theism or Pantheism is not as well proven by all natural phenomena, as is Physiology by the functions of animal bodies, or as well as Spiritualism is by its physical manifestations. Surely the same logic which proves that "there is a spirit in man," proves that there is a Universal Spirit in Nature whence man has derived all that he has, and is. Spiritualism, then, as a science and philosophy, or, if you prefer, as a scientific philosophy, sees God everywhere manifest in atom, star, and sun, and as reverence is a natural attribute of all spiritually unfolded minds, as rational Spiritualists,

We worship God at Nature's shrine
Wherein we find the Life Divine;
Her forces are His life and soul
Whose boundless Being is THE WHOLE.

Therefore we do not predicate our religion, as the Editor's circular implies, simply, or solely upon "phenomena the direct result of spirit intercourse," though we may be greatly aided in our religious evolution by intercourse with exalted spirits, who teach Natural Religion, as nearly all of them do.

Pure and undefiled Spiritualism possesses more of the elements of true religion than any other cult extant. It teaches the spirituality of Nature and of man, as heretofore shown; it demonstrates an eternal progressive life for all mankind, it reveals the great law of eternal justice—of compensation and retribution—that "we reap as we sow; it teaches and insists upon practical altruism in all human relations; its code of ethics is the Golden Rule, which is based upon the spiritual unity and brotherhood of humanity that it scientifically proves; it opens to all the source of inspiration, revelation, and spiritual baptism; it reveals the true Heaven and Hell as states of mind and conditions of spirit—the sequences of our thoughts and deeds; it proves the immanence of the spirit world, and the watchful guardianship of ministering spirits, and it is the greatest "Comforter" the world has ever had; its Bible, replete with divine truth, revealed by science, explained by philosophy, and interpreted by reason, is Nature; last and greatest, its God—the Infinite Spirit "that

"Lives through all life, extends through all extent,
Spreads undivided, and operates unspent,"

is one whom all devout souls may "worship in spirit and in truth," without ritual, form, or ceremony. Why then object to a rational religion formed of elements such as these, and stated, if you like, in a creed containing only axioms and demonstrated truths? A religion without a creed defining its principles, is an air-castle, liable to be wrecked by every "wind of doctrine" that sophists may raise against it.

Truly, I see no good reason why Spiritualism may not "take its place among the great religions of the world," as properly as that its phenomena "should be assigned their proper place in the domain of science," as our Editor suggests. It is the glory of Spiritualism, as a religion, that it rests upon a scientific basis.

Science becomes the "handmaid of religion," by leading thinking minds to "look through Nature up to Nature's God," as before shown.

Regarding the Universe as a stupendous spirit materialization, what spiritually quickened mind can gaze upon the grand old Earth with its myriads of forms of majesty, grandeur, and beauty, or glance at the starry heavens gleaming with glory incomprehensible, without agreeing with one who wrote: "An undevout astronomer [and Spiritual Scientist, I add] must be mad." The unpleasant fact is that mere phenomenal Spiritists are as little versed in the true spirit of science and philosophy as they are in the spirituality of Spiritualism. They need to ponder the sayings of Pope:

"A little knowledge is a dangerous thing,
Drink deep, or taste not the Pierian spring."

Merely witnessing phenomena, and communicating through them with "familiar spirits," usually does not unfold the moral and religious faculties of the "test fiend," or the superficial investigator. They must enter the Sanctum Sanctorum of the great Spiritual Temple, where they can commune with Angels of Wisdom, and receive a higher and purer Spiritual baptism, ere they can feel the divine inspirations which vibrate from the Great "Soul of Things," and awaken devout and worshipful feelings.

In conclusion, I believe Spiritualism is, rightly understood and presented, just the elastic, rational religion that all progressive souls demand, and that it is only a question of time, and of humanity's mental and spiritual growth, when it will supplant all other systems, and march to the Empire of All the World!

ALTRUISTIC RELIGION.

In Harmony with Natural Laws and Science.

All of the so-called religions of the world have had their origin in some occult manifestation of ordinarily invisible powers either real or pretended. Such manifestations were considered by the ignorant and superstitious, the work of God. A selfish and too often unscrupulous priesthood in all ages have made the belief in such things a source of revenue and power, and to a certain extent are still doing so. Not till near the middle of the nineteenth century did the real source of such phenomena become known, through the gifts of such seers as A. J. Davis, John Brown, the medium of the Rockies, and finally the Fox girls and a host of mediums in all parts of the civilized world.

Modern Spiritualism with its great variety of manifestations came at a time when the general diffusion of education and knowledge had prepared many minds for a more intelligent and scientific analysis of the causes that were producing the startling phenomena. The old cry of witchcraft and satanic influence had lost much of its power, with the result that millions of intelligent people have accepted the general facts of Spiritualism, which prove that we have a continued existence beyond our earthly pilgrimage.

If the various beliefs with regard to a future existence and the relation that this life bears to that future and to the ruling powers that have been accredited with having control and authority over that existence, are properly termed religion, then I do not see why Spiritualism should not also be called a religion. To be sure, Spiritualism is not a religion which admits of monopolistic control. No priest can get possession of the door that opens to a higher, purer, more refined existence, and make a charge for admission.

Immortality is the heritage of all, and when this fact is accepted as taught by our spirit friends, the profession of the priest as a mediator between man and the higher powers is really a thing of the past. The preacher is out of a job. No wonder that the clergy have been so bitter in their opposition to a philosophy that threatens to take away their means of livelihood. They have been living on the fat of the land and are unwilling to give up so profitable a calling.

Many of the phenomena that go to prove a future existence and the possibility of our spirit friends being able to return and communicate with us, are as thoroughly proven as the accepted facts of science, and are so considered by many of the most noted scientists of the present time. During the last twenty-five years, there has seldom a day passed that I have not received some kind of communication, signal or warning, from my spirit friends when all alone, bringing intelligence that has often been of great value to me, and coming in such a way that I am just as sure that it comes from my spirit friends as I am that I can see the daily rising and setting of the sun. I have no doubt that many others have had a similar experience.

Spiritualism has no miracles to offer. All of its manifestations are in harmony with natural law, certain causes producing certain effects. The knowledge that comes through these effects simply enlarges our range of vision. Throughout the universe the most powerful forces are invisible forces. The most advanced scientists admit this fact. Spiritualists simply carry this thought a little farther when they claim that there are mental or spiritual forces. Viewing the matter in this light, why should not Spiritualism be called a scientific religion—a religion founded not on theory or belief but on fact? Of course no finite mind has yet discovered all of the laws that govern these forces and probably never will, but enough has already been demonstrated to establish certain facts. As to what the terms religion or Spiritualism really mean, there will be a great variety of opinion, no two persons having precisely the same conception of it. Each one forms his own estimate, and what that conclusion will be will depend upon environment, education, character and the great variety of causes that tend to make each one of us a distinct individuality. Each one has to study the subject for himself and formulate his own creed if he wants one. Even among Baptists or Methodists who have a special creed, I have no idea that any two of them hold precisely the same views.

I think that Spiritualists are all agreed as to a few leading points. All believe in a future existence, in the possibility of communion with our spirit friends and that our condition after we leave the physical form will depend entirely upon what we have learned and experience in our earthly pilgrimage. As to what is the best way to attain happiness here and in spirit life, there is the greatest variety of opinion. Some will say that evolution being a law of nature we are all certain to progress no matter what we do. Others claim that we need the experience of every phase of life else we cannot progress. Belief will always depend upon the moral and intellectual unfoldment of the individual.

During the civil war a colored Baptist preacher was my servant at Vicksburg, and after the siege and surrender I resigned and took him home with me to Iowa. Trusting too much to his honesty, I allowed him to cheat me out of about thirty-five dollars, which he acknowledged that he had done. I asked him how he expected to get to heaven if he lied and cheated that way. His reply was. "Massa Captain, what is the use of Jesus Christ dying for sinners if a man can't lie and cheat some? If we never committed any sin we would go to heaven without Jesus. He made it so that we can commit sin and still get to heaven." Too much of the religion of the world has been of that kind and I fear that some of the believers in spiritual manifestations do not have a much better religion.

What can we expect from ignorant and selfish people who have only been kept in restraint by fear, when they give up their belief in hell and the devil? I wish all such could be induced to read "A Wanderer in the Spirit Lands." True Spiritualism when properly understood, teaches the highest altruism, but all are not capable of so understanding it. Notwithstanding this condition of things which we are obliged to put up with, I do not hesitate to say that in my opinion the great majority of Spiritualists who take an active interest in Spiritualism, in meetings, camps and societies, are engaged in advocating the most elevated, altruistic religion that has ever been presented to the world, a religion that is fast disintegrating the creeds and errors of all orthodox religions, and laying the foundation of the coming religion which will be in harmony with natural law and therefore a truly scientific religion.

G. W. WEBSTER.
Lake Helen, Fla.

He hath a poor spirit who is not planted above petty wrongs.—Feltham.

Well-arranged time is the surest mark of a well-arranged mind.—Rosseau.

Little can be done well to which the whole mind is not applied.—Johnson.

SPIRITUALISM

A Religion for the Redemption of Humanity.

Instead of making Spiritualism a religious movement, many of our Spiritualists are discussing "if" they can make it so.

They are very much "worried about it." Our whole movement before the world and for the people, is incessantly torn to pieces by the internal dissensions in our ranks. These disruptionists are strongly incensed by the old definition of religion—"To bind anew," or "To bind." They are afraid of being bound—especially to pay something in money to support the cause. The fear of expending dollars and cents will prevent the selfish from engaging in any humanitarian projects. These lovers of "spirit help" are not willing to render any human help. They consult spirits to get pointers on the markets, races, business and domestic affairs; and these have cost them several dollars and they have called it investigating Spiritualism—hence others should expend their good money if they want to realize spirit dividends and insure material increase. The woods are full of this kind of Spiritualists, and they with one voice say: "Spiritualism is not a religion."

But they who have derived comfort in sorrow, sweet communion with loved ones gone before to the soul-land, and sat at the feet of spirit teachers, with one accord tell of its sanctity and its helpfulness intellectually, morally and spiritually and say, "Yes, it is a religion."

These have enlarged the word "religion" to mean: "The practice of moral duties; Godliness or piety in practice. Any system of faith and worship; Belief (or knowledge) of a superior power or powers governing the world." These as enumerated by Webster—to which we add "Proofs of spirit life and communion; knowledge of moral law; proofs of physical acts upon the spirit body we are evolving; moral culture; intellectual culture appertaining to spiritual law; purity; piety; the search for and worship of truth."

Progress in human life enlarges the sphere and creates new definitions of words. Why cannot we do that for the word "religion?" Must we let the past deficiencies control the present? Because priests and theologians have aborted religion to worship of a personal God and to the bondage of creeds, must we give up all moral force and spiritual culture that Spiritualism can evolve?

Because we receive spirit phenomena, must we say it is only a fact and of no value except as a demonstration?

Facts in nature are of no avail to discover unless humanity can utilize them for some practical purposes. To stand and look at a demonstration of natural law may be awe-inspiring and will attract a crowd—but the sensible scientist will make some use of it for human good.

Do they use the telephone or wire to only explain how a message is transmitted? In your circular letter you say they do, Mr. Editor. You know that the scientists have utilized the telephone and the wire for practical and incessant message-bearing, and the spiritual scientist will do the same for spirit modes of transmission. Thus falls your proposed utilization of the "spirit communion as a scientific fact, and nothing else." You might as well say, Let us have nothing else of everything, as to say it of this one thing.

Utilization is the demand nature makes of mankind—hence we propose to utilize spirit communion to the needs of human minds and immortal souls. To do that, the true sphere of religion must be entered and Spiritualism be made to conserve its ethical and practical purposes. Suppose there are such spirits as Guiteau, Booth, and Czolgosz communicating. Does it prove no others can? Does it not prove that all others can?

Now, if you hold to low forms of spirit manifestation, and relegate the same "exclusively to the domain of science," you will likely hold communion with only crude spirits. That is what your "only for science" does! You are sensuous and crude and hence no great progress is made beyond the discovery of a fact. That is the entire domain of science. The utilization of the fact belongs to the artisan, the philosopher and they who seek for comfort, happiness and usefulness, and may be enlarged to the needs of life continuous after death in the soul habitat, because such life is a direct continuance of the one we lead here and the needs are inseparably interblended.

Thus the sphere of religion is environed by the needs of the soul. As spirit communion and Spiritualism conserves the soul-needs, they unfold the true religion—for the latter is related to our soul-life rather than to only the temporary and changing earth-life.

Into this utility of Spiritualism we must enlarge our organized cause, or perish amidst the cold and unsatisfying shoals of a material coast where the breakers wildly dash and moan, telling us only of a force that we cannot overcome and which must ever stand as a menace. But around the madness of physical crudity concentrated into a maelstrom, we sail into peaceful harbors and find fertile shores for spiritual culture and the utilization of the higher good.

Shall Spiritualism be engulfed in the maelstrom of scientific facts breaking upon the shoals of intellect's boundless domain? or shall it reach the harbors where spiritual development is possible and mental, moral and spiritual life be the outcome of scientific and philosophic application?

What is Spiritual-ism?

The word "spiritual," is defined by Webster as meaning, "Consisting of spirit; not material; incorporeal; not gross; refined from external things; not sensual; not lay or temporal; relating to sacred things; ecclesiastical. Pertaining to spirit or to the affections; pure; holy.

"Pertaining to divine things.

"A spiritual and refined religion."

If the ism of Spiritualism relates to all these, then it is a religion. If not so, then it is not rightly named.

All religions are spiritual. How can Spiritualism fail to be a religion?

As a scientist you can be a spiritual scientist—but you are something more when you become a Spiritual-ist.

What means the suffix "ism" we attach to the word "Spiritual?" Webster says it is "A suffix implying doctrine, theory, principle, system, or practice of; abstract idea of that signified by the word to which it is subjoined."

Take the word "spiritual" and the suffix "ism" and apply the meanings thereof, and what have we? The doctrine, theory, principle, system and practice of spiritual life based upon all that is consisting of spirit that is refined from external things, not sensual, gross, nor temporal—relating to sacred things, and is connected with all that is ecclesiastical.

The last and supreme application to all that is ecclesiastical, means that it is "pertaining or relating to the church." Hence we can have the church of Spiritualism and not be simply a sectarian church—but the true ecclesia.

If you do not want to go with the Spiritualists into this organized body (ecclesia) then set up for yourselves as Spirit-ists. It is high time for a division and separation. I sincerely advocate this separation of the devotees only of "the spirit" from they who also seek for and are devoted to "the spiritual."

Let us no longer be handicapped by the Spirit-ists who seek not for the spiritual—but as Spiritual-ists go forward to the redemption of humanity from gross sensuality and selfishness into the pure sanctity of a spiritual life. Let us be humanitarians!

The God-idea need not disturb us. We can worship God as spirit and in spirit, and not as an ecclesia may have dictated or shall dictate. We can enlarge the religion of Spiritualism from the worship of a personal God into the concept of and devotion to godliness immanent in all personality. To the development of godliness or goodness—to the evolvement of human attributes, physical, mental, moral and spiritual our Spiritualism can be utilized.

Will we do it? Or, shall we embrace a fact and worship it for self in this life and thus stagnate upon physical planes with no concept of high, broad, pure, true and useful principles and forces of life that will enlarge all humanity into a divine consanguinity?

What you need to solve now, is, Can we make Spiritualism useful? If you try to do that, you will need not quarrel about whether it is a philosophy, a science or a religion. You will discover it is all these—and as the latter, is the best ever developed for human good, and as the former is predicated upon demonstrable facts that will ever be provable and will ever lead to the true, beautiful and good.

GEORGE W. KATES.

NOT EITHER.

A Moral Philosophy of Mankind.

Should Spiritualism take a place among the prevailing religions of the world, or a place on a scientific basis, among the sciences of to-day? Not either.

Various kinds of savage, bloodthirsty, barbarous, and inhuman religions, from the earliest period of time that we have any knowledge of, down to the present day, have always existed among the nations of the earth, and each religion has had its due share of followers. Thousands upon thousands of innocent victims have been slain, put to death to appease the malicious votaries and fanatical followers, to uphold and perpetuate the claims of religion.

Thousands upon thousands of dollars have been spent upon individuals, to educate them to proclaim and spread abroad the knowledge of these religions to mankind. Millions upon millions of money have been used to prepare suitable churches and edifices, wherein to proclaim a knowledge of these various religions throughout the nations of the globe. And all these religions are based upon some high, overruling, and superior intelligences, whose claims are—Worship thou Me!

To class Spiritualism with such damnable debasing, would be a travesty and an abomination on its fair name.

Spiritualism, from a sacrificial standpoint of worship of a personal God, or the death and resurrection of a human being to reclaim the soul from inherited sin, is not a religion, in any sense of the word.

Spiritualism is not based on the shedding of blood, or the death and resurrection of any one, and is not classed as a religion by the more intelligent thinker; it is only those that have escaped from the octopus folds of old orthodoxy and have not as yet entirely outgrown and cast off their old and bloody garments, but still cling to the name—Religion and Church with a tenacious veneration that should be cast aside for the more worthy use and expansion of a better judgment. Spiritualists are not all blind idolaters, blind leaders of the blind, by no means; they bow at no imperialism, they worship at the shrine of no imaginary God to absolve them from sins committed while on the earth, they are beholden to the death and resurrection of no one, to insure eternal life. Their theory is justice to themselves, and humanitarian justice to their fellow man.

They are independent thinkers, follow in the wake of no arbitration, draw their own conclusions, and weigh all theories with a critic's eye.

Neither is Spiritualism a science. Scientific pursuits are the result of acquired knowledge, and ideals entirely in experimental investigation of and unveiling the hidden forces and unknown quantities of Nature, that are facts that the people are ignorant of, yet existing in the material forces of Nature, and presenting their inherent value to the world for its benefit. If we should talk about discovering the scientific qualities of the soul, or the scientific properties of the mind, or the scientific intricacy of thought, the world would laugh at our credulity, and rightly so would be the verdict against the claim that Spiritualism, or the life principle in nature is a science.

There is no such a quantity in a human being as a natural religion, or natural science. All religions, and all acquirements of the human mind are purely mechanical. The child which is a blank at birth, is mechanically taught either objectively or theoretically, in all its associations from its youth to a full development.

Spiritualism is a moral philosophy of mankind, in explanation of the existence of man, delineating his origin, present and future destiny. In order to philosophise understandingly we must necessarily seek the origin of Spiritualism, which is spirit from whence it is a deduction, and to philosophise on Spirit, we must seek its origin, which is an impossibility, as it always existed from time immemorial, does exist, and always will exist.

Thus Spiritualism is a philosophy of Nature, or to be more explicit, is more of a naturalism than any other name that can be presented. The phenomena of spirit return is as ancient as we have any record of time, but was always recognized by some other name, as witchcraft, familiar spirits, possessed of devils, etc.

Spiritualism is outside and beyond all religions or sciences, or amalgamations of to-day. It stands boldly out, independently and alone, and needs no classification with any theory to bolster up its claims, or to prop up its position. All it asks of the world is investigation of its principles. C. P. MITCHELL.

Moline, Ill.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

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SPIRITUALISM.

Is It Science, or Religion, Which?

If Spiritualism means anything that is worth contending for and instructing the people in, it means knowledge—knowledge of human life as met with in and out of the body. The study and acquirement of those natural laws by which we as spiritual beings, may reach our greatest unfoldment in this earthly existence and the better prepare us for the existence which is to follow.

Stormonth, the best lexicographer of recent years, defines religion as "That obligation or sense of duty which rests on the minds of men, arising from the felt relation in which they stand to an almighty power; belief in God, with a sincere desire to do His will; godliness; any system of faith and worship; religious rites."

By a careful examination of this definition it will be plain to all that religion pertains exclusively to some being (imaginary or otherwise) called God, and man's duties and relations to Him.

To my mind whatever supreme power exists in the limitless expanse of space it operates by fixed and unalterable laws—that through the operation of these laws our solar system and finally man have been brought into existence as personalities. That their essences, principles, sublimated substances and grosser parts, have eternally existed and will eternally exist.

That man's greatest and most important aim should be to so shape, control, and conduct his personality as to achieve the most and enjoy the greatest privileges and happiness possible to that personality.

Spiritualism has demonstrated the fact that some of the human race, at least, have a conscious existence after the incident of death. How long that personality may exist, whether forever or a limited time, it is quite useless to speculate upon.

Even if our personal conscious existence ended with death, it would still be incumbent on us to use that existence to the best advantage; for if a lengthened existence be very valuable, a shorter existence would only be of less value to us; and what is best for one is best for all.

He who believes that he may disregard and trample upon the rights of others with resulting benefit to himself has studied the finer forces and laws of his being in vain.

The grand principles of justice and the law of compensation are as universal in their operations, as absolute and inexorable, as space and time.

There are no infinite forces or existences that could desire our praise or worship, or that could answer our prayers except through the operation of law—unchangeable law. And when our prayers and desires are in conformity with Nature's laws they are certain to be answered, no matter to whom they are addressed. So that the savage or heathen who prays to his Joss, or image of stone, wood, or earthenware, has the same chance for favorable answer as he who addresses Jove, God or Jehovah.

Herman Wettstein says in his article in No. 635 of The Progressive Thinker: "It is through this unwarranted exaltation of the mind in Nature that many of the world's greatest thinkers and scientists have rejected the hypothesis of such intelligence (God) in toto."

If the Infinite Intelligence believed in by our N. S. A. is that order of inherent ideal-form intelligence that exists in the protoplasmic or elementary life substance that pervades all space I would find no fault with the proposition as stated in their Declaration of Principles.

But my understanding of the meaning of that declaration has been, and is still, that the intelligence named means a supervising intelligence of all Cosmos who would be capable of hearing and answering prayer; directing how and when solar systems should be organized and designing their uses and destinies.

That the life elementaries that occupy space have inhering in them form-ideals is a fact too patent to an ordinary observer to be contradicted.

But that there is an intelligence that has ordained and established the laws of nature and who designs and forms universes and solar systems, and men, animals and vegetables, I deny. On the contrary I affirm that the laws that govern matter, spirit, and the elementary life principles and substances inhere within such substances and are coeval and coefficient with them.

One reason that to my mind is conclusive on this hypothesis is this: If the laws of nature have been ordained and established by some supreme power then there must have existed a time when they did not exist; and if this same power or being has created and organized the material worlds and systems of worlds that abound in space, then there must have existed a time when all there was in space was the supreme power, or God. And the time of his duration before such laws were ordained and worlds created was a limitless eternity, which is an absurd proposition on its statement.

Rest assured, dear reader, that there has been no creation—no calling into existence that which was not. All that exists to-day has ever existed and ever will; including nature's laws, elementaries, forces, principles, spirit, life, soul, matter, and substance of whatever name or nature, attributes and characteristics.

The natural laws governing the universe of spirit, life and soul are as inherent and absolute in those substances as are the laws governing the grosser forms of matter.

In nature there is neither creation nor annihilation, but one continuous round of change of form and phenomena. Most certainly is this the case in the material world to the utmost extent that our senses may reach; so that we may reasonably conclude that a like law of change is going on continually in every department of nature in the realm of the forces and in the domains of spirit and life.

Nature not only abhors vacuums, but it abhors stability; and so far as our observation, experience and reason instruct and inform us, it ever moves forward in cycles of greater or less duration.

Man's greatest mistake has been in believing that outside of and over and above nature there was some being that had created nature and who governed and controlled it agreeably to his desire. This is the real God idea. An idea as false as the idea that the earth was flat—both having their origin in the infancy of man, one from appearance, the other from fear.

To correct this idea is worthy the ambition and energy of any one; as it necessarily makes of that being a monster and has brought into this world more pain and suffering than all other false ideas combined.

If these propositions are true, which I firmly believe and which all nature seems to corroborate, then I think I should be made an honorary member of the Godless and Devilless Club, and I hereby promise to do all I can to advance its most holy undertakings.

I am aware that man has had the god idea instilled into the every fiber of his being for generations upon generations, century after century, until it has become hereditary and very difficult to correct. It will require centuries for its elimination, even as the idea of the flatness of the earth required centuries to combat and overcome. I have heard people affirm that they did not believe that the earth was round and assign weak and fallacious reasons for such belief, etc.

Without a creating and supervising God, man could have no religion, i. e., in the general acceptation and meaning of the word religion.?

A religion without a God to worship and to pray to, and ask favors of would be like the play of Hamlet with the Dane left out, and would resolve itself into pure science, which is the knowledge of facts and laws in any department of mind or matter, digested and arranged into a system; profound and complete knowledge.

What more is Spiritualism than this? Why go further with our affirmations than we know? Why step outside of the domain of knowledge and established truth into the uncertain realms of faith and speculation?

Not that I would curtail reason and speculation; on the contrary I would stimulate and encourage them, for through their exercise the mind acquires strength to grasp and comprehend truth.

Spiritualism to me is the careful study, knowledge and practice of the laws that make for righteousness, that govern the personalized existence of our life forces—our real selves—so that we may avoid that which is harmful and cleave to that which is beneficial; thereby unfolding and evolving us to our highest and most perfect spiritual estate. B. F. SLITER.

QUESTION OF VIEW-POINT.

Spiritualism a Science, a Philosophy and a Religion.

Responding to your important question, whether Spiritualism should be regarded solely as a science or a religion, I have to say that to me Spiritualism is too all-embracing, is too comprehensive to be distinctively regarded simply as one or the other—"that and nothing more."

By way of classification, let me premise that a certain percentage of Spiritualists, say one-third, are probably of the materialistic class, some of whom are of the ultra type. It is also true that those who would restrict it to a science are among the most able and strenuous Spiritualists known to the ranks. It is, however, largely a question of view-point. But a larger percentage, it is thought, are more inclined to be religious in their views. They are as they are. Neither blame nor praise attaches to either. Phrenologically speaking, the latter class are characterized by a larger degree of the aspirational element; hope is strong; devotion is active; veneration is marked; spirituality grows more and more a desirable quality—in brief, the feeling of worship is very natural and pronounced, and seeks expression. Being "spiritually minded" is something else and something more than being possessed of a knowledge of certain classified facts—the definition of science.

Science relates itself to, and marks the progress of the world in and apart from matters other than spiritual.

"Religion relates itself to emotion, to feeling—"thought in its last analysis is feeling"—relates itself to faith, love, imagination."

Science, popularly apprehended, confines itself to a single realm—the physical. Religion has to do with the physical and the spiritual. By way of contrast, one is of the earth earthy; the other of earth and heaven, heavenly, at least in its logical aspirations.

Science deals specifically with phenomena, the nature and forces of matter.

Religion is the conscious relation between man and a higher power outside of himself, an omnipresent principle of Nature and of human nature. Science is the exponent of materialism. Religion is an expression of Spiritualism. Science may be termed objective; religion subjective. Science finds its place with outward nature; religion has its home with inward nature. Religion is not arrayed against science—it supplements it.

Spiritualism is, first of all, a fact. By the aggregation and classification of its facts a science is established, the same as with every other science. A knowledge of its phenomena and the laws governing their operation, constitute its philosophy. The application of its doctrines to their legitimate objects, the relation of its teachings to the necessary ends of human reason and wisdom, form its religion.

The religion of Spiritualism grows out of proven facts, having a consistent and logical outcome. It neither damns for doubt nor saves for belief.

Does not the demonstration of a continued, conscious existence after so-called death upon which immortality is predicated—ally itself fundamentally with what is known as religion? Is not the positive knowledge of a mother's love, for instance, with all that that implies in its correlation, after physical separation has taken place, something more than a mere segment of cold science? Material science does not cognize moral principle, analyze consciousness or explain intuition. What does science know of the soul but to deny its existence?

O. B. Frothingham justly observes that "Religion is something more than dry knowledge; it is philosophy and science infused with feeling."

If the teachings and truths taught by and embraced in the logical doctrines of Spiritualism, do not constitute what is comprehended by the term religion, what does constitute religion? Spiritualism is not only a science and a philosophy, but its religion rests upon demonstrated facts scientifically verified. It is thus what may properly be called a natural religion. No other can answer the demands of the soul nature by which spiritual growth is attained.

Religion teaches that man is a soul and has a body. Science declares that he has a body and has no soul.

If Spiritualism has to do with soul or the spiritual nature of man; if it comes to comfort the mourner, to bind up the broken-hearted, to strengthen the weak, to liberate the mentally enslaved, or to spiritualize individual lives—then is it to be regarded as a religion.

So, whether Spiritualism shall administer solely to the physical side of life, or to the spiritual, I answer, both!—holding that Spiritualism is equally to be regarded as a science, a philosophy, and a religion,—corresponding to the practical, the ethical, and the spiritual departments of man's nature.

GEORGE A. BACON.

Washington, D. C.

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IMPORTANT QUESTION.

Spiritualism the Science of Spirit.

To the Editor:—By request, I will offer a few thoughts on "An Important Question." "Should Spiritualism take its place among the great religions of the world?"

Modern Spiritualism in its purpose and relation to mankind does not belong to—is not a member of the family of "The Ten Great Religions" of the world.

She is an "alien from the commonwealth of" ritualistic observances "and a stranger from" the priestly "covenants, having no hope" in the gods of antiquity, nor the vicarious atonements of the many "crucified Saviors."

She repudiates all infallible books—all angry gods, and rapacious devils. She owes allegiance to neither kings, potentates nor popes.

She drinks of the waters of truth, from even the chalice of Jewish, Gentile, or Christian literature. She is clad in the pure raiment of intellectual and spiritual light. Her shining feet are "beautiful on the mountains" of consecrated error.

Her scepter of love and equity is extended in clemency and wisdom toward all the sons and daughters of mankind. The earth plane is her present field of incessant labor, with many grievous hindrances which greatly retard her onward movements. The spirit realm is her future home, where the nations of earth will meet on the plane of equity in the schools of eternal progress.

Upon the unyielding rock of demonstrated facts she stands self-poised, calm, but defiant against all the hosts of ignorance, bigotry, and consecrated superstition.

She ignores all distinction among mankind except the qualities of the immortal soul which have been refined and developed in the light of her glowing fact.

As "without * * beginning of days, or end of life," she wields her scepter of wisdom, love and truth, over the destinies of mankind.

"Should Spiritualism take her place among the great religions of the world?"

Should the venerable Sage be domiciled with the undeveloped and credulous rustic?

Should the dove consort with the vulture?

Should the intelligent freeman return to the pains and burdens of serfdom?

Should individuals of mature mentality, to fill their mission as immortal men and women, take their places amid the pastimes and fables of childhood?

Modern Spiritualism has no place, as a system of religion, or as a science among the "Great Religions" of the world.

Her demonstrated facts destroy the very basis of all creeds. Her freedom in progressive thought overleaps all the sacred boundaries of "the great religions of the world."

There is no system of religion, ancient or modern, whose intellectual and spiritual domain is sufficiently broad to receive the shining retinue of living facts which attend the onward march of this peerless queen of progress and thought.

Her firm hand is now upon the unbarred open door of life eternal. Her voice, clear as the note of a silver trumpet, has declared the scientific fact, "There is no death." Her spiritual genius has forever bridged the yawning gulf between the mortal and the immortal planes.

Modern Spiritualism in her native excellence can never rank with the "great religions."

Because, Modern Spiritualism is a Fact. A fact as indestructible as the center of the solar system, whose genial rays, it is true, are often obscured by dense vapor. So in like manner is the light of true Spiritualism obscured by vapor emanating from the lips of egotism and ignorance—"zeal without knowledge."

"The ten great religions" are based upon Faith. That faith centers in "conjecture." That in turn has its origin in the mental domain of ancient prophets, priests and sages.

Modern Spiritualism is the peerless daughter of "Mother Nature and Father Spirit." She is herself a fact of perfect proportions—because she is the legitimate offspring of the two greatest facts—Nature and Spirit.

But like many other good things, she was not properly named when she appeared among mankind in March, 1848.

Modern Science of Spirit, or Modern Spiritual Science—would have been more appropriate than Modern Spiritualism.

"Science" is not a term that the ordinary mind should fear—as though it was intended for the classic only. "Science" is simply "knowledge, grounded on demonstration, and self-evident principles * * knowledge systematically and properly arranged."

Is not spirit return and the continuity of life "grounded on demonstration?"

Has it not as a fundamental principle been submitted to the severest tests in the crucible of modern science?

Not sought for by faith in the "findings" of councils, or in the "conjectures" of sacred synods, but the keen eyes of modern science have sought for "spirit return," and found the Fact.

Has not the "knowledge" of spirit intercourse, in the varied mental phenomena been "systematically arranged?" and placed before the reading world through the media of standard Spiritual literature?

Hence, Modern Spiritualism is a "Science." It is not a "Religion." It is the "science" of spirit, and spiritual phenomena both physical and mental.

The Scientist is ever on the alert with some newly imported "cult"—Oriental preferred—or some popular "fad" from the "home market"—that will give him or her a place on the public rostrum as exponents of "Higher Spiritualism."

They delight to ramble in the flowery fields of "correspondencies." They press into service the Old and the New Testaments, as a kind of sacred chart, or indefinite outline of acknowledged authority—to explain(?) the "science" of spiritual phenomena.

Those ancient records belong to the youngest member in the family of the "Ten Great Religions," and when used as "credentials" by the expounders of "fads" and "cults," they create an atmosphere of equal density with that of ecclesiasticism, whose emissaries go forth in "clerical" garb, bearing sacred titles, which are regarded by the multitude as "canonical" trade-marks.

"Whether the phenomena * * should be assigned a place in the domain of science, by the side of the achievements of Edison, Tesla and others, is a question of deep and significant import. If the "science" of spirit is a fact, and that fact known and can be demonstrated, then mankind has a science as much superior to physical science as spirit is superior to matter.

Is not spirit the primary cause of all effects? If not, why not?

Whether the effect be the moving of a ponderous train or the instinctive impulse that sends the birds homeward to the South, at the approach of winter. Spirit is omnipotent. Edison and Tesla, with a host of others, are but finely adjusted instruments. The thought centers of these two great mentalities are the ceaseless looms, whose flying shuttles of inventive genius have woven a marvelous web of mechanical wonders, the intricate pattern and design of which has been reflected from excarnate minds in the realm of spirit. O. F. COLE.

Dowagiac, Mich.

SPIRITUALISM:

Should It Affiliate with Religion or Science?

Why Spiritualism should be placed in the category of religions, is puzzling to the person whose views in life are regulated by reason and not by emotion. There is no religion under the sun that is not based upon a creed which begins "I believe"; while Spiritualism goes beyond that and says, "I know." All religions are systems of faith, pure and simple, and have no connections with facts in any way, shape or manner.

There is no positive force in any religion known to mortal man, for every one of them stops short with the assertion of belief in things and conditions that transcend the physical senses.

No devotee of any religion claims positive knowledge in the realm of his asserted spiritual facts, and evidence is never presented to uphold and establish his creed and dogmas. The joys of heaven and the salvation that religion offers to mankind, rest on belief. You accept the claims of religion through belief, and by that belief your salvation is attained, and in no other manner. Knowledge is never asked or expected in any religious claim, for religion deals with the unknown and the invisible.

The foundation on which religion builds its creeds and dogmas, is God and a future existence; but what does it know of either? Absolutely nothing. What value then has its doctrines and its affirmations? None at all; for anything to have value or importance to the human mind, must rest on demonstrated facts. You can tie to nothing else with safety, benefit or confidence, for an unrestricted imagination is the poorest guide that ever led a human being into the realms of possibility or probability.

As religion has no facts that touch or sustain the idea of a future life, we see at once the great difference between religion and Spiritualism. Phenomena are the basis of Spiritualism and upon it are built all the claims put forth in that name. There is no unsupported faith in Spiritualism; for phenomena precede every assertion it presents to the inquiring mind. There is always a fact on which to build its doctrine of a continued existence, and these facts are what lead to a rational and well-founded belief that consciousness extends beyond the grave. Whether these facts are absolute proof or not, does not require discussion at this time, for the only object in referring to them, is to show that Spiritualism has something tangible to build on, while religion has not.

Emotion and phenomena are the two words that justly define the status of religion and Spiritualism, and such being the case they can no more be placed in the same category than science and religion. While Spiritualism has a single fact to rest on, you cannot make a religion of it, no matter how badly some wish to connect it with that name. Spiritualism is in a separate and distinct class by itself, and the work which devolves upon it is to prove man's immortality by phenomena, and not to cherish that belief through faith, as does religion. Ask the Christian what evidence he has of an immortal soul, and he will tell you none not found in the New Testament. But the New Testament is not a living, present fact, such as Spiritualism deals with; it is a collection of writings that are not worth the paper needed to give them expression; for their truth or falsity has no means of verification. Unsupported statements made in writing are just as worthless as those made by the tongue; and yet that species of religion which here flourishes, has no other basis.

If Spiritualism can furnish through phenomena, absolute proof that death does not destroy human consciousness, it must take its place in the category of science and remain there. There is nothing sacred about natural facts and realities, and as God and religion have a monopoly on that word, it is a misnomer when applied to Spiritualism. To call it a sacred religion is to misuse the name and convey a wrong idea. No one has ever claimed that science—"a knowledge of facts and forces"—was sacred, and if Spiritualism can convince the world—which it has not yet done—that its claims which rest on undisputed phenomena are really true, it must be recognized as a branch of science and nothing more.

Spiritualism professes no knowledge of God and finds it impossible to obtain any, so it would make a mighty poor religion when all that we ever knew or heard of had God for their starting point.

No God, no religion, is the plain statement of a universal fact, and as Spiritualism has none, every rational man with proper regard for the dictionary and its decisions, must admit the absurdity of calling Spiritualism a religion. The world has had a surfeit of religions and the human race has been kept too long in bondage by them. We want no more, and we want to get rid of those systems we now have as soon as possible; so instead of trying to make Spiritualism a nondescript species to keep alive the religious sentiment, its advocates and defenders would much better work to establish its scientific basis beyond all cavil, doubt and denial; for scientific facts are what the world wants, among thinking people at least, and if Spiritualism can give them in sufficient quantity to carry general conviction throughout the world, it will be doing an important work and one that will so monopolize the time of its disseminators, that they will have no leisure to devote to religious nonsense. If there is any proof of another life, which so many of us now doubt, let Spiritualism unite with science in revealing it, and keep as far as possible from God and the religious idea.

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SPIRITUALISM.

A Great Scientific Religious Philosophy.

Spiritualism derives no powers from without nature's domain, nor is it proved, or even rational, in my opinion, to suppose that aught else does. It acknowledges no supernaturalism.

Spirits are entities, not nothings—somebodies, not nobodies. The spirit world is a reality, and somewhere; not an imaginary realm, and so nowhere. It is a material, tangible world, with real objects and actual living beings, and, though invisible to us, yet impinges upon this world. In fact we are spirits now, actuating our physical bodies, as much as we ever will be, when expressing ourselves through spiritual bodies; and those gone hence are no more spirits, nor less such, although their vehicles of expression may not be visible to us in the mortal. An invisible world of such spirits obtaining, natural laws must control that world as well as this. In that world, probably no more than here, certainly no less, is there reason to believe, that there is a departure from those rules of life and action, which outwork the greatest good in the fitness and adaptation of things to each other, of objects to desire, of instruments to capacity and of ends to means; and that, too, as refers to those of the invisible world to their special and immediate environment, or to their associations, dealings and manifestations with us in mundane life.

The world talks glibly of natural laws and their action in the universe, so far as matter and life can be by it tested, and a Drummond, and thinkers akin, teach learnedly of natural (physical?) law in the invisible spirit world, and a large number of intelligent people, with much experience, and the results of a thorough research, as reliable evidence now call attention to the demonstrated fact of spiritual laws (no less natural) in manifestation in physical (and possibly no less spiritual) life. These are the generally accepted conclusions from the study of occult, psychical, psychological and spiritistical facts and appearances.

The phenomena of Spiritualism are all the product of the harmonious action of natural laws. It is the object of the labors of intelligent Spiritualists to ascertain the operations of these very laws. They hold that what we see, even in the seance-room, are but the results of elemental and lawful action, yet, with their experiences, experiments and close observation they have decided that excarnate spirits, while they are, like ourselves, governed by law, they also can and do, like ourselves again, take advantage of certain laws and playing forces, and intelligently, or otherwise, apply or direct them to certain results and purposes.

Spiritualism is, therefore, a science, and so, eventually, it will establish itself. Spiritualists are, at best, yet simply philosophers—positive philosophers, though in the broadest sense, believing because only content to accept the evidence of their senses, preferring fact to faith, choosing reason to guide and never countenancing superstition. In fact, in my estimation, Spiritualism is fast establishing itself already as such a great experimental science, and I can but think that before this twentieth century shall end, it will be so acknowledged by unbiased professors and students of nature and law in all departments, and of all schools, and it will be admitted to the place toward which it tends, and where it belongs, in the great domain of sciences.

I cannot look upon Spiritualism, per se, as a religion. It seems to me that a misapprehension of Spiritualism's true character and object obtains with those Spiritualists who deem it so essential to preserve unity of belief on numerous moral and theological questions, in order to secure concert of action, general consideration and consequent popular success, in the dissemination of the one distinctive, cardinal basic proposition, viz., that departed spirits manifest and communicate.

It is by some deemed politic, that if we would gain general audience and lenience, attention and popularity in the presentation of mediumship and the consideration of Spiritualism, we should offer to the world, as a body politic of believers, a front of agreement as Spiritualists on our views of God, Christ, prayer, reform, morals, religion, etc., even to using such specious and covert language in formulation as will least antagonize those of other views, especially the evangelical Christians. I do not believe in such a course, and could not countenance it even though it were possible. We are "many men of many minds" on questions aside from our one distinctive demonstrated proposition, thus precluding the possibility. But, if uniformity of opinions obtained relative to these points, still I would question the advisability of such action. Spiritualists, as such, per se, cannot be harmoniously affiliated, nor work agreeably together, united on aught of a specific creedal nature, except on the bare fact of spirit return and manifestation.

While I do not consider Spiritualism, in and of itself, a religion, yet on it may rest, and I believe will be founded, eventually, what might best be known, possibly, as a grand, Scientific, Religious Philosophy. At any rate, it is as a series of startling phenomena, a matter of wonderful fact, a natural revelation, that Spiritualism, at first, and mostly, appeals to mankind. It knows no Catholic, no Protestant, no Independent—it is mindful of no bible, creed, or sect—in fact, it regards not, necessarily, moral codes, written laws, or prevailing opinions, but irrespective of names, books, parchments, beliefs or behavior, it says, "Here I am. Search me and know me!" It appeals to humanity—to men and women, particularly to those of fair-mindedness and intelligence, whether in the church or out, whether estimated high or low, and whether religiously inclined or worldly-minded. And this appeal is made through spirit interference, intercourse, manifestation and communication.

When human kind heed the appeal, become acquainted with the phenomena and learn the truth established thereby, they are Spiritualists, to use the word which was so carelessly applied in years agone, and now so long and commonly used as to be a fixture. In reality, though, the word is a misnomer. It were better Spiritists. By using the words Spiritualist and Spiritualism, we carried to the world the idea of a spiritual and holy personage and a pure and divine revelation, and sanctioned the world-accepted belief that we laid claim to a new religion, and that we were religionists. Our science and philosophy have been thus mercilessly and unwittingly criticised as a religion, and we Spiritualists have naturally been censured severely, and unnecessarily, as religionists. As soon, and as well, denounce geology, physiology and psychology as religions; and decry the geologist, the physiologist and psychologist as a religionist. Their revelations and discoveries were scientific, and established sciences were resultant, while they were students and scholars. Their beliefs, spiritual or infidel, their creeds, liberal or narrow, and their morals, good or bad, never brought criticism and censure on them as professors or followers of their respective sciences; nor were their sciences and philosophies brought into reproach and ill-repute as religions. So might it have been, possibly, with us and our natural revelation, had we represented ourselves simply as students in a great discovery, and characterized ourselves and our science by distinctively secular and scientific names. At any rate the great majority of the styled Spiritualists in the land are far from being religionists, even in the broadest and best sense, let alone the standing they have evangelically considered, and Spiritualism to them is little more than a demonstration in evidence of spirit intercommunion, with somewhat of a more or less vague sort of philosophy.

I write of the "rank and file" as I find them in my travels. I would not disparage or write slightingly of the large body of devoted investigators, intelligent acceptants, scholarly teachers and earnest advocates. True, men and women of thought convinced by the phenomena, naturally reason and deduce knowledge therefrom, and reinterpret history in the light of the revelations, and through convincing mediumship allow themselves to be taught by the spirits so far as matters may be comprehensible, at least. Then the science of Spiritualism unfolds naturally a great and interesting philosophy.

Thus elevating the individual by ennobling the thoughts, quickening the nature by its direct influence, and giving strength to assert and maintain true manhood and womanhood, Spiritualism comes to be felt as a great reformatory movement, and is seen readily to be a practical power for good. And so, in this sense, through its ultimate unfolding, many are brought out into the practice of a great religion. Religion not in the single sense of certain obligations one owes to God, as religion is generally considered to be, but that, and additionally and more particularly, in the sense of an acknowledgment of universal brotherhood and a consequent dutiful relation toward our fellow-men.

But this religion, while naturally led up to through spirit teaching and development, is not patent to Spiritualism—is not distinctively its teaching alone—but belongs to the great religion, Humanitarianism, and is patent to the conscience, and is alike taught by all schools of ethical science. The individual who recognizes the laws of human brotherhood, which link them to every other man, and who fulfills the obligations thereto attracted, is a religious man, whether an orthodox or a heterodox, whether a church man or a man of the world, whether a Spiritualist or a Materialist. But this religion, be it repeated in emphasis, is not distinctively inherent in, and is in no way patent to Spiritualism, hence is not THE RELIGION OF, nor is its name SYNONYMOUS WITH SPIRITUALISM.

Spiritualism is penetrative and permeating, and despite our fastidious tastes as to how it ought to have come, where it ought to have come and gone, what it ought to have done and how, and who or what should have been affected by it, and how it should have been guarded and directed, it has independently, from its inauguration, proceeded to modify, qualify, rectify and purify, and sometimes to replace every nameable faulty condition, position, dogma or what, throughout this mundane world, inclusive of all 'ologies, 'isms and creeds. It has proven itself a veritable ever-effective leaven, whose apparent office has been to quicken and raise to better acceptance every social, political, theoretical and theological loaf. This not only has it done, but it is doing, and it seems destined ever to do, as proclaimed and enacted in the name of Science.

We often hear the questions, "What practical benefits has Spiritualism ever conferred to the world? What gift has it ever offered or made to science? Why, it has brought itself, and offered the same, body and soul, to science. It has laid at its door a multiplicity of well-attested facts, and offers for its consideration a multitudinous array of phenomena now enacting. No gift like it, as momentous or portentous, has ever been presented from other source. As an educator, as a power for solace, as a moral incentive, as a reformatory impulse, Spiritualism stands incomparable in its conferred great benefits to mankind.

Spiritualism, then, is a science, with a grand philosophy, and it stands side by side with all other great scientific developments, leading its followers, as they are directing their advocates, to a union of forces as humanitarians, that there may be more thoroughly established, exemplified and practiced the one great religion so needful, Humanitarianism. J. FRANK BAXTER.

Chelsea, Mass.

IT IS A SCIENCE.

Facts Are the Same Now and Forever.

You ask me, do I regard Spiritualism as a science or a religion? My answer is, a science.

All intelligent Spiritualists are "investigating truth for its own sake." They are diligently pursuing pure knowledge; they are endeavoring to understand truths and the great facts presented by Spiritualism. This makes them scientists rather than theologians or religionists. Facts are the same now and forever, and everywhere.

Religion is not based on facts, but on faith. When Moody was asked to give a reason for the religion he professed, he replied: "There is no reason in it. It is founded on faith." He spoke truly. That has been the position taken by the theologians of every system of religion in all the past. Tyrants like Constantine and Mohammed gave out their ideas of God, and then by torture and murder of those who differed from them, built up a religion. The God presented to-day by orthodox Christianity, whom the churches demand shall be obeyed and worshiped, is represented as a revengeful, short-sighted being, limited in knowledge and power, refusing to be reconciled toward his own children unless his only begotten son would consent to be crucified; moreover he ordained eternal, horrible torment to billions of men, women and children, because of the sin of a remote ancestor.

"Religion," says Webster, "is the recognition of God as an object of worship." But there are all sorts of religions—Hebrew, Catholic, Mohammedan, Mormon, Protestant, Pagan, Brahman, and scores of others. None agree as to the nature and attributes of God. Each sect denounces the God of all the others. The world has been drenched in blood by these warring religionists fighting each other. Most of the slavery, the wars, the superstitions and the colossal crimes and outrages of the past, were the direct results of disagreements about God. Even in this more enlightened age, billions of money is expended by the blind faithists in building temples to their God and in propagating the grossly false and immoral doctrines of total depravity, endless torment, election and reprobation, the vicarious atonement, and the existence of a ubiquitous devil who has been and is able to thwart God's plans.

All this is due to blind faith—to religion from which reason, facts, proof are excluded.

When Spiritualists stop "investigating truth for its own sake," when they cease the pursuit of knowledge, and organize themselves into a religious denomination, and agree on a definition of God, and then require their adherents to recognize, obey and worship that Deity, then they will become "religious" according to Webster's definition.

I hope that day may never come. Let Spiritualists stand for truth, for cold, hard facts—for progress. The more truth they discover, the greater knowledge they acquire, the more facts they perceive, the grander, nobler they will become.

Let religionists "go it blind" if they must; let them believe that their God will excuse their sins because of his son's sake, if they will; let them believe that God is pleased and flattered by holy incense, the fashion of the priest's coat, by immersing a sinner in water, by eating the flesh and drinking the blood of a slain Savior, etc.; but let the Spiritualist be an investigator, a thinker; let him follow where truth leads. Let him be a scientist first and all the time. If he thinks he will be happier to also be a religionist, let him adopt the creed of the immortal Thomas Paine, who said: "The world is my country, to do good is my religion."

Alameda, Cal. R. A. DAGUE.

SPIRITUALISM.

It Is Regarded as a Scientific Religion.

In response to the editor's courteous request for my opinion as to whether Spiritualism should be considered a religious organization among the other religious bodies, or should be relegated to the domain of science as a natural study for savants and non-savants, I would say that I sincerely regard Spiritualism as a scientific religion, for I cannot conceive of any religion which will conflict with the philosophy and science of living, being and doing.

Several thousand years ago, an old Grecian philosopher, Thales, said, "Man, know thyself." Confucius and Jesus expounded the Golden Rule. Thomas Paine, the author-hero of the Revolution, said "The world is my country, to do good is my religion." I do not believe that the religious problem has even been solved, racially or collectively, but that every man and woman must work out his or her own salvation from personal sins by solving the religious question for himself or herself. The world grows into its religion as the discoveries of our scientific people expand and become more useful. There must be a union of philosophy and science, and the two compose religion, but as no man knows not all there is of either, therefore, does not know all there is to know about religion. All the great established religions of the world have been ushered in with a train of spiritual phenomena and all the attendant features, such as hypnotism, telepathy, psychometry, clairvoyance, mental, magnetic and other forms of drugless healing of diseases and complaints grouped under the appropriate heads of suggestive therapeutics and psycho-therapy. Particularly among these great religious systems was that of Jesus, or in other words, Jehoshua, the Essene Therapeut. Just as soon as his presumed followers fell away from the psychical and physical phenomena attending his code of ethics, they became a soulless body of Pharisaical Sadducees squabbling over forms and ceremonies from which all the occult meanings had departed.

It is not necessary to point to any particular churchly institution in speaking of religion, for all have the basic principle of truth, however much they may stray away from it in forms. No man can thoroughly understand religion and not know all he can expect to learn and know of the secrets of nature which surround him on every hand. For example, take our cult. Primarily, everyone who has knowledge of the communion between the living and the so-called dead, is essentially a Spiritualist. But just as soon as he seeks to acquaint himself with the science and philosophy explaining the same, he is bound to accept it as a religion. The very thought of living again after death starts a train of thought as to the philosophy of existence and the scientific cause of life and death. It immediately opens the door to a flood of questions bearing upon Life, God, Existence, Natural Law, etc., and no churchly religionist can explain any of these things without running into the domain of philosophy and science. He can tell nothing about reward or punishment without doing so. The whole Problem of Life is wrapped up in the word "religion" and it cannot be solved without scientific aid, therefore I positively assert that every religion must be a scientific religion, and the basic principle must be truth, with the branch-roots of Be-Good and Do-Good.

Hard-headed scientific men, many of whom rejected the soulless religions of the day, have come to Spiritualism with open arms as the great Want for which they long had sought, and mourned because they found it not, vide: Varley and Edison, the electricians; Crookes, the chemist; Wallace and Denton, the naturalists; Flammarion, the astronomer; Baron Reichenbach, and others, among them the greatest philosophers, scientists, physicians, scholars and statesmen in the world.

Therefore, my concept of religion not being acceptable to the Methodist or Mohammedan, and that of the Zulu, Hottentot or Australian Bushman to neither of us, it merely resolves the question of religion into what we know and what we don't know. We know by learning, and no one can learn without the use of philosophy and science, and the whole matter resolves itself into one proposition at last.

I should be glad to see every expounder and instructor of our grand religion travel free from one end of the country to the other. It would be little recompense for the great work they are doing. That ultimate success may crown all efforts to do good, ought to be the prayer of every true Spiritualist.

Bryan, Ohio. U. G. FIGLEY.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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PERTINENT.

A Religion of the Higher Order.

The question on my table, viz., "Should Spiritualism be classed as a religion or a science," is a pertinent one, and I am glad it has been taken up.

For my part I believe it can be classified as being both religious and scientific and I believe it should be so looked upon.

There can be but little doubt about the scientific side of Spiritualism, and I believe no one who is at all progressive, or up to date, will attempt to deny that fact.

Anything that is the result of an immutable and natural law, and is demonstrable through and by that law, appears to me to be scientific in the highest sense of the term.

If we were to look upon Spiritualism as meaning only phenomenal evidence, and as containing nothing but the fact that it were possible, under certain conditions for discarnate intelligences to manifest their presence, then I should say most emphatically, relegate Spiritualism to the realm of sciences, and go no further.

However, to my way of thinking, there is infinitely more than the phenomenal side of Spiritualism to be considered, and I believe, that not until we do consider that other side of spirit return will we understand it as thoroughly as we should.

I know, as do thousands upon thousands of others, that the phenomena of Spiritualism are a fact of the most positive kind. Many have applied the most thorough scientific tests to the phenomena, and they have stood the test, and gained victory after victory. To such an extent has this been so, that no intelligent man or woman will deny these facts to-day. To do so is equivalent to labeling themselves ignorant.

It is true, as set forth in the circular before me, that much that comes from that other phase of life is of an indifferent character, there being good and bad, useful, and useless, communications, etc., and yet this very fact has taught me more of the life than I possibly could have learned, had it all been either good or bad.

Nothing shows the fallibility of human nature as clearly as these indifferent and diverse manifestations. Nor are we made acquainted with our shortcomings, so forcibly by anything, as we are by coming in contact with the higher intelligences.

By no means would I advise anyone to stop at the phenomena, as I believe that by so doing we lose the best side of Spiritualism. I am quite satisfied to look upon spiritual phenomena as being purely scientific and yet it is this very thing that makes me look upon the philosophy as a religion of the higher order.

Of course, if we look upon religion as meaning creeds, cult, sect, blind worship, etc., then I should say the less of that we have the better for all concerned.

I believe the principal fault to be found with the religions of the past and present, is the fact of their unscientific foundation. That style of religion has been tried and found wanting, and the consequence is only too evident. To my way of thinking, true religion must be builded upon scientific fact, or it loses all real value.

Spiritualism and its natural phenomena offer a scientific basis upon which to build a religion of the very highest type. We don't need creeds and blind worship, we want something practical and useful. That we may find if we wish, in connection with truth and fact.

It matters little to me whether the spirit who communicates is an ex-criminal, or not, but it matters much to me whether that spirit demonstrates a truth or not, and if by that communication I, or any one else is made a better man or woman, I claim that we have a foundation for the highest kind of a scientific religion.

The fact that my parents can return to me and communicate is no more sacred to me than the fact that they are my parents, and yet these communications inspire me with more truly religious sentiment than anything else I know. I should not like to see anyone try to patent or copyright the phenomena of Spiritualism, but I do not believe Spiritualists desire anything of that kind.

Spiritual phenomena are not one whit more sacred than any other natural phenomena, but that fact does not detract from their value in the least.

Let us have a truly natural, scientific religion, from which all unnecessary forms, creeds, and fallacies have been eliminated, and we shall get along much better than we are doing.

Through these phenomena we have been placed in touch with intelligences, etc., that have done more toward overcoming harshness, and introducing humanitarianism than any other force we know of.

To me the best part of any phenomenon is the philosophy connected therewith.

In everything we can find a philosophy that appeals to our highest self, if we only make the effort, and I believe that is the side we should all try to understand. As for the tendency to make a religion of Spiritualism, I can see nothing injurious in that, as long as we remain natural and do not make of it a creedal fetish to worship.

And as for organization, by all means let us have organization and co-operation; we need it sadly.

Good rational, humanitarian organization and co-operation with a good solid, scientifically religious basis, never injured any one. Let us have a little more of it, and creeds will have but little show with humanity. Spiritualism offers many advantages, if we will only accept them.

I can only hope we may soon see the day when we will understand the science and religion of Spiritualism.

WILL J. ERWOOD.

La Crosse, Wis.

HIGHER IDEALS.

The Religion of Spiritualism.

Man is a religious being. The religious instinct in man is the craving of the soul for expression, for something higher, something diviner, and these ideals lead him step by step up the spiral stairway of progress to more exalting elevations in the realm of thought.

The primitive religions of the world seem to have been of fear closely allied to the passions and the misconception of nature and her laws. But as the religious ideas became less material and gross, these were displaced by higher conceptions of god and the laws governing matter and force, and to-day man has an exalted religion, intellectual and allied to justice and mercy and the brotherhood of the human race.

Since the religious instinct in man is the best in man, does it not follow that through these different forms and teachings comes the stimulous to virtue, progress, and all moral attainments which man has reached?

In the most primitive conception of religious thought comes the slow workings of eternal wisdom according to the light and power of the intellect to grasp the truth. Every man is made better by his religion, and every form of religious service, however crude, is to the devotee his highest ideals of beauty and divine love, and every religion is and has been the means of making man better and more spiritual. Instead of finding fault with the religious and forms of religions, the word God, Infinite Intelligence, prayer and the offering of invocations at the opening of our spiritual meetings, let us be more mindful of the needs of others and the good these religious forms may be to some sorrowing soul seeking spiritual truth, and be thankful that all can be fed in some way at the divine Master's bountiful table.

Wasting time over speculations as to the merits and demerits of the prevailing sects Christian and otherwise, and forgetting the principles embodied in the higher religion, to visit the sick and the fatherless, to comfort the mourner's heart, and through the golden doorway of mediumship to prove the soul's immortality. Then as Spiritualists let us be thankful that the religious teachings are various and meet the soul wants of all grades of intellects, and with the present knowledge of spirit communion as based upon facts both ancient and modern, we can hopefully look to the future to give us a religion of Spiritualism.

BISHOP A. BEALS.

IMPORTANT QUESTION.

Spiritual Phenomena the Basis for a Grand Science.

Shall Spiritualism take its place among the great religions of the day, or shall it be assigned to its proper place in the domain of science?

To answer this question reasonably, we must of necessity go back at least, to the early days of those religions, and study their origin, and notice some of the points in their history and their present standing.

In this article I shall use the word "worship" as meaning religious reverence, homage, paying honor to an infinite God.

We find in a far remote period, prior to the Christian era the people had come to believe in an all-wise and all-powerful personality, whom they believed was the creator and ruler of the little, yet all of nature, that they could comprehend. They saw his love in the warm sunshine and balmy air, they saw his anger in the earthquake, the tempest and the lightning's flash, they heard his angry voice in the mighty crash and roar of the thunder; in their ignorance and fear they fell down in worship and prayer till the storm was past.

Yes, through ignorance and fear they began to worship.

Prior to the Christian era they had come to believe in an unknown God and devil, and they believed that "all the phenomena of nature both physical and spiritual" was but their expression.

Now we find in the bible that wherever the term "word of God" is used, it does not refer to the bible or any written word, but directly to the spoken word of the prophet, seer, or medium, whom they called "the man of God." Then all that class of phenomena that was not understood was supposed to be the special act of God, and according to the bible, when Christ came before the world, he did many miracles, hence he was called "the son of God."

Yet to-day we know there is not, and never has been a miracle; we know that Nature's laws are unchangeable, and whatsoever phenomena occurred in those days could occur to-day, under like circumstances.

Most assuredly we find the real phenomena of those days identical with the spiritual phenomena of to-day. Then is it unreasonable to say that spiritual phenomena was the original base upon which the Christian religion was builded? Indeed, no.

But during the misty past with its torture and crime in the name of God, its horrible wars and rivers of blood, where each army prayed to, worshiped, and fought for their all-wise and all-powerful God, we find them grown strong in their belief in the infinite, yet far away from the teachings of the meek and lowly medium, Jesus, whose phenomena were the very basis of their religion, and should he come to-day and proclaim himself they would condemn and crucify, or drive him away to the Spiritualists, the only organization on earth that could receive him.

We have absolute proof that our spirit friends produce spirit phenomena, which proof we could not have if said phenomena were "the expression of infinite intelligence."

And here the question arises: As Spiritualists with our knowledge of spirit communion, do we wish to accept the same thought that was accepted by the Christian world nineteen hundred years ago, and pray to, worship, and fight for "infinite intelligence," in fact, follow the course they followed, finally to arrive at practically the same condition, namely, a belief out of harmony with nature, and without a basis, faith without works?

Or would we prefer to accept the phenomena and philosophy of Spiritualism as facts in harmony with nature, and coming direct from our spirit friends?

True we find some who are ready to take the backward step, some who are speaking as inspired speakers, who would drive our phenomena from our rostrum, proclaim infinite intelligence as the source of all phenomena, and establish a priestcraft, which is sure to follow the general acceptance of the N. S. A. declaration of principles.

The first act of which is shown in trying to drive our phenomena from the rostrum.

And here let me ask a question, do you find a belief in infinite intelligence essential to a belief in or knowledge of Spiritualism? Most assuredly no, for a belief in Spiritualism is always based on spiritual phenomena and philosophy, and since these phenomena do not in any instance demonstrate supernaturalism, but are invariably in perfect harmony with natural law and conditions, wherever man has freed himself from the bonds of superstition and ignorance, sufficient to discover the same; hence we find no religion, no object of worship in the phenomena, or the medium through which it is presented.

These, like the physical phenomena, are plain, every day demonstrable facts in nature, and however much we love and admire the beauty of the woodlands, rivers and lakes, the majesty of the snow-capped mountain, the grandeur of old ocean's rolling wave or broad expense, or, the sweet communion with the loved ones gone before, yet we would not worship either.

No, indeed; Spiritualism is not a religion in the sense that there is anything in either phenomena or philosophy that indicates that there is a God having power over man's destiny, to whom obedience, service and honor are due; nothing to cause us to love, or live in fear and awe of, some supernatural overruling power.

We find that all knowledge has resulted from the study of the phenomena of nature, as one and one are two, not because man has said so, but because it is a fact governed by the supreme principles and laws of nature. Man came in contact with the phenomena, and his requirements compelled him to study the natural laws and principles governing them, resulting in the science of mathematics.

The subtle current of galvanic electricity was discovered about 125 years ago. For a hundred years its growth was slow. Much phenomena occurred, but it was not classified and understood. The masses looked upon it with superstitious awe, and even to-day, in presenting spiritual phenomena, the majority account for it as being fraud, produced by the aid of electricity, of which they have no knowledge, while ministers, being unable to explain it, call it the works of the devil, of which they absolutely know nothing. So all things not understood, are always attributed to something else that is not known, or understood. Nevertheless, to understand and handle electricity is getting to be a grand science.

Now as we know that spiritual phenomena, like electrical phenomena, is in the realm of, and governed by the principles and laws of nature, even as are hypnotism, telepathy or soul communion, clairvoyance and the subtle psychological forces, we as Spiritualists should be careful not to cover these known facts from sight, by a simple belief in and worship of an undemonstrated supernatural God.

But on the contrary, we should investigate and classify the phenomena, study the laws that govern, demonstrate the philosophy, and build up the science of the soul, until we can know and teach the methods of communion with our lost and loved, and point out the path of life that will lead to a broader humanitarianism, and higher civilization on earth, and point the way to that purer and higher happiness in the land of light and love,

Where soul may join soul
In love's holy clime,
And go hand in hand
Down the ages of time.

Yes, spiritual phenomena are the basis for a grander science than the world has ever known.

H. L. CHAPMAN.

VITAL QUESTIONS.

Will Mark an Epoch in History.

I have received your courteous and suggestive circular letter containing vital questions for decision relative to the present and future of Spiritualism and "what is (or should be) its exact status considered from a religious, philosophical or scientific standpoint?"

The character and trend of these decisions (for which momentous crisis all liberal minds await with expectant interest) will mark a most significant epoch in the history of Modern Spiritualism and its ultimate destiny as an exalted force for the development of mankind; or, whether it shall be ruled by the great Moloch of Superstition, weighted down with senseless ceremonies, hedged in by crude conceptions regarding the unchangeable laws of nature, and finally crushed beneath the juggernaut of poular belief and tyrant custom.

To answer your questions correctly would require a practical knowledge of the nature and tendencies, for good or evil, of the complex teaching of the church which holds the masses in religious bigotry, and I regret my inability at present to do this, and give Christians and Christian Spiritualists, especially, (whose anomalistic views make them natural targets for radical sharpshooters,) the polite (?) thrashing they deserve for sins committed in their attempt to perpetuate the ill-timed and insignificant doctrines of a past and useless age. Yet, I trust that capable correspondents will reply efficiently to this important subject, not only in regard to the proper status of Spiritualism, (or rather, Spiritual Science) as a natural, all-positive principle for the cultivation of the race, but who will sift, define and demonstrate to all the many weak points and puerile assumptions of religionists at large.

I find religion a disease more difficult to remedy than the old-time complaint, for the cure of which the good mothers gave sulphur and molasses, and thus in attempting to answer your questions, several side issues, bearing upon the sanity of religionists, though rather irrelevant to the subject in hand, are suggested for solution, and which I have no doubt will be fully discussed and solved to my satisfaction in future numbers of The Progressive Thinker. This rather long preface, foreign to the real point at issue, finally reminds me to say,

First, that the true or exact status of Spiritualism can only be fully comprehended by unbiased investigation of its merits as a purely natural principle, and should be viewed from a philosophical or scientific standpoint, excluding all religions or religious influences, since they inculcate blind belief in an incomprehensible deity. Its ethical value cannot be estimated by the limited investigation of material science as taught upon the world plane. A more exalted knowledge of laws governing spirit force must be gained, which under proper conditions may be imparted in accordance to our receptiveness and earnest desire for the truth.

Second, would I make its phenomena the foundation for a new creed, sect, system of worship or basis of a religious cult? Emphatically, no! That would be silly impudence and a most ignoble slur upon the beneficent intentions of exalted intelligences, who, ever seeking the spiritual unfoldment of mind to comprehend the subtle forces of the universe from a natural, instead of supernatural view-point, have made its present demonstrative power possible. To attempt to force it into the slough of other great (?) religions, would prove a ridiculous episode in its checkered history, sinking it to the dead level of miasmic superstition and vain, earthly concepts; dragging it through the muck of mercenary motives, and clothing it in the vesture of senseless formalities. This would be no step ahead toward the summit of intellectual supremacy, but a retrograde movement to the fetish proclivities of old-time orthodoxy. Spiritualism cannot be absorbed by enthusiastic creedists or worldly manipulators in the interest of a fancied "Elder Brother," (a vague term devoid of significance, as regards our duty to one another,) since all should be "Brothers in Truth" without seeking the vain worship of suppositious personalities or degrading idols. Even if dragged to this plane by majority rule and merged, seemingly, in the formulas of a weak-minded populace, easily tickled with their ultra views of unlimited progression, it would then bear only the shadow of resemblance to its true principles, and never the positive representative of standard liberal thought which bubbles without parade from the fountain of the infinite.

(Continued on page 7.)

PERSONAL MAGNETISM.

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J. H. Schneller, 1412 Avon st., La Crosse, Wis., writes: "Hypnotism truly reveals the secrets of life and the mysteries of nature. My own father could not have convinced me of its wonderful power if I had not actually tested it for myself. I consider a knowledge of it invaluable to those who wish to get the most out of life: to those who wish to achieve success and live up to the full measures of their possibilities.

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SATURDAY, FEBRUARY 22, 1902.

Worthy of Being Pondered.

In the matter of the Morris Pratt Institute, there is a very important point that should be given due consideration and allowed its full weight by all interested in the development and growth of the cause of Spiritualism.

It is said, and it is true, that a knowledge of grammar and other very important equipments of one who would pose as a public speaker, may be obtained in the public schools of our country; and this fact is given as a sufficient reason for taking the stand that there is no necessity for a distinctively Spiritualist institution of learning.

It should not escape the attention of Spiritualists that there is something more needed than the education given in the grand common schools of our land, and the education of the higher schools, academies, and the state and denominational colleges and universities.

It is patent that the animus of the education of these colleges and universities is one of prejudice and animosity toward Spiritualism, with which influence the student mind quite naturally becomes imbued.

And even the common school education, good as it is, and as far as it goes, gives no help in matters of vital import to us as Spiritualists. So far as a general education is concerned, our public schools are admirable; and the denominational colleges carry the work still further—but tinged with the respective denominational proclivities with reference to their special doctrines and interests.

The Spiritual teacher, writer, lecturer, of the present and future, needs to be equiped with a generous general education, and in addition, a knowledge of Spiritualism in all its phases, its science, its philosophy, its ethics, and whatsoever pertains thereto. It is a knowledge not to be obtained in the state and denominational colleges; but which, in a Spiritualist college, would be made prominent, and become very useful.

It is quite common for orthodox people, especially ministers, to throw bible clubs—texts—at Spiritualists. Under Moses Hull's capable administration, as he has shown in several of his published books, his students will learn how to capture the orthodox munitions of war, and turn the fire of their own ordnance against themselves. In these days of orthodox opposition, it is a matter of much importance that the Spiritualist writer and speaker shall be efficiently armed and fortified against assaults from orthodox bible people.

Further, in addition to meeting the onslaughts of rampant orthodoxy, the Spiritualist worker should be qualified to meet the generally more gentlemanly attacks of modern Materialism, and with knowledge and logic, reinforced by practical experience in Spiritual phenomena, and the history thereof, be able to cope with materialistic arguments at every turn.

Such are some of the advantages to be derived from a distinctively Spiritualist college education, above and beyond any and all other educational equipments.

We think Spiritualists will see that this is a subject worthy of being deeply pondered, looking solely to the interests of Spiritualism.

Woman to the Front.

Each revolving year shows that the churches are slipping away from their base. They fight reforms and new discoveries for a while, then adopt them, and struggle to make Bible teaching harmonize with the revelations of science. Bruno and Servetus were burned for teachings truths incompatible with divine revelation, and Galileo narrowly escaped with his life. Copernicus wisely withheld his wonderful discoveries until death had him in his grasp, hence escaped inquisitorial tortures. Woman was enslaved by command of an old monk known to us as the apostle Paul. "I suffer no one to teach. Let her learn of her husband at home." It is claimed near nineteen hundred years have passed since then. During all that long period until recent times the evangelical churches have been a unit in enforcing Paul's cruel demands.

About the time Spiritualism began to take form, some fifty years ago, a change came over popular opinion. Churchmen, the more liberal of them, began to see the injustice they were doing the sisters. Universalists and Unitarians dared defy Paul, and welcomed the proscribed sex to their pulpits. Orthodox churches saw they were losing their grasp, and agitation was begun, and has gone on favoring enlargement of the powers of Woman. That movement lately culminated with the Methodists, by amending their constitution by a three-fourths vote, permitting them to be elected and seated as delegates in their Conferences and Conventions.

We are not sure but the agitation this subject had received among Spiritualists contributed largely to bring about this result. Certain it is, no hostility to the enlargement of woman's services has come from its press or the members of its societies; on the contrary, the large numbers of the best women in the world, and the most intelligent withal, laboring in our ranks, have done much towards arousing public opinion in the direction indicated.

Our Dumb Animals.

"Blessed are the merciful, for they shall obtain mercy." This wise saying is attributed to Jesus and will be found in the 7th verse of the fifth chapter of Matthew of the Christian's Bible. Whether he ever said it or not makes no difference here, and seemingly but little difference with the average inhabitant of this Christian(?) land whether it was ever said by any one, but there is wisdom in the saying, from the highest Spiritual standpoint.

Upon this point let us dwell upon the almost common treatment of the most faithful, the most useful and the most abused animal on earth, the horse, first.

How common it is, especially in Chicago or any large city where there is so much teaming done, to see a man (or a brute who calls himself a man) beating his horse to make him pull a load far beyond his power to pull. After he has worked all day and had a half peck of oats for his dinner, he is driven into a mud hole, or smooth shod or unshod over an icy crossing, and he has pulled every ounce possible, his brutal master "lays on the gad" and the poor animal squirms and jerks and writhes and cannot move the loaded cart an inch, then the master beats him over the head with his whip-stock in a most cruel manner. This is an everyday occurrence in this big city, and the man or woman who watches such a proceeding without a protest, or a hickory club, is either a coward or a soulless being.

The lightest punishment would be arrest and a fine in every case, but even that would lessen this cruelty. Take the number and name on his cart, get his name and his address, and report him to the proper authorities at once and take an hour or two off and appear against him and see that the unmerciful shall obtain no mercy, but receive the full penalty the law prescribes for him.

Upon this subject we quote from an editorial in a recent Chicago American the following well chosen bit of sound sense on this subject:

"Fancy a dumb, patient and willing animal, quivering with fear at every blow, struggling to its feet and falling again to receive more brutal punishment because its owner has compelled it to tempt the icy pavements SMOOTH SHOD instead of ROUGH SHOD.

"You can see instances of such brutality on the streets any day.

"We don't dare to treat human beings with such unreason and injustice, because THEY would find some means of striking back.

"We think such a brutal driver should be imprisoned, without the option of a fine. His license, if he has one, should be taken away until he learns to be just, if not kind, to his horses."

It is not a good recommend to our Christian(?) civilization when there must be compulsory laws to prevent cruelty to our beloved dumb animals, to compel kindness to our most useful animal, the horse.

For Progressive Thinkers.

What would be said of the farmer who should sow his seed, or plant his corn or potatoes in a forest filled with briars, brambles, and clinging vines, with the expectation that he was to gather a luxurious harvest? Would not the presumption follow that he was insane, certainly was ignorant of the laws governing vegetable production? All know the agitation of the soil would increase the growth of the verdure already having root, and that a new growth would be smothered and would scarcely sprout for want of air and light.

The pioneers in an open timbered country occasionally girdle the large trees, then, having removed the undergrowth, plant the intervening space, and hope for a harvest; but so far as our observation is concerned the crops were light, not a quarter what they would have been had the shade been removed which blighted the production and nearly prevented a harvest. Not only is sunlight intercepted by the standing trees, but the moisture is absorbed by overhanging branches, and the free air which waves the growing grain is shut out to the detriment of the husbandman.

Does not a similar law prevail in the social world? A field already occupied by opposing societies is a poor one in which to establish and build up a new society. The people must be convinced of the falsity of the old faith as well as indoctrinated into the new.

The plowshare that destroys the roots of the vine makes the soil receptive to the farmer's seed. The trees and copse removed, and nothing remaining to shut out the needed light, heat and moisture, we can count on an abundant harvest, and the farmer will be well rewarded for his toil in planting and cultivating. So a new faith, founded on natural truths, backed by reason and common sense, has little show when blighted by error and ignorance. Teach the truth; expose the errors of the old creeds and show they were the productions of an uncultured and unlettered age; that their precepts are demoralizing; their promised rewards not to be trusted; and their threats of endless torture groundless; then we can rely with confidence on the fulfillment of a promise, with abiding results, in building up the new faith founded on the wisdom of the immortals.

University Professor on Hypnotism.

Many times has it been maintained in these columns that the process known as the "new birth" in the churches, is nothing more than hypnotism; that the subject is psychologized, and suggestion does the rest. It was hardly expected the clerics whose bread and butter is contingent on the deception, would see the matter in this light; but the recent statement of Dr. Geo. A. Coe, professor of Mental Philosophy in the Northwestern University, located in this city, and under control of the Baptists, falls little short of such an admission.

The Doctor lately hypnotized three students in one of his classes, to prove his theory, that suggestion is the active agent in the hands of the divine healers, such as Christian Scientists, Dowieites, and all mesmerists. He said their pretentions of being instruments of God are absurd, as any careful student of psychology can demonstrate by watching the healers' methods. He illustrated his claim by causing his hypnotized students to follow his control.

The same law governs in conversions. The so-called evangelist is uniformly a strong, vigorous man, with powerful hypnotic powers. He commands attention by his passionate appeals. Once under influence the subject is enslaved to another's will, and believes anything the master teaches. Long years are frequently required to escape such influence.

The power in the hands of good men may serve a valuable purpose, but in the past it has been principally but ignorantly used in aid of a soul-crushing superstition.

Method in Madness.

"Whom the gods would destroy they first make mad," and just at present the gods of Methodism are "making mad" all the old fogies of creed and superstition, over a few facts they have inspired one of the great leaders of their flock to make public declaration of. He has been called everything by those who had previously pinned their confidence to his intellect and Methodistic proclivities.

In their estimation their "pink of perfection" suddenly turned black, very black; their idol of a Prof. crumbled and became the vilest dust of the earth; their bright and shining light went out.

Prof. Pearson had simply been reasoning for himself, and that is a dangerous thing for a Methodist. He had unfolded and developed till the narrow confines of Methodism was cramping him and wisely and well concluded to free his mind and tell the truth even if it should cost him his good position. He dared to deny the infallibility of the Bible. He dared to say that Christ was the son of God only as all are, and was begotten through the same laws of nature. He dared to be a man and would not retract any of his statements, and for these things these good brothers in the cause of Christ would "skin him and hang his hide upon the barn door and salt it." What an expression for a follower of the "meek and lowly Jesus" to make of a brother, no matter what the crime.

It is the same old, old story, and Prof. Pearson's conscience cannot let him go back into the church and profess what he does not believe. He aims for the Unitarian church, but will no doubt emulate Dr. Thomas, Prof. Swing, and many others, and start a church of his own where he can give his mind its entire freedom.

The poor old churches will soon have to invent some new attraction or close their "precious" doors and sink into eternal decay.

Nearly Obsolete Custom.

During the last generation it was very rare to see any family begin a meal without grace, but the omission of this ceremony is becoming more common every day in some sections. It seems there is a like decline of the custom in England. An English writer who observed this tendency for several years, and is much pained by it, declares the abandonment of grace before meals is "the most notable change in private religious observance in London." The Springfield, Mass., Republican makes the surprising declaration that "saying the blessing" is still observed on "many" public occasions, but it is comparatively seldom heard in New England families, even when descended from Puritans who have inherited the whole body of Puritan traditions."—Ex.

It is said the economical Ben Franklin, when a boy, assisting his father to pack a barrel of pork for family use, proposed to his paternal ancestor to ask grace over the entire barrel, and save the accustomed waste of time in asking for such a favor at each meal.

The people in this utilitarian age have caught the spirit of the juvenile Ben, and are utilizing the moments in money making instead of asking for baksheesh from the Great Ruler.

The Lord Was at Fault.

Because of an error of one day in an almanac for the month of November, the entire town of Sweden, N. Y., was lately misled as to dates. Stores were open all day Sunday and business was very brisk under the impression it was Saturday. The Baptist preacher went fishing with the Supervisor. Everything was turned topsey turvey. The Monday previous was observed as Sunday, and church services went on as if a Joshua had influenced the Lord to disarrange the established order of things. Such a condition would never have happened if the Great Ruler had used a blue or red light to designate his holy day from other days. The blame should rest on the Lord in this matter, not on the misled and mistaken fisherman, whose place was in the pulpit.

The Hull-Jamieson Debate.

Owing to the crowded state of our columns, and the fact that the debate is not yet fully written out by the reporters, and is liable to another break, we have concluded to not publish it in the paper, but put it in book form for future reference of all students of our philosophy. Next week we will resume the publication of the remarkable letters from the spirit world, by Carlyle Petersilea.

A New Phase of Mediumship.

To the Editor:—I wish to thank you for your courtesy and kindness in publishing my article regarding my work in this city in its entirety. The notice in question has brought me several enquiries, and I am now busy arranging dates. However, I expect to have several dates open, and would like to communicate with societies or camps desiring my services. My phase of mediumship is, I believe, something entirely new, and as I have received many enquiries regarding the modus operandi, please allow me to explain. After my lecture I take a large piece of black crayon and sketch pictures of the spirit friends of members of the audience. The paper on which the work is done is about 24 x 28 inches in size, and the pictures in profile and full-face fill the surface of the paper. With them I give names or some test to establish the identity. One instance will suffice. Last Sunday evening I drew the picture of a lady, and speaking to a lady in the audience, I said, "Lady, this picture is for you. It is some one whom you have never seen in earth life, but you will find a duplicate of this picture hanging on the left-hand wall of your front sitting-room." The lady recognizing it, said, "Yes, sir, that is correct; that is a picture of my grandmother." The lady was an entire stranger to the medium. I use this instance, only that interested people may understand more fully the work I do.

On Sunday, Feb. 9, we had a peculiar phenomenon; two voices sang independent. Several in the front of the audience heard the voices, tenor and soprano, joining in the singing. They were my artist guides, Dr. Grace and Louise, and it was through the power of Mr. Pearce, the president, who is a very good non-professional trumpet medium, that they were thus enabled to manifest.

When I came to this society of Fort Wayne, on Dec. 23, its workers tell me it was at a very low ebb. In spite of the severity of the weather, our attendance has been fairly good. I shall serve the society until the last of February, and should be pleased to hear from societies desiring my services after that date.

HENRY BROCKBANK.
27 E. Washington St., Ft. Wayne, Ind.

SPIRITS AND CLOCKS.

Mediumistic Experiences in Boston

Some of the most thrilling incidents in spirit phenomenon have occurred inside of clocks, showing how the invisible forces have often used such inanimate objects as an evidence of their presence.

A few months since, there was a report started in Boston that the police had notified all spirit mediums to remove the signs, etc., from their doors and windows.

Desiring to verify this report and if true, to make arrangements for the repeal of such an order, I visited, among a few other mediums, Mrs. A. D. Morgan, now located at 904 Fremont street, Boston.

She said a policeman in citizen's clothes had visited her as a private detective, but when she saw clairvoyantly that he had a policeman's badge hidden under his coat, and so informed him—much to his chagrin—he concluded that not all mediums were fakirs.

She is called "The Rapping Medium," etc. While in her parlor she showed me a little clock with quite an interesting history, and finally asked her spirits to rap inside the clock for me, which they did a number of times. She says that her spirits can answer spoken or mental questions by giving one, two or three raps, for no, doubtful, or yes. These raps I heard were tiny, but very audible and distinct.

That spirits can exert their powers to stop, start or strike clocks is now quite well established by hundreds of well authenticated incidents. In one of the leading clock establishment in the East, there is a large regulator clock which is never allowed to stop or vary in time. The pendulum is a patented, adjustable affair which allows for heat expension, etc., and is very reliable. One noon hour this clock was stopped and no one knew how it was done, as no one had touched it. The only cause which could be thought of to fit in with all the known facts and conditions of the case, was spirit forces. Employes here have heard the spirits rap at certain moments when it was time to perform special duties. Noises were made loud enough to be heard at least 200 feet away. These sounds were generally made in dark places where the spirits could more easily concentrate their forces; as it is well known that strong light tends to neutralize the power; much as it does in photography, which requires a dark cabinet to develop the negatives.

One blacksmith, a Catholic, engaged in this place, said he had felt the spirits give him a push which almost made him fall headforemost to the floor. At first he thought some one had pushed him who worked for the company, but on quickly looking around he could see no one present. At another time he had heard a crash behind him as if a large glass dish or pitcher had been smashed to pieces at his feet, but on looking around there was no broken glass, crockery or anything else. Everything was as he had left them, and no person was anywhere near the place. His little girl had gone to bed at night, while he read in the next room, and although there was but one door leading to the bed-room, she had suddenly called him, saying, "Papa, come quick! Some one is pulling the clothes off the bed." He rushed in through the only doorway with the lamp, and saw the clothes going over the end of the bed, but not a human being was present except himself and his daughter. They had had many similar experiences and believed they were done by the spirit forces.

A watchman said that one night he was going around through a very dangerous spot in the cellar of the great building. He had just passed one of the large safes and was about to go through a low door-way leading into an underground tunnel, when he felt something come by his head with a peculiar "swish" sound, as if it had rushed suddenly to him. He was so surprised at the unusual occurrence that he took out his watch to see the time. It was 1:30 a. m. The next morning while he was eating his breakfast in a lodging-house, they handed him a telegram from a distant city. He opened it and read: "Please come home to your wife's relatives. She died last night about 1:30 a. m." The very time to the minute when he was aware of something (probably his wife's spirit) coming to him while he was at work miles away.

At Mrs. A. C. Littlefield's studio, 218 Columbus avenue, there is a French marble clock on the mantel which strikes the half-hours. Some time ago this clock refused to go, and despite a great deal of attention and study, no cause could be found for its "balky" spell. The medium had despaired of ever seeing the clock go unless taken to pieces by an expert. She ordered it removed to a jeweler's, when, lo, and behold, it started going itself, without any one knowing it until they heard it ticking.

In her "spirit laboratory," as she calls it, where she has her cabinet, she has a large music box. Twice this box stopped in the midst of pieces, without any human hand touching it. All those present thought it had broken down. An expert looked at it and it was O. K. The lever for stopping the instrument had been turned by invisible forces.

The first time this lady entered a strange cabinet, the spirits rang bells, floated musical instruments, etc., about her, showing that they could exert a power in her presence.

GEO. E. LOTHROP, JR.
Boston, Mass.

A Few Words on an Important Subject.

I was much interested in the article on "Insanity," by A. F. Hill, in No. 637 of The Progressive Thinker. I quite agree with him in his views on the subject. When once the asylum doors are closed upon the unfortunate patient, they are virtually buried from the outside world. Then the work of retrogression commences, and nature is reversed, by turning the bright light of man, or womanhood, to the dullness, apathy, brutal stupidity, or mulish obstinacy of the animal. The victim is fattened in many cases like the lower order of animals, his little remaining light of reason "blown out," and his animal obstinacy first induced, and then punished for asserting itself, by the cruel attendants, who cannot reason beyond the narrow limitations of their own minds.

Kindness, mental science, and suggestions, are potent factors in restoring a diseased mind to perfect health; drugs are worthless. I know the value of these things, for I am in daily attendance upon this unfortunate class. If the reader wishes to learn more upon this subject, you can address me at 177 John street, Toronto, Canada.

MARY A. INGALLS.

Our Symposium.

This week we complete our Symposium, embracing two of the most remarkable papers ever issued from the Spiritualistic press—both of them worth at least a year's subscription to the paper.

MORRIS PRATT INSTITUTE

Answers to Questions Concerning the Same.

So many questions are being asked relative to the College or Institute, that I take this means of answering in a general way, that it may be more thoroughly understood.

We are asked. What is the price of scholarship? What is membership in the Association, and each year's dues? How many teachers will be employed, and what standing they have? What branches will be taught? How can board be had, and at what price? Will men and women both be accepted as pupils, and how long will it take to make mediums and speakers of the students?

1. Scholarship is fifty dollars per year, regular school of 36 weeks, and we trust there will be many who will assist in providing a fund that will enable some who are not situated so they can afford that amount, yet are bright and intelligent, and desire an education such as can be had at that institute, and will make useful and noble workers in the cause, if they can get the proper training. No better use could be found for some of the money that many of our people use aimlessly every year, than helping such worthy young men and women to become an honor and credit to our glorious cause.

2. Membership in the association is five dollars, and one dollar per year dues, or twenty-five dollars life membership, after the first fee.

The number of teachers will probably be regulated by the amount of money we have in the treasury when the board meets in the summer for final arrangements for the first school year. There will be at least three, possibly four, and the standing of those teachers must be first-class, as no one not fitted for the best academy will be employed.

It is intended to open with an academic course until such time as the college charter can be obtained (which cannot be under one year) and there is enough pledged to warrant a college course. All the branches commonly taught in any academy will be taught, and in addition Comparative Theology, Bible Studies, Psychic Development, Oratory and whatever will best fit speakers and teachers for the public platform.

Board can be had at reasonable rates in many private homes, and will be furnished in the Institute just as low as possible to serve it.

Both men and women will be admitted.

As to how long it will take to make mediums and speakers, I am not able to say, never having seen it put to a time limit. The course as outlined for the opening of the school, will be a two-years course; when it becomes a chartered college it will be a three and four years course, but mediums and speakers are like other scholars, sometimes they learn slowly and it takes longer for them to get an education. Mediumship will not be made; where it exists it will have an opportunity to develop.

Donations are coming in all of the time in moderate amounts, and promises of books for library, furnishings for the rooms, bedding and so forth. All such things will be needed and will help get the college in good running order before the September term.

Now, Spiritualists, this is something you may all be proud of; it is placing you where you belong, in the progressive rank of education, where we must be if we live. Will you take hold of this in earnest?

There is much you can do if you cannot send money; there will need be furniture for many rooms, beds and bedding, linen, carpets and all the necessary things of a home. Where there are two or three who will club together and make up a box of useful things and send to us, it can be done with little expense, and assist the work very materially.

When it is considered in its true light, I am sure every Spiritualist in this country will do what he can, if not in money, in furnishings, etc.

Send your donations of money to Moses Hull, J. C. Bump, treasurer M. P. I. A., 220 Mason street, Milwaukee, or to me, Whitewater, and send all other things to me as secretary of the M. P. I. Association. I will receive and receipt for them. Will you not respond at once?

CLARA L. STEWART,
Secretary M. P. I. A.

Moses Hull Interviewed.

While lecturing at Wheeling, West Virginia, Mr. Hull was interviewed, and responded as follows.

When questioned as to the extent and nature of his work Mr. Hull said:

"I began my public career as an exhorter in the Methodist church before I was seventeen years old. I soon fell out with the then Methodist doctrine of a literal and never ending hell of fire and brimstone. From that I went into Adventism, where I preached and debated for eleven years. After that, being naturally of an investigating turn of mind, I was attracted to Spiritualism, and after a thorough investigation of its philosophy and phenomena I took hold of that. Here I have remained for nearly forty years.

"The National Spiritualists' Association has made me its champion in all controversies, whether by tongue or pen. The result is that I have had first and last over two hundred debates. My Spiritualism is of the religious kind. I have no sympathy with that kind of stuff calling itself Spiritualism, which lives by denouncing other denominations. Living on the faults of others is indeed poor diet.

"As for the Bible, it is not a book, but a literature—it is a combination of sixty-six different tracts, written by some forty-five or more different authors, in different ages and nations of the world. The Catholic Bible has fourteen more books than ours. Some of them are quite as good as some of ours. I do not believe that God created any nation to abandon it. All the great nations and all the ages have had their Bibles, and their teachers adapted to the times. I claim that no Bible is or ever can be inspired—that God cannot inspire a book. He can inspire or breathe into men, women and children and the men, women and children thus inspired can write books. The book may all be the result of more or less inspiration, but the books themselves can by no means be inspired."

When asked about the inspiration of children, Mr. Hull remarked:

"Let us refer to the case of the child Samuel and to that little girl, Joan of Arc, who as an inspired child, as a soldier, as a general, saved France after all her statesmen, diplomats and generals had failed. Victor Hugo, that grand old Spiritualist, said of that girl: 'She was the only person in the world who ever had absolute control of a nation's army at the age of eighteen years and the only general who never made a mistake.' I am the author of over thirty books, three of which have over 500 pages each, others are smaller. My wife, Mrs. Mattie E. Hull, has written two volumes of poems and a song book, which has a circulation of over thirty thousand among the Spiritualists."

MISSIONARY.

A Call to Minnesota Spiritualists.

Having been working through the southern part of the State for some time, I am now desirous of reaching the friends in the northern sections, and with that end in view, am arranging for an extensive trip in that direction, to take place immediately after our mass meeting at St. Paul in February.

I would like to hear from every society and locality in the northern and western portion of the State that would like meetings.

So far the work is encouraging, and the interest increasing. Let us keep it thus by making an effort in the interest of our cause.

The missionary letters sent throughout the State will give an idea of what we would like to do.

Let me hear from every Spiritualist in Minnesota, that we may add to the interest everywhere. Every section will be visited if so desired, and you have but to give us your co-operation to find that we are ready and willing to do our share toward advancing the cause.

The meetings everywhere are creating interest, as is manifested by the attendance and attention given us. Preston, Minn., so far takes the lead in point of numbers in attendance, the hall being taxed to its utmost, with fully an hundred people compelled to crowd in the aisles and stand through the entire meeting.

Such interest is worthy of attention. Let us join forces and fan that interest to a living flame. I have a number of places scheduled for the northern trip, but want many more. Write me and let me know what you can do, how many meetings you want, etc.

In conclusion, let me say that the State Association has made arrangements with three capable workers who will act as missionaries and respond to calls.

I refer to Mrs. J. P. Whitwell, and Mrs. J. Lauer, of St. Paul and Miss Alice Wickstrom, of Minneapolis. I am personally acquainted with the two former, and by reputation with the latter, and feel sure that those who are made the recipients of their ministrations will be well pleased.

Mrs. Whitwell is a refined instrument in the hands of capable guides, who in their discourses give food to the souls and make one feel there is still much good in man.

Mrs. Lauer is a faithful and earnest worker, who presents the phenomenal side in a forceful manner. Miss Wickstrom combines in her work philosophy and phenomena, presenting each in a way to carry conviction to her hearers. I am told she is especially good in the Scandinavian language.

These workers are vouched for by the State Association and may be depended upon. Keep them busy. Letters addressed to any of us in care of the secretary, 2816 Eleventh avenue, South Minneapolis, will reach us. Those wishing my services on the northern trip can address me at my present address, 1334 Pine street, La Crosse, Wis.

WILL J. ERWOOD.

Wisconsin State Spiritualist Convention.

The second annual convention of the W. S. S. A. will convene in Milwaukee, in April, opening the 15th and continuing three days. Lincoln Hall has been secured to hold the convention in. Headquarters will be established at the Plankington Hotel. Now is a good time to think about attending. Begin now to plan so that when the time arrives nothing will interfere to prevent your attendance. Final arrangements are nearly completed, and everything possible is being done to have a successful session. Fine talent has been secured. The best speakers and test mediums that the Spiritualist ranks afford. We desire a large attendance, and hope all will make extra effort to attend, for there is much business to be transacted, and plans evolved to enlarge the work the coming year. Much interest is being evinced in the cause. Our mission work has begun to bear fruit all over the state, and calls for meetings are being made in localities where one before would not be attended.

Our Waukesha camp is booming and when it opens in August, it will prove a surprise and delight to all comers.

Again let me ask you to come to the convention in Milwaukee; come and give your best thought to the building up of the Morris Pratt Institute. Wisconsin is to be brought prominently before the world, for within its borders will be located the only Spiritualist college in the world. Let this stir the heart of every Spiritualist in the state. Come to the convention imbued with the spirit of push and generosity, and help make this educational factor a power in the land.

Notice will be given later of the different hotel rates, and all members of the association will receive the official circular.

NELLIE KINGSLEY BAKER,
Secretary W. S. S. A.
Portage, Wis.

Notes from Geo. H. Brooks.

I began my two months' engagement with the Unity Society of Milwaukee, Wis., the first Sunday in February and in spite of the severe cold night there was a good audience to greet me. I was glad to once more greet the many friends here. I have spoken in Milwaukee more than in any other one place, and have many true and dear friends who are very near to me.

Mrs. Hattie Smith is president, and fills the position with dignity and grace.

I received a letter this morning from a friend containing the sad news of the passing away from his home, Newport, Ky., Mr. Edwin Crawley. Newport has lost a valuable citizen, the Temple Society a staunch friend, and the cause of Spiritualism a worker it could ill afford to lose. I know the sympathy and love will be extended to Mrs. Sarah Charles, his daughter, as well as to his two sons, and the other two daughters, in their sad bereavement.

So they go, one by one.

I have a word to say to the Spiritualists of my own state, Illinois, and I hope it will be acted upon. I have no especial engagement for the month of April, and if I receive sufficient encouragement from the Spiritualists of the state, I will do some missionary work for them for that month. We have a good State Society, well equipped, and yet there are but few societies in the state, much to our shame. There should be many active societies in the state; in fact we should take the lead in the work. The reason why it has not done so in the past is on the account of the listlessness of our people through the state. So come, friends, wake up, and let us make a showing that will be a pride to us all. Send your letters either to my home address, 114 President street, Wheaton, Ill., or here to 641 Hackett avenue, Milwaukee, Wis., and I will make arrangements with you for the holding of meetings. Come, friends let us all pull together with a vim, and let us feel we are a power in the state.

G. H. BROOKS.

The Progressive Thinker in the East.

J. W. Kenyon, a prominent lecturer, writes from Fitchburg, Mass.: "The Progressive Thinker is becoming more and more appreciated by the New Englanders. We see it more frequently than any other Spiritual paper as we go from one society to another."

Missionary Work of Mr. and Mrs. Sprague.

Since leaving Pittsburg we visited Elyria, Ohio, where we held two meetings for this thriving little society, with good results. We met many dear friends at this place, all of whom are working faithfully to advance the cause of Spiritualism. It is a great satisfaction always after a separation to meet old friends, tried and true Spiritualists, while doing this active missionary work.

We left this society greatly encouraged, and hurried on to the Mid-Winter Convention of the Michigan State Spiritualists Association. This meeting was a glorious one. Everyone seemed filled with enthusiasm. The speakers and mediums were numerous and were at their best. A great variety of talent was present, and there were lectures, spirit messages, tests, recitations, invocations, instrumental and vocal music, prayers, one ordination, the baptism or consecration of two babes, raising funds to carry on the work by receiving collections, contributions, and donations.

In each department there was a spiritual energy manifested which created the elements of success. The audiences were large at every session. The last meeting was held Sunday evening, Feb. 9, in the large Maccabee Hall, which was packed to overflowing. The aisles were filled and every foot of standing room was taken. We were told that there were eight hundred people in the hall, side-rooms and entrance, and that hundreds of people went away who could not get into the building. An overflow meeting was called for, but no hall was available, therefore it could not be held. There was plenty of talent present to have made such a meeting a grand success. These meetings did much good for the cause. Many became greatly interested in the philosophy and phenomena presented. Old Spiritualists were enthused, and all were favorably impressed with the value of organized effort and missionary work in Spiritualism as this subject was presented by the missionaries. This meeting will be long remembered by those who had the pleasure of attending.

The Battle Creek Spiritualist society did everything to make this meeting the grand success it proved to be, and should receive the credit for the same from all Michigan Spiritualists. Let us have more such meetings.

E. W. and C. A. SPRAGUE.
Missionaries.

Appeal to all Spiritualists in the Sunflower State.

The Spiritualists of Kansas assembled in Topeka, May 25-29, organized a State Spiritualist Association of Kansas and elected the following officers: President, D. W. Hull, of Norton; vice-president, Mrs. Bessie Bellman, of Howard; secretary, W. F. Bellman, of Topeka; treasurer, A. Markley, of Topeka; trustees, Mrs. Laura B. Payne, of Topeka; Mrs. E. G. Hammond, of Topeka; W. B. Wagner, of Topeka; J. N. Blanchard, of Delphos; C. B. Hoffman, of Enterprise.

We earnestly appeal to you to aid us in our organization in this state and in developing our organization.

We need money. We can do nothing unless financial aid is freely given. We want to send out missionaries, tracts, hold meetings and stir the state from the center to its borders.

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Man's Aural Self.

BY CHARLES DAWBARN, OF CALIFORNIA.

CHAPTER FIFTEEN.

Limit to Spirit Communications.

We have noticed the remarkable fact, elicited in the investigations of the Society for Psychical Research, that spirits may be unconscious of the effect their thought is producing upon the physical organism of the sensitive. They do not know how, or in what manner their thought comes to the surface in earth life. They cannot, at least in some cases, tell whether they are writing or talking; or how many are using a mortal organism at the same time. There are times when there is so much confusion on the spirit side that those desiring and attempting to communicate retire hopeless of success. We will now watch the phenomena in which the sensitive takes no conscious part.

There is here no attempt at interchange of thought as in the case of Miss Whiting, and all inspired media. The medium is said to be entranced, and to have become an unconscious medium for some other intelligence. This possibility seems sufficiently attested by S. P. R. in the case of Mrs. Piper; and also in the experiments with Miss Cook by Sir William Crookes. It is therefore accepted as a possibility, without need of further proof. The appearance of such unconscious trance is the everyday experience of investigators with many media, both professional and in private life. The sitter likes to think himself alone with a spirit, and in direct friendly converse as between mortal and mortal. How far this is possible, or even probable, our present investigations are intended to examine.

Here is a mortal with two centers of intelligence, one of which has become silent, although death has not intervened. But this is also the case in deep and refreshing sleep. The organism is then being refreshed by rest from contact with other intelligences. The functions of the various organs proceed much as usual. Even the brain exhibits rhythmic pulsations. Healthy slumber is merely the twilight of vital energies. Mentality has, for the time, retired from duty. Like the schoolboy in recess, he is not held to accountability. He plays instead of works. He is not idle, but has changed the center of his activity.

In all this the entranced mortal is in a condition which has almost no resemblance to that of the sleeper. He is not resting from external contact with other intelligences. His brain, and often some other organs, is used actively as before, but not by the same directing intelligence. Hence there is no rest for the physical organism under such conditions. The mayor of the city is absent, and his place taken for the time by a stranger, who may have little care for the wellbeing of the inhabitants. There is no change the physiologist can discover, yet the Homo we knew, and perhaps loved, is not there to respond to our affection. Had he deserted his aural form as well as that of the mortal, he would no longer be Homo. His identity would be lost. That being apparently impossible, we see that he has retreated for the time being to his own inner life. In other words, there can be no entrancement of the aural selfhood, as otherwise identity would be destroyed. If that be so, we perceive that the powers of the aural form will remain unimpaired. It will continue in vibratory harmony with its fellows in the aural world. The difference between this condition and death is that the link between Homo and his mortal form is not broken; nor has the form commenced to disintegrate. But the vibrations of certain organs are so changed to adapt themselves to the visitor that the harmony between all the parts of the organism is lessened or destroyed. When we recall the fact that health is itself but harmony between all parts of the form, we perceive the danger to the sensitive. A marvelous change now appears. The old affections, and even tastes, having been vibratory expressions of inner selfhood, disappear. The loved one is unrecognized, and even repelled. The writer on one occasion witnessed with some amusement the chilling reception given to an affectionate husband who was tendering to his entranced wife his customary greeting. "You will please to remember this is not your wife," was the indignant exclamation of the spirit. Her extreme susceptibility was afterwards explained on the ground that she had never known matrimonial experience in earth life. In other words, had lived and died an old maid. Thus under entrancement the vibratory records, which we call memories, become confused. At first they are partly those of Homo, and partly those of the visitor, until at last, as the entrancement deepens, those of the spirit predominate. It is then the visitor is said to prove his identity, and it is then he gives the "tests" so eagerly sought by most Spiritualists.

We now notice that such memories are the effect of vibrations on or within the form of the sensitive which that form had never experienced before, and which, therefore, Homo could not interpret if he were present. Homo does not himself experience them now, and therefore when he returns he can have no memory of what has taken place. If we could keep Homo entranced from childhood to old age he would be but half a man. He would carry no experiences of earth life into his inner selfhood.

We are not now concerned with the physical effects to Homo of the occasional entrancements that constitute such mediumship. That such entrancements are possible is a question of fact, settled as we have seen by the evidence of scientific witnesses. But if possible we may rest assured they have occurred throughout human history. Whether entrancement be total or partial must depend upon the susceptibility of the mortal. In any and every case it means a change from normal vibration, however it may have been induced.

The student must realize that all experiences are recorded in vibration. Echo any experience and he has memory. But under entrancement that echo may be the experience of another. If Homo can seize and interpret it we have what is called "inspiration." Ideas come to writer and orator from he knows not where. However welcome, he recognizes they are not echoes of his own past; but he interprets them and the world calls him a genius, and admires his brilliant intellect. He is always in danger of being submerged by these vibrations. In proportion as they increase in intensity and power his entrancement deepens. At last the new vibrations entirely overshadow the old. Old memories become impossible, and the entrancement is now total. If there are intermissions when Homo is himself again he will be pronounced a genius, or an entranced medium, according to circumstances. If the entrancement becomes total he is pronounced insane, and so treated by ignorance and prejudice that any orderly manifestation of intelligence becomes impossible.

It is a mere question of degree between susceptibility to a new idea and total effacement of selfhood. And, as in so much else in earth life, the path of safety lies between the extremes. A new idea is always expressed by a vibration never experienced before. Its repetition becomes a memory. Its effect for good or ill on the organism will be studied by the wise physician. A new idea may be sometimes a blessing, and again may be a curse to a susceptible organism.

The reason we have dwelt at such length on the cause and consequence of entrancement is that certain phenomena seem to demand an almost total effacement of selfhood, while others require little more than a slight development of "nervousness." But all abnormal phenomena are based upon a change of vibration within the form of Homo that may be beneficial, or become destructive. And too often it seems as if the cause of this disturbance were indifferent to its effect upon his instrument.

Miss Whiting interprets, or believes she interprets the sensations which flash into her organism as vibrations induced by the thought of her old friend. So her condition may be defined as merely inspirational. She becomes conscious of thoughts and feelings that she believes are not self induced, and therefore are abnormal. There is a marked difference when we take the case of Mrs. Piper for analysis. The contact of Mrs. Piper the mortal with external intelligence has altogether ceased. She would literally represent a dead body to spirit eye, we are told, were it not for two marked differences. First, no process of disintegration has commenced; and, next, there are spots of light—patches of iridescence—within her form visible to spirit eye. With all that is dark the spirit visitor can make no contact. He must either contact with the "bright spot" or fail to touch earth life. How is he to do it? Precisely as we communicate with one another in our daily life. If I wish my intelligence to express itself through the organism of my friend I start vibrations in the air. They presently impress themselves on the organs by which he sees, hears or feels. There is no other way. Those organs are simply "bright spots" that I must hit by the induced vibration. The clairvoyant eye may see the brightness. The normal mortal probably shouts, and nature does the rest.

There is a startling difference in the effect, whether my thought hits Mrs. Piper's bright spot in her normal life, or when she is under entrancement. The difference consists in the method of interpretation. In the one case the vibration is interpreted by her own experience. In the other by the experience of somebody else. Thus sounds which express a foreign language would have no meaning, or be interpreted as gibberish by her untrained ear. Yet for another they might sparkle with intelligence, but only so far, and no further than they could be interpreted. When we watch the actual efforts at such communication by the veritable M. A. Oxon, ex-clergyman of earth life, and an accomplished teacher, whose identity is accepted by the experienced investigators, we find him bewildered by the dimness of the light. The "spots" are far from bright for him and he begs piteously for more light. That means that his thought has been vibrated almost into the dark. At the best he would not know if he were hitting hand, or eye or tongue; but, as it is, he, for the most part, does not even "hit" the form of the medium with force enough to make a vibration translatable by those present with educational experiences on a par with his own. What is so translated by a visitor may be outside all experience of the sensitive, but is rarely clear enough for comprehension by the mortal who is taking notes. In other words, until the visitor learns to "hit" certain bright spots in the organism of the sensitive with his outgoing thought, the world will continue to have a very poor opinion of the intelligence of returning spirits.

Our present analysis does not include the effect of "suggestion" either upon spirit or mortal, although it must be remembered as of woeful import to the spirit, even long after he can hit bright spots like an experienced marksman. We must, however, note that these bright spots are in direct vital connection with certain organs wielded by every mortal in his daily life. A vibration induced on one of these bright spots by spirit thought may thus induce co-action in tongue, or hand or eye. The result will be sounds and marks of which the brain of the medium takes no cognizance, and are therefore outside her memory. But all the same, the memory is there with startling clearness. If the outside intelligence has once vibrated a name or a message that flashed through the mortal form it becomes a traveled road for that spirit, and can be easily repeated, no matter what may be the interval.

We notice that Mrs. Piper, in her normal condition, shows no evidence of undue influence from other minds. She is, we are told by S. P. R., thoroughly domesticated and devoted to her family. Just an American wife and mother, of irreproachable life, like thousands of others. Yet we are well assured she is more than usually subject to suggestion.

If we watch an operator with his hypnotized subject we can presently learn a lesson in Nature's methods. We soon perceive that suggestion by intelligence is her normal process of evoking any action in the human form which is not strictly automatic. I "suggest" that I raise my hand, and it rises. I thus move my body in parts or as a whole, as the "something" within me suggests. By habit and constant practice the cause and the effect have become so nearly instantaneous that we lose all sight of the process. But it is there, all the same. The guiding intelligence, the Ego in charge, has no other means of controlling movement. But its success depends upon practice evolved into habit. When the flapping of the human ear ceased to be "suggested," the muscle, which had formerly responded to suggestion, withered, and to-day can show but a trace of its former obedience to suggestion. So my own suggestive power is limited. I must practice it if I would maintain it. It seems probable that by practice, prolonged perhaps through generations, every organ in the body might be held amenable to the wondrous power of suggestion.

It is when we seek the "suggestor" that we find ourselves in very deep water. Our quest reveals the human form as in a perpetual state of suggestibility through its various senses. It is thus warned of danger, and by suggestion it discovers necessities and even luxuries. Taste, smell, touch, sight, hearing, become warnings or attractions, founded on experience. The fire in our grate suggests both comfortable warmth and great danger. But fire has no such suggestive effect upon a child until he has been burned. An unknown berry simply suggests caution to the adult. It may or may not prove nutritious. To the child it suggests something good to eat. In a word, "suggestion," of which we are now hearing so much, is Nature's universal process by which life is maintained and preserved. It is founded on experience and perfected by practice on the part of the operator, whoever he may be, and by an ever increasing susceptibility on the part of the subject. So when we talk about, or watch the effect of "suggestion" we are merely interesting ourselves in a natural process by which energy is directed into some desired channel. Homo thus runs his own organism in earth life. He has no other means. Will power is only suggested energy directed to a desired end. But when we have learned this lesson we find another waiting us.

Homo, as we have said, has two centers of intelligence. We have just been speaking of the one centered in the mortal brain. But the other, away out in the aura, must also do its work by suggestion. It often proves its power to inreach, and make most potent suggestion to mortal mind. It must be remembered that the aural center is necessarily in perpetual contact with causes the mortal cannot sense. Wherever there is sufficient susceptibility in any mortal organism aural self is ready at all times to suggest its knowledge to mortal brain.

Herein we discover a natural "suggestor" for Homo. The result of this strictly natural and normal suggestion is generally styled "intuition." It has always been recognized as distinct from the slow process by which reason determines between one course and another. The mortal accepts the suggestion without rhyme or reason, and is usually the gainer by the result. The myriad forms in which intuition flashes its way into mortal life are all thus suggestions to Homo from his own aural self.

There is another step to this process which must also be watched and studied ere we realize what suggestion really is, and means to us all. It is Nature's supreme process of directing all the activities of life. The processes by which the atom attracts and rejects companionship are suggestions from one form to another, as well as from the inner to the outer life of each form. Man's inner life, which we have called his "aural selfhood," is thus in its turn subject to suggestion from without.

The man who tries to live even one day without being suggested would simply cease to use his senses, and become an idiot. Homo must hold himself open to suggestion, or lose his manhood. But he usually has the option of choice among the suggestions around him—a choice founded properly upon experience. Homo learns to welcome suggestion from his aural self in the form of intuition. And of course that aural self has its intuitions flashing from other intelligences on its own vibratory scale of expression. Therein is one of the elementary principles of suggestive power. Suggestion can only be wielded through vibration, and the induced vibration will always be an echo of its own. Therefore any intelligence that can suggest to Homo must be vibrating very nearly in unison with Homo's usual experience. So it seems almost certain that suggestion from intelligences belonging to the inner life, in other words, "spirits," would have very little direct effect upon Homo's mortal brain. They would first suggest to Homo's aural self, which then, normally and naturally, by the process of intuition, reaches the mortal brain, more or less effectively. Such processes thus resemble wires along which intelligence finds its way smoothly and naturally through the different grades of human life, from the highest conceivable down to mortal man. But every now and then we discover a break in the wire, across which the intelligence of suggestion, instead of running smoothly, leaps in a fierce blaze, as of an electric arc. The result is the convulsive tremors through which Mrs. Piper becomes sensitive to suggestion. This is an experience shared in greater or less degree by almost every other entranced sensitive. Much use and constant practice may lessen the gap and demand less waste of energy, but such convulsion is ever the sign of an unwonted suggestion producing an unwonted effect.

Not merely are convulsive contortions of Mrs. Piper painful to watch, but they leave the form itself in abnormal, and, as we would say, in unnatural positions. There is no real harmony between the vibrations of the suggested thoughts and those of her physical sense organs. We take this case as, in all probability, exhibiting direct contact between spirit thought and mortal form, with, as we claim, an assured result of serious harm to the mortal organism. Its harmony is destroyed. Disharmony results, and presently disease. A serious surgical operation has already told the tale. Certain of the invisible visitors have now by consent assumed control, and are proposing to make the contact between their own thought vibrations and the organs of the medium less convulsive.

In any case the direct approach of spirit thought to mortal organ demands so tremendous a vibratory change that it must always prove more or less injurious to the physical form. But Nature has provided another opening which may be so used as to become delightful, thoroughly harmonious, and beneficial to the sensitive. This becomes the lesson of the experiences of Mrs. Piper.

(To be Continued.)

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HUMANITARIAN WORK.

Is Being Done by the "Boosters," of Chicago.

Genuine Spiritualists and friends of humanity will be glad to note the growing hold of the spirit of humanitarianism, notwithstanding the contrary proclivities manifested by vivisectionists, whose cruel desires and heartless pleasures were set forth in a former issue of The Progressive Thinker.

While that article could but excite horror and painful reflections in the mind of every humane reader, the following, which is gathered from the Chicago Inter Ocean, will induce pleasurable thoughts and feelings, tending to the betterment of society and the spiritual upliftment of the individual reader—something wholly different from the influence of the cruelty embodied in the desires, pleasures and practices of the vivisectors.

It seems there is in Chicago an unique organization known by the name of "Boosters." To boost means to give a helping hand, to uplift, to assist, and that is the aim and practice of the Booster organization. How it is done is indicated in the Inter Ocean's account, which says that when the "Booster" club of Chicago is mentioned, the general thought of those who know nothing of the club or have only a superficial knowledge of the organization is that is is composed of a set of jolly good fellows, "rounders," in fact, and that its principal excuse for existence is that these jolly fellows may have a place in which to meet and enjoy themselves. There never was an impression formed so foreign to the actual facts, but the "Booster" club never takes the trouble to refute the mistaken notions that some people may have formed of its character, and pursues the calm and even tenor of its way, unruffled by what others may think.

One of the cardinal principles of the "Booster" club membership is to help one another along in the world. "If a man is down, we'll boost him up," say the "Boosters," with the saving qualification, "if he is worthy." Reckless and indiscriminate aid is not a part of its policy of action. A man must be morally and mentally worthy to be a brother of the "Boosters," and to have them live up to their name.

But there is no clannishness among the "Boosters," and when they see the need of giving a fellow mortal a boost, even though he may not be a member of the club, they put their shoulders under him and up he goes. "Many who get up forget they were ever down," reads one of the mottoes on the walls of the clubroom, while another says: "To help another to help himself is a splendid illustration of the divinity in humanity." And these mottoes, combined with the practice of the club, demonstrate that underlying the organization there is a deep vein of humanity and charity that stamps the club as unique in the history of social organizations.

It is because of this spirit of fellowship toward mankind that the "Booster" club is now watching with the most intense interest the outcome of one of those good actions which its members practice, both individually and collectively. One of the club's members is H. E. Brandt, who is in the painting and decorating business at 446 Lincoln avenue. A few months ago Mr. Brandt was engaged by a North Side property owner to put in order an empty flat. Being busy with other work at the time, Mr. Brandt was obliged to defer the work for awhile. One day he received word that the flat had been rented and that the owner would like to have the work attended to at once.

"You'd better go down there," said Mr. Brandt to one of his clerks the next day, "and see what is to be done."

The clerk visited the building and when he returned informed Mr. Brandt that the flat had been rented by a widow, and that she had moved in. "She wants us to have one room done at once," he further said to his employer. "She wants it for her son, whom she had brought home to die."

"Did she say that?" asked Mr. Brandt, his interest aroused.

"That's what she said," replied the clerk.

All that day while Mr. Brandt was attending to his business these words rang in his mind: "She wants it for her son, whom she has brought home to die." Here was one of the tragedies of life of which a great city is so prolific, and a sympathetic wave surged through his heart as he thought of the mother and her dying boy. The result was that when he closed his place of business that night, Mr. Brandt, instead of going home, jumped on a car and went to see the mother and her son.

He found the family poor. The son had just been removed from a North Side hospital, where he had been for some months, and his mother, a widow, had brought him home to spend his few remaining days. The son was afflicted with tuberculosis, which caused a number of ulcers on his back and limbs, and had wasted him almost to a shadow. Mrs. Osman, the mother, gave a history of his case to Mr. Brandt.

It appeared from this narrative that her son George had for five years been in the hands of the doctors, of whom sixty had in that period been called in to help him without success. Last summer a well-known practitioner on the North Side had been called in on the case, and after examining the patient he ordered the young man removed to a hospital which he conducted, for the purpose of having an operation performed. This was done, but the widow, who was a daily visitor to her son at the hospital, could not see after the lapse of six weeks that her son was any better, but thought him, on the contrary, worse. She ventured to express her doubts to the head of the hospital one day in the following remark:

"Doctor," she said, "I'm getting a little discouraged about my son. He's been here all these weeks and I can't see that he has improved a particle."

"Improved!" said the doctor in amazement. "Why, you didn't expect he was going to improve, did you?"

"Certainly I did," answered Mrs. Osman. "If I hadn't I would not have had him brought here and paid you $100 to operate on him."

"He'll never recover," answered the doctor. "His is an incurable case. He is dying now and I don't think he will live over a week."

"Then I'll take him home," said Mrs. Osman.

"You might just as well," was the doctor's reply. "He might just as well die at home as to die here."

So Mrs. Osman took her son home. "We had a little money when George was first taken ill," she said to Mr. Brandt, "but it has all gone in doctor's bills and medicines. I have another son, but what he earns is barely enough for us to live on. We have exhausted every channel and I have about lost hope."

Mr. Brandt was asked to go in and see the sick man, and he did so. He tried to cheer up the sufferer, and in a measure did so. "Come and see me again," said the patient, weakly, as Mr. Brandt was leaving. "I think you do me good."

For the remainder of that week the thought of George Osman and his devoted mother was seldom out of Mr. Brandt's mind. Sunday morning, November 24, he picked up the Inter Ocean after breakfast, and one of the first articles that his eye rested upon was an article telling of the marvelous results obtained by Dr. J. Warren Walker, of 1629 West Adams street, in the treatment and cure of tuberculois.

Mr. Brandt did not stop to read any further. Putting on his hat and coat, he at once started for the Osman home. "Here's a message from God to you!" he exclaimed to Mrs. Osman, as he entered the house. "You investigate the cases mentioned in this article, and if you find them all right have Dr. Walker come over here and see your son. He isn't going to die yet."

The next day Mr. Brandt went down to the Booster club and told several members the story of the Osman family. "I feel that this doctor the Inter Ocean tells about," he said, "is going to save that young man's life. I have been making a few inquiries and from what I can learn the Inter Ocean has been strictly accurate. The family is at the end of its resources. Will you gentlemen chip in and help to pay the doctor's bills if he says he can cure the young man?"

The gentlemen said they would. To Mr. Brandt's suggestion that the case was likely to be a long and expensive one to treat, they replied by saying he could draw on them for anything between $500 and $1,000. When Dr. Walker examined the patient he said to the mother:

"I can cure the tubercular affection and heal the old ulcers, but I cannot replace what has been destroyed by the surgeon's knife. The cure will take time, however, as the disease has obtained a strong lodgment in his system. It will be a matter of some months before he is cured, and he will require my daily attention for some time. If you can move over to the West Side, so that he will be convenient for me, I will undertake his case."

The Osmans accordingly moved over to 829 Walnut street, and here, December 6, the doctor began his treatment. Every week Mr. Brandt settles the bills out of the funds his fellow Boosters have placed in his hands for that purpose. He also keeps track of the progress of the patient toward health, and reports. In view of what the other doctors had said of the young man's condition, these reports appear miraculous to the Boosters. A marked change for the better is already observable in the patient.

"If the doctor can restore young Osman to health," said one of the "Boosters," "I'll guarantee that members of this club will provide him practically unlimited funds for the erection of the sanitarium he proposes to establish for tuberculosis patients."

As for Mrs. Osman, mother of the sick boy, she is one of the happiest women in Chicago. "The change in George is something surprising," she says. "He is doing finely, and it won't be long until we have him out of bed. He hasn't had to dose himself with nauseous drugs, either. The only remedies that he has had have been the subcutaneous injections and the inhalations that compose the doctor's method of treatment."

The Osman case is not the only one of a similar nature of which the "Booster" club of Chicago is guilty. There are at least a dozen men in it who are individually defraying all the medical and hospital bills of anywhere from one to three or four persons. These good Samaritans never talk about their kind actions, but the stories leak out, nevertheless. J. K. Sebree, the well-known hotel man, for instance, always has three or four cases in Chicago hospitals, and settles all the bills. George Williams, the restaurant man and former West Side political leader, is another. He has at the present time two cases for which he is defraying all expenses. One of them is a tuberculosis patient, and therefore Mr. Williams has a more than usual interest in the outcome of the Osman case.

The membership of the "Booster" club is composed of young business and professional men, and practically every line of effort in Chicago is represented in it. On its stationary the objects of the club are stated as follows: "The discouragement of unkind criticism; to push and uphold worthy fellow men; to encourage everything public-spirited, praiseworthy, and laudable." And the "Booster" club tries to live up to this profession. When the Grand Army of the Republic held its encampment in this city a year or so ago the "Booster" membership, learning that cots were needed in order that many of the veterans might have a bed to sleep on at night, presented the local entertainment committee with $2,100 for their purchase. When the Galveston flood wiped out so many thousand lives and left other thousands destitute, the "Booster" fellows were one of the first Chicago organizations to extend a helping hand. Two days after the news of the disaster had reached Chicago they wired $1,100 to Galveston.

In its life of three years the club has probably attained more celebrity throughout the United States than any other social organization. A dozen similar organizations have been started in other cities. The club has handsome quarters at 164 Madison street, and its limit of membership has been reached ever since the start. There are two features about the club that are so odd that they are worthy of mention. One is that no member may treat another, and the other is that there is not a saloon-keeper on its roster of members.

The officers of the club are John A. Heusner, president; George H. Williams, vice-president; James S. Keller, secretary, and William H. Bender, treasurer. In addition to these the board of directors comprises H. A. Cherrier, of the Great Northern Railway; John R. Thompson, the restaurant man; Warren Keeler, of the Michigan Central Railroad; Alderman A. J. Olson, W. P. Mussey, and C. E. Waters. Among its prominent members are Fred Gansbergen, former president of the Lincoln Park Board; J. K. Sebree, the hotel man; Charles S. Graves, Dr. T. J. Robeson, E. L. Wedeles, the wholesale grocer; W. A. Coleman, the real estate man, and Thomas Carmichael. John A. Heusner, the president of the club, is the president of the baking company which bears his name.

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Mrs. Esther Gideon Thomas Surprised.

On New Year's Eve the pupils of Mrs. Esther Gideon Thomas' winter classes united in a very successful effort to surprise their esteemed teacher. They gathered, twenty-two in number, and entering, took possession of her home. She was for the moment speechless, but being in the minority, gracefully submitted to the inevitable. During the evening one of the members told Mrs. Thomas the object of the meeting. Appreciating her untiring efforts in leading her pupils into the broad sunlight of spiritual thought, and wishing to be kept in her remembrance, ere breaking the ties that had united them so closely for the past months, they had united in securing for her an incense burner; but the rush incidental to the holiday season had caused their gift to be delayed. As there is no loss however great, without some gain, they promised themselves another enjoyable evening when the gift should arrive. Dainty refreshments were served by the ladies, and shortly before the midnight hour which was to usher in not only a new day, but a new year, we grew quiet for the soul-communion with our loved ones who have answered the Father's call. At the first sound of the bell telling the hour, we arose, hand in hand, and repeated as with one voice, "A Happy New Year." And the vibration sent up was one that will long be remembered by all. One of our sisters heard the music from the loved ones just beyond the veil, and told us who felt it but heard it not, that it surpassed description. After several inspiriting messages we closed, returning to our homes, feeling that the links of the chain of love were strengthened for all time.

On January 9, Mrs. Thomas, not wishing to be outdone by her pupils, invited all who had participated in the previous surprise to spend the evening with them. We gladly consented and on entering found the parlors handsomely decorated and a number of mutual friends waiting to greet us. The air was full of mystery, which was solved later when Mrs. Male Way (a member of the class) stood beneath the arch with Mr. George Woods, and her friend and teacher, Mrs. Thomas, united them in marriage. Mrs. Lena Gifford gave a very beautiful inspirational poem; after which Mrs. Hathaway in a few well chosen words, presented the censer, to which Mrs. Thomas responded feelingly.

After the presentation and response, each person dropped a speck of incense on the fire with a word, all of which were gathered as pearls and woven into a beautiful poem by Mrs. Thomas. Words fail to describe the beauty of the thoughts.

Refreshments were next in order, to which all did full justice; and after some time spent in a mutual interchange of thought all present were grouped for a flashlight picture.

I have tried to tell you of the material pleasures of the two evenings, but what shall I say of the spiritual, which after all are the only lasting ones? To one who has sought for years to find the spiritual truths that would satisfy her soul, how elevating and inspiring to listen to the words of wisdom given to us through the mediums present. How sweetly solemn, too, the beautiful marriage service of one who joined our class weary and discouraged, and who has been grandly benefited through her earnestness. And what hope for him whose first introduction to our beautiful philosophy was his union with his chosen one.

And so, ere closing, we would say: Hold aloft the banner of truth; let the good work go on; and may the work of our beloved teacher and of each one of her pupils be crowned with blessing and success.

M. RUTH DAHNKEN.

Seattle, Wash.

Grand Union Meeting in Cleveland, Ohio.

Pursuant to an invitation issued by Thos. Lees, the officers of the various Spiritualist societies met at his residence on First avenue, to formulate plans for a grand union meeting to take place on the 30th of March, 1902. The utmost harmony prevailed, and suitable committees were appointed to attend to all the details. Particulars will be given later.

One of the finest and largest halls in the city has been secured, with a large kitchen and dining-room. Lunch will be served by the ladies of the Temple Fund Society, and friends from the nearby towns can rest assured that there will be room for them to eat their lunch in.

It is hoped that there will be a large attendance, as our speakers and mediums will be those who rank high in our list of workers. All factional differences must be buried for that day at least. Let us prove our faith by our works. A small admission fee will be charged, as it is necessary to have money for actual expenses.

On Friday evening, January 31, the following mediums gave the Temple Fund Society a benefit. The first medium and speaker was C. H. Figuers, who gave a short and earnest talk on the duties of Spiritualists, followed by many convincing tests. Then came Mr. John Randall Sunderland, with a typewriter seance. All of the messages were recognized, and among the messages was a beautifully executed picture of a lady, which was recognized by a lady present as that of her niece. Afterwards "Twany," Mrs. Kemp's control, and "Lily," Mrs. Effie Moss' control, took possession of their mediums and gave many loving messages from the arisen ones. Quite a nice little sum was taken in at the door.

Sunday, Feb. 2, the mediums of Cleveland gave a benefit for the mediums' home at Reed City, Mich., and the neat little sum of $20 was raised and which has been sent to Mrs. Longley. There was a good crowd present, and many skeptics were there, some of whom received convincing proofs of continuity of life. The day was a terror—high winds and drifting snow made street-car travel very disagreeable; but the meeting was a success in every way.

In April next the mediums are going to hold another meeting for the benefit of the mediums' home at Reed City. A movement has been started among the ladies to gather bed linen, table cloths, towels and napkins, etc., to send to the home. Contributions in cash will not be refused. We must make this home a success and it depends largely on the mediums to make it so.

C. H. FIGUERS.

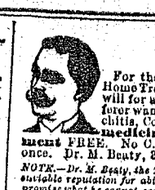
Cleveland, Ohio.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

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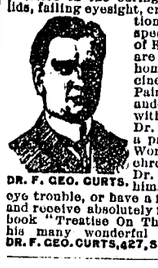
For the purpose of introducing my Home Treatment in certain localities, I will for a short time, give to every sufferer wanting a Cure for Catarrh, Bronchitis, Consumption and Weak Lungs **medicines for 3 Months' Treatment** FREE. No C. O. D. imposition. Write at once. Dr. M. Beaty, 302 W. 9th St., Cincinnati, O.

NOTE.—Dr. M. Beaty, the Throat and Lung Specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him. [Christian Standard.]

DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

Ninety-five percent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advise free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. T 929 Walnut Street, Kansas City, Mo.



Weak Eyes

All Imperfections of the Eye, Even Blindness, Cured at Home without Use of Knife or Painful Methods.

No oculist living today has had so extensive a practice in the curing of cataracts, granulated lids, failing eyesight, cross eyes and all imperfections of the eye as the eminent specialist, Dr. F. Geo. Curts, of Kansas City, Mo. His cures are perfected at your own home through his Mild Medicine Method, without knife or Pain. Richard L. Pyatt, Alexander, Ill., was almost blind with cataracts on both eyes. Dr. Curts restored his sight in a painless manner. Mr. H. O. Womach, Eckert, Colo., had chronic granulated eyelids. Dr. Curtis permanently cured him. Any reader afflicted with eye trouble, or have a friend afflicted, write today and receive absolutely free, Dr. Curts' wonderful book "Treatise On The Eye." It tells you how his many wonderful cures are made. Address DR. F. GEO. CURTS, 427, Shukert Bldg., Kansas City, Mo.

DR. F. GEO. CURTS.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

Healing, Causes and Effects.

By W. P. Phelon, M. D. Deals with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

LIFE OF THOMAS PAINE.

By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wolstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

The Devil and the Adventists.

An Adventist attack on Spiritualism repudiated. By Moses Hull. Price 10 cents.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

At a meeting held Sunday evening, February 2, at Union Veterans' hall, by the Spiritualists of Springfield, Ohio, the following officers were elected for the ensuing year: President, Mr. Bradbury; vice-president, Mrs. Temple; treasurer, Mr. Measey; secretary, Mr. Snarrenberger. Meetings are held every Sunday evening at the above-named hall. Strangers and traveling mediums made welcome.

Mr. and Mrs. Kates closed a very interesting series of meetings at Springfield, O., Thursday, Jan. 30. The Spiritualists of the above-named city are grateful to these mediums for the great assistance they so cheerfully rendered.

Mrs. Celia Hughes, 2517 Michigan avenue, has regained her health and strength and will continue her trumpet circles Monday evenings.

Mrs. L. C. Cook writes: "I have taken The Progressive thinker ever since it was six months old, and it is my Bible now. I could not do without it."

C. W. McCoy writes from Jackson, Mich.: "We have been having some very interesting meetings the past month, conducted by Mrs. N. S. Baade, of Detroit, Mich."

E. H. Vandenburg writes from Clear Lake, Iowa: "Harrison D. Barrett, of Boston, president of the N. S. A. was at Clear Lake, Wednesday, Thursday and Friday evenings of last week. He delivered a series of lectures explaining the truths of Spiritualism. Mr. Barrett is one of the best lecturers that has ever visited our town. He was listened to with great attention by a large number of people, and created great interest in the grand truth, which he represents."

Kate E. Barr writes: "The Progressive Thinker is eagerly welcomed every Wednesday in this house. The Home Circle Sermons and reports of the Godless and Devilless Club are especially enjoyed."

During February Prof. Lockwood will lecture at Columbus, Ohio, his second month's engagement. His address is Bryden Hotel, East Town Street.

W. W. Aber writes from Stubbs, Tex.: "I still have a few open dates for camp engagements. I would also be pleased to correspond with persons desiring the services of a materializing medium, from now until June. Address me as above."

L. writes from Detroit: "The Sunday evening services of the Earnest Workers, 333 Michigan avenue, are very largely attended. Last Sunday, Dr. Theodiste LeFort, graduate of the Chicago Psychological Institute, a young lady of remarkable enthusiasm in the cause of Spiritualism and Freethought, made an eloquent address, that sent the pulses bounding and stirred up the liveliest interest and criticism. She also sang and played for her admiring audience. So well pleased were all that she was invited to speak again next Sunday evening. The Doctor holds Sunday afternoon meetings at her own hall, 88 Michigan avenue. The birthday of Thomas Paine, Jan. 29, was celebrated by admiring friends at the residence of Mr. and Mrs. D. P. Stanton, 72 Labrose street. Mrs. Rose Ferris assisted Mrs. Metcalf by giving tests at Chene Hall, Sunday evening. Mrs. Pollock met the prejudice of her accusers in court last Wednesday, and paid a fine of $10 under protest. She was charged with 'fortune telling' in giving a reading to a 'believer,' who revealed his true character later as a detective. Prof. Austin is conducting a mission at 130 Lebrosse street. The Ladies' Aid of the Earnest Workers are arranging for a fair and fish pond at an early date. The Thursday evening socials are very popular. The new society is already talking about a larger hall, in a new building, the same to be in every respect 'their own.'"

Emma M. Nutt-Moore writes from Elwood, Ind.: "The spiritual society here still continues in interest, and many are making inquiry into the truths of our most beautiful philosophy. I have been serving the society here since the close of Camp Chesterfield, speaking every Sunday. I go to Jackson, Michigan, to serve the society there for the month of February, and on my return I shall again take charge, continuing until the closing of the hall in the spring, from which place my husband and I go to Camp Chesterfield. Should be pleased to hear from any society needing a speaker and medium, either this season or the next."

Dr. R. Greer writes: "A new church, 'The Church of the Golden Rule,' has just been organized in Chicago. The following officers were elected: President, Maude Meredith; vice-president, Dr. L. H. Freedman; secretary and treasurer, Dr. R. Greer; trustees, Mrs. Lavina Slocum, Mrs. Tena S. Freedman and Prof. Victor Vogel. The avowed objects of this new church organization is to teach and practice the Golden Rule, the natural law of life, for human conduct, and promote love, and justice among human beings, in the home, in society, and in business. Lectures, too, will be given from time to time, on vital subjects, such as Spiritualism, Psychic phenomena, Heredity, Sanitation, Hygiene, Dietetics, Medical Freedom, Divine Healing, etc. The Golden Rule is the only creed, and the only worship of the Golden Rulers. Come one, come all, and join us. Time and place for public meetings will be announced in due time."

Anna L. Gillespie writes: "I have just finished a two months' engagement with the Fraternal Society of Oakland, Cal., and will work for the First Society of San Jose for the month of February. The general interest in the work here is good. The meetings are well attended and there are many social gatherings which interest the old and young. I will have a letter of some interest to your readers soon, and will tell you more of the work in the state. I have been engaged for Chesterfield Camp for the coming season, and have some other eastern work which will take me in that direction in the spring. I would be glad to engage with camps for lectures and messages during the coming season."

Henry H. Warner, lecturer and medium, will be at Holbrook, Neb., from Feb. 7, for a week or more. Correspondents will take notice. He will be in Denver later, and would like to hear from Denver parties for engagements. From Denver he will go direct to Ely, Oregon. Oregon societies will do well to write him for dates now.

Emma M. Nutt-Moore writes from Jackson, Mich.: "I arrived Saturday night amid snow flurries at Jackson. Sunday evening I commenced my labors for the society for this month. The meetings are held in a beautiful hall, with pleasant surroundings. The officers are kindly gentlemen, and give to their workers a most cordial reception. Much interest is manifested in the work here and they have several home mediums who are doing a good work. Mrs. Martha, who was to have spoken for the society this month, had the misfortune to fall and break her arm, thus compelling her to return home. We trust the lady will speedily recover and be again able to resume her work in the field. While in Jackson my address will be 113 West Wesley street, where I should be pleased to hear from the friends in the surrounding places who may need the services of a speaker and medium."

Virginie Barrett would like to hear from Spiritualists wishing her services to organize and for platform work, at reasonable terms, between Indianapolis and St. Louis, and from adjoining states; also for camps as speaker and soloist. Address her at No. 819 E. 16th street, Indianapolis, Ind.

Stella A. Keyes writes from Worcester, Mass.: "The People's Spiritualist Society had a grand meeting Sunday night. Mrs. Nettie Holt Harding was our speaker and her lecture was very fine. Her tests, too, are very good. We are to have her again in March. Mrs. Nellie S. Noyes is to be with us next Sunday, and her astrological readings are very interesting, and her lectures very fine."

Hatfield Pettibone writes: "I wish to state to my friends of Pittsburg and Allegheny City, Pa., that it will be impossible for me to return this winter, owing to ill health. I have been under treatment ever since I left Allegheny, and under the circumstances I am compelled to remain here for a time. Letters will reach me addressed to No. 2011 Pine street, St. Louis, Mo."

Wm. H. Tucker writes from Elyria, O.: "Mrs. Dr. Dudley has delivered several lectures before the Spiritual Progressive Society of this place to full houses. We never have had anyone here that aroused the interest among our members and outsiders that she has done. She can be addressed for the present, care of Sarah J. Howk, 232 Harrison street, Elyria, Ohio."

Col. R. W. Bowman writes from Pennville, Ind., that he is prepared to deliver funeral discourses anywhere in Eastern Indiana.

J. Frank Baxter has completed a very successful work in lectureship and mediumship, covering the Sundays of January, in Willimantic, Ct., and has re-arranged his dates so as to fill another month there this season, viz., April. This month, February, the first Sundays he is lecturing and demonstrating in Portland, Me., and the last Sunday he will serve in Haverhill, Mass. Any desirous of Mr. Baxter's services, can negotiate with him for dates at reasonable rates by addressing him at 8 Franklin street, Chelsea, Mass.

H. F. Holland writes: "The Progressive Thinker is, in my opinion, the best spiritual paper published. I would not do without it."

Anna E. Winsor writes from Seattle, Wash.: "Our beloved pastor, Mrs. Lilly B. Nagell, has returned to us from the far North, where she had been for eighteen months. She is drawing large crowds of the educated, deep-thinking people of the community. The society has elected a full corps of officers; also formed a Ladies' Aid Society. We are holding monthly entertainments that are very well attended, and in every way the society seems to be in a prosperous condition. Our hall is not near large enough to accommodate the people on Sunday evening, and we are very anxious to secure larger accommodations. The ante-room is packed and many go away who cannot secure even standing-room. Mrs. Nagell is truly a wonderfully gifted woman."

Miss Augusta Johnson, a young woman residing near Evansville, Minn., has been employed in North Dakota lately, but had to resign her position and return home last week, on account of having become subject to a sort of hypnotic fits or spells. It is said that she falls into these spells or trances as often as two or three times a day, and when under their influence, reads, sings and writes in several languages which she has never studied, and about which she knows nothing whatever when in her normal condition. Rev. Lundin has secured some specimens of her writing, and the case is proving quite a puzzle to her acquaintances.—Minneapolis Tribune.

Harry J. Moore writes under date of February 3: "I am now in Elwood, having arrived this afternoon. I go to Alexandria this evening to lecture there to-morrow. I delivered an oration over

When writing for this paper use a pen or typewriter.

the body of a child last Saturday afternoon."

E. A. Wright writes from Dresden, Ontario: "I was at one time a church member. About two years ago I attended revival meetings in the Methodist church; the evangelist was Miss Morten. She got me excited and hypnotized. I got under 'power,' and felt as though I was in heaven. I was made to do things I would not do now. I am convinced I was hypnotized. Even now if I go to church the singing, music and old hymns will very nearly bring me back. It seems that if I go to church I cannot think properly on any subject. I now think for myself, and do not ask preachers to think for me."

Writing of the custom of killing the wren, William Harrison says: "It is kept up on St. Stephen's day chiefly by boys, who at early dawn sally out armed with long sticks, beating the bushes until they find one of these birds, when they commence the chase with great shoutings, following it from bush to bush, and when killed it is suspended in a garland of ribbons, flowers and evergreens. The procession then commences, carrying the 'king of birds,' as the Druids call it, from house to house, soliciting contributions and giving a feather for luck. These are considered an effectual preservation from shipwreck and also against witchcraft."

Fay Thorn writes from Los Angeles, about sending his brother-in-law the seven premium books and The Progressive Thinker; "My brother-in-law, S. E. Brees, was a hard-shell Baptist. I had sent him a paper occasionally, and late in the fall of 1900, in writing to my sister, I said; 'Tell Sol if he will accept The Progressive Thinker and the seven books, I will send them to him.' Crops had been bad; no rain, and then too much rain. The answer came: 'Yes, Sol, says he will accept of anything.' So I had them sent to him and the fore part of last December I wrote my sister, asking how he liked them? This is what he writes, sent with my sister's letter. I thought it too good to keep. He writes as follows: 'Well, Brother Dock, I must say a few words. I thank you very much for those books and The Progressive Thinker. There is nothing like looking on both sides. Justice requires all the evidence on both sides before a verdict is rendered, and even then the verdict is sometimes wrong; but the arguments and evidence brought forth in this case looks very plausible and seem to be very convincing. I have spent nearly all my spare time since I received them, studying them from cover to cover, and investigating the subject, and I am well satisfied that there is something far deeper than mere talk. It is a subject not to be laughed at. Can it be possible that all this Protestant religion is so far from the real truth of the case? I only wish I knew, but I am perfectly willing to let it rest until I pass from this life to the life beyond. What always troubled me was, according to the teaching of our Bible nearly every family would be broken up; it was a troublesome thought, but now when I read the Bible, I find any amount of evidence that in my mind proves that Spiritualism is right. Yes, I like the paper very much, and shall continue to take it. I say again, I thank you very much.'"

G. H. Brooks writes: "I commenced my two months engagement with the Unity Society of Milwaukee, Wis., the first Sunday in this month. There was a very good attendance. I am stopping with friends, and my address will be No. 641 Hackett, avenue, where all mail and telegrams should be sent for the two months. I will respond to calls for funerals and week night meetings."

Kate E. Barr writes from Lyons Sta., Pa.: "I desire to say a few words of commendation relative to the psychic readings of Mr. G. F. Perkins, who now resides at Dimond, Almeda Co., Cal. I know that the information received through the medium of this gentleman's readings is concise—remarkably so—instructive, and replete with personal items of a very convincing nature."

Frank McKinley, the trumpet and test medium, was in Elyria, Ohio, from Feb. 13 to 17. He will be in Cleveland, at the New Amsterdam, from the 17th to the 22d. His permanent address is Sandusky, Ohio.

A correspondent writes: "G. W. Kates and wife had excellent meetings in Cincinnati, Ohio, February 2, 3 and 4. The cause in this city is very much disorganized and given over to every chance that fate wafts here. The prospects are good for an early resurrection of the Union Society and again properly presenting our cause to the public. Mr. and Mrs. Kates awakened great interest by their short visit, and also received favorable comment from the Daily Post, a local paper that seems to realize that Spiritualism is worthy of some notice. The other papers are ruled by worldly devilishness, from which they gain subsistence. We need a good leader here who can attend to the details and hold the people. A good speaker and medium would be able to develop a grand work here if such an one could reside and labor in this city for a year or more. We need active business management and an intellectual force that will command attention and protect our interests."

M. C. Campbell writes from Richmond, Ind.: "Dr. Lewis Adams and wife of Rome, New York, have located here at 908 Main street, second floor, and they offer the use of their parlors for any good lecturer or medium who will lecture for the Richmond (Ind.) public. It is the wish of the Doctor to build a temple. For the present, however, they give their home for that purpose. Will you please announce in your paper that a good materializing medium is wanted here and that he or she will find a warm welcome extended through Dr. and Mrs. Adams."

Wm. Johnson speaks favorably of the cause in Pittsburg, Pa. Mr. Day and Mr. Oles, as speaker and test mediums, have a large congregation. Mr. Hinderer and Mrs. Koch, of Anderson, Ind., are good trumpet mediums. Moses Hull is attracting large crowds.

Mrs. Dr. Gee writes from Centerville, Mich.: "We have had the great pleasure of entertaining the trumpet and trance medium, Mr. Frank McKinley and his lovely wife, for five days and nights. They have wound themselves in our hearts by their sociable and loving ways; also by bringing to us our dear ones in spirit life. We received lovely messages from our dear spirit friends."

The Oakland (Cal.) Spiritual Society, at a special meeting on Jan. 26, 1902, passed the following resolutions: "A great soul, Alfred Cridge, the eminent publicist and champion of the reform ballot known as Proportional Representation, and who has been an active Spiritualist for fifty-two years, and president of our society since its organization, passed to spirit life on the 13th of January at the ripe age of 77 years, and be it resolved, That we in our bereavement and loss add a tribute of loving words to honor his memory, for his life was one great sermon of love and strenuous work to uplift the people and teach justice and mercy, and be it resolved, That we as individuals aim to make our lives as pure in its purpose and strong in its strife to do good works and utter good words as our friend, brother and president did when he was with us in his earthly form."

Correspondent writes: "Missionaries G. W. Kates and wife report an active month during January. They held twenty-two meetings in the following places: Wheeling, W. Va.; Gallipolis, Lancaster and Springfield, Ohio. Their receipts exceeded expenses by a fair sum, considering that they took only voluntary collections at each meeting. But the opportunity to contribute to the N. S. A. support should cause larger amounts of money to result from the generous missionary work being done. The N. S. A. is placing its funds to good use, and should be well supplied. Wheeling, W. Va., has a flourishing society, well managed, with Henry Brunhaus the president, and G. W. Way, their regular speaker and medium. Success being achieved in this locality, shows what an energetic organization can do. Gallipolis and Lancaster, O., each started a local society as the result of Mr. and Mrs. Kates' visit. Springfield has been in inocuous desuetude for some time, but agreed to resurrect. They have a good contingent of Spiritualists and should be successful in conducting meetings. Dollars and enthusiasm, with an energetic leader, is all we need in every locality to insure success. Spiritualism is attracting the people and all are asking 'Why do you not have more public meetings?' And the Spiritualists ask: 'Why do we not have more members and better support?' The cause is that our local societies do not feed and help their members. They run meetings for the visitors and give 'tests' to the skeptics. Let us have meetings for psychic study and spiritual culture, and spirit messages to members—making membership worth something. Let us spend some time in self-culture and self-help. Then members will rally and remain."

Harry J. Moore lately lectured at Alexandria, Ind., to a large and appreciative audience. He would like to correspond with the secretaries of camp-meetings with a view of making engagements for camp work. He has the months of September and October open for engagements. Address him at Rochester, Ind. He writes that Mr. Jessup and Mrs. Gehring are at Rochester giving good satisfaction.

A. K. Venning writes from California: "Mr. de Voe's interesting letter in your issue of 15th January, ends with the sentence: 'God is immanent in His universe; God transcends His universe, and all the whole is God.' As a psychic student, I should like to bring to his notice that in Light of Jan. 4, some communications, said to be from Edward Maitland, through a trance medium, are given, in which the following passage occurs: Question, 'Is God immanent or transcendent, or both?' Answer: 'Both, decidedly. You can't separate the two. If you try, you make Him mortal. My conception of the divinity has altered entirely. I thought it large, but it was a speck in comparison with the truth.!'"

O. Merritt writes from Genoa, Ill.: "The Genoa people have had a grand time during the last few days at parlor meetings. We have had with us Mrs. M. A. Burland, a well-known trance speaker of Muskegon, Mich. She came to our little village about eight years ago, the first Spiritualist medium that had been in Genoa in forty years. She gave lectures here once a month for two years. At that time she lived in Chicago; then she moved to Muskegon, where she has since lived. Regardless of distance she has arranged to be with us once a year. She gives good satisfaction. 'The tree is known by its fruit,' and here is some of it. Very many have been led to investigate and are anxious to learn the truth in regard to a future state of existence. Mrs. Burland gave a public lecture at Kingston, Ill., the first meeting of the kind ever held in that place. The people were so well pleased that they insisted on an early return. She also lectured in Sycamore, Ill., where she is engaged for the second week in February, at which time she will visit Genoa again."

Mrs. M. A. Burland will visit Sycamore, Genoa and Kingston, Ill., where she will lecture and give tests. She gives excellent satisfaction wherever she goes.

Chas. A. Brown writes from Toronto, Ont.: "I want to tell you through the columns of The Progressive Thinker of a strange and beautiful experience that came to us in our little circle held at the home of Brother and Sister Clark, in this city, on Friday evening, January 31. Every member seemed to be wrought upon in a peculiar manner and a wave of old-fashioned melody ran through the whole body. Persons who never were controlled before sang sweet songs of spiritual melody, and gave inspired poetry. And the whole line of thought was unbroken, rising higher and higher in noble aspirations and eloquent language descriptive of the higher life. We have been meeting at the same place all winter, one evening in a week, and did not expect such an extensive manifestation of spirit power; it seemed to fill the place with a holy light and into this presence came a lovely spirit who laid a flower of some kind in each one of our laps—roses, lilies, sweet peas and pansies were sprinkled in profusion around us till we felt the atmosphere fragrant with flower and song. This goes far to prove to the average thinker in the ranks of Spiritualism, that we have only to create the harmonious conditions in our circles to see a universal manifestation of the great intelligences fair that rule above our mortal state, and that music is the bridge over which pure and elevating influences come to us from the other side of life."

W. H. McDonald writes from Minneapolis, Minn.: "It gives me great pleasure to acknowledge the receipt of The Progressive Thinker and books, especially a Wanderer in Spirit Lands, which is far beyond my most sanguine expectations. It is the grandest of the grand, opening up a line of thought that is elevating, making its readers truer to themselves and all mankind. Too much cannot be said of it. I have only received two copies of The Progressive Thinker, but it already seems like an old friend."

W. F. Bellman writes from Topeka, Kans.: "The Brockways are now in Topeka, at 213 East 7th street. They are very comfortably located in the central part of the city and are holding special seances by appointment, also parlor seances Sundays and Thursday at 7:30 p. m. Their first seance was given Sunday evening, Feb. 2, to a large audience (considering the coldness of the weather), and was conducted in the following manner. Mr. Brockway made a few explanatory remarks, after which blank sheets of small tablet paper were distributed, and each person in the rooms was requested to write the names of two spirit friends, ask one question and then sign their names, after which each pellet was folded by the various writers and was collected by Mr. Brockway. After they were collected a small rubber band was placed around them and presented to the medium, Mrs. Brockway, to be magnetized. After she held the pellets in her hand for a short time she placed them in a small black cloth bag, and tied with a string. The bag of pellets was then handed to a skeptic in the audience, who held them during the seance. The tests were given in writing by the medium. The name of the writer was first given by the medium and the question asked was in every instance properly answered and the names of the various spirit friends were given in full. Each pellet was answered exactly and perfectly satisfactorily to all concerned. Mrs. Brockway gives private readings daily. The Brockways are widely known, having been in Topeka about five years ago. Their many friends welcome them to our city. They will remain in the city for several months, and during that time all those who are interested in Spiritualism, as well as those who doubt that their spirit friends can return and talk or communicate with them, will positively have all doubts removed after they have called on the Brockways. They are true to the cause."

Lord Chief Justice Riverstone and Justice Darling, sitting in the Court of King's Bench, London, Eng., considered a peculiar case in reference to the Jesuits in England. A short time ago a clergyman, a prominent member of the Protestant Alliance, applied to one of the metropolitan magistrates for summonses against three gentlemen for becoming Jesuits within the United Kingdom. The magistrate refused to issue the summonses and the clergyman applied through counsel for a rule from the King's Bench calling on the magistrate to show cause why he should not issue them. The clergyman's claim was based on a statute of George IV., entitled, "An Act for the Relief of Roman Catholic Subjects." The act relieved Roman Catholics from many disabilities, but one section enacted that in case any person after the commencement of the act became a Jesuit he should be deemed guilty of a misdemeanor. The magistrate refused the summonses on the ground that the statute was practically obsolete, and that in any case proceedings under it could be taken only at the instance of the Crown. The clergyman's counsel argued that no such doctrine should be maintained in law as that a statute could be repealed by becoming obsolete. He also maintained that there was no crime in English law for which a private person might not prosecute. The King's Bench granted the rule asked for.

Arrangements are at last concluded for the Spiritualists' Summer Camp to be held in Waukesha, Wis. Griffin's Grove having been leased for three years, with the option of buying at termination of that time. The many friends and admirers of Mrs. Clara L. Stewart will also be interested and pleased to learn that she has placed Waukesha on the favored list of desirable cities in which to hold a winter mass-meeting. Mrs. Stewart is an enthusiastic and indefatigable worker in the cause of Spiritualism, and the results show her efficiency in this line of work. In a recent interview she said: "The good people of Waukesha cannot, as yet realize the great and lasting benefits the Summer Camp will bring to their fair city. It is an element of spiritual growth and uplift, always and everywhere. It will be a grand thing for Waukesha and vicinity." As it has been owing to earnest and unceasing effort on her part that this has been brought about, the citizens of Waukesha will, it is to be hoped, extend to her a warm welcome. The exact date of the mass meeting will be decided by next week, when notice of the same will be handed to the reporters.—Waukesha Freeman.

Charles A. Kiehl writes from Williamsport, Pa.: "Mrs. E. J. Demorest finished her engagement with the First Church of Spiritualism, Williamsport, Pa.; and this society is now desirous of securing the services of a good speaker and test medium. The society is in a flourishing condition and doing good work for the cause of Spiritualism."

E. J. Bowtell will speak at Willimantic, Conn., February 23. On the evening of March 2, he will address the Theosophical Society at their rooms, Snow street, Providence, R. I. He has open dates for camp-meetings except August 17, on which date he is engaged at Niantic, Conn.

Mrs. M. H. Jamelson writes: "I received the book, 'A Wanderer in the Spirit Lands,' one of your elegant premiums. This makes the fifth premium I have received from you."

Mary E. Clark writes that the good work is going on finely at Elmira, N. Y.

Ben F. Hayden and wife write: "Self and wife, Mattie E., are desirous of communicating with societies in Michigan for our services during this season. We will serve societies on very reasonable terms and solicit early correspondence. Address us at No. 1431 Columbia avenue, Indianapolis, Ind."

Mrs. Charles Cork writes: "Last November I had a reading with Mrs. Georgia Gladys Cooley in Millwaukee, during which she made some predictions which have become verified. She knew absolutely nothing about my family affairs, as our acquaintance had been but slight, and this fact gives double weight to what she told me: She had never seen our home, yet she described it accurately; and said there was an old gentleman living with us, my husband's father, ninety-six years of age, who was to die unexpectedly before February. She also said that my son was going to take a sudden Eastern trip, which he was not contemplating. All this has come true. The old gentleman died the day before Christmas, and my son took the remains to New York for interment. A year or so ago she gave my husband a few remarkable tests at one of her hall meetings. She told him of the death of his mother and the death of his brother, and described the manner of their going out, which in both cases was in an unusual manner. It was not possible for her to know anything regarding either particular, our closest friends were ignorant on the subject. At this time she did not even know our identity."

In dealing with hypnotism, which the courts have in hand, it is essential only to remember that hypnosis is sleep, which may be very light or very deep, and that the witness who attempts to say that he was influenced to crime under hypnosis, undertakes to testify to facts that occurred during his sleep, and of which he must have been unconscious. How would a witness, who, saying nothing of hypnosis or hypnotic influence, merely undertook to tell the court and jury of what was going on while he was in an ordinary sleep? He would be silenced in a moment. The thing should not be listened to at all in a court of law. Witnesses and pretended experts should alike be hunted out of the presence of the juries, unless, indeed, the administration of the law is to be made a roaring farce, or possibly a fearful tragedy. Dreams should not be dignified into testimony, and men should not be permitted to tell their dreams to the ruin of others in the stand. To know this it does not need to be a psychologist; the subject is entirely within the powers of the intelligent lawyer. To the influence exerted upon a hypnotic person by a second party, there can be but one competent witness, namely, the second party, and even he may be mistaken in respect to the degree of influence he exerts.—Detroit Tribune.

W. A. Rozelle writes from Cleveland, Ohio: "We have succeeded in reorganizing our society with about 20 members, and the following officers, meeting at 2:30 p. m.: President, R. D. Smeaton; vice-president, Fred Hayes; secretary, W. A. Rozelle; treasurer, J. C. Hemmeter; usher Thos. Isitt; pastor, Mrs. Alice Baker; musical director, Miss Tilley Isitt. Trustees, Fred Hayes, J. C. Hemmeter, Thos. Isitt."

Dr. R. McL. Angus writes from Cleveland, Ohio: "I am serving the Superior street church, and I am meeting with a wonderful success, giving free magnetic treatments in the hall every Sunday from 1 p. m. to 2:30 p. m. After which we hold an exchange of thought and mediums' meeting from 2:30 p. m. until 5 p. m. Sunday evening services commence at 8 o'clock. Lectures and tests at No. 221 Superior street. I will be engaged until the 30th of March, after which I will be open for engagements. Address me at 200 Woodland avenue, Cleveland, Ohio."

Mrs. Sophie A. Chapman writes: "The National Sunlight Center Club held its monthly meeting Feb. 12, 8 p. m., at the home of the president, Mrs. Sarah E. Bromwell, 3310½ Rhodes avenue. A warrantee deed of 1,000 acres of land was handed her by the donor, Mr. C. A. Coughlan, for the benefit of the prospective Bromwell Institute. Meeting was adjourned for the annual election, March 12."

Dr. Geo. B. Warne writes: "The Englewood Spiritual Union of Chicago, turned over to me five dollars and thirty-seven cents, its Sunday evening collection on the 9th inst., to aid Brother Robert Grabe. He acknowledges receipt of it, saying it came when badly needed, and reports on the 13th inst., that only four of his family were then sick and their progress towards recovery was quite encouraging."

Much interest attaches to the case of James Mason, a policeman, who has been lying in a comatose condition for thirty-six hours, at Assumption, Ill. Physicians had failed to arouse him, and to-day Rev. W. H. Anderson, pastor of the Christian Church, asked to be permitted to use hypnotic suggestion. This was granted, and in a few moments he restored the patient to consciousness.

Stella A. Fisk writes: "As to the position of Spiritualism in regard to science and religion, I am very well satisfied that Spiritualism embraces everything that affects the human spirit. All matter is subject to spirit. The usefulness of matter to spirit, to the soul, is the only purpose of its existence. The different religions of the world are merely beliefs in man-created deities while Spiritualism is knowledge. Religion, science, art, economics are merely divisions or attributes. It is difficult to know what is meant by religion. We may consult Webster and still be in the dark, for each one who uses the word has his own ideal. However, it seems with all that it appeals to their conception of the divine, or their highest idea of good, for assistance in elevating the individual, and hence the race. Science on the other hand is easily defined as knowledge systemized, and this comes directly into the domain of Spiritualism and is a part of it—not the whole of it, not greater than it, but a component part. Heretofore the scope of Spiritualism has not been understood. It is so broad, so long, so deep that nothing in all the universe can escape the meshes of its all-surrounding network of truth. Pure Spiritualism is truth. They are synonymous; and truth is all-embracing."

Matthew Stephenson writes from Albany, N. Y.: "Spiritualism is very quiet here, as our society went the way of all things last fall for want of support. I am running two seances per week at my home, at 239 Park avenue, which are fairly attended. The trouble is here that the people want tests, not speaking. Indeed I find it so wherever I have been, and if there are no tests you find the interest begins to abate in that locality. Of course I suppose that would not be in line with the thoughts of some of our best speakers, especially those who have not the gift of test work, but it is a most noteworthy fact just the same."

C. B. Gruber writes: "I was ushered into mortal existence forty-one years ago, but I lived in mental darkness and under the awful tyrannical oppression of church and creed until about five years ago when The Progressive Thinker was adopted into my home and life. It caused the grandest evolution of my present life. I have all the premium books except A Wanderer in Spirit Lands, and for that I include with this order."

Dr. Geo. B. Warne writes: "I am indebted to Mrs. Laura G. Fixen, who is in attendance at the Lake Helen, Florida, Camp, for the information that it is possible to secure J. Clegg Wright to deliver in Chicago during May, a course of six lectures upon the 'Science and Philosophy of Mediumship and the Manner of Its Development.' I believe there is a goodly number of Spiritualists in this city who would gladly avail themselves of this opportunity to profit by the instructions of our ofttimes brilliant brother. Very few of us are able to go to hear him at the Cassadaga Summer Camp. The fee for the course would be one dollar. Kindly send me your name and address at 4203 Evans avenue, if you wish to be enrolled in the movement. We must be prompt, or the month named may be booked elsewhere. You can hand me in writing names and addresses during the mass-meeting, Feb. 18 and 19, but do not expect me to add to the burdens of that occasion by paying any attention to verbal enrollments."

Dr. George N. Hilligoss, of Anderson, Ind., president of the Indiana Association of Spiritualists, is spending the winter in Florida, and in letters to friends says before he returns home preparations will be made for his marriage to a widow he has met at Lake Helen, Fla. Dr. Hilligoss expresses the wish that the wedding occur in the Chesterfield camp of the Spiritualists, and that the first Sunday of the next camp-meeting be his wedding day. Dr. Hilligoss is about fifty-five years old. His first wife, who was well known on the Spiritualist platform, died about three years ago. Dr. Hilligoss and P. B. Millspaugh, of Anderson, and Henry Bronneberg, of Chesterfield, all widowers at that time, went to Florida last winter, the result of which was the marriage of Bronneberg last summer to Mrs. Perkins, of Connecticut, whom he met while in Florida. Millspaugh is in Florida again this winter, and it will not be surprising to his friends if he comes home with a bride. He is the former president of the association.—Indianapolis News.

A. W. Keller writes: "A social and test circle was held at the home of Mr. and Mrs. Keller, 937 W. 63d street, on Thursday evening, Feb. 13. A large number were present on the occasion, and an enjoyable evening was spent. The graphophone music before and after the test was greatly enjoyed. Sister Lincoln's Sunshine gave tests, assisted by other mediums present. Refreshments were served at the close of the gathering. It was a social treat in every way until after the hour of midnight, when the happy gathering dispersed to their own homes. There are many good mediums connected with the meetings of the Englewood Spiritual Union, and their work was appreciated that evening. The meetings of the society are held regularly every Sunday at 2:30 and 7:30 o'clock. Dr. Emma N. Warne has charge of the meetings, and her work is highly appreciated, both as speaker and test medium, and the meetings are well attended."

A. B. Child writes: "We wish to inform Spiritualists in general, and especially any missionary who happens to be coming in our direction, that the Spiritualists of Lawton, O. T., have effected a temporary organization with a membership of fifteen. Lawton is a new city, situated about 40 miles from the Texas line in that portion of Oklahoma that was opened for settlement on the 6th of last August. It has a population of from 10,000 to 12,000. Most of our states are represented here. We think there are a great many Spiritualists and liberal-minded people here, if we only had some way to bring them out. We need a good organizer and a series of open meetings where the philosophy can be expounded as well as demonstrations made of the continuity of life. As yet we have no developed medium who would feel competent to give tests from the rostrum."

J. W. Kenyon writes from Fitchburg, Mass.: "Mrs. J. W. Kenyon has filled engagements four Sundays in Fitchburg, Mass.; three in Pawtucket, R. I.; three in New Bedford and Salem, and two months in Worcester, Mass. In all these societies she has filled their halls to their utmost capacity, as the tests given are very convincing. Last Sunday in this city for an hour and a half, tests of a great variety were given. The spirit controls called the names of those to whom they came, and gave their own, going from one member of the family to another, sitting in different parts of the hall, and giving the names of members of the family not present, and sending them loving messages. The number of converts to the fact of spirit existence made by her tests is very great. They soon lose all interest in the churches to which they belong, and drop out quietly. This is causing the church to decline, and hence the complaints we see in the papers. However they do not see the true cause of their decadence. The leaders in the churches do not come in touch with the work that Spiritualism is doing, and do not know of this undercurrent that is sweeping the foundations from under them. The great mass of the people are not reached by the sciences, nor by readings, as they have but little time to read, after looking a daily paper over for general news, but seek the mediums for guidance and comfort. The rich and the poor, the minister and priest, the high and low, the learned and ignorant, are quietly and privately seeking the truth of Spiritualism through the public and private medium. Even the merchant is taking advantage of this fact to turn it to his financial advantage."

Thos. M. Locke writes from Philadelphia, Pa.: "During the month of December we had Mr. and Mrs. Elmer Carpenter, of Detroit, Mich., engaged to serve our society during the entire month, but owing to the severe illness of Mrs. Carpenter's mother, they were obliged to cancel their engagement and return to Detroit, after having served our society two weeks. During the month of January we had Mr. and Mrs. Sprague; they are earnest, good workers, and our membership was greatly increased during their engagement. Mr. Sprague while with us, had the pleasure of performing the marriage of two of our young members, Mr. William McCay and Miss Hannah Raffel. They had both joined our society two years before when Mr. Sprague was with us, and they wanted him to marry them. The ceremony was performed at Handel and Hayden hall, January 22, and it was certainly a very pretty wedding. The bride was attired in white silk and the sister acting as bridesmaid wore a lovely gown of dove-colored silk, and the youngest sister, dressed in white, was flower girl. Mr. Sprague spoke beautifully to them, and the ceremony was very impressive. January 23, Mrs. May S. Pepper, the phenomenal psychic, gave a seance in the same hall to a large audience. She is always well received in our city, and has a large circle of friends. This month we have Mrs. C. Fannie Allyn, who is a fine inspirational speaker, taking subjects for lectures and poems from the audience."

L. A. B. Gault writes: "During the past two weeks Waukesha, Wis., has been highly favored with a series of most interesting and instructing meetings, given by our president, Mrs. Clara L. Stewart. She so clearly elucidates the fact of the naturalness and reasonableness of our faith, and so ably demonstrates it in her tests, that her audiences are held throughout the entire meetings, many of them 'convinced against their will' by the messages of risen friends. Mrs. Stewart considers our city a 'field white with harvest,' for missionary work along spiritual lines, and has at length succeeded in making arrangements for regular Tuesday evening meetings with Mrs. Catherine McFarlin, of Milwaukee, as speaker. We are much pleased over this, and look for good results. We believe that when it is understood that we hold regular meetings many will be glad to come who do not hear of our occasional meetings, or who had some other engagement at that particular time. From the deep interest shown by those who were in attendance, Mrs. Stewart felt it to be advisable to establish regular meetings, which, for the present will be held at the home of Mrs. Pierce, 330 South street. Mrs. McFarlin visited our city some years ago, and much pleasure is manifested at the prospect of her return, and we feel encouraged that a deep and widespread interest will be awakened in the glorious truth that science demonstrates the hope of religion."

(Continued on page 8.)

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Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Francis Jackson: Q. (1) Are there any trustworthy accounts of church history of the years 315 and 325 Christian era?

(2) Any account from spiritual sources of the origin of Christianity?

A. (1) The last chapter of Mosheim's "communications on the "state of Christianity during the first three hundred and twenty-five years from the Christian era," gives the views of Christian on this subject. The most exhaustive and impartial history of this period is found in the Decline and Fall of the Roman Empire, by Gibbon, commencing with the fourteenth chapter. Here that great historian has given the reign of Constantine the Great, and a critical exposition of the causes which led to the use of the Christian religion and the fall of the empire; for the new religion brought with it and was the most potent cause of the reign of ignorance and superstition of the Dark Ages.

So far as history goes, nothing can be found more impartial, and just, and for his adhesion to the truth, Gibbon has been decried as an infidel by his theological adversaries, and accused of falsifying to sustain his position. There is one thing to be regretted by the thoughtful reader of his pages. The authorities are given, church fathers and early Christian writers, and the historian is supported by constant quotations. If these authorities are reliable, his statements are invulnerable. In the searchlight of modern criticism, however, these writings of the "early fathers," and others, become of doubtful authenticity, and may have been written by pious monks, lying for "the love of Jesus," nearly a thousand years after the events they record, instead of being chroniclers of events personally witnessed. At last, what was really written in the third and fourth centuries, what was added thereto, what written by scheming sectaries, is unknown and may never be known.

Unfortunately the great historians of the Roman civilization were dead, and no pagan arose even in an attempt to fill their places. The chronicles of centuries were written by priests and monks who regarded falsehood as a virtue if employed in the furtherance of their religion. Writings, if produced at the present time would not be held by critics of the least value as historic evidence.

Even the histories purporting to have been written by pagan authors have been changed in transcribing and interpolated, until their authors would be scarcely able to recognize their works.

(2) There have been many revelations purporting to be from a spiritual source as to the origin of Christianity, as "Antiquity Unveiled," and the narrative of Jesus of Nazareth, one of the premium books offered by The Progressive Thinker. Necessarily such revelations can have no other proof of correctness, than what is called "internal evidence," and whatever reliance may be placed in their purported authorship. This may not be satisfactorily sufficient, but really is it not all we have in evidence of the truthfulness of the wholeness of the history of Christianity and of the books of the New Testament? Who can give the names of their authors, or the date of their writing? Where is any MS. among all the precious, treasured copies, older than the 12th century? Eight hundred years from an event to its preserved record is a long time. With no printing press to multiply copies, and when there was only one MS. in the world, the pious scribes erase, interpolate and change to their heart's desire and no one know of their fraud on future readers. Can we be astonished that the evidences of the one great and most astounding fact in human history are not overwhelming? Truly until many centuries afterwards—an indefinite time—these "evidences" were not written.

J. R. Armstrong: Q. Do you think with Quackenbos that talent in any given direction can be aided by suggestion?

A. There are many cases where suggestion and the self-confidence which comes of it, may be of service, but that a hypnotist can take any one and by suggestion make them famous musicians, writers, speakers, mathematicians, actors, etc., is unsupported by facts, and a false pretension. The concentration of the mind on any one subject is the best hypnotic influence, and opens the way for spirit aid, but it should be known that there is no royal road to knowledge, or to success, and the professors of hypnotism can not at best confer on their subjects more intelligence than they have themselves.

Mark Chandler: Q. Was there during the Middle Ages a "children's crusade" to the Holy Land?

A. There was, and it occurred in the year 1212, and nothing recorded in the history of the benighted ages following the downfall of the old religion, and introduction of Christianity, more vividly presents the ignorance and superstition which universally prevailed. The fervent exhortations of self-elected priests against the sin of leaving the holy sepulchre in the hands of the infidel, had aroused Europe, and the best and bravest men started on the insane expectation that God would wrest the holy place from its desecrators and give the Mohammedans over to them, bound hand and foot, for slaughter. The highway from Europe to Asia became paved with the bones of the deluded hosts who rushed to destruction.

Then came a miracle of two boy preachers in the beginning of the thirteenth century. Stephen of Cloys (France) and Nicholas of Cologne (Germany). They were scarcely twelve years old but they were seized with the madness of the times, and declared that there must be a crusade of children. They pretended to be inspired by heaven, and were readily believed by the ignorant masses. Parents were willing and anxious to have their children join the crusade, which was to go direct on foot to Palestine, not with arms, but praying and singing psalms of victory, and the prophet leaders assured them that when they reached the sea, its waves would part and let them pass over.

The German prophet gathered a following of 40,000 children, and the French 30,000. They came from higher walks of life as well as low, and scarcely any exceeded twelve years of age. In the passage of the Alps, the German army of children, ill provided for, the leaders left providing for them to God, suffered so dreadfully that 20,000 perished. Of the French 10,000 died before reaching Marseilles.

When Nicholas with the remnant of his forces arrived at Genoa, and attempted to walk into the sea, he found that it did not part for him, and the children were turned adrift. The Genoese sent many home on their ships, but others went on to Pisa where they obtained passage to the Holy Land.

Of the French children they found the sea at Marseilles equally obdurate to their prayers or commands. Some six thousand found conveyance by ships to Palestine where those who survived the hardships of the voyage, were seized by the Turks and sold into irredeemable slavery.

Prospector: Q. What is the cost of telegraph messages to points in Alaska?

A. From New York, day messages of ten words not including address, $6.50, and 41 cents for each additional word. Night messages are twenty-five cents less.

This rate is not as excessive as to some other outlying places. To Manila it is $2.35 per word, and the address is included. To the other Philippine Islands, $2.46 per word.

To Algeria it is only 32 cents per word, while to China it is $1.60.

Mrs. A. L. Starr: Q. I am sick; have been for more than a year. Before I became ill. I constantly held communication with my spirit friends, but now I receive nothing. If they could come before, why do they not come to me now when, sick and despondent, I need them most?

A. Spirit friends may be with us although we do not recognize their presence, as they find it impossible to communicate with us. By exhausting the vital forces sickness may destroy the sensitive condition which is essential. You might as well ask why is it that yesterday when the telephone instrument was in perfect order, you found it easy to converse with your friends, today when the current is cut off you utterly fail?

Instead of casting doubt on your preceding communications, failure now is evidence of their genuineness. Mediums often have periods more or less lengthy, when from some cause they lose their sensitiveness. This may result from illness too slight to be recognized, and frequently from exhaustion by too continuous use of psychic power.

Asphodel Blooms.

Again we are regaled by fresh breathings from the poetic soul of Emma Rood Tuttle. "Asphodel Blooms" are rich in spiritual ideas and beautiful sentiment. In this book great principles are illuminated in simple but chaste and forcible language. Thus arrayed in poetic symbols, truth and affection make a magic appeal to the mind, and quicken all of the most delicate and tender emotions. To read them appreciatingly is to bathe in an atmosphere of tropical incense, and inhale the elixir of life. In a single poem one may find more inspiration to nourish the moral sympathies, and sustain the spiritual nature, than a whole volume of argument and scientific logic. Such poetry is not merely a pleasing feast to the fancy; it is an intellectual treasury and moral talisman. I pity the man or woman that can find no pleasure or profit in poetry and music. James G. Clark sang more truth into the souls of men than a hundred preachers can pound and pray in in a lifetime, and his poetry carried noble sentiment and convincing argument in its rare shadings of love, emotion, aspiration and conviction. The Unseen City, by Emma Rood Tuttle, set to music by his genius, was sung into thousands of lives with impressive effect.

In "Asphodel Blooms, Mrs. Tuttle has brought the light and sweetness of many years in a single hour, and focalized the trials and triumphs, the sorrows and smiles, the sacrifices and fruitage, the wit and wisdom of her large range of being and doing upon the consciousness that illumines her "Blooms." LYMAN C. HOWE.

"Asphodel Blooms" can be obtained by addressing Hudson Tuttle, Berlin Heights, Ohio. Price $1, postpaid.

"How Shall I Become a Medium," Fully Answered

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation."

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address HUDSON TUTTLE, Berlin Heights, Ohio.

VITAL QUESTIONS.

(Continued from page 3.)

Its exalted phenomena may be assigned a place in the domain of spiritual science, but the results of its demonstrated power on the physical plane are no more sacred than the law of gravitation, which makes an apple fall, water to run down hill, and again seek its level, or the intuition of the honey bee, which, with its unique proboscis extracts the nectar of life from the tiny fountains of a clover blossom. The achievements of Edison and Tesla, on the plane of material science, should be classed with its limited forces, or as feeble rays of intelligence, since the eulogies of enthusiasts hold the mind to physical planes, unfitting the masses for the acceptance of more marked unfoldments which will come with the great wave of Intellect Freedom just laving the mist-enshrouded shores of old Mortality!

Third, the attempt to make a religion of Spiritualism would prove an egregious mistake, and if accomplished would put the race back a thousand years in its attainment of mental and spiritual liberty. It would be impossible to make it such, only in name, since its unlimited thought-promoting agencies can never be ruled by the whimsical fiat of petty man. Spiritual societies should therefore be organized in accordance with the dictates of inherent laws written plainly in the open book of Nature, minus singing of orthodox hymns and the prayer maneuver—in fact, stepping clear of the religious harness, casting off the shackles that bind to ancient ruts, ignoring the gilt-edged titles that that enamor and ensnare, and thus ascend to the foothills that border the uplands of the true spiritual philosophy.

And, again, don't seek to be regarded as "ministers" of a "religion" for the sake of obtaining half-fare on railways. Don't ape the churches. Be wise! Be good! Be free! But remember above all else, that "religion" is not necessarily goodness, nor any part of it; neither is goodness a "religion." Moral principle is the wheat struggling in the great field of sentient life; religion, and its resultant influences, on this plane, are the tares which often overshadow, through worldly powers the golden grain of spiritual truth.

Fourth, I regard spirit communion also as a fact in Nature. Its demonstrated results on the physical plane, whether good or evil, cannot, if we adhere to reason, be made the basis of a religious cult, and properly belong to the domain of physical or spiritual science, in accordance with their exalted quality or force.

Fifth, you repeat with much truth that Spiritualism cannot be "patented or copyrighted," even though the Catholic, Chinese and Mormon spirits join hands to make it a tall to fly their creedish kite. I am radically inclined to the view that the communication between mortals and spirits should be classed under the head of natural law, and in fact, as you say we "cannot get out of its domain," therefore, from an individual standpoint I believe it impossible to engraft the eternal principles of genuine Spiritualism into the gnarled, blighted tree of religion and have any show of progressive growth.

BURR CHAAPEL.

Waverly, N. Y.

It Is More than Science, Less than Religion.

Spiritualism is scientific, but it is more than a science. Spirit return is religious, but it is less than religion. We teach philosophy—spirits teach philosophy, but both of us teach more than philosophy. Spiritualism is a fact, and a continuation of this life. Now, what is this life? What are we? We should organize. But that organization should not make a cult—a creed—a church—a priesthood. The human soul is the only guide and authority. The educated reason is the best representative of deity. Nature is truth. I have no right to dictate to you in belief; and you have no right to force your opinion upon me.

This seems dogmatic, perhaps, but to me it seems axiomatic. If a candid examination shows a mistake, I wish to correct it. Early educated ideas, and conceit also must be eliminated. We have had enough bibles and inquisitions. We have also seen too much light for stubborn material science to autocratically reject anything it cannot weigh. The finer elements are the more potent in life.

We all believe in and recommend Progressive Lyceums. They are organized societies, but they bind and dictate no one's conscience. Their work is to please, attract aid, develop, educate, unfold, unite, build up character, etc. It is in every way scientific, philosophical and religious. What more is needed for older persons, save additional topics, methods and time?

The teaching of immorality should not be thrust upon the meetings. When free love came upon us, I got down from the omnibus and went into the woods. I wanted no cure worse than the disease. I staid in the woods many years. Now we have come to the parting of two roads. Shall we part, is the question. It is a question of belief and disbelief; the old theme on which men have cut each other's throats for thousands of years. It has nothing to do with religion. Religion is the practice of goodness; all that is human and right.

I understand the metal of Spiritualists. Most of us on all sides, think they can explain the problem of Deity. We can do no such thing. You may work at it as much and when you please, if you will do it intelligently and kindly.

The world cannot be held still. Organize with a strong creed, and you will change it directly. The old is breaking down. Are we to take their place? If we are, refuse to imitate their follies—take their good points—espouse the cause of justice in all its relations.

We have got to convert the world to good thought and action. Not only that but we have got to do the same with the spirit world. We need all the help we can get. The other world and this must unite. Not only Spiritualists, but infidels and churchmen must join to rear a higher manhood.

We are brethren and must not allow hate, prejudice or unfriendliness to build barriers between us. Produce good goods and keep on in spite of abuse.

I will stop. You see my thought. If harmony cannot come without too much concession, probably two cults may come instead of one.

Life was, is and will be. Personal or impersonal, we do not know, probably the latter, because as it is omnipresent, how could it be located? The movement of this force has developed all worlds, systems and peoples; when, how and where no one knows. This life manifests according to conditions. No one knows how the species come. Let us not quarrel.

For the hope of humanity, I remain,

Juniata, Neb. C. H. DOTY.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.50.

THE FLOWER

Of All Religions, Is Spiritualism.

Religion is the soul's recognition of its own immortality, also of worlds of life, and activity invisible to the mortal eye.

The fact that man is a spiritual being dwelling, even whilst in the body, in the spirit world, it is not strange that he should have an inherent knowledge of things not cognized by the mortal senses. There is a sense, the surest of the sure, the most delicate, refined, and accurate, I mean the soul sense commonly called intuition.

Through this means man obtains knowledge of the spiritual domain as through the mortal senses he acquires knowledge of material things.

Upon this fact has been founded every religion of every age.

If those religions have been what seem to us foolish, and their forms and ceremonials crude or absurd, it was because our ancestors had not reached a plane of intellectual development which would enable them to do better.

Why did man first navigate the river with a log raft? Why did he not make a steamboat the first thing? He made the log raft because that was the best he could do. He did not make the steamboat, because he did not know how.

The rivers awaited navigation, all the materials for the construction of boats were at hand, but man must gradually grow to where he could intelligently give expression to the ideas on navigation which struggled up in his mind and clamored for recognition.

If there had been no possibility of navigation he never would have had a thought in that direction.

And if there were no beyond, no place where those who leave us go to live on and on, if man were just a mortal being having no relation with any world but this, he would never had an idea of such a thing, and there never would have been a religion.

The code of ethics connected with every religion is based upon the fact that living in harmony with great moral law will give happiness and vice versa.

Since man's religion appeals to the highest emotions of the soul, in fact is the real man's efforts to grasp and realize his unlimited powers and possibilities, to pierce the veil of the future and sometimes try to look into the past as well, I see no reason why Spiritualism should not be called a religion.

In my opinion it is the bright consummate flower of all religions. It is the religion which corresponds to man's present intellectual development. It is the religion which has added to faith knowledge, and demonstrated to the mortal sense a part, at least, of what the soul has so long known to be true. It is the religion born in that wonderful 19th century which has taken such a long stride away from the mental condition which could invent nothing better than an ox cart, a log raft, or new patterns for stone or wooden gods.

All religions have had as a part of their creeds the belief in a future life, a place where the good would be happy and the bad would be miserable, and either a hand-made or mind-made deity who could hear and answer their prayers.

Spiritualism is an improvement over its ancestral religions, even its latest progenitor, Protestantism, for instead of a place where just a few blood-washed ones will be saved, Spiritualism declares that it is possible for all to rise to a condition of happiness, outgrowing every defect and becoming perfect souls.

In place of a lake of fire and brimstone, we are taught that a condition of unrest and unhappiness attends the evil doer and will until he outgrows it by right living and right thinking, whether in this world or the hereafter.

Believing that the day of monarchies is about over, we have relegated to the past that one wherein Jehovah so long reigned supreme, and set up in its stead the grand universal republic, inaugurating as its ruler the Infinite Spirit of Love.

Religionists of the past believed that their God could hear and answer their prayers, but Spiritualists, at least some of them, believe that through the soul's aspirations we come into better accord with the universal life current, and en rapport with the things needful for our further unfoldment. And that in answer of prayer or in any phenomenon there is nothing miraculous in the general sense, but that all is under the control of natural law.

Many other comparisons might be made regarding the ethics, etc., of Spiritualism, showing its similarity to other religions, but I fear I have already gone beyond the space allotted me.

LAURA B. PAYNE.

Topeka, Kans.

The Young Should Be Instructed.

You request my views on the subject of Spiritualism being a religion or a scientific fact that can be proven to the satisfaction of all who wish to investigate. There are millions of Spiritualists in this country and in Europe that have been converted to its truths through its phenomena, and are so well pleased with it that they feel like praising God for having brought to them the return of their loved ones that had passed out of their sight as they supposed forever. Let all such people make a religion of it, if they choose to do so, for it makes them happy. To theorize in a religious way calls about us from the spirit world a class of disappointed spirits that have never seen God or even Jesus. All such that come to earth go away satisfied that the religion of the old theology is untrue, hence they commence to investigate Spiritualism and learn of its holy truths.

Spiritualism would not be worth much to me if it could not be demonstrated through scientific principles. Science is a clincher that overshadows all theories, and brings home to us the wonderful truth that man is immortal and lives forever.

There is a law in nature that should be taught in our schools. The young in all classes in society should be instructed how to proceed in order to bring about conditions that will call to their side their loved ones, that are always desirous to make themselves known to their friends on earth. This grand truth of spirit return is kept in the background by the clergy, who are suspicious that it would destroy their influence with the people. The truths of Modern Spiritualism should be taught in our common schools, so that when our children grow up they would start in life with the knowledge that they were immortal beings.

The attraction has become of so much importance of late years that the two worlds are blending into one another to that degree that the thought of each other can be read with little difficulty even though they are a long distance apart. In harmony there is much to be gained; to instruct the young in these truths will become a science of much importance; let it be taught in our schools. The possibilities of Spiritualism are becoming more and more instructive as time advances, therefore we may expect greater success of its powers as time unfolds its many resources. To teach it we should proclaim it a science of great importance to the young to learn.

It is successful as a religion. It is potent as a science, and is making great headway in both directions. By all means let the young be instructed in its scientific advantages.

DR. WM. CLEVELAND.

Minneapolis, Minn.

WHAT IS RELIGION?

It Has Its Rise in Certain Feelings.

The first question here to determine is, What is religion? It is a feeling that belongs to the individual in regard to his relation to a Supreme Being (as he conceives) and a concern for the welfare of his soul after death. It has its use in faith, and is as applicable to one kind of faith as to another. Since faiths differ, religions differ; and being different, they involve different interests, in consequence of which is conflict resulting in a chaos of opinion, confusion and strife. Religion is purely selfish; it cannot apply to public welfare.

It demands the worship of some superior being. Since that being is the subject of various conceptions, the modes of worship must be different. To a rational mind, worship can be acceptable to a being of infinite power, infinite wisdom and infinite love. Even to the most superior finite being, worship would be repugnant. It is adoration, praise, adulation which, in its final analysis, is a species of flattery which is a human feeling. It implies a desire on the part of the object worshiped to be exalted, magnified, glorified, adored—a feeling that would be odious to an honorable man, much more so to an infinite God. A God that demands worship is unworthy of decent respect; and if denied him, he would be unhappy.

Religion is founded on faith. It has its rise in certain feelings. It is a matter of individual concern. As a system, it has no basis on fact; its assumptions are without foundation; its very nature and origin are human, and its purpose is human aggrandizement—the few at the expense of the many. No proof or demonstration is claimed for it, even by the theologians themselves. It is only "I believe; Lord, help my unbelief."

The history of religion shows its effects on civilization—its bloody wars, its cruel despotism, its martyrdom, its inquisition and boundless ambition of the priesthood; its degrading superstition, warping and distorting the mind and enslaving the soul.

No man or class of men has a right to dictate how another shall feel, nor take advantage of another's fears, or ignorance.

When religion is reduced to a system and its leaders assume authority in the name of God, threatening his vengeance on non-conformers to the demands of the priesthood whose assumptions are accepted as indisputable truth, it is a dire misfortune to the world. The claim of the priesthood as intermediator between God and man is the motive power of all religions.

Were there no wealth, dignity, authority or dominion in religion, there would be no souls to save. Religion declares: "Without the shedding of blood there is no remission of sin."

Much has been said about the "religion" of Jesus. He established no religious worship, he was an iconoclast; he observed no set days; prescribed no rites or ceremonies; taught no creed. He never used the word "religion" so far as we know. In all his teaching, he always kept within the bounds of pure ethics.

Spiritualism is founded on demonstrable truth. Truth belongs alike to all. It is impersonal. To prescribe the bounds and limits of truth, to relegate it to the category of faiths and creeds, is an unwarranted assumption of authority, and to subject it to the tender mercies of priestcraft, would be a calamity. The monopolization of truth in the interests of any class is and ever has been the curse of humanity.

Let Spiritualists see to it, that the sublime truth of immortality and communion with the loved ones gone before, shall be free and untrammeled by the interposition of any authority.

The facts upon which Spiritualism is founded are so clear, palpable and demonstrable as are those of mechanics and chemistry, its scientific basis is as firm and solid. Its facts and principles constitute the elements of science the same as do those of physical science. Truth only, serves mankind; it is free to all; but to make it serviceable, it must be formulated and applied to life's uses. There is no truth more beneficial to the world than Spiritualism. It would be as unjust and unreasonable to appropriate it in the interest of any one class, as it would be to appropriate the truth and principles of mechanics or chemistry in the interest of any one class.

E. J. SCHELLHOUS.

Springhill, Kan.

SCIENCE AND RELIGION.

Present Mission of Spiritualism.

Spiritualism has a mission unique in the world's history. It fills a place in this age distinctly its own, and from which it was debarred in the past. Its present mission is to complete the science of the universe that was laid in material evolution about the time of the beginning of its phenomena. These two departments of science have kept pace with each other up to the present as complementaries. They stand related as body and spirit, and their developments are mutually dependent as the material and occult sides of nature. The material must precede the occult in time, else the occult, having no material scientific base, falls under the ban of superstition and ignorance, which it did in the past in meeting social condemnation and legal persecution.

It is a singular fact that the great lights of material and occult science arose about the same time, and Spiritualism took up the broken ladder, left by Humboldt and Darwin and raised it to the ethereal domain of nature. Spiritualism rolled the stone from the tomb and revealed the angel surviving the corporeal. Material science has never rent the veil of the occult, and given man his immortal heritage, but consigned him to the silent and unknown. The argument and conclusion drawn from the above facts, show the mission of Spiritualism to be unmistakable scientific.

All science rests upon immutable law, which is its stability. Occult science in all phases of phenomena rest upon immutable law of conditions, as much so as at any fact of physical science. Spiritualism, as the only demonstration of occult science, depends upon no moral, intellectual, or racial qualities as communicative conditions, but upon the law of forces.

Spiritualism, at its present stage, is a science builder. It is born of the spirit world, and should not be engrafted upon any existing religion. The future mission of Spiritualism may be to establish a scientific religion of spirituality, based on law and fact, but its present status cannot assume this feature without doing violence to its mission and uses. It is still a child in occult science and can not assume its matured destiny of a spiritual religion.

While Spiritualism holds the only keys to the occult world, the portals of devotion cannot be entered before the great temple itself is completed, and this cannot be before material and occult science become one in fact and law. Then the door of nature's universal temple will be opened with the key of knowledge, and devotion can enter in. Until then let Spiritualism abide in her mission and not attempt to take the church kingdom by storm, as the N. S. A., in her plan of religious activity, is foreshadowing.

In ages to come when Spiritualism has reared her great temple of Spirituality, based upon universal law, then her stones will never crumble, nor her glittering splendor tarnish, for its inscription will be, "Man, the immortal child of nature, and nature, the child of God."

Man has three births: that of the corporeal, spirit and angel, one growing out of the other. He has passed the corporeal birth of church unity and entered the spirit birth of Spiritualism, and when the stage of the spirit age is finished Spiritualism will conduct man into the glorious science of angelhood and give the world a universal religion of Spirituality. Until then let not Spiritualism buy Esau's birth-right of churchianity. W. A. JONES.

THE OLD QUESTION.

Is Spiritualism a Science, or a Religion.

Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?

The above question is asked of the undersigned by the ever enterprising editor of The Progressive Thinker, a publication which is far from being misnamed.

Briefly stated, it is the old question over again: "Is Spiritualism a science, or a religion?"

My understanding of the word Spiritualism is that it is a term applied to a group of facts which are now becoming more and more generally acknowledged to be facts. My understanding of the term facts is that it is one applied to established truths in any department of research or investigation and that all facts or truths are scientific inasmuch as science is the knowledge of facts. As astronomy is a term applied to a group of well ascertained facts pertaining to the sun, moon and stars, so Spiritualism is a term applied to a group of well-ascertained facts pertaining to the possibility of the embodied communicating with the disembodied, however imperfectly such communication is yet consummated. That the premises on which Spiritualism is based are facts is acknowledged even by scientists who give them a different interpretation or who oppose their Spiritualistic explanation. Vide Hudson's "Law of Psychic Phenomena," page 206.

To the extent that the Christian religion or any religion is based upon well ascertained facts capable of demonstration, to that extent such religion is scientific in character and "knoweth" rather than "believeth."

The basic facts which constitute the Gibraltar of Spiritualism are essentially scientific in character but out of and from them there springeth up in the human heart an emotion, a sentiment, a hope, an assurance, certain dictates of conscience which are related to the hereafter and to the unseen world of spirits to which we are all hastening, which are religious in nature.

The sun, moon and stars, the thunder and lightning, the rainbow and the boundless ocean are all every-day scientific facts, but they inspire within us a sense of awe, grandeur and sublimity that is not of this earth, creating the intensest desire in our hearts to know something of their First Great Cause and our relations to him. I am at a loss therefore to know how we are to separate the science of Spiritualism from the religion or the glory of Spiritualism.

Connected with Spiritualism as with all other religions there will doubtless ever be much that is purely speculative.

Nor would I have it otherwise. Every newly established fact in Spiritualism gives birth to new ideas, new thought, new theories which in their turn serve finally to establish new truth and thus the machinery of evolution is kept in constant operation.

It should ever be borne in mind that there is a marked distinction between religion and theology. The religion of Spiritualism, like that of Thomas Paine, is to do good; it is humanitarian in character, recognizing the fatherhood of God and the brotherhood of man. No man can be a true Spiritualist without manifesting this kind of religion.

But Spiritualism has very little if any confidence in the dogmatic theology contained in that ecclesiastical document known as "The Apostles' Creed" although it is now generally accepted as a fact, I believe, that the apostles had nothing to do with it. If a line were drawn through each sentence of that creed that is now repudiated even by Christians whose lips repeat it every Sunday, it would present a sorry spectacle. But, disfigured as it is, it is still in the ring. Probably after the Presbyterians get through revising their creed, the "Apostles" (?) will receive some attention. The world moves and theology is evoluting. Very few old time Christians believe theologically, as they did twenty-five or thirty years ago, the eyes of the world are now turned toward the star of Spiritualism and the natural religion which naturally springs from it.

H. V. SWERINGEN.

RELIGION OR SCIENCE?

The Great Lesson of Brotherhood.

This question reminds one of the subjects for discussion by the debating society in the long ago, when all had the same wisdom on the subject discussed, no more and no less, afterward as before; for the reason that in this case Spiritualism, being a truth, must displace error in religion, thus becoming the religion of the world. This truth is built on facts; and as science appropriates all facts for its foundations, it must of necessity be in time accorded a science, notwithstanding twelve years' repetition of proof before acknowledgement by its present day professors.

This question it seems to me should be: Shall Spiritualists first bend their energies to making this a religion? leaving the scientists to take their own slower methods of formulating it?

The needs of better conditions in the mortal life and of preparation for the real life beyond this, prove the necessity for a religion whose effort shall be for this work now undone.

If we go back to the inception of this nineteenth century revelation, we find it reduced in simples to the rediscovery of the spirit world, the fact of intercommunication, with the great lesson of brotherhood and economic equality given us on every hand from the life beyond.

This lesson is a continuous one, and intercourse proves it is not turned in this direction alone, but that the great work of those gone before us is to lift others up higher, to make somebody happier. Our present competitive methods are selfish in the extreme. It makes angels weep to see earth's misery, and it amazes the investigator to find out the hells of suffering, awaiting the souls who enter spirit life with the preparation given them from the religions now prevailing here. To-day's greatest need is the preparation for spirit life which Spiritualism only as a practical religion can give.

It is useless to hold to a dictionary or popular definition of the word religion. We have as a cult that which is exclusively our own, a knowledge of the future life proven by facts. In acquiring this knowledge, we get nothing further on the subject of Deity. Spiritualism has nothing to do with the God question; let each settle this in his own mind.

As a religion Spiritualism should be built on its own original lines. We ought not to borrow, and with the great field before us there is no occasion. The word religion to the Spiritualist should mean exactly what this revelation has proven, only this and nothing more, as it holds no authority save proven truth. Its work on earth is to inaugurate a practical brotherhood and economic equality. Familiarity with its psychic demonstration makes a preparation for the life that is to be, whereby much distress and suffering on its entrance will be avoided. Thus a religion which not the new professors, but the laity at large can use, is the great need of the world to-day.

To do good with that we have received, it should come into general use. This must be effected by effort and enthusiasm, as all great religious movements have ever been done. A cold intellectual treatment will not do—the heart as well or more than the head, must be enlisted. Why not, when on the basis of human affection the whole things rests? This work can never be done by scientific analysis. This is all right in its place, but does not cover the needs of humanity at large.

But the real reason for making this a religion lies in existence of the prevailing systems, whose fundamentals are proven through the united testimony of of those who have passed over, to be entirely false and to be indirectly the cause of the vice and crime that everywhere here abounds.

Spiritualism has come to show a better way—one that cannot be done by the scientist, but must be by the humanitarian through religious effort. Man is already beginning the change from worship of a Deity to devotion for his fellow man, and Spiritualism now opportunely comes to complete the change

Without detracting from the value of a scientific estimate of Spiritualism, its use as a religion must be the means of advancing humanity from its present low estate in an upward direction till it reaches the highlands of heaven.

H. W. BOOZER.

Grand Rapids, Mich.

Saved a Beauty's Eyes

Miss Jenkins of Iowa, Whose Sight Was Destroyed by Inflammation of the Eye, Now Sees. Dr. Coffee's Triumph.

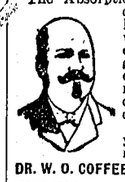
In Dr. W. O. Coffee's new 80-page book, "The New System of Treating Diseases of the Eye," he has illustrated how he cured hundreds of blind people. The book is free and contains a history of Dr. Coffee's celebrated cases and cures with illustrations in colors. Write for the book today. Miss Jenkins' story is below.



MISS MAE JENKINS.

Her Story.

"I suffered for five years with the most terrible inflammation of the eyes that could possibly be. As the result this inflammation and strong treatment that the doctors gave me, left scums, granulated lids, and scars all over my sight. When I was nine years old, I took what the doctors called scrofulous sore eyes, which were sometimes better and then worse, until I was fourteen years old; then they got worse rapidly and in a few months ulcers came on my eyes and and I got so bad I could not open them or stand the light at all, suffering great pain and inflammation. I went to an eye infirmary and was treated and got no better; but with every cold I would get worse and have ulcers and great pains. The doctors treated my eyes with caustic and nitrate of silver, and it left a scar on my right eye that year, and two years later, with other attacks of ulcers and more nitrate of silver, scars and scums commenced to grow on both eyes and with every cold a new ulcer would come and leave a little thicker scar, until about a year ago, when I wrote to Dr. Coffee of Des Moines, Iowa, I had to be led about. I could not see to go around. And had been in that condition for a year. My constitution had run down and my health was very bad, blood thin and watery. It took about six weeks under Dr. Coffee's treatment to improve my eyes and sight so that I could get around; but ever since then my eyes have steadily improved and the ulcers have quit coming, the scars have absorbed, and my sight is almost as perfect as it ever was."



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KIDNEY AND BLADDER

Diseases, Rheumatism, etc.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing of water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists piper methysticum, from the Ganges River, East India. It has the extraordinary record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys, and cures by draining out of the Blood the poisonous Uric Acid, Lithates, etc., which cause the disease.

Rev. John H. Watson, testifies in the New York World, that it has saved him from the edge of the grave when dying of Kidney disease and terrible suffering when passing water. Mr. Calvin G. Bliss, North Brookfield, Mass., testifies to his cure of long standing Rheumatism. Mr. Jos. Whitten, of Wolfboro, N. H., at the age of eighty-five, writes of his cure of Dropsy and swelling of the feet, Kidney disorder and Urinary difficulty. Many ladies, including Mrs. C. C. Fowler, Lockwood, N. J., and Mrs. Sarah Tharp, Montclair, Ind., also testify to its wonderful curative power in Kidney and allied disorders peculiar to womanhood.

OLD AND NEW PSYCHOLOGY

By W. J. Colville. Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume. Price, $1.00.



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The Noted Chronist,
Is Now Located at

No. 1087 Boylston street, Boston, Mass., where he will be pleased to meet all who may call between the hours of 10 a. m. and 2 p. m. The wonderful work in healing the sick that Dr. Watkins is accomplishing is indeed most astounding; his patients live to testify to his wonderful powers as a healer. For the last year his work has been most wonderful. He says himself that his cures this year have been more than ever before in numbers, as he confined himself to only 30 new patients a month. Dr. Watkins attends personally to each case, and therefore he can do better work than if he had a great many assistants; no staff of visible helpers are in his office to annoy and suggest this and that. He knows what is the trouble with each patient, and knows the right specific to give. He prepares and puts up all of his medicine, and has no help in his medical treatments that is visible help. Write him to-day, and by return mail you will receive the diagnose. No charge made for diagnosing your case. Send age, sex and leading symptom.

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—IF SO—
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Are You Getting Better?

If you are not getting better write today to Dr. G. E. WATKINS, Boston, Mass., and write him just your condition financially, and he will make his price for treatment within your reach. He is treating a great many cases free; others he charges a light fee.

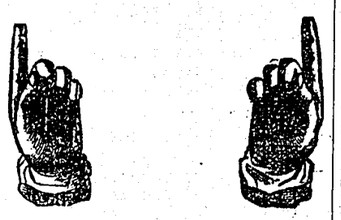
He makes no charge whatever for Diagnosis.

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Why not write him today, and no matter who has failed to help you, to consult him COSTS NOTHING.

Try DR. WATKINS.

Let him diagnose your case, and then it will help you to decide who knows best what is the matter with you. Send all letters to 1087 Boylston St., Boston, Mass.



GENERAL SURVEY.

(Continued from page 6.)

D. W. Hull contemplates a trip to Oregon and Washington some time this coming spring or summer, and would like to make engagements in advance for societies in these states, and also on the routes there. The route taken will depend somewhat on the calls for services.

E. W. Sprague and wife, missionaries for the N. S. A., wish to make arrangements to visit every local society of Spiritualists in the state of Indiana. They will gladly respond to calls to organize and charter societies. Wherever there are seven persons or more who are Spiritualists there should be a society formed. Parties wishing their services, please write them at once. Address them at Rochester, Ind.

Dr. H. C. Andrews writes: "I am now ready, after two months' rest from the spiritual platform, to accept engagements to lecture and give messages for any societies wishing my services. Terms reasonable; correspondence solicited. Permanent address, Jonesboro, Ind., Box 135."

Mrs. Georgia Gladys Cooley will have some open dates after March 30, and wishes to correspond with societies wishing a lecturer and test medium. Her address until Feb. 24, is 713 Monson street, Peoria, Ill., after that General Delivery, Pittsburg, Pa. She also has part of July and August open for camp work.

Jones Goldsmith writes from Evansville, Ind.: "Mr. and Mrs. G. W. Kates, representing the N. S. A., have come and gone, and the people who heard them while in our city are better for their having been with us. Mr. Kates and wife served the Evansville (Ind.) Society of Spiritualists while in our city, Feb. 6 to 11, and had good crowds to greet them at all meetings held, the church in which services were held being filled at all meetings and all were high in their praise of the manner in which Spiritualism was presented to the public, and we are satisfied if we had more mediums of their class the growth of Spiritualism would be wonderful. We have our own church here and hold regular meetings every Sunday morning and evening; also a children's lyceum, and in order to continue the good work done by Mr. and Mrs. Kates we would like to hear from good speakers and test mediums who have open dates or who are coming our way, but no one need write unless they can come well recommended by the N. S. A. or some chartered society."

Mrs. L. A. Barr writes from Lyons, Pa.: "Mrs. Demorest is instructing the people in the beautiful philosophy of Spiritualism, and expects to establish a chartered society before leaving Reading."

The Chicago Spiritual Alliance will commence its meetings on Sunday, Feb. 23, at Lakeside Hall, corner Thirty-first street and Indiana avenue. Will meet regularly at 3 and 7:45 p. m. Mrs. Ella Johnson Bloom will be present to represent the Illinois State Spiritualist Association. Mrs. Mary Elmo, pastor.

W. C. Jessup writes: "Mrs. Gehring and I have just closed a three weeks' engagement at Elwood, Ind., with grand success, making several new converts and creating great enthusiasm among the believers. We will be here one week more. The work starts out here favorably."

Prof. J. W. Kenyon gave a course of twelve lectures on Psychology, in Spiritual Hall, Worcester, Mass. They were highly appreciated. For open dates for camps and season of 1902-3, address him at 95 North street, Fitchburg, Mass.

Mrs. L. A. Beam writes from Lawton, Mich.: "On Feb. 10 and 12, Mr. E. W. Sprague, of Jamestown, N. Y., who is doing missionary work in the spiritual field for the N. S. A., gave two very able and instructive lectures here on organizing, and teaching the method of Spiritualism. Mrs. Sprague followed each lecture with messages from those who have passed to a higher life. About thirty were given; all were recognized. After the last lecture on Wednesday night a society was organized, which will be known as the First Spiritualist Society of Lawton. The following officers were elected: President, H. A. Thomas; vice-president, G. H. Prentice; secretary, Mrs. L. A. Beam; treasurer, Mrs. H. M. Prentice; trustees, Mrs. L. A. McKinney, J. Booth and E. W. McNeil."

M. L. Barnet writes from Wisconsin: "I graduated from the church more than fifty years ago, and my conversion was thorough. I had been a member for about fifteen years; had been made first a church clerk, then a deacon, and subsequently a licentiate preacher, the latter with much reluctance on my part, for I had already begun to have some trouble in regard to the soundness of the doctrines I was to teach. I began to question the doctrines of the fall of man, total depravity, the scheme of salvation, the atonement, and in fact, the whole religious system, and while considering these subjects the rappings at Hydesville began to attract considerable attention. I with many others began to form home circles, and it was soon demonstrated there was much above and beyond what was contained in our philosophy. These circles were continued until the evidence was so overwhelming that it was no longer possible to resist it. The result was the old theories were abandoned and my church offices were resigned and my membership discontinued, and I took my stand upon the rock of reason and common sense where I have since stood, and where I expect to stand. All this, perhaps, is of little interest to, and many not be to any one else, but I felt like giving the little sketch of my inconsequential experience. I am now in the ninety-fourth year of my age. You can judge of my mental condition by what I have written. My wife and I have lived together almost sixty-nine years. She will be eighty-seven years the 26th of next month, and both enjoying a fair measure of health."

Spiritualism Alive in Nebraska.

I take pleasure in sending you herewith a brief report of a series of meetings held in Fullerton, Nebraska, under the direction of Mr. and Mrs. A. Scott Bledsoe, who are traveling missionaries under the direction and auspices of the Nebraska State Spiritualists Association.

They arrived at our little town last Tuesday afternoon, and gave us three rousing meetings.

Our opera house which is a large building, was crowded at each meeting, and very great interest was manifested by our people throughout the entire proceedings.

Mr. and Mrs. A. Scott Bledsoe left Friday morning for Council Bluffs, Ia., where they have gone to continue their work on behalf of the Association. They came to our place well recommended and are in full sympathy with the National organization.

The work which they did here was simply grand; they have set our people to thinking along new lines, and wondering if after death it is not possible for a person to live again.

We have quite a liberal element in this town, and by this element the thought advanced has been well received, and our people are thinking—thinking.

Mr. A. Scott Bledsoe is an orator of the first order and his wife is a splendid speaker and a first-class psychic, and it is a matter unsettled in my mind, which which of the two is the most gifted in their line of work.

Now I do not wish my communication to be too long, but I do wish to let the world know that we here in Nebraska are hard at work and are striving to allow the masses to learn that "there is life for all after death," and no matter what others may be doing, that we have yet some good, lively, and vigorous Spiritualists left in Fullerton, Neb.

ALONZO THOMPSON.

Said to Be a Wonderful Medium.

I write to say something about a medium that you have said something about in your paper two or three years ago while he was in Stockton, Cal. This medium is Hiram Cameron. He came to Stockton some eleven years ago from Springfield, Ill. He is a mechanic, a native of the South Sea Islands. He is limited in education, but in many respects above the average man in intelligence. He was until some three years a pronounced Atheist, but by accident discovered he was a medium while in company with myself, and from that time on has been frequently giving seances of a very remarkable csharacter. These seances have convinced a great many hard-headed skeptics. He has been subjected to all kind of tests, by many different persons, but to date he has never been exposed as a fraud. I am an old Spiritualist and will state so far as I know, Hiram Cameron is in some respects the most remarkable medium in the field of phenomena to-day. He gives both light and dark seances. The spirits at times furnish their own light and at other times they will light the lamp in any part of the room. While light the spirits will come out of the cabinet into the room. One Italian spirit, who gives his name as George Donduro, will sometimes stand outside the cabinet and play the most perfect music on the guitar. Musicians say it cannot be excelled. At almost every seance there will be from two to six musical instruments played at the same time and all in perfect harmony.

Hiram has but recently moved to Sacramento, and has just began giving seances. At this time he has given nine in all. They were of so startling nature that some or most of the audience could not believe them genuine. After one of these seances was over a prominent contractor and builder asked if he might have the privilege of making a thorough examination of the whole room and house and if no evidence of fraud was discovered, then to have the privilege of putting up a six-foot wire fence all around his little cabinet. His request was immediately granted, and two more skeptical contractors added to the first one. So the next day they set to work and examined everything about the house, and finding no evidence of fraud, went to one of their shops and constructed a wire fence six foot high and inclosed the cabinet, fastening the fence firmly to the floor. Through this fence they constructed a small door, so that all who desired could inspect the inside before and after the seance. This door was locked with two Yale locks and a paster placed over the key-holes, and when locked the keys were given to a skeptic. The instruments were all hanging up in the cabinet when the seance began, but when over they were out of the cabinet and sitting against the wire fence. The audience consisted of fifty people and all that were musicians joined in saying that the guitar, mandolin and autoharp playing could not be excelled by mortal. There was much talking by the spirits, and a number of full-formed materializations. They came out to the fence.

So the good work goes on. Cameron is a poor man in the world's goods, but immensely rich in spiritual phenomena. Here is the long-sought-for opportunity for the Psychical Research Society and all skeptics, and especially one Ralph E. Sylvestre, who sends out a book to teach bogus phenomena. I wish to say if he can expose Cameron's manifestations, he can make a barrel of money.

Stockton, Cal. F. A. HILL.

HEALTH RESTORED



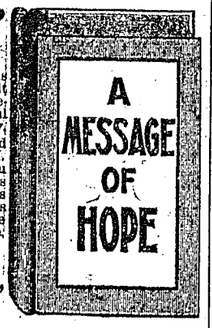
The entire country is astonished at the wonderful cures perfected through the method originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek, Mich. This science is **a subtle force in nature combined with magnetic medicines,** and called by the eminent doctor,

Psychic Science

It has been termed **the greatest pain reliever ever known.** It a perfectly natural manner **it builds up the system and restores health.** It makes no difference how serious or hopeless the case may seem, there is **positive hope** in this grand science. It has restored the **deaf, blind** and **lame,** cured the **paralytic,** and those suffering from **Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuralgia, Heart Disease, Rheumatism, Female Troubles,** as well as men and women addicted to the liquor, morphine and other vile habits.

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months, and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course, "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

"A Message of Hope"



written by Dr. J. M. Peebles, in a plain and concise manner, tells you exactly how and where you can gain perfect health; in fact, it gives you the key to the grandest knowledge known to man. Remember, this book costs you nothing, and it reveals wonderful secrets and makes the impossibilities of yesterday realities of to-day!

ABSOLUTELY FREE Send your name and address and leading symptoms to Dr. J. M. Peebles and his associates and you will receive full diagnosis without any cost whatever, as well as this grand book, which is beautifully illustrated, rich in all its details, containing matter which will be a revelation to you. It is a token which any one may be proud of. Write to-day and receive "A Message of Hope" and diagnosis of your case absolutely free. Address

DR. PEEBLES' INSTITUTE OF HEALTH,
Dept. AA, BATTLE CREEK, MICH.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Geo. W. Taylor passed to spirit life at Independence, Iowa, Christmas Eve, at the age of 91. He was thoroughly convinced of the truth of Spiritualism. He had been a great sufferer. He was respected and beloved by all. Funeral services were conducted by Rev. S. L. Crum, of Manchester, Iowa. F.

Marguerite Pearl Oakes was born the 29th of January 1901. On Dec. 13, 1901, she passed to spirit life, at Helvin, N. D. She was a very bright and loveable little child, the sunshine and happiness of the home, and loved by all who knew her. C.

Mrs. Ruth Faul passed to spirit life, Dec. 16, 1901, at Council Bluffs, Iowa. She was a Spiritualist for over 25 years and died strong in the faith.

MYRTLE FAUL.

W. H. McCarron, an aged citizen of Maquoketa, Iowa, departed this life, Tuesday morning, after several weeks of severe torture. He was a man well known, a deep thinker, liberal and spiritual, well posted in the late problems of politics, philosophy and all the isms, and to know him one would wish to be more like him. He will be sadly missed, for we depended on him to answer all difficult problems. Brother Barrett officiated in the last rites on Friday afternoon. L. C. H.

Leo Burdette McKey, the six-months old son of Mr. and Mrs. Chas McKey, passed to the higher life on January 30. The services were conducted by the writer. HARRY J. MOORE.

Daniel F. Culver passed to spirit life, January 9, 1902, aged 55 years. He was born in the town of Pulaski, Jackson county, Mich. He was a Spiritualist from childhood. He belonged to the Masonic order. Services were conducted by Mrs. Emily King, of Butler. He leaves a wife, a sister and adopted daughter to mourn his loss. COR.

Passed to spirit life, March 21, at the home of Mr. and Mrs. Snow, Marcus Snow, Jr., their dear son, aged 31 years. He was a believer in Spiritualism; also the family, all being members of the First Spiritualist Church of Bemidji, Minn., and one of the most highly respected families in the city. Words of love and sympathy were spoken to the loved ones left behind, and to the many friends who gathered at the residence to pay their respects, by Mrs. Ted Smith, chaplain of the First Spiritualist Church.

MRS. TED SMITH.

Lewis Tucker passed to spirit life, from his home in Norwalk, O., Jan. 31, in the 78th year of his age. Mr. Tucker was born a Spiritualist; absolutely honest and just in thought and dealing, with the purity of motive and sincerity of a child. No one ever sought his aid in vain. So upright himself, he could not believe others dishonest, and experience even did not convince him of the fact. The funeral was held at his residence, Hudson Tuttle officiating.

* * * *

Passed to spirit life, Feb. 8, 1902, Mr. Edwin Crawley, of Newport, Ky., in his 76th year. The funeral services took place Tuesday afternoon Feb. 11, at his late residence, conducted by the writer. The announcement had been made by the city papers that the funeral was to be of the Spiritualistic order; he being the president and founder of the Spiritualist temple, and long before the appointed hour the residence was thronged with friends of the deceased and members of the Temple congregation, and it is estimated that over 1,500 persons viewed the remains. For twelve years Brother Crawley has been identified with this society, and it was through his efforts and liberality that the beautiful temple on Overton street was built, and dedicated to Spiritualism and its lessons of life, on his 75th birthday, last September, and now stands as a monument to his memory.

J. O. M. HEWITT.

A New Treatment for Deafness and Catarrh.

Bradford McGregor, of Cincinnati, O., a well-known demonstrator of applied sciences, asserts as a fact that catarrh and deafness can be cured, this assertion following his personal experience. Having suffered for years with catarrh, which resulted in very poor health and almost total deafness, his condition became such that specialists refused longer to treat him, saying his case was hopeless. Thus thrown upon his own resources, after using all known applications, he finally devised a new method of treatment based upon a principle entirely different from anything he had ever used or heard of, and cured himself with it. His hearing is perfect now, health good and no catarrh. The success of this remarkable treatment in the many tests made upon those similarly afflicted has been phenomenal, and to further extend its usefulness and to prove that it will cure, a free trial and full explanation will be sent by Mr. McGregor to any who suffer and will address him at 430 Lincoln Inn Court, Cincinnati, O., and send twenty cents to pay the expense only for registering and mailing.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 0:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L.V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 3565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove avenue and North avenue.

Spiritualist meetings, Mackinac Hall, 200 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

Spiritualistic meetings are held every Sunday at 3 p. m, conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others. All are welcome. Taborian hall, 2712 State street.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Dr. Emma Nickerson Warne in charge. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Services every Sunday evening. Mediums present and messages given, 320 Flournoy street. Mrs. M. B. Hill.

Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

The Chicago Spiritual Alliance will commence its meetings on Sunday, Feb. 23, at Lakeside Hall, corner Thirty-first street and Indiana avenue. Will meet regularly at 3 and 7:45 p. m. Mrs. Ella Johnson Bloom will be present to represent the Illinois State Spiritualist Association. Mrs. Mary Elmo, pastor.

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"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of the Matriarchate. By Matilda Joslyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, gilt, $1.50. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Meatless Dishes." Very useful. Price 10 cents.

"Buddhism and Its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

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MISS JEANETTE M. DUTTON
Box 581, McCook, Neb. 642

Self-Hypnotic Healing.

97,490 people to date of January 1, 1902, professed curing themselves of such diseases as they had failed in with medicine. All accomplished through the teachings of my oriental system of SELF-HYPNOTIC CONTROL which also develops the Psychic powers of man, enabling him to control his dreams, read the minds of friends and enemies, visit unknown parts of the earth, solve hard problems in this trance and remember all when awake. FIVE COMPLETE TRIAL LESSONS will be sent for only 10c, actually enabling the student to accomplish wonders without further charge. PROF. R. E. DUTTON, Ph. D.
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VOL. 25. CHICAGO, ILL., MARCH 1, 1902. NO. 640.

THE CONTRIBUTION OF SPIRITUALISM

To the Evolution of the Final and Universal Religion, as Illustrated in the Biblical Story of Samson.

An Address by Rev. Geo. Chainey, at the State Spiritualist Convention.

By Spiritualism I do not mean my Spiritualism or yours inclusively, but that vast movement and flood of awakened interest in psychic and spiritual intelligence and consciousness that is rising ever higher from day to day in the realm of religion.

There is a religion that shall swallow up the religions as the serpent rod of Moses devoured the serpents of the Egyptians. There is a faith or substance of the life and knowledge of God that shall take the place of all other faiths.

What special contribution has been made and is now being made to the perfect life for which we are all consciously or unconsciously seeking by this movement, and of which this association is a part? The very rudest and crudest phenomenalism of psychic force was the beginning of this vast wave that even now mounts up to the very throne of God.

When materialism seemed ready to engulf us in the Charybdis of despair, the monster Scylla allowed us to pass on by simply plucking from us our former understanding. While our first intelligence of the meaning of these things had to be revised, the facts remained and we stood face to face with the reality of undiscovered powers and the realization that a consciousness of life once gained was something that could no more fall out of existence than space or time. We owe a debt of gratitude to all who, in spite of the strangeness and credulity of many of the earlier manifestations, have yet persevered in seeking to understand and reduce them to order and service.

Everything great has to be small at the beginning. All things are first simple, then complex, and at last simple again: To-day we are sometimes overwhelmed with the complexity that this great spiritual awakening has assumed. Every day sees the birth of some new centre of activity and differentiation. What shall reduce them all to the final simplicity? Is there any one among them that is going to devour all the others? By no means. Yet each has its place and its work to do. Let them come all. The more the better. In them all is the One who shall yet redeem them all from their limits and throw down the barriers that keep them from being one fold led by one shepherd.

All are manifestations of the Spirit of God working either in time or from eternity. When these two are seen as Father and Son, the life of the heavens and the earth, in all their many divisions will become one flesh or undivided state of universal intelligence and cosmic consciousness. Many are called but few are chosen. All states in Truth are called to serve in Time, but only the few great truths and realities that include the many can have place in the great finality.

What life is to be was foreseen and foreknown by God from the beginning. Strange and wonderful as the way of our pilgrimage has been, we shall know at last that so great a result could not have been achieved by anything less than all this mighty toil of the heavens and of the earth to come together.

Though the final religion is to be four-square, with all the winds of heaven holding together all things of spirit and body, soul and mind, the only way to this glorious consummation was through separate degrees and epochs of enlightenment. Life in the East and West, North and South, long grew and developed apart from each other: so has it been in spirit and body, soul and mind.

But as to-day all the mighty peoples and divisions of our planet are meeting and mingling together in a common life, so is it in the larger realities of which they are but the types. Though the heavens have persecuted us with their mighty mystery, it has been for our good. By seeking, knocking, watching, and asking at these closed doors they have at last opened to disclose to us all the things long hidden.

Though the Bible has been to us a perplexing mystery and a source of division, it has given us the privilege of seeking to understand it, and by the help of present Revelation will yet become a means of unification and solidarity of all religions into Religion.

Among the many activities of the present time, the Spirit has held me for many years to the toil of comprehending the nature of Revelation. It is because of this I would illustrate my theme from this source. To me the Bible is not the history of material things but of spiritual. It is the record in symbolic language of the way in which man is being created in the image and likeness of God. The image is the Substance of God. This substance is the universal ether—the body and consciousness of God. The likeness is the intelligence and character of God. We are to know and become like unto God, both in consciousness and intelligence. Consciousness is feminine and intelligence masculine; male and female made he them.

In our perfect state these two will be equal. We shall be just as conscious of things unseen as we are now intelligent. We shall not only know that yonder is Asia and Africa, but we shall be continually conscious of them. We shall not only see our friends outside of us, but find them also a part of our own consciousness.

Now the strange phenomena that have often perplexed us in dream and vision and other ways are but the beginnings of this larger life. They are strange and sometimes even repellant because the unlovely root comes before the flower and fruit.

This consciousness of which I speak has to be evolved in separate departments before it can be realized in its cosmic completeness and fulness of joy. We have also to know these divisions of consciousness incompletely even before we can attain to a perfect marriage. These are the adulterous or incomplete unions represented in this marvelous story of Samson. He is of the tribe of Dan—judge. Dan is not one of the twelve. The twelve tribes of Israel are the twelve gifts or states of intelligence and consciousness that are to be the permanent states of our universal intelligence and cosmic consciousness. These twelve correspond with the months of the year and the twelve signs of the zodiac.

In the Sacred Year there was, every third year, an intercalary month. This month belongs to Dan—psychic intelligence and consciousness. Three is the number of Knowledge. In every enlarging circle of Knowledge the awakening and reappearance of psychic energy is the Divinely appointed means. When knowledge is complete and the goal is won, Dan shall disappear, because the psychic and soul energy will then be one. This is why Spiritualism is to-day taking on the higher realization of the Soul quality of being. This is the meaning of the tribe of Dan leaving its first place and going to the North—the region of the soul. Samson—solar, a mighty force of heat and light, breaking up the icy fetters of creed and dogma, is the last epoch of this reviving force. He is the child of Manoah—rest. Like Noah, Manoah is the gift of hearing in revelation. The wife of Manoah is barren, for consciousness in revelation is at times unfruitful. These fields lie barren for summer tillage and more abundant increase.

Manoah is a man of Zorah—hornet. The hornet is an ephemeral form of summer life. It can live in the heat but not in the cold. There is much in these writings about flies. There is the plague of flies. Hornets are also one of the agencies by which God drives out the Canaanites—the low states of merchandise and exchange in religion before the Israelites—the high and final states that are to endure forever. These are the many new but ephemeral forms of religious life that spring up in a time of transition to dispute the land with the old established forms. They are the miscellaneous column of the Sunday announcements that have no recognized standing. Even the foxes have holes and the birds have nests but the Son of man has not where to lay his head.

At this time of barrenness of consciousness in revelation the Angel of the Lord appeared to this woman. The Angel of the Lord is the Holy Spirit. Every angel is a messenger or message from God. This message appears as a man and yet is recognized as an Angel. In the depths of consciousness we oftimes receive messages from God in dream or waking vision. This message bringing the promise of a son comes in the absence of the man. We often experience wonderful things in consciousness before we can comprehend them with our intelligence.

Many of the first experiences of the present spiritual movement have been of this order. God does better for us than we can devise or think. We are not the makers of Truth but its creation. These mysterious psychic and spiritual experiences in consciousness come to arouse our intelligence to further effort. The man entreats that the Angel may come to him also. We long to know the meaning as well as to see the vision. This child of promise is to be a Nazarene. Christ the Lord is also a Nazarene—one separated. This Truth is to grow up in the world apart from all the recognized and established authorities. No razor is to come upon the head. The hair denotes intelligence. The intellect is to be free and not cut back to any standard or creed. The seven locks of Samson are the intelligence of the seven great divisions of the Spirit of God. To be a Nazarene is also to abstain from wine and strong drinks. To take strong drink in the spiritual sense is to stimulate yourself towards the spiritual to the injury of the natural. Many are weak because they are afflicted with this besetting sin. They want to be perfect now. But strength must come before sweetness. Young men and women must postpone enjoyment and lay the foundation of noble strength if they would know the sweets of pure and strong love.

In the general, mankind has not yet learned to postpone enjoyment. We are often like children who plant seeds and then unearth them before they have time to sprout. Prompted of desire we pluck the fruit that time would ripen and sweeten when it is but green and sour. We covet the life of the heavens before we have taken possession of the earth. We would be Gods before we have been men. We crave for fame and recognition for the first callow performance of youth instead of nobly waiting for the just reward of the fruits of toil. When this shall be corrected and man shall know how to put restraint on the fiery impatience of youth and cultivate and mature the strength of thought and depth of consciousness on which joy depends, a great step will have been taken in the progress of our world. The secret of this strength is wrapt up in the meaning of the strength of Samson. It is to learn to be much alone and to stand alone. It is to be free of mind and yet loyal to all that is highest and best. It is to seek the spiritual without disloyalty to the natural and the natural without neglect of the spiritual. It is to go further than the new and ephemeral forms of life and yet not to submerge yourself entirely in a state of life too far in advance of your generation.

The Spirit of the Lord began to move Samson at times in the camp of Dan, between Zorah—hornet, and Eshtaol—hollow or secret way. This is between the many new forms and the things as yet altogether hidden and secret.

The Children of Israel are at this time enslaved by the Philistines—strangers. Samson is born to begin but not to complete their deliverance from this bondage. The Philistines in these writings are the ecclesiastical, ceremonial and external conditions that long enslave Religion. Religion is brought at times into this condition of bondage for the development of individual strength. Were it not for this bondage we could not have the opportunity of developing our strength and understanding by heroic and personal resistance. This is the law of growth. The established and settled order of religion under ecclesiastical direction is under certain conditions a vast practical good. It holds up and keeps alive the fact of man's relation to God when this might otherwise die out and be forgotten. But to let the ecclesiastical order and method get complete control and direction of religion would surely bring death in another way.

While God gives religious light mingled with darkness to the external church He sends these new awakenings from time to time to weaken this externalism and to give the church to religion and individual freedom. It will be impossible to draw out at this time the whole meaning of this story of Samson. You will remember that it is mostly a story both of unhappiness in the marriage relation and of illegal love relations.

Four women play a part in this drama. The woman of Timnath—restraint, whom Samson obtains for a wife; her more beautiful younger sister who is offered in her place; the harlot of Gaza—strong place, and Delilah—pining, the woman of Sorek—choice vine.

Everything else is connected with these relationships. These are four states of consciousness. They are not, however, the same as the four states or wives of Jacob. These four represent each a state of double consciousness. They are the time of the uniting and splicing together of states of consciousness that have before been kept in separate departments. The final strength and perfection of life is to come with the holding and blending together of all the great divisions. This will be the Cosmic Consciousness that is to-day the brightest hope on the horizon of humanity. But this must be approached gradually.

Samson's first love is the woman of Timnath—restraint, a daughter of the Philistines. This love is of the Lord to make an occasion against the Philistines. On the way to seek this wife he slays a young lion that comes out against him. After this he finds honey in the carcass of the lion. On this is based a riddle: "Out of the eater came forth meat and out of the strong came forth sweetness." Samson loses the riddle, because they prevail against him through his wife, so that he can say, "If ye had not ploughed with my heifer ye had not found out my riddle." To pay the forfeit Samson slays some of the Philistines. It is only by the help of Psychic consciousness that the Church gets any advantage over the new force threatening its destruction. Such advantage, however, weakens them externally even while strengthening them internally.

This wife of Samson is the union of spiritual and mind consciousness. Though married to her, she is afterwards given to a friend of Samson. This friend is the materialistic mind. The ecclesiastical consciousness is after all bestowed more upon the materialistic phase of thought than upon the psychic. For this Samson sends the foxes, or jackals, with firebrands between their tails into the corn of the Philistines. Jackals hunt in the night. Those who have control over the world of dream and vision by Psychic Intelligence are sending forth many destructive influences into ecclesiastical states of knowledge. They can do this because of the friendliness of the church to materialistic influences.

Wearied by this order of teaching, people gladly invite the psychological influences that are making rapid inroads upon the old forms of teaching.

The younger sister of Samson's wife is the union of mental and physical states of consciousness. Though she is beautiful, we are not told that Samson accepted her. As the result of the rousing of the Philistines in revenge, Samson is bound with new ropes at their demand by the men of Judah.

Judah is the gift of Labor. Those who labor seek to put new bonds upon this strong power of psychic intelligence. But these bonds to this strength are but as flax in the fire and Samson, finding a jawbone of an ass smites them again.

The ass is the symbol of the moral consciousness. Christ comes riding upon an ass. This is the power of moral earnestness and consciousness allied to psychic intelligence. Though weary from this effort, Samson is revived by a stream of water flowing from a hollow place in this jawbone.

His next alliance is with a woman of Gaza. This is consciousness of body and soul. Though the Philistines think to take him here he arises in the night and carries away the gates of the city, the posts and bar to the top of a hill before Hebron—conjunction. This is the conjunction between Time and Eternity. When man shall know the secret of the union of physical and soul states of consciousness he will overlook the things of both Time and Eternity. This is the city given to Caleb—dog of God, the faithful Spirit of Time. Here Abraham first obtained a foothold in the sacred land and bought a sepulchre called Machpelah—a doubling, for this is the doubling of the drawing out of the things of Eternity into Time and the lifting up of the things of Time into Eternity.

Here Truth puts off its mortal form and obtains the Resurrection of the Life immortal.

Samson's next love is Delilah—the union of soul and spiritual consciousness. She lives in Sorek—choice vine. The vine is the symbol of revelation. This is a choice quality of revelation. By conspiring with this one, the Lords of the Philistines get Samson in their power. The first means resorted to, faith. He finally reveals that the secret of his strength is in the seven locks of his hair that have hitherto been unshorn. When through this choice order of revelation, the ecclesiastical state in religion shall gain the secret of psychic and spiritual strength in this sevenfold law and life, this great power will seem to be in their hands.

In reducing this knowledge to an intellectual system they will weaken this hitherto unconquered strength and put out the beautiful eyes of vision. But though the vision come not again in the psychic state, it will be renewed in a day when the psychic and soul quality shall grow together.

Though Samson be condemned to grind at the mills of the Philistines, yet these cannot resist the temptation to take delight in this possession. They bring him out of the prison into the temple of Dagon—fish-god, to make sport for them. The introduction, even for sport, of psychic intelligence and energy into the temple of mystery is the day of its doom. This temple rests upon two pillars. These pillars are intelligence in consciousness and consciousness in intelligence.

Samson's hair has grown again. A young lad is leading him who suffers him to lean against these pillars. This young lad is a new and Divine understanding of spirit and body, soul and mind. When this returning strength shall grasp the two pillars on which all things in heaven and earth depend, the temple of mystery will be shaken to its foundations. Then will the powers of ecclesiasticism perish, Samson dies with the Philistines. This energy dies in this state to live again in a better.

The end of ecclesiasticism is not the end of religion but of religions. This is not the death of association but the death of association at the cost of individual liberty.

In the perfect day now coming all shall be free. All shall be taught of God. All shall know that God is. The human consciousness will palpitate with the Divine. Man's intelligence will be open and free on the unfenced commons of the universe. The old and established will no longer ignore the new nor the new scornfully despise the old. We shall know the old in the new and the new in the old. Man will no more claim to be God, nor God be glorified to the dishonor of man. The long warfare will be past. Man will have lifted himself into the life of God and the life of God in man will be the life of the fulness of the heavens in the earth and of the earth in the heavens.

This is the great consummation and restoration of all things in a world without end. Amen.

PROPHECIES

And Their Startling Fulfillment.

I would like to testify to three prophecies that have come to pass within the past eight months.

My daughter May has of late developed clairvoyance and clairaudience to a marked degree. The first was June 28, 1901. May was in Kansas City at the time, and she became very depressed and worried, as she saw things at home in great confusion and a building burning, and I was in great distress. On the 5th of July our barn caught mysteriously on fire, burning one horse, and destroying all our hay, oats, corn and machinery. I was awfully distressed over our loss.

Again, the 20th of October, May saw a man's arm covered with blood and badly cut. She said some one would get hurt very soon. This also was true. The next day my son got his hand badly hurt by a huge rock falling on his arm and hand, cutting the nail completely off his second finger, and nearly crushing his arm. Again, October 31, May saw our barn being rebuilt, and as the roof was nearly all shingled, she saw my son fall and almost killed. On January 5, 1902, my son was climbing to the top of the barn to see the hayfork track, when he fell and narrowly escaped death, cracking his breast-bone and several ribs. He was unconscious several days, and even at this writing he can't remember of his falling, or going upon the ladder.

I consider these timely warnings are remarkable. The roof was not quite completed, just as my daughter said it was.

Now how are these phenomena accounted for? If not shown my daughter by spirit power, who can explain? Possibly Mr. Jamieson or some of his followers can tell.

May was not hypnotized, as no mortal was near her at the vision periods. It certainly was not mind-reading, for the events had not occurred; hence could not be in any mortal's mind. She was not dreaming, for it occurred while at her work. Was it imagination? Perhaps, like a professor said, "'Twas guess-work, and guess-work was good as any long as it hit."

To testify to the phenomena and teachings of our spirit friends is certainly our duty. Many say, "Why don't our friends warn us of approaching danger." I would like to ask, don't they warn us of danger? as in the foregoing. But do we mortals heed these timely warnings? My son is very skeptical to any spirit phenomena. Whenever May would tell what she saw, he would laugh at her and say "It was her imagination," but her prophecies were true, and they are only a few of the wonderful things she sees and hears. The psychic influences that hover around us like a cloud certainly give us lessons to study, instead of turning a deaf ear and ridiculing and scoffing at the powers and laws of which we know so little. We are but in our infancy as to knowing how and whence they come and to what power and good they can be developed. "Prove all things and hold fast that which is good."

O listen to the angel warnings,
As they hover round our earth, so near,
Gently guarding every action,
Trying every heart to cheer.

MRS. L. C. COOK.

Spring Hill, Kas.

CLEAN LIVES.

The Moral Personnel of Spiritualists.

I am incessantly being told that the Spiritualists are a bad people, and this statement is usually based upon the fact of some improper local persons who have assumed official care of our cause, or a class of pretended mediums who are drunken, dissolute or tricky. The whole body are judged by these few who occasionally dare to represent Spiritualism.

It is painfully true that our cause has had some advocates, as officers of societies, speakers and mediums, who have not been representative people morally. Such persons handicap any cause, especially a religious one. But, all new movements in the religious world are attacked as embracing immoral people. Jesus was so accused, so were the apostles and early Christians. It was only a few years ago that the Methodists were supposed to be the scum of the earth. Such claims are made by bigots, out of pure malice and prejudice.

Attacks upon character should be branded by the scorn of all decent people. It is the lowest possible attack that a human being can make upon another, and becomes a criminal libel when made against a class. Because there are immoral preachers and Christians, we should not, and do not, attack their system. Immorality runs riot in humanity. Christianity has not saved the people, because it has granted pardons and thus given a license. Jails and penitentiaries, and insane asylums are filled with Christian sectarists; and a Spiritualist or a Jew is hardly ever found in these institutions.

But when a Spiritualist does anything wrong, or gets mixed up in any human affair of dishonor or suspicion, the press always tells that he is a Spiritualist. But, a good Spiritualist who does something good, or passes to spirit life with an honorable earthly record, is reported as belonging to no church.

The Cincinnati Enquirer published lately the prospectus of a Chicago firm who manufactures accessories for fakirs to imitate spirit manifestations, and said, "This settles how mediums operate." Churches will employ a fakir who professes to expose by tricks the physical manifestations of spirits—and say that exposes Spiritualism. The press and pulpit accept the expose. This shows how gullible many supposedly wise men are.

Neither press nor church will allow life mediums to prove a genuine manifestation. They rule the people in ignorance, by appealing to prejudice; and shut against the truth.

What must we do? Plainly: So live that all people can find in us no guile. So protect our cause that morality in officials and members shall be a positive expression of the moral power of Spiritualism. The Spiritualists should exemplify Spiritualism in their lives!

Let us be careful to place moral people to the front as officials, speakers and mediums. We have a right to so protect our cause. If a censorship is necessary, let it be instituted at once! No moral medium will cry out against such. We must cease licensing because of possessing a psychic power. No self-respecting medium will want a certificate. His or her life is a certificate, and their honorable dealings will follow in reputation as will dishonor.

Thus a censorship becomes a protection equally with a possible condemnation. Pleading for honor and purity in life for all Spiritualists—and that no one who is debauched shall assume the "livery of heaven to serve the devil in," I plead for upholding our cause as a representative of a moral force before the world. Let us welcome all to our fold, but put forward the intellectual and moral members as our public representatives and exponents. Let me be the first to suffer, if guilty.

There is a need in this direction, that the public may have no opportunity to misjudge our whole fraternity by the nefarious acts of a few.

Amongst other letters of a similar character, I will quote the following from an earnest Spiritualist residing in Boston:

"I was glad to read your wholesome words, in a late issue of The Progressive Thinker, in which you named the responsibilities of the layman. I heartily believe it is high time the layman recognized his responsibility in this work, and stopped his cant about the public workers. Personally, I am glad to face this responsibility and meet it bravely but humbly, reverently and sincerely; and when those who stand in my humble class will meet as consecrated bodies I believe the fruitage of the labors of the public worker will be such as to surprise men, and rejoice angels."

This is an important matter for the earnest toiler in Spiritualism, and is as dependent upon the local adherent, or layman, as upon the public advocate. The personnel of the Spiritualists is moral, virtuous and intelligent. Let us do all we can to so prove it to the world.

GEORGE W. KATES.

To Struggling Societies.

A well-known speaker whose work is adapted to the building up of progressive thought and the teachings of the spiritual philosophy, will give his services to any society for Sunday meetings for three or six months, or possibly longer, provided some member of said society will furnish him employment on weekdays, at a reasonable salary.

The kind of employment must be something honorable, in a retail or wholesale mercantile establishment, assistant editor in a newspaper office, collector, or any position of trust where careful and painstaking help will be appreciated.

Letters of enquiry to be addressed "Philosophical," care of Progressive Thinker, 40 Loomis street, Chicago, Ill. Send stamped envelope for reply.

Thought is the property only of those who can entertain it.—Emerson.

RELIGION.

All Religions Flow from a Common Source.

Each soul hath sprung from some great source,
The force of which doth guide,
With perfect law its onward course—
Nor will it be denied,
That as the ocean draws the dew,
From highest mountain wood,
E'en so, each soul with hopeful view
Is drawn tow'rd central good.
Now some may seek to walk the path,
With trembling feet, and fear
That this great source is filled with wrath,
And torments waiting near;
Or some may go just as they feel,
And laugh or cry or sing,
Some turn to cloister walls and kneel,
And think a demon's sting
Each impulse not by their creed taught,
Thus taking man, as all,
Count Nature's promptlings as but naught,
They to the unknown, call.
But though they fear, or deem all best,
Or live in constant prayer,
Though they deny all law, and jest,
At "hands just over there."
Yet magnet-like this mighty source
Draws through life's tangled wood
Each soul along its varied course
Unto the perfect good.

In every age and clime and in a multitude of ways men have sought to know of the source of being; and their conclusions have formed the various religions. The similarity of each and all religions indicates not only their relationship to each other but a common source from which they all came. Around these points of human good which strengthen, teach and comfort the race are, in every instance clustered creeds, ceremonies and holy (?) threats indicative of the condition of the people and the place in which they live.

All religious history is written with life blood and illustrated with human torches, because each religion as it grows in prominence and power forgets tolerance, and bigot-like seeks to control even if by force. Regardless of the bigotry and ignorance of religious teachings, the pure light of human brotherhood shines into the lives of some and leads them to try yet once again to have a religion of fact, not fancy, of demonstrated truth, not miraculous revelation. There has never been a human soul void of religious aspiration (to know spiritual things) yet many minds have never sought for a scientific explanation of a single thing in life; but all that actually sustains in religion, or lives on when creeds crumble and formulas pass, is the simple scientific fact around which is built the fanciful fabric. Spiritualism stands in the world to-day advocating tolerance; her majestic figure is recognized as the embodiment of scientific facts which permit of philosophical demonstration.

Spirit communion, the rejected stone in every religious arch, has as a scientific fact linked mortal and immortal life in unyielding clasp; has awakened most intense emotions in the minds of all who think seriously of it.

The scientific fact that the spirits of murderers and undeveloped beings return to the denizens of earth life, arouses the true religious spirit. "As ye have done it unto the least of them, ye have done it unto me."

Science may prompt man to learn the facts that undeveloped souls return to earth life for assistance to unfold, and that it is possible to hold circles or seances for the express purpose of aiding darkened souls; it may lead man to rejoice that it is possible for exalted intelligences to reveal much of the after life, but takes the awakening of man's religious self to say to the undeveloped brother or sister in the spirit life: "I in no wise condemn you and with human love I will give such light as I can to lead you higher;" that enables man to apply the teaching received to make life noble and true. By religion I mean the indwelling and constantly manifest spirit of love that has breathed in some form in all the rubbish that has been heaped before the world and called religion.

From Sinai where such ceremonies as killing goats and smearing the blood on the ears of the priest were ordered, and the confiscation of woman's virtue was justified, is heard, "Honor thy father and thy mother; steal not; covet not." Prince Gautama gives voice to sentiments that are beautiful, inspiring and truly religious, according to the highest sense of the term:

"Ye are not bound! the soul of things is sweet,
The heart of being is celestial rest
stronger than woe is will; that which was good,
Doth pass to better-best.
Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel and hug and kiss
Its spokes of agony.
Its tire of tears, its nave of nothingness."

The Golden Rule of Jesus is but a quotation from every religion history mentions.

The stern cold facts of science, like flint, produce the spark (the thought) which falls upon the human heart, that tinder-like springs into a flame of religious fervor—a desire to know spiritual things and apply them to the experiences of each passing day.

The age demands a clearance of rubbish which lies stagnant upon the people with claims of being religion.

The waves of progress which flow unceasingly from the Source of Being have carried us to this point in human development.

Scientific religion is a possible thing; Spiritualism with her many scientific problems proven to the world aroused an emotion in me which I call religion. To recognize that an underlying Law of Good sustains.

To realize that all expressions of Life are eternal like the Law and that their course tends upward and onward (whether it suits me or not). To feel my relationship to each and all, seen and unseen, and to use every energy I possess for the general good, knowing that good and right thoughts and things never cease in their operation for Merciful Justice and Loving Law.

JOHN W. RING.

Galveston, Tex.

OFFICIAL INCOMPETENCE.

Doctor Batdorf and the Mails.

I am glad to learn that the fraud order against Dr. Batdorf, of Grand Rapids, Mich., has been revoked. This case illustrates how incompetent officials get into positions that enable them to exercise authority to gratify spleen and ruin a man's business, under the pretext of protecting the public.

That the United States mail service is not intended to favor gambling and vice, is a wholesome conclusion. No honest citizen will object to that, or wish to have unlimited license for fraudulent schemes conducted through the mails. But in carrying out this purpose Government, of course, must depend upon its agents, and these are all too often weak, ambitious upstarts, who use their office to gratify prejudice, and exercise their own petty tyranny against those whose business they have not the capacity to understand. Especially is this illustrated in the contemptible persecutions instituted in the name of law and justice, against progressive people, and liberal literature.

Behind them may be found the medical rings and religious intolerance that diffuses among low-grade politicians, and gets a leverage under postoffice appointments, by which they can persecute their superiors, with a pretense of doing official duty. Dr. Batdorf and Helen Wilmans come in for a share of this petty scheming, chiefly on account of their success. That is what troubles the bigots. If the progressive healers—clairvoyants, magnetizers, metaphysicians, and mediums—had never made successful headway, had never won the confidence of the sick by curing, and thus taking patients away from the regulars, there would be no arrests or persecutions, to protect the poor people from quacks. Mrs. Matteson, of Buffalo, has been a conspicuous target for that reason, and probably has been arrested more times than any other, and this fact is a certificate of her success in curing the sick. But they have never been able to convict her—though she frankly admits that she has no diploma from the medical authorities, and that she doctors the sick every day.

But Dr. Batdorf does much of his by the mails, though he is a regular graduate, and has practiced medicine for 20 or 30 years in honorable fellowship with the profession. But when he commenced advertising to diagnose and prescribe for absent patients, the old lunkers were alarmed, and as his business grew, which implied success which begat confidence with his patients, the alarm increased; and finally he was arrested, and his mail forbidden. After a trial he was acquitted, and objections withdrawn, and all went well, until a change in the under offices, and new postoffice inspector, who of course wanted to win notoriety by some smart act selected Dr. Batdorf for his victim, and by this interference totally ruined his business by prohibiting his correspondence with his patients. Now, after a year or more of this abuse of authority, the fraud order is withdrawn, and Dr. Batdorf is again free to practice his skill in curing; but how soon some official change may again impose upon the people through the recommendation of a local inspector with more bluff than brains, we cannot foretell. But the Doctor's many patients will, no doubt be glad to know that this studied imposition is for the time withdrawn.

LYMAN C. HOWE.

A Letter from a Man of 93.

To the Editor:—I have had the privilege of reading numerous articles in No. 638 of your paper. I was highly gratified with an article over the signature of C. H. M., in which he expressed my views in a very clear, concise and forcible manner. Also an article by Brother Loveland in which he treats the subject more elaborately and with great force. I have always been an admirer of his style and force of argumentation. I would, however, suggest an amendment to one of his paragraphs, which I have no doubt he will readily accept. After having given a definition of religion, he says: "Religion thus defined is no more holy than and other branch of science." Now my amendment would be to strike out the word "other," in which case I think his thought would be more clearly expressed. I am not in any sense to be considered a critic, for I have passed ninety-three years without arrogating to myself any such title role.

It struck me, however, while reading the sentence, that there was something not quite right, and I read it again and came against that little word, and I just drew my pencil across it, and that at least expressed my idea better than in its original form.

As I have said I was not among those invited to write, neither have I written other than to express the pleasure and satisfaction I have enjoyed in reading the articles of those who were invited, but an old man in his dotage may well be pardoned for taking little liberties that might not be tolerated in those of a more modern type. I would like to say a word in relation to another article I ran against, where an attempt was made to solve an infinite problem by the use of finite methods.

The attempt was made to demonstrate the existence of Deity by algebraic equations and geometrical lines and angles, and I believe he really thinks he has made a glorious success, and I think he has succeeded fully as well as any of his numerous predecessors, but am inclined to think on the whole that he had better take a post graduate course under the instruction of the celebrated author of Christian science, and then try again.

M. S. BARNETT.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

INTRODUCTORY.

While I was yet writing under the influence of Madame ——, the spirit form of a gentleman stood directly before me. I do not know whether another person could have seen him or not, but to me he was distinctly visible. He bowed defferentially, and gracefully extended his right hand which held an embossed card. He held the card up before my eyes and upon the card was written, William Denton, Wellesly, Mass.

I am sure whoever reads this will like to know how he looked.

He was a rather small man, with deep-set eyes, and it was hard for me to tell whether they were dark blue or a soft black; but, whether black or blue they were sparkling, bright and intelligent; his forehead was large, round and jutting; thin, but pronounced features; somewhat spare in form, and his bearing was suave, gentlemanly and dignified. He has since told me that he was an Englishman by birth and education.

As soon as he became distinctly visible to me, he seemed to approach and enter my body, and when I once more returned to myself, the following is what I found written, presumably through or with my own hand.

CARLYLE PETERSILEA.

LETTER NUMBER ONE.

Carlyle Petersilea, Professor of Music, Los Angeles, California—Dear Sir:—You expressed a wish to hear from me, and I am here in response to your desire. No person can earnestly desire anything but sooner or later that desire may meet with fulfillment. You are a musician; I was, and still am, a geologist, as you will still be a musician after you, too, pass through the gate called death.

You are interested in the harmony, rhythm and grouping of sounds. I was interested in examining, analyzing and grouping the various strata that go toward forming the earth's crust, but I was also interested in many other things, and I find that you, like myself, are also interested in much besides music, chiefly in that pertaining to the higher or spiritual life; this, also, interested me more than I shall ever be able to tell you; yet, even now, of the two, you are more gifted in spiritual things than am I. My mind naturally gravitates toward the rocks, toward the firm old earth, toward the washing billows of the restless ocean; yours toward the great eternal sound, rhythm and music of the spheres.

It is well that we differ, for if all were alike there would be no music. I am one sound in the scale of being, you are another. I am down among the bass notes, while you rapidly fly the whole gamut, yet all must rest firmly on the base, or bed-rock, after all. Without the earths there could be no heavens; without the earths no spiritual spheres could exist or be peopled with souls. If I had not first been developed upon the earth I could not now dwell within the heavens as a conscious being. When in the form of coarser matter—I say coarser because I am still within a form composed of matter in a more refined condition—I sought by every means in my power to obtain knowledge of a future state of being, and wanted proof that I should live after so-called death, or dissolution.

Many of you say that Denton was a Spiritualist, but I really did not call myself such—did not think there was sufficient proof—at least, as much as one could have desired. Certainly, I had witnessed some very surprising manifestations of power, call it occult power if you will, still after all was said and done, many doubts assailed me, and I know that such is the case with thousands of others on the mundane sphere. If I could bring you all positive evidence of immortality, I believe it would make me supremely happy and blest.

Possibly you may ask: "But, Mr. Denton, are you not happy now?"

No, not wholly and entirely happy, for no one who loves his fellow-man can be entirely happy while sin and misery abound on earth, also, in a certain degree, within the lower spheres. But I am a very busy man, working always, otherwise I might be exceedingly unhappy. I am happy when accomplishing some great and everlasting good.

Many of you say you know man exists after so-called death, for the phenomena witnessed at spiritual seances positively proves that he does; but those same phenomena do not prove it to all persons. There are, as you well know, many who think the root of the phenomena exists within man himself, and that the phenomena are not produced by discarnate intelligences. The greatest desire of my soul now is to prove to all men alike, without reserve, that man does exist after the dissolution of the material body, and I think I can never be quite happy until I have accomplished this herculean task, for, my friend, it is truly a task fit for Hercules himself.

I greatly fear the phenomena alone will never convince all men. All are aware that not an atom of matter can ever be lost or become nothing, consequently every atom that ever entered into the composition of the material form of man, woman or child, still exists somewhere within the great universal whole, yet all persons exist the same as before. The old atoms have been thrown off, while others have taken their places, but the great fear that besets mankind is that when the body lies stark, dead and cold, all is over; there is nothing more. When the machine ceases to run all is over and man knows no more forever.

My own mind, when I was with you, often took a turn in this direction, and thus I know that doubts of a future life are very disheartening and very hard to bear. If never a doubt assailed mankind the wheels of his life would run far more smoothly.

If I, like "Christian," could assail and demolish doubting castle, I would be willing to control you to write while the lamp of your earthly life continued to burn.

My dear professor, never a doubt assails your mind, consequently you are far happier than the majority of men. I am writing this message to you. If you choose to give it to the world I have no objection, but I do strongly object to a fictitious name. Never, while in the mortal form, was I ashamed of my name, nor did I ever intend to write anything of which I should be ashamed. I assailed the old Bible myths with all the power at my command, and tried with all my might to demolish theological dogmas. Together with my beloved wife, or my wife together with her beloved husband, we wrote a book called the "Soul of Things" and at the time when I fought dogmas and wrote such books the whole Christian world was arrayed against me. I sometimes felt as though I were Atlas with the weight of the world resting upon me. But it is over now. I have conquered the world and it rests beneath my feet. Every truth that I ever uttered, or wrote, is with me still; and oh, how glad I was to find that truth outweighed all my errors. Fortunate for the soul who arrives here to find that his errors are light and few while his truths shine more brightly than diamonds.

You will, no doubt, remember, my dear professor, that when I was within the mortal, I often, in imagination, descended into the imaginary hell of the Christian churches, or worked my way around and about it, that I might let the poor sufferer escape. Of course, I thought it to be all imagination, never dreaming that it could be real. What was my unbounded astonishment, on arriving here, to find that I actually had let out hundreds of thousands from the horrible pit of darkness, and that I really had, to a certain extent, extinguished the flames of hell.

Can you believe it, my dear professor? You really must, for it is the truth.

Thoughts are things.

I maintained that they were when with you below, and now find that it is true. As a man thinketh so is he. If a man thinks hell, he makes hell; if he thinks heaven, he creates heaven; and thus, when I thought I would like to go down into hell and liberate my brothers who were suffering there, I really did so, and thousands of souls have met me here with beaming eyes and radiant countenances, and as they grasped my hand and shook it, their words would be like this: "Heaven bless you, Brother Denton, for releasing us from outer darkness and the flames of hell."

At first I stared at them almost wildly. "Outer darkness? Flames of hell? Why, such things do not exist."

"Pardon us, Brother Denton, but they do—they really do."

I remember that I gasped for breath as I heard such words.

"You are deceiving me. Hell and the devil are simply imaginary things."

"Precisely so," replied they, "but what of the imagination? If hell and the devil do not exist, how about God and heaven? If one is imaginary, certainly the other must be also. You will soon find, dear brother, that thoughts are things, and a soul lives within the circle of its thoughts—its imagination—or the images which it reflects or creates. If it thinks hell, it reflects the image of hell which goes out from it as an object—a spiritual reality. If it pictures, or thinks of a devil, that devil is very apt to stand before it in an objective form. Thus, many of us, poor wretches, were in the darkness of error. We believed implicitly in hell and the devil and thought about them at all times, consequently as we thought so we were. We lived in our thoughts and they became objects about us.

"At first we did not know how to rid ourselves of such thoughts, and so we suffered the flames and tortures of hell, and every time your thoughts reached out toward the so-called imaginary hell, for enlightening and releasing the sufferers therein, as many as accepted your thoughts were released. Thus, here we stand in solid phalanx—we whom you have released from hell—and we are legion."

Now, my dear professor, this was real, and I will try to make it a little clearer to you, if possible.

You often say to your wife, when she asks you what you are thinking about, that you are not thinking at all, that you scarcely ever think, that your soul—that is you yourself—is living in a world of music; you hear it at all times and seasons; you are never outside of it or free from it; that all else in life jars upon you discordantly; that your soul continually dwells with the old masters. You feel that you are surrounded by them. You hear them, see them, converse with them. You are always striving to render music as perfect as the image, or ideal, you have in your mind.

Some dullard might say to you: "Well, professor, that is all in your imagination."

Just so my dear sir. Thoughts are things which become objective to the soul and the soul dwells therein, consequently you dwell within a world of music and scarcely ever leave it; and if any try to lead you forth you become restless and unhappy. You gather about yourself companions like yourself, lovers and thinkers of music. Well, that is a very good heaven to live in.

Thus each soul creates its surroundings. Some are in heaven and some in hell, and many are neither in heaven nor hell, but are halting between the two. One may call it purgatory if one likes. No one need remain in hell a moment longer than one likes. One can think one's self out almost as rapidly as one can think, for as soon as one ceases to create hell it grows dim and vanishes away. The moment one begins to think truth, love, wisdom, beauty, harmony, good works, charity, forgiveness, justice, peace, industry, the doors of heaven open wide before one, and one walks straight through the portals and takes as many along as are ready and willing to go—and it is in this way: As he thinks on Truth, she modestly approaches him and drops jewel after jewel within his soul until at last he has so many that he is filled with knowledge and lives in a world of truth. If he thinks on Love, pure and spotless, love to his brother man and to all souls whatsoever their rank or color, then does he live in a world of truth and love; and thus of wisdom, beauty, harmony, good works, charity, forgiveness, justice, peace, industry. O, what a beautiful heaven is his, how bright, how glorious, how real!

But the reverse of all this is hell, horrible and hateful, filled with agony, torture and thirst. There need be no hells if man willed it otherwise. Why not will it otherwise? If every man on earth willed to be in heaven he would be there in the shortest possible time, and there would be the long talked of millennium right down there on the old earth.

WILLIAM DENTON.

(To be continued.)

Do Christians Receive What They Ask For?

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." "He that asketh receiveth; he that seeketh findeth, and to him that knocketh it shall be opened;" and other texts of like import.

In this plain language there is a positive assurance that the Christian shall receive whatever he asks for. It does not say "ye may receive," but "ye shall receive." Consequently true Christians—if there are any such—need not be sick or poor or ignorant or in any way distressed in body or mind. In fact, if Christians receive what they ask for they might easily banish all sin, suffering and wretchedness from the face of the earth. Peace and happiness might reign supreme.

But what do we find, after millions and billions of prayers have been offered by the most devout church members? We find everywhere sin, misery and oppression; even among those who pray regularly. If "the prayers of the righteous availeth much" the world has not yet discovered the fact. To all outward appearance church people are burdened with the many cares of life just as others are, and those that pray oftenest and loudest have no advantage over those that pray least. That Christians do not receive all they ask for is certain; whether they receive anything because of the asking is quite uncertain.

To whom does the Christian pray? He answers, to a personal God. How does he know there is a personal God? Does he know it at all, or does he only suppose there is? If he knows there is such a God he might tell us how he found it out, as many people would be pleased to learn something definite on that important subject.

Womack, Mo. J. W. NATIONS.

HEART CRAVINGS.

Won't you give me a nod, my brother,
As you journey along life's road?
It would 'waken anew my courage
And lighten my weary load.

Won't you give me a smile, my brother?
Just the gleam of a kindly eye?
It would make me forget my weakness
And brighten my leaden sky.

Won't you give me a word, my brother?
Just a whisper within my ear?
It would kindle anew my purpose—
Would one little word of cheer.

Won't you give me your hand, my brother?
Let me clasp it before we part?
It would lighten my load of sorrow
And brighten my heavy heart.

—Ohio State Journal.

The time has come when scientific truth must cease to be the property of the few—when it must be worked into the common life of the world.—Agassiz.



Remarks of the President of the Godless and Devilless Club at Its Last Meeting.

It must be admitted that this life is very delightful, especially in connection with the Godless and Devilless Club, hence it is not at all strange; therefore, that our attention should be concentrated on comforts and luxuries which have a purely physical basis.

The body seems to be the autocrat of the situation. It dominates our thoughts by day, our dreams by night, and our midday fancies. Almost every one in the world gets his living by producing something or inventing something which will prolong our stay here and serve our convenience while we remain.

It is a very absorbing thing to live this present life, and it is rather natural, though not at all prudent or farsighted, that we should be oblivious of any necessity to prepare for the change which we are apt to dread, but which is nevertheless inevitable.

The amount of the aggregate genius which spends its best endeavors to add to the pleasures of the table, to adorn our homes, to increase the security of our finances and so put us beyond the reach of want, shows plainly enough that the intellectual capacities of the race are almost oppressive in their impressiveness. The grandeur of human nature is proved by the way in which the whole earth, its soil, its rivers and oceans, its clouds and its sky, has been forced to contribute to our happiness, our health and our longevity, as well as to our usefulness.

It is a part of our sacred duty to develop the resources of our earthly life, a duty implied by the known plan of Nature and by our manifest destiny. It is a fact that though we began life as mere animals, with all the animal's propensities, we shall in good time, after the necessary struggle and experience, end our career on a level little lower than that of the angels. There is nothing in the universe so suggestive, or so uplifting, or so prophetic as the slow and painful but sure evolution of mankind, because, so far as we know, there is no limit to our possible development, especially to those who belong to the Godless and Devilless Club. Our already achieved victories over natural elements and obstacles point to a coming manhood which cannot be obtained here below and which therefore demands immortality as an inalienable right. There must be somewhere an opportunity to finish our education and to complete the broken columns which are scattered all over the earth, and the Godless and Devilless Club is working along that line.

To make life comfortable, then, is a legitimate part of our duty, but by no means the most important part. When a man sees something ahead of him which can neither be avoided nor ignored it is the business of wisdom to make preparation for it. If he is going to the North Pole he must lay his plans in accordance with that fact, and he would be foolish indeed if he started on the journey with only the clothing fitted for a temperate zone. In like manner, if a man knows that death will transfer him to another life, and that this new life will be spiritual and intellectual rather than physical, he ought to cultivate the intellectual and spiritual so that when the time arrives he will feel at home in the other environment.

If when you step out of your body and relinquish all the enjoyments which pertain to the body you find yourself without those qualities of character which make immortality tolerable you will not only be poor indeed, but you will also be blameworthy. The conditions of the hereafter will be wholly different from those of this life, and therefore, while you value the present for its own sake, you must use it as a means of preparing for the life to come. That statement is based on the requirements of common sense, and on an imperative kind of expediency.

Furthermore, matters have been so ordained that the qualities which will serve you best hereafter will also serve you best here. Let your ambition have its full swing; love the things of this world and work for them. It is quite worth your while to be a factor in the great problems of the present. But beyond all this ambition is character, and that must be kept unsullied. There are no conditions under which its sacrifice can be justified. Character, like refined gold, is current everywhere. It is the only thing which has worth in the spirit realms, to which all the members of the Godless and Devilless Club are going, and it is the best thing on earth. What is good in this world only and must be left at death has its value, but it will not compare with what is good in all worlds.

Even the man Christ bids us live in the full enjoyment of all which time can give us, but to be wise enough to build on that large faith and that moral principle which will make us fearless at sundown and enable us to fall asleep in the glad assurance that in the morning we shall wake in a world which shall not seem strange because we have made ready for it. That foresight and preparation are the essence of true common sense.

It is always safe to be generous in criticism, and seldom safe to be severe. If the just rule, the "measure you mete, it shall be measured to you again," should be literally enforced many a man and woman would be wrecked by the consequences. If it is always possible to say something kind it is well to be in the frame of mind to do it. The middle course is to be silent unless there is a good word to say, and the heroic course is to rebuke the harsh and unnecessary personal criticism.

Many a life has been seriously wounded, many a heart well nigh broken and many a life overshadowed by thoughtless talk which perhaps had no foundation in fact, or was based on facts misunderstood. It is so much better to be sweet than sour, as is well known by all our members. The juicy plum filled with sunshine hangs on the branches in abundance, and so does the lemon, and it is a more gracious taste which chooses the plum and leaves the lemon for others to pluck. Life contains so many disagreeable things that if we can avoid coming into contact with any one of them we do ourselves a distinct benefit. A smile helps the world more than a frown, and the good nature which ignores the unpleasant and dwells only on the agreeable is a sublime virtue which is as charming as it is rare.

The clear injunction of the religion of nature is to find the good in our neighbors and not to magnify their failings. We may laugh at their follies or look with scorn on their weaknesses, but who knows what we ourselves would do under like circumstances? We are not so weak that we will thank a God, of whom we know absolutely nothing, as the poor Pharisee did, that we are not like other men. If we are really strong the best way to show our strength is to help those who have fallen by the way rather than spread the news of their failure, as though we stood on a higher and safer level. This is the course the Godless and Devilless Club has pursued from the start.

A legend is told of the young man Jesus which illustrates my point. He was standing in a group who were looking at a dead dog. Each spectator had something hard and cruel on his lips, but at last a gentle voice was heard, saying, "He had very white teeth!" It was perhaps the only thing that could be said of a favorable nature, and it was the only thing he cared to say. It was a rebuke not to be easily forgotten, and the men in the group silently stole away, wondering at themselves and at him.

You deceive yourself if you think you are good and still indulge in uncharity. I would rather be poor Abou Ben Adhem, who cared nothing for any of the supposed holy beings, but wanted to be classed as one "who loves his fellow men," than so wretched a Christian that he could cherish a secret delight in the faults of others. Common sense religion, such as is possessed by the members of the Godless and Devilless Club, is either the most practical and useful thing in the world, or it counts for nothing—the theory of a day, to be abandoned on the morrow. And it proves its mettle when it demands a generous and charitable judgment and will accept no excuse if you have it not. There never yet was human soul so debased that the angels cannot sometime kindle a divine and purging flame in it. In the basest creature that lives there are possibilities of excellence which cannot be calculated, and your word of censure, your scorn and disdain, your repetition of an evil rumor may quench that flame in its feeble beginnings.

There is but one wholesome rule to follow. It is the dictate of honor and of the consciousness that even you need to be judged kindly. It is never to spread an injurious story, for your own sake, for his sake, for the sake of all concerned. No bitterness of spirit and no bitterness of criticism. Look for the good and speak of it freely, but be blind to the faults of others as you would have them blind to yours.

This address, so far as given to the Godless and Devilless Club, emanates mostly from that master mind, Geo. H. Hepworth, one of the great lights of the New York Herald. Your President has remodeled it, improved it and thus adapted it to the imperative needs of this Club. The word "religion" was changed to a more sanitary word, and thus burnished and otherwise greatly improved it became no obstacle in the way while moving along the lines of least resistance to the higher spheres.

Mortals, through their superlative ignorance, become God-makers. One of the members of the Club had drawn a conception of Gods as formulated formerly by the Hawaiians:

Fifty years ago the Hawaiians generally worshiped idols. Among the most popular were the war gods, whose images were made of the feathers of rare birds. Nothing was spared to embellish them, and more particularly to give them a real aspect. Human hair was sometimes fixed on their heads, but more often they were provided with huge crested helmets, which recall those of the Greeks. Dogs' teeth were inserted in their mouths, mother-of-pearl was used for eyes, and the pupils were made of buttons of black wood.

If anything in the nature of things be sacrilegious, it must be connected with the grotesque and highly imaginative conceptions of a God by superlatively ignorant and superstitious mortals—and who is not more or less ignorant and superstitious on this material plane? There is a veil between man and the spirit world—a veil between him and his spirit friends, and a much thicker one between him and the origin of all things. Hence, in many respects one has to guess, to conjecture, to imagine what lies beyond. This veil that obscures the vision has resulted in the formation of thousands of different Gods—no two of whom exactly resemble each other, and the outcome of all this is truly pitiable, there springing therefrom a mountain of superstition and pernicious practices that dwarfs human nature. As stated by one of the members of the Godless and Devilless Club, there was found recently in Madras a relic that is accepted by experts as the most authentic remnant of Buddha now extant. It is a small flake of bone about the size of a finger nail, probably from the head of the femur of Gautama, and about as worthless as a dead monkey, reptile, or rat. It was discovered in a great granite ball ten feet in circumference, which bore an inscription in Asokan characters, and which fell apart upon the application of pressure. In the center was a small box of white crystal containing the relic. The inscription and other data show that the bone was sealed up in this way 250 years before Christ by persons who believed in its authenticity. It is contemporaneous with the earliest known records of Buddhism, dating to within 150 years of Buddha's death, which state that by the Master's own wish parts of his body were distributed among the faithful after his death.

Whether authentic or not, this bit of bone has, of course, a priceless value in the eyes of true Buddhists, who are in many respects densely ignorant. The Governor of Madras at first offered to give it to the King of Siam, but the British imperial authorities now are inclined to hold it for other purposes. A writer in the Nineteenth Century makes the ingenious proposition that it be utilized to open a way into the Forbidden Land of Thibet. The Grand Lama at Lassa is the head of the whole Buddhist hierarchy. The group of powerful lamas who control him and who have been successful in preventing all Europeans from setting foot in the Forbidden City doubtless would be willing to make almost any concessions to secure the precious relic—precious, because the quintessence of superstition and ignorance has made it so. A remnant of a bone of Buddha will seem as desirable to them as a piece of the true cross would have seemed to a Christian Prince a thousand years ago.

It is not impossible that Thibet might be induced by this means to transfer its nominal allegiance to Great Britain. For more than ten years it has ceased to recognize China as its suzerain. During the past summer the Buddhists of Thibet broke all precedents by sending a mission to St. Petersburg, apparently with the sanction of the Grand Lama. It is inevitable that the hermit exclusiveness of Thibet soon must end, either peaceably or by force. Then the country probably will fall under the control either of Russia or of Great Britain. The delegation of Lamas sent to St. Petersburg may indicate a leaning toward Russia. Possibly the relic of Buddha might sway the powers at Lassa in the other direction and add another province to the domains of the Emperor of India. Stranger things than that have happened.

Thus one can realize what consummate ignorance and superstition can do with a small flake of bone—mold the destiny of a nation! The necessity for the existence of the Godless and Devilless Club becomes more apparent every day; and the interest is increasing all the time.

Every day demonstrates the necessity for the existence of this Godless and Devilless Club, formed exclusively on humanitarian lines. The fact that the President adapted one of Mr. Hepworth's sermons to meet the requirements of the Club was received with great favor and much good-natured merriment.

HIGH SCRIBE.

Gems of Thought.

There are many marvels, but there is no greater marvel than man.—Sophocles.

A cruel story runs on wheels, and every hand oils the wheels as they run.—George Eliot.

Private opinion is weak, but public opinion is almost omnipotent.—H. W. Beecher.

The way to gain a good reputation is to endeavor to be what you desire to appear.—Socrates.

Make thy recreation servant to thy business, lest thou become a slave to thy recreation.—Quarles.

Character, though it may be conceived as latent, can be presented only energetically as it finds outward expression.—G. E. Woodberry.

The causes of our mental structures are doubtless natural, and connected, like all our other peculiarities, with those of our nervous structure.—William James.

As the bird's restlessness declares him native to the fields and sky, so man's impatience with the limitations of his knowledge declares him native to an infinite inheritance of expansive reason.—John W. Chadwick.

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OUR ECLECTIC MAGAZINE

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OCCULT MYSTERIES.

SPIRIT CONTROL.

Remarkable Address by Dr. Oliver Lodge.

ENGLISH SCIENTIST SAYS IT IS IMPOSSIBLE TO DENY THE PROBABILITY OF THERE BEING IN SPACE AN IMMENSE RANGE OF LIFE AND INTELLIGENCE OF WHICH WE AT PRESENT KNOW NOTHING—THE EVIDENCE.

London, Feb. 1.—The attitude of scientific men toward the phenomena of telepathy, trance and clairvoyance has been so uncompromisingly skeptical that Sir William Crookes' sympathetic discussion of the subject two years ago aroused the greatest popular interest. Now comes a no less eminent investigator, Dr. Oliver Lodge, who, as President of the Society of Psychical Research, delivered yesterday a remarkable address. He made statements which, a generation ago, would have been startling in the mouth of a scientific man, and his audience, including many eminent men, listened and applauded some far-reaching conclusions.

He did not hesitate to declare as an undoubted fact that under certain conditions the mouth can speak and the hand can write concerning things wholly outside of the normal ken of the mind usually concerning them. Telepathy is the one ultra-normal human faculty, the reality of which every one who has engaged in researches is prepared to assent to—that is, assent to as a bare fact, a summary of certain observed phenomena. But its laws are unknown and its scope and meaning not yet apparent. It is probably but one of a whole chapter of scientifically unrecorded but recognized human faculties. It might turn out to be a mistake to attempt to employ it for the purpose of explaining a great number of other powers which might be coextensive or equi-potent with itself, though the attempt would be a natural and proper one to make.

For a time, however, telepathy itself stood in need of explanation. In a general hypothesis which sought to explain the control of a medium's body in trance by the agency of discarnate spirits, it was to be presumed that an elaborate machine like our bodies was capable of being occasionally used, not only by the mind or intelligence which manufactured it, so to speak, but temporarily and with difficulty by other minds or intelligences permitted to make use of it. The main assumption here was that such other intelligences existed, but that he confessed was to him a not very improbable assumption.

Knowing what we already certainly know of the material universe and of its immense scope and the number of habitable worlds it contained—he would not say inhabited, for evidence did not yet reveal that—but habitable worlds, and perceiving also the immense variety of life which luxuriated everywhere on this planet wherever conditions permitted, he found it impossible to deny the probability that there might be in space an immense range of life and intelligence of which we at present know nothing.

Science has a horror of the unintelligible. It could make nothing of a capricious and disorderly agent and it preferred to ignore the existence of such.

The greater number of psychical phenomena asserted to take place in the presence of a medium involved nothing in themselves extraordinary, but there was another class of phenomena not sharply distinguished from the former set, which involved an effect beyond ordinary human power to accomplish—for instance, the asserted resistance of the human skin and nerves to fire when under religious emotion or in some trance state; or the extraction of a solid object from a permanently closed box; or, what was much more commonly asserted, the materialization or apparition of temporary human forms. He had never seen any of these things under satisfactory conditions, but the evidence adduced by Sir William Crookes and others was extremely detailed and it was almost as difficult to resist their testimony as it was to accept the things they testified to.

If he were asked did he associate physical movements and other physical phenomena with the continued existence of deceased persons he must answer that he did not. But—eliminating physical phenomena—suppose he was asked further did he consider that trance utterances were ever due to the agencies of departed persons, he was bound to say that as regarded the contents or intelligence of the message it did sometimes very strongly indicate some form of access to a persistent portion of a departed personality and occasionally thoroughly suggested its actual agency. By agency he meant something more like dream intelligence or a sub-conscious part of the persistent mind and not a conscious part.

Asked if he believed in ghosts, Dr. Lodge replied:

"No. I have seen too many of them."
—New York Sun.

Ghostly Sights Are Seen.

Startling figures and forms, flaming swords, and pillars of fire are the visible manifestations of some occult or other agency which has convinced the most conservative inhabitants of the village of Richview, a few miles south of Centralia, Ill., that ghosts do exist after all.

The family of Beman Edwards formerly scoffed at the suggestion of such a thing as ghosts, but when their little one-story home became the center of popular excitement, and the most practical efforts failed to explode superstitious theories, they reluctantly admitted a theory they were unable to fathom.

The trouble began one night two weeks ago, while Edwards was engrossed in a book and his wife was playing a guitar. Suddenly she became aware of a yellow light in front of her that strayed about the room, assumed the form of a gigantic sword, passed three times under her husband's chair, and then disappeared. The second evening after this Edwards saw the same vision as he started to leave his home to go to the village store for a few minutes. The great sword of fire passed across the road in front of him, then vanished.

Other ghostly manifestations have been seen by the Edwards family and their neighbors. Thomas Martin and his wife, who live next door, allege to have seen the figure of a man emerge through the outer door of the house, inch by inch. Mrs. Edwards has seen strange faces peering at her from her windows and doorways. A pillar of fire has appeared to her more than once. The Edwards home is known as the "haunted house," and the family is preparing to move.—Chicago Inter Ocean.

HAUNTED HOUSE

In Which a Prominent Character Lived.

On the eve of marriage to a beautiful woman, Miss Nina Poore, the duke of Hamilton, Scotland's premier peer of the rank, fancies that he is relentlessly pursued by the ghost of an Egyptian princess. The thirteenth of his line—an unlucky number, according to popular superstition—the duke has more titles than he knows what to do with, for his ancestors were distinguished figures in the national life of Great Britain and won honors from their sovereigns that were desired by many of their compatriots, but secured by none.

But with all the titles he bears the present duke of Hamilton has not had an altogether pleasant life. Misfortunes without number have pursued and overtaken him, and the superstitious shake their heads and predict for him a dreadful fate, for is he not the thirteenth of his line? So, when his forthcoming marriage was announced it brought little joy to those attached to his household or honored with his friendship. They saw in the event only a fresh opportunity for a cruel fate to afflict him and bring disaster upon his noble name and house.

LIVES IN GRAND RAPIDS.

Hamilton place, in which the duke resides, is a habitation fit for a king. But magnificent though it is he takes little enjoyment while there, for he is heavily in debt for all it contains and his creditors are constantly besieging him for payment. All the property which he nominally owns is encumbered for more than it is worth, and strive as he may the young nobleman cannot extricate himself from the grasp of the money lenders. His estate brings in no income, but is a constant drain upon his resources and expectations. His poverty threatens his social prestige, as a British nobleman who takes advantage of the bankrupt courts is ostracized by his fellows and by royalty.

THE GHOST APPEARS.

Much of the present duke's embarrassment is due to the injudicious conduct of one of his progenitors. In lieu of keeping up a semi-royal state the tenth duke raised the immense pile of Hamilton palace, erected a chateau overlooking the park to gratify the whim of a fair lady and lived so far as wealth could command the life of a prince. But for him even this display of outward show did not suffice. At the cost of $1,000,000 he built a mausoleum in Hamilton park and in silver coffins reinterred the remains of all the previous dukes, reserving for himself a sarcophagus from which he had ungallantly ejected the mummy of a daughter of one of the Pharaohs. The mummy may be seen within a glass case in the palace, but therein lies a story.

This tenth duke had not long been placed in his usurped casket before rumor had it that the mausoleum was haunted. At first, it seems, it was not very clear what was amiss, except that the massive sarcophagus was by some inexplicable agency moved, only an inch or two, it is true, but moved nevertheless from the exact spot on which it had been placed. It was returned to the spot on which it had first stood, only to be moved in the same manner again. The keeper was discharged and a new one appointed, but still the sarcophagus could not be kept on that particular spot, at least so it is asserted.

But another manifestation was not long in forthcoming. Shortly before the death of the eleventh duke the keeper of the mausoleum of that time entered the building late one afternoon and beheld a curiously robed female figure bending over the sarcophagus.

The figure, the keeper declared, turned toward him with a look of distress on a very beautiful face and vanished. Again before the death of the twelfth duke it is said a figure similarly attired was seen to issue from the closed doors of the mausoleum and walk slowly up the broad avenue leading to the palace.—Chicago Chronicle.

AFRICAN GHOST STORY.

Apparitions Seen at Cape Town.

I have just arrived in England from Cape Town, and during my stay there I heard a curious ghost story, which was, and still is, causing considerable sensation in the place. The general postoffice, a fine four-storied building in Adderly street, the principal thoroughfare, is haunted by a genuine spook. Most people would consider that South Africa is too modern and go-ahead a locality for such old-fashioned visitations, but the following is the story, told by one of the telephone operators, a member of the Cape civil service:

One night, about the end of October last, he was sitting in front of his switchboard—the time was near midnight, and very few calls were being made at that hour—when he was suddenly aroused by a knock. Receiving no answer to his inquiry of "Who's there?" he looked around, and, to his astonishment, saw a strange figure bobbing up and down on the other side of the glass partition which separated his room from another. At first he fancied he was dreaming, but on rubbing his eyes and looking again he perceived that the figure possessed the head and body of a man, but the lower limbs were lost in a sort of mist. The eyes were terrible to behold, and seemed to blaze with red and green fire.

At first the clerk was naturally very much alarmed, but he soon screwed up enough courage to accost the specter with the first words that came into his head, which happened to be, "What, ho!" The ghost did not deign to reply, but, gliding through the locked partition, advanced toward the terrified man and then halted. In sepulchral tones it now addressed him with these words: "I want X——" (mentioning the name of one of the clerks in the department). The man was speechless, whereupon the apparition, seemingly displeased at his silence, glided nearer and glared angrily at him. A few minutes later the night watchman, going his round below, met a shivering individual with his hair literally on end with fright, and with difficulty recognized him as B——, the telephone clerk. B——'s story was entirely disbelieved by the watchman, but to reassure him, and out of pity for his fearful state of mind, he went up with him to search for the specter. Nothing, however, was to be seen.

The next night the same thing happened, and this time the clerk fled in terror from the building. On the third night he refused to go on duty without a companion. This was granted him, and the two went on together. Again the specter appeared, repeating the former request. One of the clerks thereupon seized a ruler and made a frontal attack upon the supernatural visitor, but it immediately melted away through the glass partition and disappeared.

A week later, about nine o'clock in the evening, a watchman on the first floor saw a headless man walking about. He gave chase, but it vanished as the other had done. On another occasion at midnight a watchman declares that he distinctly saw a man dressed in khaki sitting at one of the office tables. He spoke to him and asked what he was doing there. The man thereupon faded away as mysteriously as the others. A great many queer noises and rappings are continually being heard, causing men to fight shy of night duty in the postoffice, even at the risk of losing their appointments.

A member of the Psychical Research Society was taken through the building. He heard the noises, and said he would interview the spirit or spirits. He changed his mind, however, the reason he gave being that it was a very angry and dangerous spirit, which he would not care to meet. His opinion did not succeed in consoling the night staff, who declare it is the ghost of a man who was killed during the construction of the telephone department. On the day I left Cape Town a thorough examination of the postoffice was contemplated.—Cor. London Graphic.

Declares the Bible Teaches Reincarnation.

The beliefs and practices sanctioned and promulgated by the so-called followers of the meek and lowly Jesus are supposed to be based upon the King James version of the Hebrew scriptures, and especially upon the teachings of Jesus Christ in the four gospels and in the Epistles of Paul and other apostles.

It is rather curious to notice how widely the practices and belief of the majority of these people diverge from the instruction given by the peerless Jesus, who explicitly taught among other things that long prayers in public places should be avoided. Listen to the following: "And when thou prayest, thou shalt not be as hypocrites are, for they love to pray standing in the synagogues * * * Use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking."

He then gave them a form of prayer containing sixty-six words and told them to do their praying in secret, and even in the Old Testament the people are cautioned to "let their words be few" in uttering anything before God.

Another theory plainly taught throughout the Bible, which is totally ignored or rejected by Christian theology, is that of the rebirth of the souls of mankind into new physical bodies. Jesus plainly told His disciples that John the Baptist was Elijah that had been foretold to come again. In other words, that the soul of Elijah had been reborn as John the Baptist. This is reincarnation pure and simple.

It was prophesied by Malachi, "Behold, I will send you the prophet Elijah before the great and dreadful day of the Lord." * * * The angel said to Zacharias that John should go forth in the spirit and power of Elias. Then Jesus said, in speaking of John, "If ye will receive it, this is Elias that was for to come," and in another place, "Elias has come already," and the proof is conclusive. We must either reject the testimony of Jesus or accept the fact of reincarnation.

The theosophical teaching is that such rebirth take place after an interval of a thousand or fifteen hundred years. This corresponds closely to the period of time between Elijah and John the Baptist, which was a little less than a thousand years.

A great similarity may be traced between these two personalities. Elijah was a stern ascetic; so was John. Elijah was a hairy man, girt with a girdle of leather about his loins; John had raiment of camel's hair, with a leather girdle about his loins.

Nor is this all. We read that "whatsoever a man soweth, that shall he also reap." Let us trace the working out of this law in the history of the soul we are studying.

As Elijah, he slew the prophets of Baal by the brook of Kishon. At another time he caused the death of two companies of soldiers, numbering in all 102 men, by the exercise of occult powers. As John the Baptist he reaped the fruit of such sowing by meeting with a violent death at the hands of Herod.

John does not seem to have remembered his former incarnation and denied that he was Elijah. Indeed, it is rarely the case that the memory of the soul is impressed upon the ordinary brain consciousness. In fact, we remember comparatively few of the transactions of our present lives. If we lived to be fifteen hundred years old we would remember perhaps nothing at all of a great portion of the time. With the break of consciousness that comes with the death of the old body and birth into the new, the complete loss of memory is to be expected.

The Christian clergy have been for centuries so deeply engaged in promulgating the letter of the word that they have lost sight of much of its spirit and truth.—Ransom H. Randall in Chicago Record-Herald.

The Indians Must Vote.

It seems that there is a tribe of Onondaga Indians in New York state who have not yet been made voters. How they have escaped is a miracle, but now they announce that they are ready to sever their tribal relations, and their petition says: "We ask the Government to grant us the right to cast our ballots as free-born American citizens."

By all means grant them the right. They are the only men in the state, outside the penitentiary and the insane asylums, who are deprived of the franchise. But let every barrier be strengthened against granting this same right to the women of New York, who, in wealth, education, ability and character are not surpassed by any in the world.—Ida Husted Harper in New York Sun.

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CORAZONADA.

(Cry of the Heart.)

I drew a bright picture, in life's early morn
Of manhood resplendent and grand,
Of fair bride and children, my home to adorn,
Of fame and achievements heroical born,
Of honors supreme in the land.

And sometimes I would ride with the mythical queen,
In her chariot drawn only by doves,
The circuit of life; in a rapture serene,
By man's frail ambitions unheard and unseen,
Apart from the earth's baser loves.

But where are the hopes that in youth's radiant days
Clothed earth in a lustre of gold?
And where the sweet songs and the mythical lays,
The mellow refrains of devotion and praise,
The raptures that boyhood enfold?

They have vanished like clouds on the mountains afar,
Like snowflakes that fall on the sea,
Like the shadows that leap over wild Loch Nagar,
Like the trace of the lightning, the skies' errant star,
And left but remembrance for me.

I have seen the full moon as she glided on high,
The stars with her splendor enshroud,
And again I have seen her, low down in the sky,
No longer a globe, that with sunshine could vie;
But a crescent with meekness endowed.

And such I now feel is the fortune of man,
And such his terrestrial fate,
In glow and in glamor he reaches the van,
But to glide away down where the contest began,
Naught earthly's enduring and great.

As lambkins that pine in the corral or fold,
As birdlings restrained in their flight,
As rootlets that move in the spring's melting mould,
As manacled crew in the ship's prison hold,
We're sighing for freedom and light.

I have borne the pale forms of loved children and wife
Away to the earth's chilly bed.
Dark mourning and agony entered my life,
I shunned the cursed world, its allurements and strife,
And prayed to lie down with my dead.

The sand dunes have chased from the rivulet's bed
The waters by spring-time supplied,
From the purple-topped hills all the cloudlets have fled,
And only the light that is garish and red,
Flashes down over hamlet and tide.

And yet do I shrink from a couch in the glade,
Or seek in its umbrage a rest.
Can the grave furish shelter, concealment and shade
For sins I would hide, or for duties delayed,
And soothe the heart cries of the breast?

When the sun is eclipsed by the hurricane's shroud,
And forest kings topple and reel,
Omnipotence speaks in his grandeur aloud,
Saying, "Listen, poor mortals, ungrateful and proud,
And your lips in humility seal.

"Your deeds are but foam on the ocean of time,
They are dust in the desert of care,
And bubbles, the words you have counted sublime,
Your poetry naught but the clatter of rhyme,
Your heart cries are throbs of the air."

Can there be a just God who with prodigal hand
Sows this anguish and sorrow and night?
I would lean on a force that is genial and bland
Like the sun-dial's gnomon, that, moved by its sand,
Points only to hours that are bright.

In the grave of lost hopes, let me bury the past,
And cease o'er life's failures to sigh;
Regrets unavailing aside I would cast,
With no corazonada to burden the blast,
Lie down in contentment to die.

Sing again the sweet songs that together we sang
In life's morning march by the sea,
When the hills echoed back as our laughter shouts rang,
And heart cries bore naught of a sorrowful pang,
But joined with bird tones in the glee.

I'm sad; but I grieve not for days that have fled,
Make my couch in the rose garden dear;
Bring sweetest carnations above me to spread,
On hyacinth blooms rest my gray, weary head,
And wood songsters' notes let me hear.

But pause; see yon headlands of emerald green,
Just beyond the wild breakers' foam,
And lo! the high pharos majestic, serene,
There's a pilot to guide, there's a harbor to screen,
And a royal love welcome—at home.

J. CLEMENT SMITH.
Topeka, Kans.

Funeral Service at Salt Lake City, Utah.

A funeral without sobs, emblems of mourning or lamentation for the dead; a funeral sermon delivered by one who had already passed from earth to the Great Beyond; a funeral at which all present believed the spirit of him they had met to honor was hovering over them—such were the obsequies of little Haward Johnson, aged 4 years, 3 months and 21 days, who was buried yesterday afternoon from the rooms of Mrs. Fontyn on West Temple street.

The parents of the dead child are believers in Spiritualism, and the funeral ceremonies were conducted according to the rites of that faith. Some thirty people, men, women and children, were gathered in a little room about a small white coffin containing the mortal remains of little Haward. Near the casket were fresh and fragrant cut flowers, almost the only symbols recognized by the Spiritualists and regarded by them as by other sects as the emblems of immortality.

For many minutes the group about the little white coffin sat silent and thoughtful. Then two ladies moved to the organ and as one fingered the keys the other sang in tremulous tones, "Abide With Me." When the strains of music died away, Mrs. Fontyn, the acknowledged leader of the Spiritualists in this city, arose from her chair. Her eyes were closed, and almost from the first word spoken the gathering understood that she was speaking for another. It proved that she was acting as a medium for the guardian spirit of the dead boy. Funeral sermons from the spirit land do not differ greatly from those of terrestrial ministers. The spirit who was officiating on this occasion recalled the time when he had christened the dead child and given him a flower from the fields of Paradise. He assured the parents that the little soul would be with them forever and ever and was now in a position to do more for them than he would ever have done on this side of the veil. His death, explained the spiritual visitant, had occurred because his mission on earth was completed. The parents were assured that in time the little fellow's spirit would be permitted to revisit them. Several times the officiating spirit explained that his medium was so afflicted with sorrow that he could not speak at length.

At the conclusion of the sermon the medium, with eyes still closed, grasped the hand of the bereaved mother and comforted her in behalf of the controlling spirit.

Again deep silence brooded over the gathering, which was broken by the president of the society, who arose with closed eyes and spoke on the future life of the dead boy. She said that even then his spirit was beside his parents and would remain near them. Whether she was speaking for herself or under inspiration from the spirit world, was not altogether clear.

Mr. Ronalds, the oldest gentleman medium of the society, arose and said: "I am glad to be here," an expression which sounded rather startling to one unaccustomed to the teachings of the Spiritualists, but which appeared reasonable enough when he told of the enviable lot of those who were called from earth after fulfilling their missions. He congratulated the parents that they no longer believed the old doctrine that the dead remained dead for a thousand years, but knew that their darling was alive and well beyond the veil.

"Nearer, My God, to Thee" was sung with the organ accompaniment and the meeting was quietly dismissed. The little coffin was placed in a white hearse by Funeral Director O'Donnell and taken to the cemetery.

Spiritualistic funerals are more common now than they were a few years ago, but still they do not occur with much frequency in this city. That yesterday was the first for several months. The faith of the people in their creed is certainly shown by the calmness with which they are able to regard the death of their loved ones.—Salt Lake (Utah) paper.

POEMS FOR THE HOUSEHOLD

Asphodel Blooms and Other Offerings.

Many of the poets of to-day strain their wits to give us in rhythmic form vague, fantastic, crude imitations of such masters of poetic art as Browning, Tennyson, Emerson, Kipling, etc., imitations which jingle all right but which hold no definite meaning and supply no inspiration to conduct or character to the minds which need most such meaning and inspiration for help in daily living, the countless men, women and children who find their happiness in the common happenings of their daily home life.

It is refreshing therefore to find a book of poetry mainly devoted to such themes as come within the range of a varied household, home-like little incidents put into lilting or pensive verse likely to live in memory, into which is woven inspiring thought, awakening life lessons of love, hope, charity and beauty. Such a household book of poems we find in "Asphodel Blooms and Other Offerings," by Mrs. Emma Rood Tuttle, of Berlin Heights, Ohio. It is a handsomely bound large volume of 285 pages, and within its covers may be found poems relating to fathers, mothers, grandparents and children of all ages, with many verses fitted for song and recitations.

As the author has been for many years a prominent member of the American Humane Education Society, and the originator of the oratorical prize contest plan for its advancement, a number of poems pay tribute to the sterling virtues and sensitive feelings of the animal race, such as "My Friend, the Saint Bernard," "Blind and Dumb," "The Pet of the Flock," etc. Nature's lessons in all seasons, and the various anniversaries which bring families and their friends together are delightfully depicted in rhythmic lines.

There is much that is quotable, but space will permit only a few specimens taken at random. In a poem addressed to women, entitled "Fraternity," occurs the following:

"The grandeur and strength of nations
Lies in the mothers of men,
And the souls of a country's mothers
Are stronger than sword or pen.
O, a love for broad-browed Justice,
Is the root of the noblest lives,
For justice is more than mercy,
And on it all virtue thrives."

"The Patchwork Quilt" of which she sings, is getting out of date in these days of "ready made," but there are still many who will understand all the last verse indicates:

"Now fold the bed quilt neatly,
Its patches tell so much,
As memory's flying fingers
The chords of feeling touch,
And send my longings forward
Into the great unknown,
Where up the hills of Progress
My old-time friends have gone."

"Heartbreak Hill" is a pathetic poem full of truths to be recognized by everybody, one verse of which runs thus:

"But on they go in an endless throng,
With dance or dirge for a marching song,
The good and the bad, the weak and the strong—
All dizzy-headed and going wrong!
Winding onward to meet their fate,
The known and the unknown, small and great,
The woe-begone and the desolate
Pushing forward with blinded will,
Up Heartbreak Hill."

A number of short stories and rhymes by Clair Tuttle, a daughter of the author, are given and add to the attractiveness of this volume, which is handsomely bound in blue and silver, and contains several full-page illustrations. The leading title, "Asphodel Blooms," refers to the many poems of the higher life interspersed amid the more numerous home life inspirations.

SARA A. UNDERWOOD.

"Asphodel Blooms" can be obtained by addressing Hudson Tuttle, Berlin Heights, Ohio. Price $1, postpaid.

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Rev. A. C. Darling, Minister of the Gospel, under date of May 20th, writes from his home at North Constantin, Oswego county, New York:

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SATURDAY, MARCH 1, 1902.

Spiritualism Not Superstition.

Walter C. Knowlton, of Gardner, Mass., takes exception in the Truth Seeker, to remarks of Hugh O. Pentecost in a public lecture, entitled "Persistence of Superstition," wherein he classed Spiritualists with the superstitious. Mr. Knowlton replies in substance as follows:

"A true Spiritualist has no belief to teach unless it can be proved by substantial facts. He KNOWS that all nature is governed by inexorable law. There are many kinds of phenomena passing before his eyes that the most learned cannot explain. We should not be called superstitious for believing trees grow, though ignorant of the law which forms cells.

"That the so-called spirit world impinges on the physical, and that there is intelligent communication between the two, cannot be successfully disproved. The phenomena of Spiritualism is as much subject to natural law as was Newton's apple to the law of gravity.

"Instead of being a new form of superstition Spiritualism has done more to expose the ignorant superstitions, and false doctrines of the past than all other agents combined. The writer was rescued from the errors of orthodoxy by the light of Spiritualism.

"There is no class fighting with greater zeal for complete religious and medical liberty than Spiritualists. Don't throw mud at them. They will stand shoulder to shoulder with all Liberals in fighting the common enemy."

All Babies to Go to Heaven.

Rejoice, good mothers, for everlasting joys await your dead babies! For several centuries Presbyterians have taught that only elect babies were saved; that the rest were damned; that "hell is paved with infants not a span long." Preachers who taught to the contrary were not orthodox. They were heretics, and as such were expelled from the church, and esteemed fit subjects for outer darkness. The church became terribly agitated because of the growing hatred of that cursed Westminster creed. Presbyters and Synods took up the subject; finally the report comes that the General Synod in Convention at Philadelphia, through their committee on revision of its creed, determined to save the last one of the babies, and have so reported, with the understanding that the report will be adopted.

Another period will pass—churchmen are slow in thought—then the fires of hell will be extinguished; the devil will prove to be the chimera of a lunatic; and a virgin-born god will take his departure with Bacchus, Adonis and other myths, then Infinite Intelligence will reign supreme. Time, hasten the day when Truth shall be victor.

Our Religion Not in Demand.

Rev. Geo. Whitfield Stone can't be orthodox. In his thanksgiving sermon he said:

"The news bulletins bring us word that our merchandise and manufactured goods find ready markets all over the earth. Even those the missionaries describe as "heathen" purchase our oils, muslins and machinery. They prefer these to our religion. They pay for our merchandise, but won't accept our religion as a gift. The commercial traveler can convert them to our views of what is comfortable, convenient, and useful much easier than our theological travelers can convince them that all their ancestors, whom as a rule they worship, were totally depraved and knew nothing of the principles of religion."

That preacher is doing some thinking along new lines. If Spiritualism could be taught among those heathen, and they could be assured their ancestors still live, and will while eternity endures, and that no torture will be inflicted on the disrobed spirits, and that Infinite Intelligence has never produced a son by mortal maiden who has died on a cross, then is it not probable they would look upon our religion with respect? But never while it antagonizes common sense.

More Pay and Better Clothes.

Now the Chaplains in the United States Navy are at the front. They want more pay and a better coat. They have tired of "the single-breasted, shad-bellied, long-tailed frock coat, such as is worn by the clergy in some foreign countries, but simply looks ridiculous." A seamless tunic without sleeves, with possibly sandals on the feet, in addition, such as the Master is said to have worn when traveling without staff or scrip in propagation of his faith, would be pronounced quite out of fashion by his modern disciples.

A Ghastly Religion.

At Sparta, Tenn., only a few days ago, Mrs. Eula Abbey, the wife of a young merchant, who "got religion" in the full, obeyed the injunctions of the Master by pulling out one of her eyes which offended her. Mutilation of members seems a poor way to fit a person for immortal joys, even if Jesus did teach it.

Was It an Accident?

Soon after Lord Kelvin had assisted in laying the Atlantic cable, when he was yet known as Sir William Thompson, his mind was greatly troubled in devising some method for perfecting the ordinary telegraphic apparatus used on overhead wires, as the old method, or the one then in vogue, was not suited for the varying currents passing along the cables.

The laying of the electric current had the effect of making them run together in one bottom current, with surface ripples. The difficulty which Lord Kelvin had to overcome was to invent a means of clearly distinguishing all the delicate fluctuations.

One day the great inventor's eyeglass dropped off and swung in front of the magnet. The glass deflected its movements, and from this simple and unexpected incident the "mirror instrument" was invented.—Ex.

Such cases as the above are classed as accidents. Are they such in fact? A history of many great inventions shows that the discovery of the principles involved in them was owing to some fortuitous circumstance, or accidental arrangement of parts in which the reasoning mind of the inventor did not participate. Such was the case with the telescope. Often a person becomes perplexed in trying to solve some difficult problem, when on awakening from sleep the solution comes "pop into the mind," as Thomas Paine said his best thoughts came.

If we had the ability to fathom the sources of thought, and the impelling motor in a class of accidents leading to magnificent results, is it not possible unseen intelligences have more to do with them than we are accustomed to give them credit? Many a seeming ruinous mishap has culminated in the greatest good to the supposed unfortunates! It has been the custom to credit these gratifying results to the kindly overruling of Providence; but is it not possible loved ones who have preceded us to spirit life have been the real actors, employing such instrumentalities as they could bring into service. If they can ring bells, make clocks strike, slip solid steel rings on an arm, or encircle a neck, pass matter through solid substances, as is often alleged, then is it not possible they are often responsible for many other inexplicable operations our philosophy cannot expound?

A Christian's Reflection on War.

The horrors of war are best known to those who have witnessed its awful ravages, and felt its blighting effects. Our friend, James Christian, Esq., a practicing attorney-at-law before the Rebellion, at Lawrence, Kansas, held a Captain's commission in that war, and was Commissary of Subsistence for the 3d division, 7th army corps, in command of Maj. Gen. Solomon, of Wisconsin. He kept a daily diary of events coming under his observation, and this has just fallen into our possession, though Mr. Christian is long since dead. After describing a battle scene, quite too graphic for these semi-peaceful times, with the constant bearing away of the wounded, amid moans and lamentations, he says:

"It is a heart-rending sight to see hundreds, sometimes thousands of men lying on the ground, wounded in all manner of ways, some dead, others dying, the survivors crippled for life, a burden to themselves and friends the balance of their days. The pure cussedness and bull-headedness of a few would-be leaders who refuse to listen to the voice of reason or humanity, aggravate the evil.

"A fearful responsibility rests on those who involve a nation in war. One side is always in the wrong; sometimes both. Occasionally a battle is fought on an open plain, both lines in full view of each other. Being somewhat of an outsider during a battle, having nothing to do but look on and think—for we issue no rations during a battle—I have often thought what a farce is our religion! [Mr. Christian was orthodox.]

"I have often heard the chaplain tell how precious is a human soul; that it is worth a thousand worlds, yet at the same time they countenance war and bloodshed. I have seen those we classed as good religious men at home, when our terrible shells burst in the midst of the enemy, scattering their ranks and flinging scores of fellow men bearing the image of God into eternity, cheer and shout with glee. And when the enemy hurls one of those sulphurous instruments of hell into our ranks, then they in turn raise a howl of joy as heads, legs and arms fly in all directions. Each party claims to be Christian, yet three-fourths of those who die in battle, die with blasphemy on their lips, crying 'give them hell, boys,' or some similar expression. Gen. W. T. Sherman gave war its proper name: 'Butchery!'"

Hasten the day when this whole system of blood-shed, borrowed from savagery, and perpetuated by Christian nations, shall be banished from the world, and peaceful methods be substituted in its place for the adjustment of national greed or misunderstandings.

A Gem Worth Preserving.

Col. Ingersoll was invited in 1883 to attend an anniversary dinner of the Clover Club, a social organization in the city of Philadelphia. Here are his regrets on that occasion. It is characteristic of the great orator:

"I regret I cannot be with you tonight, 'in clover.' A wonderful thing is clover. It means honey and cream; that is to say, it means industry and contentment; it means the hum of happy bees in perfumed fields, and at the cottage gate 'Old Boss,' the bountiful, serenely chewing satisfaction's cud in that blessed twilight pause, which, like a benediction, falls between the hours of toil and sleep.

"A wonderful thing is clover. It makes me dream of other days, of childhood hours, of dimpled babies, of loving wives and honest men, of streams and woods and violets, and all there is of stainless joy and peaceful human life.

"A wonderful word is clover. Take away the 'c' and you have the happiest of mankind; take away the 'c' and 'r' and you have the only thing that makes a heaven of this dull and barren earth; take away the 'r' alone, and yet there remains a warm, deceitful bud, that sweetens the breath and helps to keep the peace in countless homes whose masters frequent clubs.

"After all, Bottom in Shakespeare was right: 'Good hay, sweet hay, hath no fellow.'"

"The Majesty of Calmness, or Individual Problems and Possibilities," By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

Revival of an Old Creed.

Rev. Chas. H. Parkhurst, of the Madison Square Presbyterian Church, New York, has just made the startling discovery that the scriptures do not teach the immortality of all souls; that only those who are properly fitted for another life will survive the tomb. That is a decided improvement on the Presbyterian creed, and its eternity of hell-fire for the wicked; but it is nothing new. There was an old sect known as Destructionists, who maintained the same doctrine. Among the texts they quoted was Romans 8:6—"The wages of sin is death; but eternal life is the gift of God, through Christ Jesus our Lord."

Without regard to what Rev. Parkhurst teaches, or Paul, as for that, is it not more probable immortality is an inheritance of life, no way contingent on good deeds, or influenced by bad ones, save if not fitted for the new abode when disincumbered from the body, he is disciplined by loved ones until he is fitted to share the pleasures of his new home? This is the teaching of the spirit world, and it seems to us strictly in harmony with all the inculcations of Nature.

A Priestly Prophecy.

When William Caxton, in 1474, set up a printing press at Westminster, the clergy were greatly alarmed. Lewis' History of the Translation of the Bible into English, p. 55, says:

"The vicar of Croydon expressed himself to the following purpose in a sermon which he preached at St. Paul's Cross about this time: 'We must root out printing, or printing will root out us.'"

As the clergy did not succeed in "rooting out" the press, which they designated as the Devil's Art, it looks very much at this time as if the alternative of the prophecy is rapidly approaching fulfillment.

Congratulatory.

Our Presbyterian brethren are to be congratulated on some apparent substantial progress in the revision of their Confession of Faith. In the old version which has been the creed of the church ever since it was formulated by the Westminster Assembly of Divines, it was taught, by implication at least, that while "elect infants" were saved, non-elect infants were damned. If this were not the inferential belief, why use the word "elect?"

While such belief was held in the long ago, the humane sentiment of more modern times has caused the great mass of members to grow into a more generous faith, so that as a whole the church has ceased to believe in infant damnation. This argues a wholesome growth since the time when an eminent divine could declare that "Hell was paved with the skulls of infants not a span long."

While congratulating our friends on their apparent progress in saving all infants from Hell, we shall expect them to keep right on progressing, until all adults as well as infants will be found among the elect. After arriving at that point of progress, they will be prepared to accept Spiritualism.

The Mediums' Home.

The special attention of our readers is called to a communication from Mrs. Mary T. Longley, the efficient secretary of the N. S. A., concerning the Mediums' Home, at Reed City, Mich.

The Mediums' Home is a most worthy object, deserving the unstinted and generous support of all Spiritualists. The purpose for which the Home is established must commend the enterprise to every humanitarian heart, and it is to be hoped that Mrs. Longley's statement will meet with hearty and generous response from the friends of our cause. Such an institution well established will tend to strengthen Spiritualism, increase our influence and make our cause a greater factor for good.

Highly Commendable.

The mass-meeting of the Illinois State Spiritualist Association did a commendable work in its outspoken and emphatic condemnation of fake mediumship.

There is nothing else so detrimental to the standing of our cause before the public, so injurious to us in the estimation of sincere and honest seekers for truth, as trickery and deception in the name of mediumship. Tricksters may thrive by it, for a time, but the cause is sure to suffer in consequence of their nefarious work. Spiritualism is compelled to bear the blame and discredit for the vicious and dishonest practices of dishonest or pretended mediums.

There should be a general awakening of Spiritualists to the evils of fake mediumship, and a healthy determination to extirpate, so far as possible, the whole nefarious business of fraud under the name of Spiritualism and mediumship. Honest, genuine mediums should be encouraged and generously protected and aided; but their worst enemies, the dishonest and deceivers, should be relegated to the limbo of utter condemnation and extermination.

Of Interest to Magnetic Healers.

Of interest to magnetic healers and osteopaths is a recent decision of the Supreme Court of Illinois, as follows:

In the case against Joseph P. Gordon of Winnebago county, to recover the penalty he paid for practicing medicine without a license, the court holds that magnetic healers and osteopaths must procure license from the state board of health before practicing their professions in Illinois. This is the first time the court has passed upon the matter. This case came to the court from Rockford. Gordon advertised himself as a "healer" and procured business in Rockford. He was prosecuted for practicing medicine without a license, and the Circuit Court directed the jury to find for the defendant. The verdict is reversed and case remanded.

Louis H. Freedman, M. D.

Dr. Freedman informs us that Justice Everett dismissed the case of the State Medical Board instituted against him, on the ground that the Doctor being a graduate of Dutton's Medical College before the medical act came into force July 1, 1899, he can not be interfered with in the practice of his profession. He only received $3.50 in contributions to aid him in this fight. The Doctor writes: "Indeed, when will I stop being a stone wall for others to throw at, and have so little help and sympathy from those for whom I am clearing the pathway of hold-ups and injustice?"

Beliefs and "Suggestion."

The New York Herald of a recent date contains an interesting account by Rene Bache, about curious beliefs among various tribes and peoples, principally pertaining to medicine. It illustrates the power of faith and allied "suggestion."

The writer says a Scythian lamb—one of the rarest curiosities in the world, has been secured, by the National Museum. Many travelers' tales have been based upon this strange animal, which during the sixteenth and seventeenth centuries was understood in Europe to be in part of the nature of a plant, springing from a seed. It was said to feed on the surrounding herbage, turning on its root until it had eaten everything within reach, when it perished of starvation. Faith in the existence of the creature thus described was as complete in the middle ages as is our belief to-day in tigers or alligators.

The Tartarean lamb, as it is otherwise called, was of exceeding rarity, and found only in remote and inaccessible localities. It is known to-day in China as the "golden haired dog," and in that country is regularly bred for use as medicine. Actually it is the root-stock of a plant, covered with soft brown hair, which in form and general appearance counterfeits an animal surprisingly, the lower parts of the stems taking the place of legs. From this odd likeness arose the myth, which is surely one of the oddest ever evolved.

Now, scientists who have beheld this vegetable lamb since its arrival at the Museum have made some interesting comments upon its relation to medical folk lore and sorcery, the two being very closely connected. It is easy to see why the woolly root in the likeness of an animal got the reputation of being in truth a young sheep, inasmuch as the untutored human mind always follows out that line of reasoning in regard to any inanimate object that assumes the form of bird, beast or man even to the extent of a suggestion thereof. A Zuni Indian sees a pretty stone that has to his eye somewhat the shape of a mountain lion. He knows that a mountain lion must live in that stone; so he picks it up and carefully preserves it, in the faith that it represents the magical power of the brute which inhabits it.

From the viewpoint of the savage, everything is somebody. Inside of every inanimate object resides some kind of a spirit—a fact which becomes especially manifest when the thing assumes the likeness of a living creature. This idea, which has to do with the very beginning of faith in the supernatural, has excited much interest on the part of government ethnologists, who have collected and placed in the National Museum many strange curios illustrating the subject.

Inasmuch as all diseases are supposed to be caused by evil spirits, magic of one kind or another is required to drive them out of the persons afflicted, and that is where sorcery and medicine meet. In fact, the earliest medical practitioners were sorcerers, and among savages to-day the accredited physician is a witch doctor, and depends for the success of his remedies upon incantations, rites of exorcism and other mumbo-jumbo business. If quinine has power to cure chills and fever, for example, it is not, in the primitive conception, because it kills malaria germs, but for the reason that the bitter stuff is disliked by the demon of that malady so extremely that he abandons the premises.

In Japan snake skin is imagined to be a sovereign remedy for abdominal pains. Reptiles of this kind have a habit of burrowing and hiding, which enables them to penetrate the innermost parts of the body, and hence the peculiar virtue of their exuviae. There is a connection of ideas that serves very well to illustrate the mode of argument by which among primitive peoples belief in the curative power of a thing is reached. In the museum's collection are a number of dried toads, which have been prepared by a process of skinning, evisceration and subsequent desication. They are prescribed, in China, as a febrifuge, probably because they live in cool places.

It is always a help, where magical powers of animals are concerned, if their mode of life is in any way mysterious. The toad comes under that head, dwelling as it does in holes and being nocturnal in its habits. One may say the same thing of lizards, and hence it is not surprising to find in the collection some carefully prepared reptiles of this sort, which have been disembowelled, neatly stretched upon bamboo splinters and dried. Just what diseases they are good for is not explained, but they are ugly enough to frighten almost any zymotic goblin.

The primitive medical man, however, does not depend for his magical apparatus wholly upon natural objects. He makes a good deal of it for himself. One finds the Indian shaman, or sorcerer, frightening the disease spirits with a wooden rattle covered with buckskin and made up in the shape of a turtle, while for similar purposes of exorcism the Thibetan lama wields a whip with a handle of human bone and lashes of human skin, beating the while upon a drum formed out of the upper part of two human skulls. Anything weird and unpleasant is always useful in magic.

The Zuni Indian forms a clay image to represent the mountain lion, and the spirit of that animal, which is the guardian of the North and the master of the gods of the hunt, comes to dwell in the object, protecting the owner from injury by accident and helping him to success in the chase. Another fetich of the kind in the collection described is a small human figure on all fours, cut out of wood and painted red. It is the likeness of a sorcerer of whom certain diseases are afraid, and those maladies will keep away from the house so long as the image is within.

As one might expect, many of the most notable medical curios are from China, and among them are turtle shells—the turtle is everywhere regarded among primitive peoples as a mysterious and, therefore, potent animal—and also tigers bones, dried pipe fishes (odd looking and unlike ordinary fishes) and carbonized monkeys' skulls. The skulls are prepared by putting them into clay vessels, which are exposed to heat until the crania are thoroughly calcined. These last, however, are from Japan, and so also are the carbonized birds, which are prepared exactly in the same way. Both birds and monkeys are excellent tonics, presumably on account of their lively habits. The edible birds' nests, which are built by several species of swallows out of the gelatinous substance of seaweeds, partly digested and disgorged, are believed to be most invigorating as medicine for sick people.

When a savage is walking along and happens to strike his foot against a stake, stubbing his toe, he first goes back and kicks the stake to punish it, and then he drives it into the ground, saying, "You shall not hurt anybody else!" He whistles and an echo responds. Obviously, there must be some person to make that reply. Somebody must be over there or he could not have whistled back. Every natural phenomenon is somebody; everything, in fact, is somebody. Some of the spirits that thus surround the primitive man are hostile to him, while others are friendly, and it is an important part of the business of life to encourage the friendly ones and frighten away those that are hostile. Certain members of the tribe, whose office is commonly hereditary, make a special study of this art of handling the spirits. They are the priests, or mystery men, and, being maintained by fees, are not obliged to do other work for their living.

A spirit has no difficulty in going out of one thing and getting into another. Thus the demon of a disease may be induced by suitable incantations or other magical rites to leave the body of a patient and take up its residence elsewhere. It is the old doctrine of "possession" and the driving out of devils. Costume is an important aid in this sort of work, and among the Indians of the Northwest coast the sacerdotal apparel of the mystery man includes a wooden mask ugly enough to startle the most courageous goblin.

From China the National Museum has obtained some curious boluses which are mixtures of musk, camphor and other drugs, made up in the shape of spheres about the size of the candy balls that children buy for a cent apiece. Each ball is covered with gold leaf and enclosed in a capsule of wax. They are very expensive, but are supposed to be powerful medicine, and considerable quantities of them are imported into this country from the Middle Kingdom for the use of Chinese people in the United States.

One object in the collection that is particularly interesting is a prism of glass, used for hypnotizing people. Any bright thing held before the eyes of a person subject to the mesmeric influence helps to induce that strange condition of artificial somnambulism, and balls of crystal have been employed not uncommonly for the purpose. But mysterious as hypnotism is when considered from the viewpoint of the psychologist, there is nothing of the supernatural about it, and objects of the kind referred to are mere devices for concentrating the attention of the individual experimented with.

The Japanese doctor knows very little more of anatomy and physiology than the Chinese physician, and for purposes of diagnosis he relies mainly upon the pulse. He finds three pulses on each wrist, and he will explain to you that the heart controls the right upper pulse, the lungs the left upper, the stomach the right middle, the liver the left middle, the right kidney the right lower, and the left kidney the left lower. Thus, by a careful examination of your six pulses, it is easy for him to ascertain exactly what is the matter with you.

No doubt the suggestion will shock some sensitive minds under the dominating influence of the prevailing orthodox theology, but wherein are these notions concerning medicine more absurd and inconsequential than the "evangelical" notions concerning the moral and spiritual cures to be effected by being "washed in the redeeming blood" of a substitutional sacrifice?

In the case of the Indians, etc., and the clay image, the snake skin, carbonized bones and monkeys' skulls, no doubt the now well-established principle of "suggestion" will operate in many instances to effect a genuine cure of diseases.

This same principle of "suggestion" may apply in the case of those who accept orthodox ideas concerning sin and salvation; believing in and accepting the method of cure may aid in effecting a change within that may affect a person's whole after life and modes of thought. By applying in a symbolic sense the means "suggested" there may be brought about a more or less complete turning away from the old habits, unto a more desirable status of character and life.

That there are and have been changes wrought in individuals, under the influence of "revival" excitement, and through orthodox teaching and preaching, there can be no doubt—changes for the better, and lasting in effects—but as for the influence or power producing these results, it can all be simmered down to hypnotism or simple "suggestion."

Mediumship and Poetry

The most important outcome of spiritual science is, in my judgment, the dethroning of the old "King of Terrors," Death. And this is effected by spirit manifestations through the agency of mediumship. Many millions of converts to the belief in spirit communication have been made in the last fifty years and thousands of mediums have been developed in home circles. "Mediumship and Its Laws," by Hudson Tuttle, a book of 158 pages, price 35 cents, is just the thing wanted for that purpose. It is indeed a guide book.

"Asphodel Blooms and Other Offerings," by Emma Rood Tuttle, is her second volume of poems, all good, and many of a superior order. Asphodel is defined by Webster as a perennial plant cultivated for the beauty of its flowers." I am unable to learn whether the plant is cultivated in this country. From a book shown me at the Agricultural Department, I learn that it is a hardy, herbaceous, stemless plant, with lily-like flowers; that in the Greek mythology it was the peculiar flower of the dead; that in Greece it was a common weed; that Homer mentions the asphodel meadows of the dead, where the shades of heroes congregate in hades; that daffodil is a corruption of asphodel; and that the asphodel of the early English and French poets was the narcissus or pseudo-narcissus.

There is a cheerful tone in Mrs. Tuttle's poems, even those on grave themes such as "My Agnosticism," one line of which reads, "So I kiss the lips of Fate," while some others, such as "How the Deacon Made a Skeptic," the deacon being the father of Hudson Tuttle, causes one to laugh. And the prose contributions of Clair Tuttle are delightful additions, especially suited to the young, as are also many of the poems. WM. HENRY BURR.

"Filthy Little Atheist."

I see it stated in a certain history that Thomas Paine was a "filthy little atheist." These words seem to hold a history of the author. Neither "filthy" nor "little" come involuntarily to a pure, scientific mind; they indicate the anger of theology, and, regarding facts in their integrity, are false.

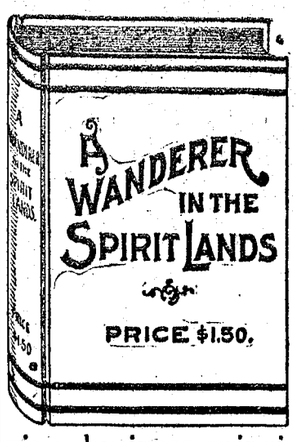
In prison, Thomas Paine did not write against Jesus Christ the man, but he claimed that "He was the son of God in like manner that every other person is." Even the writer of the history.

Neither was the noble, patriotic Paine an atheist. Unfortunately, in his time, his mind had not developed so as to recognize the beauty and far-reaching quality of the word atheist, which, supported by the truths of the universe, has been gradually brought, through time, to a position of honor, claiming that we know of a universe of matter and law, but know nothing of a God; know of the harmony of uniform laws, but nothing of a divine arbitrary will. Know of the purity, strength of character and happiness knowledge gives, but nothing of a place of bliss somewhere in space, nor of that horrid place of private torture called hell.

Justice to the dead, to futurity, to humanity and to the author demand that the words "filthy" and little" should be recalled. M. M. T.

Washington, D. C.

COMMENDS THE PREMIUMS AND THE PAPER.



I received your premium on the divine plan of eight books for $2.50, and I congratulate you for making it possible to get so much spiritual reading for so little money. Also, I wish to say that I think The Progressive Thinker the best paper we have in the Spiritual Philosophy, and I commend your divine business principle of discontinuing it at the expiration of the subscription.

W. F. BOGUE,
President First Spiritual Union, Norwich, Ct.

WHEN THE LOVING MISTRESS DIES.

Strange how many things will center
In a loving woman's life,
And how many hearts cast anchor
Near a true, home-keeping wife,
If consuming ills betide her,
Taking her from life away,
What a shifting and unchaining,
All because she could not stay.

First her husband's heart unsettles,
All his hopes are cast adrift;
Every plan is like a cobweb
Which a breath may tear and lift.
Sad reminders of her face him
Every moment of each day;
He can feel one ruling impulse;
He must change,—must go away!

So, not counting at the outset
All the harrowing things to do,
He decides to sell the home-lands
And go into something new;
Sever all the old connections
With the house, the lands, the trees,
Go to strangers, new employment,
Fly from Sorrow's fierce disease.

First the faithful horses face him;—
They were raised upon the farm.
How she loved them and was watchful
They should know not want nor harm.
They, too, miss her, but they know not
Of the silent mystery
Which has locked her from their vision,
And her loving ministry.

He must sell them; how uncertain
Is the life they then will lead.
Will they miss the friendly master?
Want for water? want for feed?
And the sweet-breathed cows, so gentle,
They must pass to other hands,
All because one loving lady
Died. "Why?"—Oh, God understands!

And the dog, so fond and faithful,
Her companion and her guard;
How he lay anear the casket,
Which his stricken mistress barred
Waiting for her hand to feed him,
She, who never once forgot;
Since she sleeps so long and stilly
He must leave the lonesome spot.

Silent sits her buff canary,
Moping on its unwashed perch.
It, too, misses its dead mistress,—
Fain would pass its bars to search.
Into other hands the birdling
Must with tearful eyes be given;
It will sing for list'ning strangers,
Since its dear one sings in heaven.

Kitty feels the great commotion,
Shy she hunts outside the house,
Since her table food is missing,
For that stingy meal, a mouse!
Soon the home will be deserted,
Its belongings scattered wide!
Things are changed so, and unsettled,
Since the loving mistress died.

EMMA ROOD TUTTLE.
Berlin Heights, Ohio.

A SPLENDID OFFER.

Good News for the N. S. A. Mediums Home.

To the Editor:—Again I come asking your generous permission to place the following statement and appeal before the readers of your valuable paper—but this time it is not all appeal, for I have the good news to impart that through the promised generosity of two noble men in our ranks, the repairing and establishing of the N. S. A. Mediums' Home at Reed City is only the matter of a few months at most, provided the Spiritualists at large will meet these two men half way, and will contribute a like sum to the treasury of the Mediums' Relief Fund of the National Association.

It has already been stated in your columns that the N. S. A. has purchased a property in Reed city, Mich., adjoining the sanitarium of Dr. Spinney, and that its intentions are to repair and put this property into shape for a home for destitute mediums. Also, that we have made arrangements with Dr. Spinney to take care of such of our inmates of that home, as might be ill and need special nursing, in his sanitarium, which is fully equipped for such work. The good doctor has donated a piece of land adjoining upon which additions to the Mediums' Home may be built when necessary, and when sufficient funds can be secured for the purpose. According to estimates, we find it will cost one thousand dollars to repair and properly arrange the building for a comfortable home, and to put in pipes and radiators for steam heating. It will also take a goodly sum to furnish the Home, and to get it started with occupants, for after the home is ready for occupancy, the inmates must be fed and otherwise cared for. We realize that this will be an expensive undertaking, but its grand, good object, to care for and tenderly remember the good souls that have served as instruments to the spirit world in reaching earth with consolation and instruction, will appeal to the heart of every Spiritualist and draw sympathy and money in its support from each one. As a surety of this, I am to-day commissioned to reveal to the public, that the N. S. A. executive board has created a Mediums' Relief Fund, according to Art. VII. of its By-Laws, (a), and that the purchase money of the home has been appropriated to that fund. Following this, two noble souls in our ranks, Mr. T. J. Mayer and another, who for personal reasons desires to be known in this connection as "A friend to the Mediums' Home," have notified us that they will each contribute seven hundred and fifty dollars to the Mediums' Relief Fund for repair and starting of the Reed City Home, provided that the Spiritualists at large will contribute a like sum, fifteen hundred dollars more, by the first of May.

Here is a glorious chance for the opening of a Mediums' Home; with fifteen hundred dollars from these two grand donors, and fifteen hundred more from the Spiritualists at large, we will have three thousand dollars with which to repair, furnish and open the Home, and put in at least a few of the worthy ones who need a home. With the project thus started and our mediums in the home, in comfort and free from anxiety, we are sure the Spiritualists will not allow it to go down or be closed for want of funds to keep it going, and we know this is the right moment for action, and time to begin the good work. Therefore we call on the generous of heart to send in their contributions at once, in any sums, large or small, all will be gladly accepted for this good work. We have already on hand, contributions from the following: Woman's Industrial Circle of Dallas, $20.50; seance by C. H. Figuers and other Cleveland mediums, $20; Mrs. A. Peacock, $5; Mary T. Longley, $5; Mrs. Bertha White, $4; J. F. Handlon $2; J. E. Hopkins, $2; Miss C. H. Hubbard, $1; Phillip Dick, $1; Geo. A. Shultz, $1; Lotela, $1; W. H. Souther, $1; Delpha Pearl Hughes, $1; Mrs. Helen Tinkham, $5; John Kamer, $1; G. W. Macatee, 50 cents; Nannie, 20 cents; Mrs. Blanchard, 20 cents; A friend, 10 cents.

Who will be the next? We need all the funds we can get for this glorious work, a work that humanity and the angels demand of us and which they will bless. Send your contributions to the N. S. A. secretary, 600 Pennsylvania avenue S. E., Washington, D. C.; they will be acknowledged.

We wish the public to understand that every penny contributed to this relief fund will be used for the support of the mediums in this Home, as the property is fully paid for and it has no mortgage or incumbrance of any kind. It is our desire to have a neat, comfortable and pleasant home for our mediums; and the money utilized in support of the same will do its best work instead of being expended in paying interest on mortgages, or for unserviceable land.

With loving greetings to all,
MARY T. LONGLEY,
N. S. A. Secretary.

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A Lesson and Its Uses. = By Sar'gis.

To the Editor:—There is an old adage about things coming to him that waits, and it has been illustrated in the case of your humble servant and that of Mrs. Piper. Had the first impulse been followed there would have been bitter words used and uncomplimentary references—all seriously. As it now is as it is, a mere reporter's make up—a long string of Hudson puerilities repeated by a reporter seeking "good stuff" for a sensation, things look different. But after all it has its lesson and its uses.

In one direction it was a lesson to the tuft-hunting Spiritualist, who is ever harping on the "scientific" demonstration of phenomena, and the itchers for "respectability." As a rule "science" in things Spiritualistic is mainly bigotry, and "respectability" but ignorance with good clothes on. But such are with us and have to be reckoned with. It is best to be philosophic. But it has had one good effect. It has compelled that remarkable self-elected organization of snobbery, yclept the Society for Psychical Research, to defend itself from the insinuations of the reporter—that it had been fooled by a woman who didn't even believe in herself. Prof. Hodgson himself has been thawed out.

And lastly it has been the occasion of another of those luminous expositions through Mrs. Richmond of the true position—that spirit is above science—or that science is but the knowledge and illustrative demonstration of spirit. Her discourse in The Progressive Thinker of November 30 last, has in it more Spiritualism, more philosophy, more real science than is found in all the records of the Research Society for the fourteen years of their Mrs. Piper results An extract or two is all that will be reproduced here. Here is a scientific truth in the real sense of the word:

"If there is that which is beyond science, and there is the great realm of superconsciousness in human existence, that realm can take possession of science, can make science its handmaiden."

SCIENCE AND COMMON SENSE.

Here in a sentence is the whole matter as to scientific Spiritualism. Science is the knowledge of nature, its laws or functions. Spirit is nature manifesting in these laws or functions. To test the higher by the lesser is effort misapplied—the reverse of cause and effect. Science can be enlightened and instructed by spirit, but spirit can never be compassed by science. And our talkers about the scientific demonstration of Spiritualism are simply talking up a vacuum.

Again, Mrs. Richmond sums up the situation by another volume sentence that illuminates while it crushes. Speaking of the message of spirit to the sorrow-stricken heart that those who flock to the medium for consolation, seek, she says:

"So when any medium developed by the unseen world, to give such evidence to human life is taken possession of by any set of men or society in order that the facts may be investigated, not from the standpoint of the great human need, but as a butterfly or a bug or any other thing would be investigated, it ceases to fulfill the object for which it was intended."

As true as truth is this criticism, and it disposes of the whole batch of pseudo-scientific talkers with whom spirit is uncomprehended if not incomprehensible. There are thousands of "illiterate phenomenalists" to-day who are richer in spirit lore, in evidence of survival after death and of return and communion, than all the Hodgsons, Hyslops, Savages, or "scholars" that have so interminably of late darkened opinion by want of knowledge—or candor. We are overrun with a surplus of science and are anemic from a shortage in common sense. Words now largely stand for substance. What the "cause" needs just now is the advent of an Artemus Ward, to show to the rank and file of Spiritualists these latter-day teachers, leaders and philosophers in their true perspective. What is the result? To the outside reader of the Spiritualist press its contents must be somewhat of a riddle, or conundrum: First, is a column or two devoted to a holy horror over "fraud," with all the stock changes rung on its enormity. Second: An equal or greater space taken up with accounts of wonderful seances all over the world, of tests overwhelming in evidence, predictions verified and manifestations as unquestionable as sight, hearing and responsive mental proof can make them. Third: A jeremiad over the decline of Spiritualism, and the cry "unite or perish" sounded like a fire-bell in the night, or with all the suggestive solemnity of a voice from the bowels of some deep mine or cavern of the earth. And fourthly: Jubilant letters, advices, extracts from all sources of the phenomenal spread of Spiritualism and in its power in molding opinions of the world's thinkers and leaders in religious and ethical thought. All these can be found in almost any current issue of our press, and so thoroughly systematized has it become that the observant reader has only to see the name of a writer to know exactly the tone of the article. So well known are they that titles might be given—as "John Jones, G. G." (general grumbler, and so on. But the burden of most of them is money. You would think to read after them that Spiritualists were or are the meanest, stingiest, most sordidly selfish and material-bound people on earth. Why? Simply because they fail to recognize the dictation of a class of professionalists. But despite all the scolding, the average Spiritualist persists preferably in visiting mediums or in listening to mediumistic speakers from the platform. And under deep inspiration and control the prediction is here recorded—that they always will.

Spiritualism came to this modern world by and after the method of spirits. The fact of life following this was established and continuously demonstrated by their own arrangements. They do not, so to speak, run this world, nor can we run theirs—or them. The fact they bring to us is to be utilized for our advancement in knowledge—individually. We may and do go to hear speakers, read books and papers, to hear or obtain the theories and philosophies, enjoy their style or talent, as it may interest or instruct. But we don't take our ethics or orders from any, however able, nor from any aggregation of such, however learned or respectable they may be after the manner of the mass. Much less, we are not to be caught by the methods of any ancient or modern priestly propaganda in the toils or formalities or assumed authority of any kind. And the world may as well take note of this fact first as last. But this is enough on that subject.

SPIRITS AND SCIENCE.

In former articles mention has been made of the relation of spirits to science. No doubt our leaders will soon begin to tell us what Prof. Loeb and Marconi are doing, and Dr. "G. G.," inspired by some Jamieson-brained gadabout, will ask "why spirits have not told of these things?" And this despite the fact that for a generation just these have been foreshadowed by spirits, and in books and publications as well, over and over again. But that was from "uneducated" mediumship, and not to be considered by mnemotechnic learning. People who call themselves Spiritualists and assume to be teachers are silent as to these facts. But as their discussion takes us outside the text books to those who live by talking, this is heresy and anathema.

For example: Prof. Loeb tells us that he has demonstrated that life manifestation is not from heat, as the science of the scientists tells us, but to "chemical energy in electrically charged molecules." What is this but Prof. Lockwood's Molecular Hypothesis, that receives only half-concealed opposition from our leaders? Why, the writer, without assuming anything but the role of a listener, was told more than twenty years ago by a "control" that our scientists were at fault in this regard, and that "all life is chemical." In long interviews this "guide" would elaborate this proposition and insist that some day when they could find the organism to do the work the fact would be given to the world. Yet the medium through whom these discourses or conversations came, knew no more of chemistry than that involved in making good yeast bread.

Next we will be berated for stinginess in not pouring out money to endow professorships to teach what Professor Loeb has discovered, after having kept Lockwood on half-rations for years, teaching the same thing. What is the X-ray but laboratory clairvoyance? Because a microscope or a telescope reveals what the natural eye does not see, doesn't affect the fact of sight—they are only aids to seeing. So with the Crookes tube—it assists clear seeing, which the medium has without its help. Nature holds all knowledge, and it is flat egotism and quackery for us to set up as teachers of superior wisdom because we have discovered or guessed at one of its attributes. And so it is that these trumpeted discoveries by science have been given us from time to time as mediumship furnished the Crookes tubes—only not understood because our intellects were not as clear as that of the announcer from his vantage of clearer seeing.

And next comes the riddle of Marconi—a thing that spirits have been heralding since they first availed themselves of Morse's invention to tell us the secret of their world, and their living. And this brings us back again to the idea that has crippled science and philosophy so long—that this was a made world, and finished as to its matter—or inert and dead. Franklin had discovered what Prof. Loeb now demonstrates, nearly a hundred years before Morse made it practical in use. And now after more than fifty years of telegraphing it is discovered that the earth is all the conductor needed. Is not this a remarkable fact to now record, when from the beginning a "ground wire" was needed to complete "the circuit?"

But time has not been the only disability. One of the victims of this obtuseness has been Spiritualism. A mere speculative ignorer of facts has tried to account for what he could not comprehend by conjectures as to sub-consciousness, another self, etc. And to the stultification of true spiritual philosophy we have the terminology of thought-transference, telepathy, and so forth. What a pity Marconi did not come a little sooner, so that his battery might have supplied the brains to have avoided this theoretic miscarriage.

EARTH AND ATMOSPHERE.

One thing seems to be left out by our scientists, and that is that the earth and the atmosphere together constitute our world. Of course they will say yes, but all will recognize the fact that in scientific exposition they are treated as separate. Embrace both in the thought and wireless telegraphy becomes more comprehensible. Live worlds have atmospheres. When there is no atmosphere the world is dead—no agency being left to promote chemical action, or as Prof. Loeb has it—life. All life being chemical, we can see that the life battery, so to speak, which the earth and air is, needs for its uses the rocks, the minerals, the metals, coals, oils, the gases and other elements contained therein. And the lamina of the crust acted upon by the air that reaches the interior by crevices, breaks and caverns, laved, too, by the unseen rivers, lakes and dripping arches—all exciting agents in chemical activity—or the life forces that sustain the organized forms upon its surface where the two burst into the forms and families and varieties we call nature.

EARTH A LIVING ORGANISM.

In some of these screeds reference has been made to the theory of gravity, and its weakening as a working hypothesis. Let a thinker try and apply its formula to wireless telegraphy, and this will be so strongly manifest that the scientific nose will no longer be elevated at its mention. But make the earth a living organism after the manner outlined, with its circulatory system thus combined and blended, instead of an inert mass held in place by attractive pulls, it will be alive and responsive to its modes of correlation, from its heart to its outermost influences. Science tells us that man is a microcosm, but there it has stopped and never seemingly tried to think the macrocosm like the man—a thing of action.

But Prof. Loeb has gone farther. He claims electricity as the basis of life, induced by chemical action—one the product or consequent of the other. If he had only said expression of life it would have been more spiritually expressed. But he has done one thing—demonstrated that life as we can know it, is but force, or a force—the only form of objective expression in anything. And so we cannot think gravity and force both. According to gravity, objective being—in any direction—is only equilibrium between opposite pulls. If a man wants to go to the right a second man pulls him to the left, and a third man pulls him to the right—with equal pulls the man is stationary, or keeps straight ahead—or according to gravity a planet in its orbit. How is wireless telegraphy going to work in such a pull? It is this even pull hypothesis that governs scientific thinking in the face of orbital motion, the solar system and outside planets. And it is all from a scare of mathematics. And what, pray, is mathematics? "The science of quantity, the study of ideal constructions." And under this comes gravity—an ideal thing. It does not come under applied mathematics, which is distinct and has no ideal elements whatever. So after all it is a mere hypothetical theory as to the existence and formation of worlds—and was so regarded by Newton himself.

Now try to think of this earth as the result of applied force, and so held and turned—force is necessarily motion, and all motion is rotary or spiral, as we see in oceans, air, clouds, plants, or animals—or a cosmos in logical harmony of observed phenomena. And so it is that Loeb as well as Lockwood finds molecules charged with chemical energy—force that is rhythmical, and rhythmical because rotary—a straight line cannot evolve rhythm, nor can opposing pulls be harmonious.

It is to be hoped that sometime our scientists, at least on the spiritual platform, will drop the use of atoms and molecules. The terms are intensely physical and do not express the idea of formative substance, so much as they do the conditions of the drug store. Without the "particle of matter" the theory of gravity has no initiative in thinking.

But one thing is plainer in the latest paper by Prof. Loeb than in its predecessor. He does not yet claim to know what life is. In his report of his Wood's Holl experiments with sea urchin eggs, it was given out that the hatching could be done without fertilization by the male. So eagerly was this taken up that one enthusiastics writer hailed it as proof that immaculate conception was a fact in science. But this time the claim is only that the responsiveness of the egg to fertilization could be greatly prolonged—which showed the adaptability of the cell life to chemical preservation—a fact bearing upon longevity. And so it is, the dogma of immaculate conception is yet without scientific support. Will its advocates be as ready to wait on scientific theology as they demand us to linger along for the advent of scientific Spiritualism?

And next our appointed mentors are fond of another assumed superior state. In their airy way, strongly provocative of the humorous, they patronizingly refer to those who look to the spirit world as the better schoolmaster as mere "spiritists"—that we are not Spiritualists, with a big S—that we somehow are not in it with those who talk the philosophy, and run disparaging parallels between spiritists and Methodists, Catholics and other sects and the way they contribute money to the support of their organizations. The one society or church that for its numbers excels all others in material prosperity and sect property is the Mormon. The greater the delusion and the more pronounced the superstition the larger the revenue—see Dowie as an individual example. The more spiritists the better for the world. And if we can find no higher inspiration than competing with the church for tithes, the worse for the spiritual advancement of our fellow-men. We then become our own greatest obstacle.

What follows may not sound harmonious, but there is not a drop of bitterness in the fountain. There is just now great felicitation over the prospect for a spiritual college, to teach and graduate mediums. Also homes for broken-down, or, as the churches have it, superannuated mediums. As to the homes, it had been a blessing to many a poor, vitally depleted medium crushed by ex-exhausting seances—rope-tying, mouth-plastered, nose-plugged tests, all for the benefit of science and "respectable" idiots—if they had been open years ago. Had they been the complained of dearth of mediums below a given age would not have been so apparent. The suggestion has with it a tragedy. But better late than not at all, still it is a confession of a terrible blunder, that only the mental conditions of an unspiritual age can excuse. It looks like beginning at the wrong end. Why have any broken-down mediums, save from the ignorance or worse of the non-mediumistic world—largely, too, of Spiritualists? The cry for scientific endorsement and the craze for "respectable" patronage have done more to break down mediums than all else besides. The fate of the Fox girls, of Slade, and more that will suggest themselves, would not encourage parents to dedicate a sensitive child to such uses. If the selfish curiosity, well-meant but inconsiderate hospitality after fashionable methods of those early investigators, had not sapped the very life of these marvelous instruments they might be with us to-day consecrated by the value of their message to humanity. Mediums should never be broken down, but live and ripen to a beneficent old age. Educate the world to protect mediums, throw around them the sympathetic confidence of our homes, according them quiet and freedom from the wolf of rents and restaurants, and more will be done to spread the gospel of Spiritualism than any and all efforts to found a hierarchy or profession in our ranks. When a medium is regarded as a teacher and found at our firesides instead of up a back stairs, with a card nailed on a door leading to a gas-stove, there will be less need for this incessant cry for revenue and the scolding about stinginess.

But a college for educating mediums with a faculty that have no mediumship has a rather funny aspect, at first glance. It will be one of the marvels of this extraordinary age—won't it? How are they to know of mediumship? The outside world can't tell them; the mediums can't, for they are "uneducated;" nor can the spirit world, for the faculty are non-conductors—not sensitive to impression or even contact. As the man said of an experience: "In visions of the night when deep sleep falleth on men," something made my flesh to creep, and my hair to stand up—as in the case of Eliphaz, the Temanite—but I could not tell whether it was a dream, a vision, a spirit or a bed-bug. But this is not captious, it is only scientific.

But the spirit world is wise, and to get a college at all, it may be necessary to follow the ways of the world—the spiritual teachers in good time may follow when the material brick, mortar and salary work has been done. Let no one lift a finger in any way but to help. Then wait and see and hope and work for the best to come.

SAR'GIS.

When we compare the Methodist ministry of forty years ago, in breadth and culture, with the same ministry of to-day a remarkable change for the better is shown, the credit for which, in large degree, should be given to the Chautauquan method instituted. This is quite significant to the subject in hand; for a great similarity of claim as to mechanical inspiration is held by many Spiritualists that was held by Methodism in its lowest estate—a sin to educate for the ministry. Possibly the C. L. F. Association at an inopportune time made effort along the line of suggested methods. It should be borne in mind that a quiet revolution is going on, unconscious to the masses, where many of the philosophies, ologies and teachings of yesterday, in a sense, are made obsolete to-day. If Chautauqua is on the wane I think herein lies the secret.

The Spiritualist literature mill, particularly in biology, is grinding out an excellent grist which, when bolted, carefully sifted and classified now, can be pushed to the reading public. Not a few of the clergy clandestinely seek and peruse this new literature. Not a few in all lines of thought and all denominations of religion suspect there may be on and over the hill a vision of broader scope and planes dotted with spiritual truth blossoms unknown to their consciousness.

The key to this quiet revolution and new revelation is held by the Spiritualist. Shall he turn it to a more pronounced and rapid benefit to the human race?

With the proposed school in Wisconsin for the West Central States, and one of a like character in New England to meet the needs of that section, and an Institute at Lily Dale of the character outlined, we would be recognizing the basic principles on which rest all superstructures of science, religion, art, philosophy, etc. Our National and State Boards would be set a-doing instead of resolving. They would have a greater number of efficient missionaries for the field and a better prepared and motived candidacy for the ministry. Societies prosper from intelligent and tactical management, and true reforms would feel the efforts of an earnest, concerted, consecrated people. Instead of the frequent expression, "I haint got no use for them papers and folks what talk about hifalutin Spiritualism. My spirit friends learns me all I wants to know."

To replace such "stuff" may we have a Cassadaga "Slogan"—"Intelligence is the Savior of Man and the Joy in Heaven." W. WINES SARGENT.

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THOUGHTS ON SOME PRIMARY REQUISITES

To Install Spiritualism in the Lives and Thoughts of the People.

Four years' official association in the attempt at organized effort in Spiritualism; the opportunities afforded for observing the work; a careful student of press symposiums and platform teachings; experience in secretary and missionary effort, prompt me to the following expressions and suggestions relative to the subject heading this article.

Certain axiomatic propositions must be conceded that the reader and writer, jointly, think to one purpose. First: That system for successful effort is requisite in all endeavors. Second: That Spiritualism is a formative science, i. e., degrees of truth sensed by a large class of individuals as resulting from occult operative principles in nature called spiritualistic. Third: That Spiritualism is a philosophy in that it deals with principles pertaining to the divine and human, producing the truths sensed. Fourth: That it is a religion or has a religious ultimate in that it seeks the higher wisdom, virtue and possibilities of man in his relations to self, kin and the creative powers.

This so-called modern school of thought and demonstration has reached the second period of evolvement. When it was a child it spake as a child, but now that it has grown it must put away childish things. It is not my purpose nor desire, at this writing, to make special criticism of past spiritual work. If past pointed criticisms have served no purpose, none can be served in that way.

The Cause has come to the parting of the way where a greater degree of terrestrial methods of erudition and evolvment must be installed. To delay this installation will be to finally erase Spiritualism as a distinct school from the list of sciences, philosophies and religions. The truth possible to come and be applied from this special prediction will still rest in the cosmic sea of truth laden with barnacles of tradition to the deprivation, sorrow and suffering of higher manhood and to the shame of the truthseeker in this special line.

Quite frequently the last decade individuals have sensed the standard to which Spiritualism should be advanced and entered heart and soul for its consummation, only to weary of the meager response in its behalf; finding no general desire for a broader concept and application of its truths, and but little to hope for in that respect.

I could name at least a score who have thus ceased the quest and who can ill be spared from the movement. Other able advocates, who, from sheer non-support, or age, soon will be obliged to retire. With no present prospect of a number of young men and women taking up the line of work, the situation certainly is serious, and hysteria would be excusable in old workers who have exhausted their vitality in giving cheer and comfort to the sorrowing, finally to suffer and be sad from neglect and poverty in the closing days of life.

The pioneer Illuminati did great initial basic work. Swedenborg, Davis, Mrs. Richmond and a few more spake with the purity of and "became as little children" in voicing a high, significant expression of the spirit. Sufficient predication is recorded in the works of Andrew Jackson Davis for analysis, synthesis, amplification and application by the ablest minds during the 20th century. The output of his early mediumship could well be the text or bible of the spiritual dispensation which came in the nineteenth century. Now, it seems, and backed by good reasons, the only thing that can be done in a broad sense is to annually resolve, resolve and resolve that which should be done. It is not difficult to sense that which insures meager or no result.

There is little use of spasmodic missionary effort when the essential principles of Spiritualism are so little apprehended by the greater number of those who attempt to lead and to be teachers.

There have been many foolish attempts to organize lyceums, often in cities of large populations, where scarcely one could be found to teach elementary spiritual science, intelligently, interestingly to the young. Yet we marvel at lyceum failures! Of the twenty Spiritual societies organized by the New York State Association of Spiritualists the first year, but a few survive, and the greater number ceased associate effort a few months after organization.

As chairman of the Missionary Committee several appeals came to me of this character: "We are not able to keep up interest and unless some one is sent to aid us, we soon must disband."

It should not be necessary to repeat, for it has been demonstrated over and over again, that you cannot build nor sustain an associate body of would-be Spiritualists on simply physical manifestations, or on crude unlettered psychic expression. One must have time, talent and energy to waste to persist on this basis alone.

The object of this writing is to emphasize the necessity of coming to the aid of Mr. Moses Hull in the proposed school in Wisconsin, and to make suggestions along other educational lines.

The educational processes requisite in every branch of knowledge are no less requisite in Spiritualism, forsooth, spirits commune. They may need be of special exceptional character; yet, in the main, Nature's procedure cannot be changed. Evidences multiply where subject matter expressed in, at least, semi-normal state, is superior for practical beneficence, to expressions on the same subject by the same medium in trance state—the apparent real, squared with the ideal expression of spirit by the offices of mentality, comparison and reason, made strong and discerning by study, reading and research. I suspect the chaotic state of the Cause of Spiritualism is due, in great part, to unquestioned reliance on the ipse-dixit of the spirit. (Note "Antiquity Unveiled.")

Spiritualism in its scientific aspect is the science of sciences, broad, deep, all-comprehensive. The early seers gave golden threads, celestial, to be woven by us into warp, web and woof to clothe humanity for a happy terrestrial life in close touch with the celestial.

The road to the celestial is decreed by or in nature to be through terrestrial avenues. This decree cannot be ignored.

A two weeks' visitation at the last session of the Lily Dale Camp was to me an object lesson, a precursor of that which, when more fully developed and co-operated with schools of more primary character shall meet the exigencies of the Spiritualist's cause.

The system of public class lecture teaching adopted there last summer, without doubt, is a step in the right.

We must have teachers capable of teaching the elements of spiritual science in all its phases and to all classes of minds.

In our ranks are a number of advocates, or if you please Professors, who have long been diligent students in all branches of Spiritualism, who are capable of teaching teachers, and whose worth should be specific, focal, that their strength of thought and analysis may manifest in future workers in the field.

This was shown in the special work of Profs. Lockwood and Wright on the occasion named. It is significant when a Spiritualist lecturer of twenty years' experience says: "I have learned more of spiritual science the last three weeks than during the past three years in all my study and research.

The province of National and State Association boards is supervisory, administrative, executive and not specifically educational. Unless there be established a graded educational system in Spiritualism with which these boards can come in touch, there is no adequate reason for them to be.

There are but two paths of procedure open for lifting Spiritualism to its proper plane—voluntary education or legislative mandate. To one in suburban life and experience this alternative may seem harsh; quite otherwise with one of urban experience. The columns of some New York City Sunday papers make plain the reason for scant affiliation of men of repute with Spiritualism in this city. Where the advocacy should be ablest, strongest, it is comparatively weakest. The opportunity is not with those who are capable to meet and controvert the sub-conscious or sub-liminal hypotheses which are in the ascendent and meet with no special challenge.

By voluntary education I mean a movement on the part of Spiritualists to eliminate fraud, frivolity, illiteracy and egoistic monstrosities by an educational system of development and discipline, literary culture, aid for true, pure, psychic development, and establish a minimum qualification as necessary to be a public demonstrator of psychism, or a ministrant in the Cause. Or in case of no heed given to these wise provisions, cease sheltering fakirs by petitioning legislatures to omit doing that which Spiritualists themselves should do.

It would seem no one interested in the advancement of Spiritualism should withhold aid or object to see provided ways and means that our best thought may mingle with other advanced thought of the day; that our best scientific exponents be sought by thinkers and receive at all times a respectable learned hearing.

With this necessarily long preface I trust the management of the same will pardon the following

OPEN LETTER OF SUGGESTIONS

to the Cassadaga Lake Free Association as follows:

Incorporate an annex to the present corporation, to be known, say, as "The Cassadaga Institute of Spiritual Sciences," embodying among others, the following features:

A Chair, or Professorship of Comparative Religions, which would have to do with the relations of the modern Spiritual hypothesis to all past and current bibles and religions.

A Chair of Electric and Magnetic Sciences to enunciate their relations to the Spiritual Hypothesis. For the same purposes, a Chair of Physiology and Phrenology. A Chair of Mediumship. A Chair of Logic, Elocution and Music. The combined Chairs or Professorships to constitute a Board or Committee on Literature for selecting and grading the output of pamphlet and other form literature for yearly courses of reading.

This presupposes individual membership course-reading and also that which would be a sustaining feature for the Institute, the establishment of a system of "Cassadaga Institute Circles." That the summer sessions at Lily Dale be from July 1 to September 15, and that there be a Cassadaga Institute course of about twenty popular lectures in New York City weekday evenings in the fall and winter months as the "Circle" system would warrant.

Some of the above suggestions will recall to mind the methods instituted in 1878 by the Chautauqua Association, which has been an efficient educational scheme in many States and not confined strictly as denominational.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Stella A. Keyes writes from Worcester, Mass.: "The People's Spiritualist Society holds its usual successful meetings, and the the lecture was very fine, given by Mrs. Belcher, of Marlboro. Tests followed and were mostly recognized. Mrs. Milton, of Camb-Port, will be with us next Sunday, and her article reading is very accurate."

G. W. Kates and wife, N. S. A. missionaries, will jointly with Thomas Grimshaw, hold anniversary services in St. Louis, Mo., March 30 and 31. They desire missionary appointments in Missouri during April. Localities should apply at once, so they can arrange their route. Address them until March 20, care John W. Ring, 2011 Ave. N ½, Galveston, Texas.

H. E. Pomeroy writes: "Spiritualism is the only cult that a person can hitch to in this world and not be disappointed, for it claims that there are lying spirits in this world and the next. We shall be pleased with the change to Petersilea again."

J. A. Bee, of Parkersburg, W. Va., has found a handful of old Spanish coins in a remarkable manner. He dreamed that a ghost of a murdered peddler appeared to him and bade him follow. He followed the ghost, and after crossing the Little Kanawha River and going in all seven miles the ghost pointed out to him in a secluded spot a pot of gold and silver coins. The specter told him he would there find hidden treasure. When Bee awake the dream seemed so realistic and impressed him so deeply that he followed the same course he had taken in his dream and found everything as it had appeared during the night. When he reached the spot he found a number of old Spanish coins and several pieces of what he thinks is gold ore. He has exhibited the coins and ore, but refuses to disclose the spot. He will have the ore assayed, and if it is good he will try to buy the property.—Chicago American.

Telepathic photography is the latest fad of the novelty-seeking elite of Paris, France. By it photographs are taken of thought, of brain waves, of the absent and of the dead. The high priest of the new photography is Dr. Baraduc. In order to photograph the absent or dead it is necessary for the subject to concentrate his thought very intensely upon the individual to be photographed. The greater the intensity the clearer will be the photograph. The impression is conveyed to the plate, not by materialistic means, but by intense thought, and the exteriorized plate must be highly sensitive. Among Dr. Baraduc's collection of telepathic photographs is one of a child long dead, taken from the brain of the sorrowing mother. Dr. Baraduc has also an excellent photograph of an eagle, taken from the brain of a person who thinks often and intensely about that bird. It is easy to take the photographs of absent sweethearts from the brains of girls in love. These most distinct photographs Dr. Baraduc calls "psychomanes." He says that whether or not an image can be projected depends on the intensity of the concentration of one's thought.—New York Journal.

It is likely that relatives of Dr. Archambault, of 97 Lee avenue, Brooklyn, N. Y., who died a week ago last Sunday, will contest his will as the result of some peculiar incidents which took place before his death. Dr. Archambault died on January 12 and three days before he seemed to have a premonition of his end. He called on three physicians and asked them to examine his mental condition. After the examination he entered the house and told his friends who were gathered in the place, that he felt his death was near and he wanted to make a will. He was referred to a law firm where he had a will drawn up. Then he went to the home of his married daughter, Mrs. R. C. Pahl, and told her he had only a short time to live. Two days after this, on returning home, he had a small urn with him and meeting the same daughter, he said to her: "I am about to die. Have my body cremated and put my ashes in this urn." The doctor sat down in a chair and before he began to realize what was going on he died.—St. Louis Star-Sayings.

Rev. T. W. Woodrow writes from Wellington, Kansas: "I desire to open correspondence with secretaries of Spiritualist camps with the view of making arrangements to serve on their platforms at camps this season."

The Little Rock (Ark.) Gazette says: "G. W. Kates and wife have been holding a series of meetings in the hall at the corner of Tenth and Center streets. Mr. and Mrs. Kates are national missionaries and organizers, and are en route to Texas for a canvass of that state. Mrs. Kates gave an interesting and fluent lecture Sunday night upon 'Spiritualism as a Religion.' She argued that Spiritualism is identical with primitive Christianity and quoted the Bible in proof. She followed by describing spirits and locating them to the proper persons. The meetings closed Sunday evening, when a local society was organized, to be known as The First Spiritualist Association of Little Rock, Ark. It is to be chartered by their National Association, with all the legal power as a church. The officers elected are: Ben. F. Campbell, president; W. A. Rollins, vice-president; Mrs. Gustie Kinnan, secretary; J. H. Noon, treasurer; Mrs. S. A. Leonard, Mrs. Ella Campbell and Mrs. Caroline Rollins, trustees. An early effort will be made to hold meetings with engaged speakers and mediums of prominence."

There was a large gathering of Spiritualists in Cadet Hall, on Market street, Lynn, Mass., on February 12, delegations being in attendance from Haverhill, Newburyport, Malden, Stoneham, Salem, Methuen and Boston, as well as from less important places on the Massachusetts map. The meting was conducted under the auspices of the Lynn Spiritualists' Association, the exercises opening with an address of welcome by Dr. Caird, whose remarks were followed by singing. Miss Lizzie Harlow was then introduced. She was received with rapturous applause, and her address on "Union and Organization" won for her the warmest approval. She was followed by Dr. Cate, president of the Haverhill Spiritualists' Association, and Mrs. Carrie Hatch, of Boston. Mr. Snow, of Malden, was the next speaker, and at the close of his remarks he recited Miss Lizzie Doten's beautiful poem entitled "The Living Words." Mrs. Robinson, of Stoneham, spoke briefly upon the success of the day, congratulating the Lynn society. She was followed by Mrs. A. S. Pettingill, of Malden. Mrs. May Pepper responded to a call, speaking earnestly for Spiritualism and united work. Mrs. Eliza Douglas, of Haverhill, under influence, spoke at some length upon the theme, "In Union There is Strength." Mrs. Bailey, of Chicago, was then presented and made interesting remarks on organization and practical parts of work in the field of spiritual labor. The interval between the afternoon and evening sessions was given over to social mingling and at five o'clock fully three hundred were served with supper in the banquet hall. Prior to the opening of the evening session with the singing of "America" an excellent concert was given by Thomas' Orchestra. Mrs. Lizzie Small and Miss Leone Fuller rendered a duet entitled "Whispering Hope." The speaker for the evening was Miss Lizzie Harlow, her topic being "Spiritualism as an Educator." Mrs. May S. Pepper was then introduced by Dr. Caird and one of the most wonderful seances that she has ever conducted here followed.

Georgia Gladys Cooley writes: "I will be able to serve societies week nights, in close vicinity to Pittsburg, Pa., during the month of March. Address in care of General Delivery."

Prof. J. Madison Allen and Mrs. M. Theresa Allen are continuing their good work at Springfield, Mo., as regular speakers of the South Side Spiritualist Society. They will answer calls for camp work the coming season anywhere.

B. F. Denlston writes from Ohio: "Enclosed find express order for $1.25 for which kindly send me The Progressive Thinker for another year and 'A Wanderer in the Spirit Lands.' When I get this last book I will have the entire set of premium books, and I cannot find words with which to thank you properly for them. The Progressive Thinker is the best spiritual paper published, and I believe it grows better with each issue."

G. W. Kates and wife had very successful meetings in Cincinnati, O., February 2, 3 and 4; Evansville, Ind., 6, 7, 9, 10 and 11; in Mt. Vernon, Ill., 12. They went to Little Rock, Ark., for 14, 15 and 16.

Thos. A. White writes from San Diego, Cal.: "The Progressive Thinker of this date has devoted a large amount of interesting reading matter concerning the question whether Spiritualism is a religion or not. The great Roman Catholic church and the Protestant church have defined religion. It is generally admitted by 'we the people' that these churches are religious institutions. Now if these societies represent religion, Spiritualism is not a religion; it is something better."

Mrs. R. C. Simpson, formerly a prominent medium of Chicago, is now at Centralia, Wash. It was reported that she had passed to the spirit realms—a mistake, we are glad to know.

Letters will reach Mrs. Maude Lord Drake, by addressing them to her at 2035 Washington street, St. Louis, Mo.

D. A. Richardson writes from Hicksville, Ohio, expressing the opinion that the N. S. A. should send out trumpet mediums. He will open his house for a good medium, and do the advertising free.

J. E. Walker writes from Grand Rapids, Mich.: "I wish to inform the public through the medium of your valuable paper that the old Briggs Park Camp Association will not hold camp-meetings at Briggs Park this year, but that the camp will be run under the auspices of the Briggs Park Spiritualist Camp-Meeting Society, Nath. D. R. Walker, president; Wm. McDonald, vice-president; Wm. Klasser, secretary; J. E. Walker, treasurer and manager. We are taking charter members and expect to have at least two hundred members before camp opens, which is June 29th next, closing on August 10th, on which last named date a permanent organization will be formed. We have engaged some of the very best talent, and have every prospect of making this the greatest camp ever held in Michigan. We are organizing this camp for the purpose of making it permanent; have a term lease of the grounds, with privilege to purchase. We wish to correspond with good, pure, true mediums, those who have moral stamina enough to live true to the cause they represent; none others need apply, as we will not tolerate any misconduct upon our grounds. We love those who are living monuments of the truth they represent, and feel sorry for those who are morally weak, and will do anything in our power to help them, but do not feel that we can sacrifice the cause we love so well, to uphold those who will make no effort to uphold themselves. To those noble souls who are in the cause of Spiritualism as true teachers of the great and beautiful philosophy of life we extend a hearty welcome to Briggs Park Camp. Mediums always do well on our camp in private work, as Grand Rapids is a city of about one hundred thousand inhabitants, in which there are thousands of investigators. Address all correspondence to J. E. Walker, No. 326 North Ionia, Grand Rapids, Mich."

When writing for this paper use a pen or typewriter.

Mr. and Mrs. J. E. Sebring write from Minneapolis, Minn.: "My wife and self have been Spiritualists for several years, and we have received much comfort and many blessings therefrom, and we wish with our whole souls that all the human family could have the same comforts that we have in this faith. The cause is growing here rapidly. There is to my knowledge four churches or halls established here. Mrs. Manwell holds Sunday services in Richmond Hall, with attendance always good; she is a fine test medium. Mrs. Lowell is a fine inspirational medium, holding her services in A. O. U. W. hall, 209 Central avenue. Dr. A. M. Wheeler is holding forth in K. P. hall, Masonic Temple, every Sunday night; he has a large audience. We have taken The Progressive Thinker for some time and we enjoy its contents immensely."

B. Franklin Clark writes: "I have been reading spiritual literature nearly all my adult life, but I do not remember of anything more educational and useful than your Suggestive Symposium in The Progressive Thinker. It is an Encyclopedia. I would like to see it in a pamphlet with your Divine Plan for subscriptions for The Progressive Thinker and the books you give and a list of other good books. It would pay in a business way, and be a good missionary. I would like to help circulate it, as that is my religion. Like Thomas Paine, 'The world is my country, to do good is my religion.' Agencies in societies for books and papers are the best missionaries, where the agent can make a little profit."

H. E. Pomeroy writes: "I have read with some interest many of the replies to your query whether Spiritualism should be classed as a religion or as a science? Among the many, I find only one that sounds the key-note for me, and that is by George A. Bacon, Washington, D. C."

C. E. Quinlan writes from Evanston, Ill.: "Our first meeting, Saturday evening was a great success. Everyone expressed themselves as very much pleased. Mrs. Elmo's psychometric readings from articles were remarkably correct. We call ourselves the North Shore Psychic Club."

J. M. Holladay writes from Council Bluffs, Iowa: "We have just had a spiritualist Pentecost here. Mr. and Mrs. Bledsoe, of Nebraska, concluded a three-night engagement last evening, giving a test circle after the lecture. These meetings were attended by full houses."

W. R. Cooper, of Chicago, writes: "Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science? While all the articles that have been written on the subject are of a masterful nature, showing deep thought and a consideration for the welfare of the cause, I would offer a suggestion, one which seems to my mind the most reasonable under existing circumstances, and where we can all meet on common ground. Let all public meeting places bear the title, Spiritual Temple, and in our incorporation, let it be understood that we know that spirits return to earth and manifest with superior intelligence; that we have it from them that there is no death; that life is eternal after so-called death; that we know they materialize; that we know they speak and write to men of earth, and produce other phenomena. Our object is the upliftment of mankind, and to promulgate the above truths as we know them to exist, that spirit return and manifestation is a fact beyond all question of a doubt. I consider one of the most important things in my life, is to be able to be a subscriber to The Progressive Thinker, and the possessor of that book of books, A Wanderer in the Spirit Lands."

J. Madison Allen and M. Theresa Allen write from Springfield, Mo.: "We are able to report very favorable results from our labors in this Queen City of the Ozarks. We are receiving the most respectful consideration from press and people. Our Sunday meetings and society work continue harmonious; our message meetings and class work, Silver Chain circles and monthly 'Messenger' are bearing fruitage of the spirit, while our ladies' club, the Spiritual Sorosis, is very much enjoyed and has fully justified its formation. Our young folks recently held a musical, literary and social entertainment which passed off delightfully. The Old Folks' Industrial Club should, however, be credited with having provoked the large audience to the greatest amount of unrestrainable mirth, by its grotesque efforts to pursue its various avocations to the tune, 'John Brown's Body,' very slow at first, and gradually accellerando to lightning speed. The noted mental medium, Louis Schlesinger, has been in town about a wook. He was present last Sunday evening, and followed the discourse with some fine illustrations of his remarkable gifts."

Christine Cooper writes from Clinton, Iowa: "The Philosophical Society of Spiritualists and its many friends enjoyed a spiritual feast during the brief engagement of H. D. Barrett, on Feb. 4, 5 and 6, and many were the expressions of regret that he could not remain with us longer. Especially did we regret his being called home on account of the serious illness of Mrs. Barrett. We shall hope and pray for her a speedy recovery, and trust that Mr. Barrett will soon be able to continue his work as a missionary, for such he really is, and one that all Spiritualists can well be proud of. We as a society feel that we are doing a good work in presenting Spiritualism in its proper light. Our president, Mrs. Emma J. Knowles, who has served the greater part of the winter as our speaker, will continue her services for the coming month. While a new worker in this line, we predict for her a bright future, as her lectures are equal, if not superior, to some of our prominent speakers."

Allen M. Blanchard writes from the National Military Home, Ohio: "But didn't your circular (Symposium) letter awaken profound echoes? Certainly you were born an editor, and with your finger on the public pulse."

P. Pearson writes: "Spiritualism is not a religion; neither is it a science, yet it is both. Spiritualism is: All things unto all men. This proposition can not be successfully contradicted by anybody."

A. M. Rich writes from Maine: "To my mind, Spiritualism presents the only proof of immortality. If it can be shown that all the supposed communications from departed human beings are not what they purport to be, but can be explained and accounted for on other grounds, then we are completely in the dark, and all speculation on the subject of a future life is of no account. There are so many conflicting statements claiming to be from departed human beings that it causes doubt as to the trustworthiness of any of them. I have just read in the Boston Globe that Camille Flammarion is said to have renounced Spiritualism after having sworn by it for ten years. If the report be true, he must have come across stubborn facts which to his mind discredits the theory of spirit communication. It would be extremely interesting to know what has caused his change of opinion, and how he explains the various phenomena that has made Spiritualists of so many thousands of mankind, himself included."

Jacob Baker writes: "Feb. 16, Edgar W. Emerson lectured at Derry, N. H. Hall was filled to overflowing. Feb. 21, G. L. Baker of Boston, gave a public benefit circle, and on Sunday, Feb. 23, was the speaker and medium of the day. We hope to keep him with us."

Frank T. Ripley closed his four months' engagement at Columbus, O., on Feb. 23, at the West Side Spiritualist Church. He goes from there to Wheeling, W. Va., for March. He can be engaged to give platform tests for April and May. Address all letters to 48 West Rich street, Columbus, Ohio, for February. Address him for March, at Wheeling, W. Va., care of General Delivery.

C. H. Toler writes from Marietta, O.: "I was charmed by the splendid symposium in The Progressive Thinker. All seem to me to be so strong and comprehensive along their different lines of thought. While reading the whole thing I was carried along on a high wave of most delightful enchantment. I am now almost 70 years old, and financially very much the poorest Spiritualist in all this 'neck of the woods;' but I love true, up-to-date Spiritualism, and shall continue to send you all the subscribers I can as long as I remain on this side of the veil."

S. W. Gould writes: "Your symposium is extensive, with a good variety of opinions. The reader can 'pay his money and take his choice.' My experience is that it is difficult to keep up a society as a child of the N. S. A. Our strongest men will not join; do not want to be bound by any declaration of principles. A society, free and independent, could succeed much better in this locality. We are subject to change as we develop."

Mrs. Gehring, the slate-writing medium, is now in the city, at No. 6311 Parnell avenue.

Samuel Phelps writes from Lake Helen, Florida: "I have spent five seasons previous at the Southern Cassadaga camp-meeting, located 1½ miles from the little hamlet of Lake Helen village and lake, in a romantic and beautiful section of pine rolling land on the border of Colby Lake. The camp for this season opened three weeks ago for six weeks' duration. I came here three days ago, and there were interesting services yesterday (Sunday, Feb. 16), consisting of an address by Mrs. Carrie E. S. Twing, in the morning (who is always welcome), and Prof. W. F. Peck, of St. Louis, Mo., in the afternoon, delivered an address in his usual vigorous style. Among other acceptable workers here are J. Clegg Wright, inspirational lecturer, and Mrs. Bartholomew, trumpet medium, and others. The attendance is good."

Elliot Wyman writes from New Hampshire: "Your Symposium as replied to in the last issue of The Progressive Thinker, seems to prove simply, the individuality of opinion: That Spiritualism is and is not a religion; that it is and is not a science; that it is neither; that it is both, etc. Now as long as it is evident that each one honestly differs in opinion and belief on these and other points, where is the benefit of keeping such questions constantly before the public in agitation? The candid investigator is not attracted to Spiritualism by reading the conflicting views of Spiritualists, as publicly expressed; but the all important question sought is this: Is Spiritualism true? Can and do our departed friends communicate to us through right and honest mediums? Such a belief, and that all our acts and deeds in earth life will tell for our welfare or otherwise, when we shall have passed over the river, and that with just such characters as we have formed for ourselves here we will carry to the life beyond, will cause us to try to do the best we can in all things. Therefore, true Spiritualism is ennobling in its tendency and happifying in its anticipation. Because finite man cannot comprehend the whole problem of force or matter is no good reason why we should not be content with the sure knowledge we have."

Will C. Hodge is at the New York House, San Diego, Cal. He writes: "I am not in the Symposium, but will just whisper in your ear that Spiritualism is a philosophy, a science and a religion, depending entirely upon the point of view; but best of all it is a fact."

Should any of our readers need the services of a middle-aged gentleman, in some clerical capacity, whom we can recommend, please address this office.

An entertainment will be given for the benefit of the Progressive Spiritual Church, G. V. Cordingley, in charge, at Handel Hall, 40 Randolph street, 6th floor, Friday evening, Feb. 28, 1902. A special musical and literary program has been arranged, and several good test mediums have been secured. Admission 25 cents.

Dr. G. B. Warne and wife had an engagement last week to lecture at the State Spiritualist Convention at St. Paul, Minn.

Mrs. Clara Stewart, of Wisconsin, was one of the speakers at the State Spiritualist convention, at St. Paul, last week.

Christian Science has been debated in the Reichstag, Berlin, Germany. While considering a resolution asking the government to place insane asylums under imperial control, Rr. Heinrich Mueller, Radical Socialist, said he thought that the government should take action against the "Mrs. Eddy swindle in Flottwell street, Berlin," alluding to the establishment of a certain Fraulein Schoen, where, Dr. Mueller said, prayer healing was performed at 2 marks an hour and that Fraulein Schoen had followers in the higher circles of Berlin society. Stoecker, Conservative, formerly court preacher, said that Christian Science was a product of bad philosophy and worse theology imported from the United States, and that it should be made illegal in Germany. Stoecker suggested that the Reichstag appoint a commission to investigate occult phenomena. Count von Posadowsky—Wehner, Imperial Secretary of State for the Interior, referring to this matter, said: "Christian Science and Spiritualism have the same psychological source, which I regard as quite dangerous. There are certain phenomena that impress even the higher circles of society, the psychological causes of which can hardly be fathomed. These come and go, and even cool-headed and thoughtful observers and believers therein cannot be combated by force. I earnestly warn against using the power of the state against such things." The subject of Christian Science was then dropped.

Henry Brockbank writes: "I wish to inform all persons interested in my work that I have open dates for camps, and that after Feb. 23 letters will reach me addressed to me at the Bryden Hotel, Columbus, Ohio. I will end a very pleasant engagement at Fort Wayne, Sunday, Feb. 23. I have accepted an engagement with the First Society of Columbus, Ohio, for the month of March."

Dr. J. O. M. Hewitt, who has been serving the Temple Society of Spiritualists, at Newport, Ky., during February, has been requested to continue with them for the month of March. His address is No. 10 West Fourth street, Newport, Ky., or No. 498 West Madison street, Chicago.

Dr. B. O'Dell writes: "The Michigan State Spiritual Association held one of the most harmonious and successful mid-winter conventions at Battle Creek, February 7, 8 and 9, it has ever had since its organization. In a financial way it overreached the wildest expectations of any of the members of the board, realizing one hundred and fifty dollars in cash after all expenses were paid; and if I were to attempt to speak of the work done by those on the platform words would fail to express the good work done by each one, and to make special mention of any one would do injustice to the others, for all did exceptionally well. The board feel so elated over this meeting, that they have decided to hold a mass-meeting at Paw Paw, Van Buren county, Mich., March 28, 29 and 30, with an array of talent that cannot be excelled, nor fail to please the people that can and will attend. Paw Paw is a beautiful village in the heart of the fruit belt of Michigan, it being surrounded by beautiful peach orchards and large vineyards; and they extend an invitation to all to come and hear what our speakers and mediums have to say. They will entertain all who come, as far as they can."

Mrs. H. A. Stockey writes from Seattle, Wash.: "In the grave and solemn tones which are supposed to be very religious and impressive, the churchly ceremony of installation of our pastor was performed last evening, Feb. 16, at the Pythian Hall, the present home of the S. S. A. Mrs. Irene Smith was the victim. But dear, grand Irene has little of the sanctimonious clerical in her nature, and immediately explained to her audience that she was just the same earnest, loving worker as before, no more, no less, and as one brother remarked, she kicked the jug of holy water all over the first thing. We are all pretty well pleased to have her for our pastor, as we must have one, for pastors are the correct thing, you know, and we all know she can feed the sheep as generously as any one, and she will also occasionally bestow an affectionate pat upon the goats who like to skip over the hills of freedom better than to lie quietly in the orthodox fold."

The following letter was forwarded to Mr. and Mrs. Kates so as to reach them at Marshall, Texas, their first stopping place in that state. The letter explains itself as signifying a cordial sympathy and co-operation with the N. S. A. missionaries: "Be it known, that Mr. and Mrs. Geo. W. Kates, missionaries of the National Spiritualists Association, are heartily welcomed into the Lone Star state, by the undersigned officers of the Texas State National Association of Spiritualists. May you bless and be blessed. (Signed) John W. Ring, president; H. S. Bock, vice-president; Mrs. Nettie M. Wood, secretary; H. A. Landes, treasurer; W. H. Harrell, Mrs. B. Lenox, Chas. W. Newman, Mrs. F. M. Overman, Mrs. Lou Lang, trustees."

Mrs. L. S. Woods writes from Ashland, Oregon: "We have recently organized a new society of Spiritualists under the name of the Progressive Spiritual Society of Ashland, Oregon. The following officers were elected: President, Mrs. L. S. Woods; vice-president, Mr. McEwan; secretary, Mr. Loomis; treasurer, Mrs. McEwan. Having engaged a hall for the purpose of holding meetings every Sunday, we are determined to put our will and energy into the work. Our medium at present is Mr. McEwan. If there is any one who would like to aid us by sending literature for distribution, it will be received thankfully. There is a large field for work here in Ashland for spreading this grand truth."

Trust in Adversity.

How many of us when the sun shines brightly, and earth has on her summer garb, feel as though life were well worth living; but at the first appearance of a dark cloud we shut ourselves up and begin to complain. As long as everything is "coming our way" we are happy, forgetting those less fortunate; but, when our time of sorrow or discouragement comes, we expect everyone to lay aside their joys and pleasures and mourn or murmur with us!

Is this right? is it just? No, but until we learn to live unselfishly, forgetting ourselves in loving service for others, we cannot appreciate the benefits of trusting in adversity. Only by following the example of the Master whose whole life was spent in doing good to others, can we become truly happy.

By suggesting service for others, I do not mean minding their business; far from it. There is a vast difference between lending a helping hand, or giving a word of cheer to your neighbor, and telling her "you should do this," or "you should not do that." Try it, and see if it is not so.

It is the little things in life that go to make up the character. The years do not come at once, but minute by minute, aye, second by second, and if we could but learn to make the minutes count, the days, months and years would take care of themselves.

But, you say, "how am I to trust in adversity? When everything looks dark, and I know not where to turn for light, what would you suggest? Give me something practical; I am tired of theory."

First, I would say, read the twenty-third Psalm, and try to realize that it was written for you; read it many times if necessary, until its meaning sinks down deep into your consciousness, and it will not only tranquillize your mind, but will elevate you, until your troubles assume less definite proportions. Then I would say, do something for somebody. Have you children? Do something to brighten an hour for them; read them a story; if you have not time for that, ask a little neighbor in to play with them. Have you a neighbor who is sad and discouraged? Go to her, not to tell her your troubles, nor yet to listen to hers, but cheer her up; lend her a book or paper. Have you read anything that you enjoyed? Pass it along and believe me, you will return to your home realizing that

"The darkest cloud has a silver lining,
The glorious sun is always shining;
And the Infinite Father of Love
Will to his children his goodness prove."

Lovingly your sister, RUTH.

P. S.—Should any weary ones who read this, feel that a personal letter would help them, I will be glad to correspond with them, if they care to enclose postage and address

MRS. M. R. DAHNKEN.
Station A,, Seattle, Wash.

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LAKE HELEN, FLA.

The Southern Cassadaga Camp.

Sunday morning early the campers thought we would surely have a rainy day, but nature was kind, and the auditorium was well filled considering the threatening sky. Mrs. Twing was the speaker of the morning, and interested her audience by a talk upon the Elixir of Life. She said the search for it had been long, that chemists had tried in vain to find it in the great store-house of nature; that the harmonized thought of the spiritual was that which needed just love. She declared that growing old was a habit; we commenced to count the years and look for grey hairs and wrinkles as their companions. Love, the true elixir, will make every line upon the face sacred to some sad or happy memory, and grey hair a crown of glory.

At 11:30 the chairs upon the platform were placed in the rear and the organist, Mrs. Dyer, of Boston, Mass., played the Wagner wedding march. Mr. Homer Altemus, of Washington, D. C., ushered upon the platform Mrs. J. D. Palmer, who conducted Mrs. Catharine Blatter, of Cincinnati, O., and Mr. J. D. Palmer conducted Dr. George Hilligoss, of Anderson, Ind.; they were also accompanied by Mrs. Greenamyer, of Cincinnati. As the music ceased, Mrs. Twing united Mr. Hilligoss and Mrs. Blatter in marriage, with a brief but very beautiful and impressive ceremony, and Mrs. Greenamyer offered a beautiful invocation, after which the bridal party left the auditorium. President Bond closed the exercises. The platform had been most beautifully decorated with pine and great profusion of yellow Jasmine that made it look like a bower of beauty. The bride was dressed in pure white, her only adornment being long sprays of yellow jasmine. Dr. Hilligoss is widely known as an earnest Spiritualist, and a fine speaker. He is so earnest and sympathetic that he finds the hearts of his audience. He is also a good physician, and a man of wealth. The Doctor is president of the Chesterfield camp, and pastor of the Anderson Spiritualist Society. Mrs. Hilligoss was the widow of Lewis Blatter, of Cincinnati, and is well known as a cultured, generous and wealthy lady. The campers and officers can testify to her generosity, and feel honored that they have chosen this spot to unite their lives. They will make this their winter home, as they feel that they were brought together by spirit influence. They will build a new cottage here before the cold winter drives them from the north.

There are several that expect to build next winter. The association has had a surveyor here and had some desirable lots surveyed; some are taken now. Mr. E. W. Bond has a cottage nearly completed. There have been a good many improvements made this winter.

The visitors have been very generous. Judge Underhill, of Canton, O., made a present of $100; Mrs. Dr. Hilligoss gave $100; Mrs. Lewis Firdon, of Chicago, took $50 worth of stock, also gave the Ladies' Aid $10. Mr. Scott Hodgkins presented the association with a beautiful memorial window for himself and wife. Mrs. Beck, of Cincinnati, gave a stove for the pavilion, also decorations for the auditorium and bazaar. Mr. Collage, of Clifton Springs, N. Y., and Mrs. Elizabeth Thompson, of Lily Dale have been untiring in their efforts to help the camp. Mr. J. D. Palmer and Mr. Frank Bond gave money to purchase a small building, and Mr. Palmer has made it over into a pretty little bazaar for the Ladies' Aid.

By the way, the Ladies Aid will turn over a goodly sum to the association. Mrs. Carrie Twing is president, and Mrs. Philbrook is secretary. They are hard workers; they do not let a nickel escape them, so the brothers think.

If I should mention all that have and are working for the upbuilding of the camp, I would be taking up too much of your valuable space. You would be surprised to see how many visitors are here that take your valuable paper.

There has been perfect harmony from the start; all are working for the upbuilding of the camp.

Next Sunday morning, our beloved sister, Mrs. Kate Stiles, will lecture.

Mr. J. Clegg Wright is having a large class every morning.

Mr. W. F. Peck is doing all that he can for the camp.

Mr. Homer Altemus is giving good satisfaction with his platform work; besides he is the life of the camp. He has made many friends here.

The hotel is nearly full. That keeps Mr. Morse busy looking after his dining-room. Hotel Webster has a number of guests.

MRS. J. D. PALMER.

THERE IS NO DEATH.

They always come at eventide
After the sun's last gleam
I feel their presence at my side
When I sit down to dream,
And often in the silent night,
When lying in my bed,
I seem to see the outlines white
Of friends I know are dead.

They come and go as phantoms glide,
And ripples on a stream,
And noiseless as the motes that ride
Upon a stray sunbeam.
No omen ill I ever dread,
Nor do I feel affright,
And as they move with silent tread
I watch them with delight.

In filmy robes that do not hide
Her form of matchless grace,
Her shining hair with daisies tied,
A veil of misty lace,
Behind its sheen two lustrous eyes
Are smiling into mine;
She left our home for paradise,
This baby girl of mine.

Beside her stands a little chap,
A brother to the maid,
He fell asleep on mamma's lap,
No good-by word was said.
But I have heard him speak again,
He comes at papa's call,
He lives upon a higher plane—
He did not die at all.

HENRY M. EDMISTON.
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**FROM S

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

"What Is Spiritualism? How to Become a Medium," etc. In German.

This eight-page tract which I published for missionary work, has nearly reached its 40th thousand. A constant inquiry has been made for it in German, which can now be supplied. It has been translated, and published by Wilhelm Besser, at Leipzig, and I have received a consignment which I am able to mail prepaid for ten cents.

Sailor: Q. What is the fastest time recorded for a sailing vessel from England to New York? It is a matter in dispute with us.

A. The shortest voyage recorded, we think, is that of a famous sailing vessel called Dreadnaught, which made the voyage from New York to Liverpool in thirteen days and eight hours.

M. H.: Q. If it were possible for Robert G. Ingersoll to communicate, why did he not address some loving message to his loving wife and family instead of some one he did not know in earth life, in far-away California?

R. W.: Q. Why did not my spirit father communicate directly with our family, instead of sending a message through a medium he did not know while here?

A. On general principles of spirit communication a spirit will send such communications as he may find the conditions will allow, and wait for such time as will permit him to send such as it most desires. It does not have its choice.

Why would you, if you desired to telephone, go to an instrument and ask to be connected with the one with whom you would converse? If you had no instrument in your house you would have to go where there was one, and the friend with whom you wished to communicate would have to be at the instrument at the other end of the line. It would be more convenient if you had an instrument in your own home. So would it be to the spirits were they to find some of their friends in the old home mediumistic—or instruments through whom they could communicate. But if you make no effort to furnish such medium, you ought not to complain because they go elsewhere. Rather be thankful that they make such great effort to reach you.

Prof. Sanford Miles: Q. I read your department in The Progressive Thinker with much interest and profit. Although I have been a Spiritualist for fifty years, I know almost nothing of the life hereafter. Much that I hear and read is disgusting, so much so that I have concluded to seek more light, and enclose a question relating to what Dr. Crowell has called the "Wicked Heaven."

I note what you say of anarchists in the issue of December 7. How they seem to be having great meetings to welcome heroes late from earth; and are still plotting to destroy all human government here below, and scruple at no means to that end. It is also said that murderers, sent to spirit life by the gallows route, do more harm to mortals than when in the body; that evil men in spirit life, of all grades, still find it easy to influence victims and breed discontent, misery, and crime, everywhere; cranks and lying spirits are said to control mediums, to make people insane, and now and then some poor mortal is hopelessly "obsessed." I am told that "over there" coteries of evil spirits incubate schemes to ensnare good men; that they boast of success, and laugh when we weep. To, make matters worse, countless millions of evil spirits are fenced in together, dwell in miserable homes on barren deserts, are half-clad, and poorly fed, etc.

Now, if these things are so, as well-informed Spiritualists assert, I would be pleased to learn what forces are operating to redeem these spirits, to save the children of earth from the baneful influence of the lowest spirit spheres?

Are spirits in the lower spheres amenable to natural law alone, or does something like what we know as civil government exist?

A. The spirit world is governed by natural law, and by the yet stronger laws of spirit—relationship. These laws draw together those who are alike in tastes, and sympathy, as they do in the earth life, but more strongly because unobstructed by environments, and any restraining force. These spiritual laws may be said to be similar to civil laws here, yet they are not enacted and enforced by appointed or elected officers. They are insistent in the constitution of spirit, and enforce themselves. Thus a spirit cannot resist attraction to others like himself, nor can he influence or impress thoughts and actions on those who are not in sympathy with his sphere of mental and moral qualities.

Hence, to be influenced for foolish or evil purposes is a confession of joint action with the influencing force, which would not be harbored, or yielded to had there not been similarity. It may be put in evidence against this statement, that often refined persons are controlled against their wishes, to do what to them is distasteful, and vulgar, yet if their character is closely analyzed it will be found that these are not foreign to their character and are exhibitions of their own mentality and morality, if restraint be removed.

Hence it is, that however degraded and vicious the sphere where the criminal, the vile, vengeful and ignorant are drawn together, figuratively they are in chains. It is not true that they find it "easy to influence victims, and breed discontent." That they can do this is not to be denied, but it is surrounded by great difficulties. A hypnotizer now and then finds a subject who will fall completely under his influence, and be made to speak the sentences the hypnotist thinks, and do the most degrading thing if so willed, but such is only one in thousands, an exception so rare, that there is a minimum of danger that this power may be put to bad use. The spirit-hypnotist finds yet more difficulties in finding obedient subjects. It may find one, and appall the world by some terrible crime, committed by a man who has always been respected and exemplary. Why is this? So often is asked when the trusted employe falls into temptation.

The well-founded character could not be assaulted in this manner, but many are changeable, and have weak moments or fall into a passive state, when the door is wide open for the entrance of the spirits of evil. The belief in obsession, is the most potent factor in making that state possible. Let it be fixed in the mind that no one can be "obsessed" against their will. The powers of evil have no influence over those who refuse and have no longing for the gain, the profits and pleasures promised by yielding.

The slums of cities furnish a faint illustration of these spheres of criminality and ignorance in spirit life. There is also a faint presentiment of the forces operating for the redemption of such outcasts in the labors of the self-devoting missionary. In fact, there is a vast army of self-sacrificing spirits standing between their earthly relatives and friends and these pitiable beings, laboring ceaselessly for their enlightenment and elevation. They are not appointed to this task by any power superior to themselves. Their zeal for human welfare, love of friends, or charity appoints them. They take up the task because it gives them happiness.

It is because spirit-anarchists find anarchists here, ready to their hand as powder to the spark, that they have power. It is because of evil tendencies in the apparently most chaste and perfect, that the selfish and passional spirits can come near.

Thus every one may be doubly clad with armor, his own adhesion to self-control and the ways of righteousness, and the protecting care of spirit friends; and yet, dreadful to think of, there is a depth where both fail. The perverted, passional, criminal, selfish, born into their estate with the taint of endless heredity, and held in it by circumstances, cannot control themselves, and their spirit friends, like unto themselves are "guardians" for evil. Most fortunately it is that it is possible for such spirits to control so few, and then only at times! They must search long and diligently and then await a favorable moment, which is uncertain and may come only once in a lifetime, as the moment of control and the opportunity for crime must come at the same time. Let us rejoice that the just and pure in heart, if they understand the workings of these laws and forces, have nothing to fear.

How I Size It Up.

Your symposium in the last number of The Progressive Thinker was a pretty good collection of photographs of Spiritualism taken from different positions; but after all these have been viewed and examined it may be hard for a stranger to tell just what Spiritualism really is—about as difficult as it was before.

Some call it science, backed by long, learned discourses. Others call it philosophy, followed by the long blood-red record of religion. Still others call it religion, and nail it down by philosophy and science. The matter resolves itself to me as follows: Religion is a recognition of God, as ruling power or powers, as an object of reverence, love and obedience.

Philosophy is knowledge of phenomena as explained by causes and laws. Science is systematized knowledge. Now, I think I find philosophy in science and religion; science in religion and philosophy, and religion in philosophy and science.

Spiritualism, then, in the light of this, is not one or the other nor the third, but all three united—a trinity as consistent as any theologians. It is well to be grounded by study; it helps to shoot upwards, and thoughtful minds, wherever found, do so.

But what we call it, after we return from our expedition of thought, matters nothing to me.

What we do, ought to be done with the intention of extending knowledge; to open our eyes to all falsehoods and new truths; and to improve what we call humanity.

If we let this shine through in all our work, our efforts shall be recognized and good accomplished, though we agree to call it Mary Ann.

Inwood, Ia. G. G. MEDALEN.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price $1.

"How Shall I Become a Medium," Fully Answered

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation."

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address HUDSON TUTTLE, Berlin Heights, Ohio.

ANNUAL MASS MEETING OF ILLINOIS SPIRITUALISTS

Proceedings of the Meeting Held at Handel Hall, Chicago, February 18th and 19th, 1902.

MONDAY EVENING, FEBRUARY 17.

Monday evening's camp-fire session was a success from first to last. About 250 people crowded into the little hall in the sixth story and packed it so full that Willie Cooper, the boy violinist had not room to draw a full bow-hand.

President Warne wore his usual broad satisfaction smile over the result of this, the first session of the mass-meeting.

Here is the report of the Monday night's meeting as reported by Rev. Thos. B. Gregory for the Chicago American:

"I can call spirits from the vasty deep."
"Why, so can I, or so can any man;
But will they come when you do call for them?"

They came last night at Handel Hall as often as they were called. At least the medium said they did, and the uninitiated were in no position to dispute the claim.

It was the first session of the annual convention of the Illinois State Association of Spiritualists.

It is well that spirits take up no room, else they could not have gotten into the hall, so packed was it with the devotees of the faith.

From start to finish the meeting was a lively one. Not for a moment was the interest allowed to lag. Every minute was packed full of sweet song or of enthusiastic discourse or of the messages of the spirits.

After a few stirring remarks by the chairman, Dr. George B. Warne, the audience was asked to listen to the chief speaker of the evening, Harry J. Moore, of Rochester, Ind.

Mr. Moore's address was brief, but full of meat. He told them that Spiritualism needed to learn that agnosticism, with its whole habit of denial, was dead.

"There is no more room in the world for the gospel of negation," he said. "We Spiritualists must become positive in our convictions and preaching.

"The time for fighting orthodox Christianity is past. Orthodox Christianity is in the throes of dissolution and will soon be dead without another blow from us.

"The world wants Spiritualism—the blessed assurance that there is a better life, and that between those on this side and those on the other there is an unbroken communion of love and helpfulness.

"This great truth is bound to command the world's attention and win the world's love."

Alluding without naming them to the recent secession from the Spiritualistic ranks of prominent parties in the East and on the continent of Europe, the speaker declared that truth would ultimately prevail, and that the greatest of all truths was Spiritualism.

"If Moses, and Elijah and others," said the speaker, "could come to Jesus, as the Bible says they did, then it follows that they, as well as other departed spirits, can come to us."

The vociferous applause which greeted this remark showed that in the opinion of the audience the speaker had made a good point.

Other speakers followed Mr. Moore along practically the same lines, and then the mediums were asked to call the spirits.

One after another, Mrs. Linn, Mrs. Ella Johnson Bloom and William Fitch Ruffle put themselves en rapport with those upon the other shore and waited for results.

The results were fairly good; but owing to the poor physical condition of two of the mediums and the bad air of the densely crowded hall the messages were not as satisfactory as they might otherwise have been.

Those in the audience who did not quite understand the messages that came from the spirit land were informed that they "would understand them later on."

"What we tell you," said Mrs. Linn, "is just what the spirits tell us. We get what we tell, and tell what we get."

"Yes," exclaimed William Fitch Ruffle, "and these messages are true, every word of them, whether you understand them or not. They can't be anything else, for they come straight from the other side."

The last of the demonstrations of the evening was given by Mrs. May Elmore, in the shape of telepathic readings. With her back turned toward the audience she undertook to convey messages to certain individual members thereof, and, considering the fact that she was not feeling very well and that the "conditions" generally were so unfavorable, she did amazingly well.

After a song and the benediction the meeting closed and the two or three hundred men and women went away feeling more strongly than ever before that—

"There are more things in
Heaven and earth, Horatio,
Than are dreamt of in your philosophy."

TUESDAY MORNING, FEB. 18.

This meeting might as well have been held in the committee room, the attendance was so small.

The subjects discussed were upon the establishment of a camp and the institution of more lyceums.

Upon the camp-meeting problem there were the usual differences of opinion and no conclusions were reached. The president himself did not think the time ripe for a state camp-meeting, or for the State Association to take the responsibility that must necessarily fall upon it in such an undertaking, and he spoke wisely and well to that point. The final conclusion by the president was to favor the holding of two or three days' grove meetings in different parts of the state, wherever such could be established by Spiritualists in said localities. This suggestion found favor with the audience and the discussion closed.

The lyceum question showed by a call for the uplifting of hands that but one in the audience was connected with or knew of such an institution in the city. Harry Moore knew of one out of the city. The subject received considerable attention and the Spiritualists received a good scolding, and they took it, and deserved it, and knew they deserved it.

A flashlight picture was taken of a large group of the attendants.

AFTERNOON SESSION.

One thing the Spiritualists deserve more scolding for is for being tardy in attendance at these public meetings, but on this special occasion the president was about forty minutes late. He scolded the street-car companies. The excuse was well taken by the audience.

The meeting opened with congregational singing and an invocation by Mrs. Westlake, which was followed by a vocal solo by Miss Laura Kerr.

The speaker, Harry J. Moore, of Rochester, Ind., began his lecture by reading from the Presbyterian creed and the Episcopalian and the Adventist articles of faith that which referred to the Bible as the word of God. Text Heb. 4:12—"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing, even to the dividing asunder of the soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Upon that text he delivered a very forcible discourse. His voice is very magnetic and his gesture graceful, and in all his flights of eloquence his manner is that of Moses Hull; this added to the theme of his discourse would lead one whose back was turned to believe him a pupil of Brother Hull. He said:

"An honest God could not damn an honest unbeliever," and declared that no man, no parent, though he might choose to be dishonest himself, had a right to force dishonesty upon his charges or children.

He told of his own secession from the Methodist church, just when he had the opportunity to fit himself for the ministry without cost to himself, and declared that he would make honesty the rule of his life and take his chances of having his acts approved by God in the spirit world—"if there be a personal God," he added.

"Ingersoll has served his day," said Mr. Moore, "agnosticism has served its day. The agnostics were honest, but they failed to differentiate between the effects and phenomena of disease and the manifestations of power that was more than human. The message of Ingersoll and the agnostics is as a tale that is told. The world wants, not doubt, not speculation, but the constructive influence which only Spiritualism can bring it. This is our day. We have but to sow the seed in order to reap the harvest.

"Jesus Christ was a medium. Joan of Arc was a medium. Martin Luther was a medium. The Bible is a medium. Every line which refers to a man of God refers to a medium."

"Moreover, our loved ones are not dead, for since they cannot sin against God, and since they are punished in this world for sins against man, they have already gone among the spirits of the good."

Mr. Moore was followed by Mrs. Adaline Eldred, of Chicago, who spoke on "The Relations Between Astrology and Psychic Phenomena."

Following this address we must mention the beautiful piano solo by young Miss Edna Trinkaus.

Mrs. Irene Dobson finished the afternoon session by giving, under control, a few psychic readings to a tired, weary, but very patient audience.

EVENING SESSION.

After a few announcements by the president, singing, the reading of a poem, a vocal solo by Miss Harriet Case, Rev. Geo. Chaffey was introduced, and delivered an address on "The Contribution of Spiritualism to the Evolution of the Final and Universal Religion, as Illustrated in the Biblical Story of Samson." His address will be found in another part of this paper.

Mrs. Warne's address, "Is the Soul of Man Immortal?" was good and received splendid recognition by the audience.

Mrs. Westlake gave many splendid psychic readings and in a very pleasing manner.

Mrs. Josephine Ropp gave psychic readings that were very remarkable, and nearly all were recognized.

WEDNESDAY MORNING, FEB. 19.

Promptly at 10:15 o'clock, the chairman, Dr. Warne, called the meeting to order, and announced the following vital questions for consideration:

Shall we ordain mediums as public teachers?

What should be the requirements for ordination?

Who should be empowered to ordain?

What title should ordained mediums use?

Dr. Warne said: "These are matters for us to tackle at this time, and let us see to it that they are tackled with ungloved hands.

"Be free to speak what you think. We are freemen, not slaves; we want truth and right, not falsehood and error. Speak out, then, and don't be afraid!"

It was not a second before Alonzo Thompson was on his feet. He said: "In this matter of ordination, my advice is that we make haste slowly. It is not a question of ordination or no ordination, but a question of character or no character. First of all, we should demand moral integrity. No moral integrity, no ordination; that is my motto."

Mrs. Clara L. Stewart, president of the Wisconsin State Association, said: "We have men and women parading around under the name of 'Reverend,' 'Professor,' or 'Madam,' who are not fit to be mentioned in the same breath with the glorious faith of Spiritualism. We must cut them off.

"I am in favor of more stringent ordination rules—of anything that will give us clean, able ministers—teachers who shall combine character and brains, and whose daily life shall be such as to be able to stand the light of Heaven."

Others spoke upon this question, and short talks were made on the Morris Pratt Institute, and some collections were made therefor.

Said Dr. Warne: "We have had a history-making meeting, a session great and wide reaching in results for good"—and the applause rang out loud and long.

AFTERNOON SESSION.

This session was opened by a vocal solo by Miss Weems, after the usual preliminaries.

William Walker Atkinson delivered a logical discourse on "Spiritualism's Message to the World." He was not known to be a Spiritualist, but proved himself very well posted in the philosophy. He told some very illustrative anecdotes along this line. The principal revelations he thought to be the message of future life, the proof of continuity beyond the earthly existence; the perpetuity of love and good deeds and good thoughts; to be a message, like the usual earthly missives from one being to another; just a friendly or loving communication through just as natural a source.

Mrs. H. C. Westlake was assigned for her discourse the subject, "The Present Day Scriptures." She took the position that a new generation, a new age must have its new history as it makes it; its new religion as it needs it; its new Bible and its new God; that these products which come naturally and of necessity upon one generation are not expected to fit the needs and desires of all successive generations.

As soon as this lady had finished her discourse, and a vocal solo was rendered, Mrs. G. S. Lincoln entertained the audience for ten or fifteen minutes in giving tests, and the meeting adjourned.

EVENING SESSION.

The last meeting of the session was favored with a full house and was opened with congregational singing. After reading of greetings, an overture on the piano, violin and cornet was rendered by Mme Bourgeois, Joseph and Walfried Singer. Next Mrs. Sargent Richmond rendered a vocal solo, which was followed by a harp solo by Walfried Singer.

Mrs. Cora L. V. Richmond was the first speaker on the program and entertained the audience for almost an hour in her usual calm, thoughtful, logical, manner, but not without the insertion of an occasional sparkle of sarcasm. Her discourse was upon "The Central Truths of Spiritualism," and it certainly was made clear and plain that she was as much at home upon that as upon any other theme.

After a vocal solo by Miss Rachel Wheeler, the president introduced Mrs. H. C. Westlake, who spoke for about thirty minutes upon "The Heart's Plea for Immortality." The discourse was rendered as only she could produce.

It was plainly discernible, after this last speaker had finished, that the patience of the people was beginning to weaken, for they had already been sitting about two, and many of them nearly three hours, and one very interesting lecture, your reporter ventures to say, the most enthusiastic lecture of the evening, had to be omitted to afford reasonable time for the presentation of the manifestations of Spiritualism by Mrs. Josephine Ropp, the one feature of the program that was holding the vast audience in their positions of unrest and discomfort. Few people departed until the last sound of her voice had died away and President Warne had told them that "Spiritualism is a truth," and dismissed them.

Among the public mediums who work in our mass-meetings, it is a very sensitive thing to do to single out any one for special comment, but the tests of Mrs. Ropp, the Indianapolis, Ind., medium, were so much above the average in quality, quantity and satisfaction to the audience that your reporter must be pardoned for saying that her tests were truly remarkable and were given with such a kindly and good-natured spirit. The people will sanction this statement.

NOTES.

The receipts of all the meetings cannot be obtained at present, but the collection on pledges and the pledges themselves, raised for the Morris Pratt Institute, at Whitewater, Wis., amounted to $555. More might have been raised in one dollar cash collections had an opportunity been afforded Mrs. Stewart to have passed the hat to the evening meeting, but the meetings are over and we have no disposition to say what might have been. The amount might not have been quite up to the hopes and anticipations of the missionary and board of directors of the Institute, but it was a pretty good start toward a good cause and will be a tangible aid to this new-born project of Spiritualism.

Master Willie Cooper, who favored the last convention with his sweet violin solos, shows great improvement.

Madam Bourgeois certainly merits great praise in her arrangement of the musical part of the program and her personal services at the piano during the meeting.

The vocal selection Tuesday evening, "We Are Passing But Once This Way," sung by Mrs. J. W. Chestnut, "took the audience off their feet," as it were, and wafted them into the realm of soul. It was not only a spiritual song but was sung with a beautiful inspiration that sent it to every person in the audience. By request it was repeated Wednesday evening.

Brother Warne makes an excellent executive officer despite any small prejudices that he may have incurred by carefully doing his duty, and the audience, numerically and by its close attention to the entire program must have been a source of encouragement to his untiring effort for the life and maintenance of the State Association.

No one with even a small amount of perceptive insight can sit at a reporter's table in a mass-meeting, such as the one just passed, and here recorded, under the drippings of inspiration of the variety of speakers heard there, and not become convinced that no articles of belief can be found large enough to cover the variety of manners in which Spiritualism is observed from all standpoints. The only one we have been able to settle upon is "Spiritualism," pure and simple, broad and progressive. Its wings seem to be broad enough and comprehensive enough to make ours the universal reform movement of the day, and that is sufficient, and the sooner Spiritualists cease bickering and quarreling over petty differences as to how Spiritualism comes to them individually, and trying to make others see it through their individual eyes, the sooner will inharmony, jealousy and in many cases almost hatred cease and our organizations as such begin more rapidly convincing and instructing the world regarding Spiritualism, pure and simple, broad and progressive. SPIRITUALISM, A TRUTH ought to be a firm enough foundation for our great movement. Let us unite and work upon that and cease farther discussion as to creed or anything else we do not want. DR. T. WILKINS.

Precision of Terms.

While the matter is up, will Brother Francis be so kind to an "outsider" who is interested in precision of language, to allow him a "stickful" of space in which to suggest that every word, especially of a technical character, have but one meaning, and that a clear one. Among the Spiritualists there are the four following distinct ideas, or classes of ideas:

1. The fact that human intelligences live and are conscious after the death of the body.

2. The fact that some of these communicate with mortals.

3. The philosophy, doctrines, "religion" or what-not that may be based upon, or connected with, one or both of the above facts.

4. Revelations made by these spirits.

Now, if the term "Spiritualism" cannot be confined to one of these, or generally and definitely understood to mean all of them, it had better be dropped and a specific term adopted for each distinct idea. Confusion of ideas and want of clearness of vision engenders verbosity and leads many of the confused to do their thinking by inundating Brother Francis and all other "progressive thinkers" by deluges of words.

"Religion" is a mystic term born of the unscientific past.

PHIL. OLOGUS.

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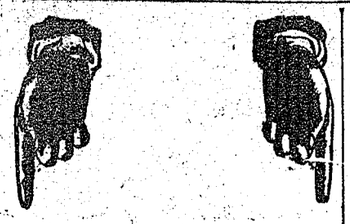
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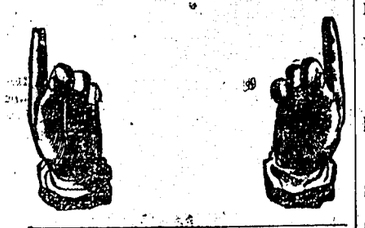
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THE SYMPOSIUM.

Two Important Points Criticised.

It is glorious. It is wonderful the variety of views and all with such earnest, sincere desire for the good of the cause. The preaching of five years would carry less education than that single issue of The Progressive Thinker. Out of all the articles there is but one I would think of criticising and this one only on two points. It is the one by Dr. Juliet H. Severance. The first point is where she says "we don't need Spiritualist homes for mediums; that there are already humanitarian homes where no question of belief is asked, and are on much grander principles than any sectarian institutions, such for instance as the Jewish, Methodist and Spiritualist homes; that the present state of civilization makes the humanitarian the superior and more desirable." The second point is where she says "we need no Spiritualist schools."

To the first point. She describes a humanitarian home as one where all classes, conditions and beliefs are huddled together in one common pen. In the spirit world, where the law of like attracting like has full sway, no such humanitarian homes exist. On this mundane plane the Jews, Methodists and Spiritualists don't voluntarily associate their living. I think if Dr. Juliet would voluntarily live with such associates as were continually antagonizing her she would be one out of a thousand. It is true that such common throwing together would make the expense a trifle less. It is also true that such humanitarian homes would require very much larger endowment funds to prevent bankruptcy at any unexpected moment. There is such a home, "humanitarian," in Milwaukee. It recently received a bequest of a hundred and fifty thousand dollars. Before it commenced to get large legacies it struggled along for years on driblets and a three-hundred dollar admission fee. Now that it has become enormously rich it has grown humanitarian enough to reduce the admission fee to two hundred dollars. In Chicago there is a similar home. The admission fee is still held at three hundred dollars. Not one of our mediums, that have worn themselves out in the interest of humanity, could get into either of these homes. The only humanitarian homes such as the Doctor speaks of, that I know of, are the poor-houses; and these will not receive a member, without admission fee and no question of belief asked, if he happens to live a yard outside their district lines.

From the way the Doctor speaks, one would infer she thinks doing good in a small way is not humanitarian; and that conferring benefits through assorted classes is not as civilized as when done in mass.

Now to the second point, that says we need no Spiritualist schools. The Doctor creates the impression that the only mission of a Spiritualist school is to teach grammar. The Unitarians and Universalists have not built on so narrow a foundation. The Christians have not. I can't think the Spiritualists so inferior. Colleges of every class teach grammar, but they make it of secondary importance to the teaching of their doctrines and principles. The Doctor says our present school system is sufficient for all Spiritualist needs, and if they are defective let us all work to improve them. Suppose we commence on the Chicago University, Yale and Harvard. I think the child isn't born that would live long enough to see them induced to teach our students our higher and grander philosophy and principles. It will not do to say that our students don't need to attend college for the philosophy, that they can get this anywhere lying around loose. Some institution is necessary to sift, classify, and crucially study all knowledge received through the new door of the intercommunication. Collateral studies will naturally be pursued.

The Morris Pratt Institute is going ahead, and is going to succeed, and all the obstructionists inside or outside the Spiritualist ranks can't stop it.

Verona, Wis. E. W. BALDWIN.

The Sea Fog.

It was a glorious afternoon in June. I had spent most of that afternoon watching the different kinds of boats going hither and thither to ports unknown to me.

As I looked out upon the waters, a silvery mist seemed to float in to the shore.

Little by little it came until there seemed to be a very thin veil, which descended from the heavens to the restless waters. So thin and transparent was it that I could see through its misty curtain the shore across the bay.

Thicker and thicker it became until it was so dense that it could not be penetrated by the eye of man.

As I watched the fog from the distant shore across the bay there came to me the sound of a fog-horn, which at regular intervals sent forth its warning to those upon the sea, that some hidden danger was nigh.

As I beheld the fog, I could but think how much like the passing away of a friend was this fog.

It comes sometimes little by little, and again it comes in so quickly and unexpectedly shutting out from our mortal vision for a short time those which we loved so well.

The voices of dear ones that you see not come, oh, so often from behind the veil.

They speak to those on earth, warning those who have gotten out of the true course by which the harbor of peace is to be reached.

So those that live in the world of spirit are ever ready to do for us on earth, that which will lead to the better way. They keep repeating the story, that death is only a myth, and that they live on the shore which is unseen by most of us on earth, while there seem to be a few who have that divine gift that at times they can behold the spiritual shore.

But the fog cannot last forever, and as it lifts, the hidden shore will be revealed to us.

Thus our so-called blindness cannot last forever. We shall surely see that most beautiful world where dear ones dwell, and when we receive our spiritual sight we shall behold some standing to greet us with kind words and a fond embrace, glad to welcome us to the home, of which they were so anxious to tell us, while we were carrying the burdens of earth life.

"Sweet souls around us watch us still!
Press nearer to our side!
Into our thoughts, into our prayers,
With gentle helping glide.
Let death between us be as naught—
A dried and vanished stream;
Your joy be the reality,
Our suffering life the dream!"

L. M. C.

Refused to Assist at the Burial of an Unpopular Female Recluse.

To the Editor:—We quote from the St. Paul Globe of February 14:

"LaCrosse, Wis., Feb. 14.—Stretched across her barn door, her body frozen stiff, the lantern which she carried about her early morning chores still burning by her side, Mrs. Mary Raisson, ninety years old, who for thirty years has led the life of a recluse, was found at her home near Riceford this morning. Since the beginning of her life of seclusion the strange woman, who was held in awe by her neighbors, has successfully conducted a stock farm and has amassed a fortune which is hidden somewhere on the premises. Thirty years ago she disclaimed Christianity and the Norwegian Lutheran church of which she was a member. The Lutheran minister was asked to preach the funeral sermon, but refused with the words, 'She lived like a dog. She died like a dog. Let her be buried like a dog.'

"Her remains will be buried in a private cemetery by her relations, who were first to take charge of her, it being said interment in the Riceford cemetery was forbidden. Mrs. Raisson was regarded as a witch by the superstitious country people."

How the hearts of many of us swell with gratitude and joy to know that our names or lives are not associated with a religion of whose acts the above is only a sample. It is no wonder that to-day the name Christianity is not always associated with goodness and purity, and does not receive the respect of the masses as in the past, for to-day the casual observer has no difficulty in discovering the hypocrisy and deceit peeping forth, not only from the pulpit but from every nook and corner of the church; but such acts as the above are very much in keeping with the God these Christians describe to us and whom they pretend to love more than their own earthly father or mother. It may be that God will forgive such acts where they are perpetrated by Christians, but if so it must be evident that such a God would forgive any and all crimes, if only committed by Christian people.

That there are good people in the Christian church is not questioned, but their prayers and faithfulness to a personal God, or such acts as mentioned in above article cannot be responsible for their being good, but the righteous thoughts and actions are the things which develop the moral and spiritual man, and raise him above such utterances as those made by the great and good Lutheran minister mentioned in above article. I cannot conceive how a minister of the gospel of Christianity, occupying the pulpit and preaching in the name of the Nazarene, could so utterly forget the teachings of his Master as to utter, "She lived like a dog. She died like a dog. Let her be buried like a dog."

Such utterances are not in keeping with Christ's teachings of universal love, universal fatherhood and brotherhood of all humanity.

R. O. MORRISON.

St. Paul, Minn.

Cancer Microbe Said to Have Been Discovered.

The Cancer Germ said to have been discovered by an Eastern Physician caused great surprise. Heretofore this disease was supposed to be caused by a cell growth. Careful experiments are being made. Dr. Bye, the Eminent Cancer Specialist, of Kansas City, Mo., is being besieged by hundreds of people suffering with this dread disease. The Doctor is curing many cases, thought to be incurable, with the combination of a Medicated Oil. Persons suffering or having friends afflicted should write for an illustrated book on the treatment of cancer, tumor, ulcer, piles, fistula and all skin and womb diseases. Address Dr. W. O. Bye, Cor. 9th and Broadway, Kansas City, Mo.

HEALTH RESTORED



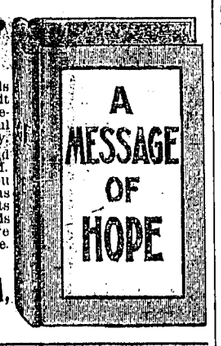
The entire country is astonished at the wonderful cures perfected through the method originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek, Mich. This science is **a subtle force in nature** combined with **magnetic medicines,** and called by the eminent doctor,

Psychic Science

It has been termed **the greatest pain reliever ever known.** In a perfectly natural manner it **builds up the system** and **restores health.** It makes no difference how serious or hopeless the case may seem, there is **positive hope** in this grand science. It has restored the **deaf, blind** and **lame,** cured the **paralytic,** and those suffering from **Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuralgia, Heart Disease, Rheumatism, Female Troubles,** as well as men and women addicted to the liquor, morphine and other vile habits.

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course. "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

"A Message of Hope"



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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Chester Cabot of Williamston, Mich., passed to the higher life, Feb. 6. For nearly half a century he and the dear companion who survives him, have walked together, and have been a father and a mother to mediums, and torch-bearers of the grand truths of Spiritualism by force of example. The funeral was held at 11 a. m., Feb 9. Rev. Julia M. Walton, of Jackson, Mich., was the instrument through whom the angel helpers voiced the glad prophecy of a blest reunion beyond the shadows of pain and parting.

J. M. W.

Passed to spirit life, from Springfield, Mo., Jan. 23, 1902, of pneumonia, Archibald F. Ingram, president of the Springfield Savings Bank. He was born in Wilson county, Tenn., June 30, 1830; came to Springfield when four years of age. His widow and three children survive him. One daughter preceded him to the higher life. He was very widely known and respected and beloved by all who knew him, for his integrity and amiable qualities. A large concourse of friends listened attentively to the funeral discourse by

J. MADISON ALLEN.

Mrs. Celinda Cleveland, aged 80, one of the pioneers of Adrian, Mich., and for the past twenty-five years a prominent Spiritualist of Detroit, passed to spirit life, Feb. 17, after a painful struggle of nearly two weeks, with peritonitis. Mr. Cleveland, her beloved husband, cremated here about one year ago, was a prominent business man of Detroit.

L.

Passed to spirit life, from his home near Tama, Iowa, Jan 31, 1902, Mr. W. M. Sage, aged 85 years. He leaves a wife and two sons and a daughter, and a great many friends who will long cherish his memory for his good disposition and charitable acts. He has been an earnest Spiritualist for over fifty years.

COR.

Passed to spirit life, at her home, Kensington, Kans., Jan. 22, 1902, Mrs. Matilda Hobson, aged 78 years. She was an unselfish mother and a strong believer in Spiritualism. She leaves six children to mourn her loss, and a host of friends.

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SUNDAY SPIRITUALISTIC MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

Church of the Star of Truth, Wicker Park Hall, No. 1901 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1555 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Frank Joseph holds Spiritual meetings every Sunday evening at 8 o'clock, at Columbia Hall, corner Elk Grove and North avenues.

Spiritualist meetings Auckland Hall, 200 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Ina Cleveland.

Spiritualistic meetings are held every Sunday at 3 p. m, conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Huckley and others. All are welcome. Taborian hall, 2712 State street.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Dr. Emma Nickerson Warne in charge. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds service every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Services every Sunday evening. Mediums present and messages given. 820 Flournoy street. Mrs. M. B. Hill.

Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

The Chicago Spiritual Alliance will commence its meetings on Sunday, Feb. 23, at Lakeside Hall, corner Thirty-first street and Indiana avenue. Will meet regularly at 3 and 7:45 p. m. Mrs. Ella Johnson Bloom will be present to represent the Illinois State Spiritualist Association. Mrs. Mary Elmo, pastor.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25. CHICAGO, ILL., MARCH 8, 1902. NO. 641.

PRES. HINTON'S TALK.

Explanation of the Beliefs of the Spiritualists.

Mr. Chairman:—As president of the Iowa Spiritualists' Association I bid you welcome to Oskaloosa, Iowa, and her homes. This welcome is not merely formal, but is heartfelt, and extends to each one of you as if named; it is given in the spirit of the widest charity and generosity. I am glad to extend to you this welcome because it typifies and reflects that inspiration for the betterment of mankind.

I welcome you not only as members of our beloved organization, but because I believe you to be actuated by the highest purposes, and the purest motives that the human soul can possess. I welcome you to this council chamber of Iowa Spiritualists as the incoming of a great tidal wave of progress and reform. There is all about us evidence of dissolution of systems and the breaking of idols and chains. To the lover of mankind the sun of hope never shone so brightly as at this hour. We believe that the agencies of the invincible world are moving upon the hearts of the people for the sublime accomplishment of the purposes of Destiny. The world as never before is in the travail "Where lies the Truth?"

We see in the mighty intellectual upheaval, in the turbulent unrest, under old dogmas and theories, in the bitterness manifested in the many branches of the Protestant church over things non-essential the strongest proof in our belief of spiritual return. A Mohammedan ruler from the mountain top viewed a great battle between two nations on the plains below. They both worshiped the same God—prayed to the same Divine Being. As this recollection came to the mind of the Mohammedan, he exclaimed, "Behold how these Christians fight." What bitter irony was veiled in this remark, uncertain as to the truth of their position they cut each others throats lest truth perchance be found on the other side. In no such spirit do I welcome you here; the greatest liberality, the broadest charity and boundless love pervades this chamber, and into these inspiring environments I bid you come and hold communion.

I hope I may be pardoned for trespassing a little upon the Association by bringing berore it some suggestions relative to our work. During my occupancy of this chair I have more and more realized the necessity for organization in our work. Let others fight if they must over non-essentials as pertains to spiritual living, but let us fight for the advancement of the truth, pure and simple.

The orthodox world is weak to-day, because its energy is wasted upon unsupported intangibles. The world is full of active, energetic, thinking men and women, who are weary of thrice-told tales, who are restless at the recital of Jewish history for inspiration, and refuse to sail the ocean of truth in Noah's Ark. The question is asked in and out of the orthodox church, "If the world moves—if advancement is the leading thought of the age, why should I be chained to man-made creeds, dogmas, theories of twenty centuries ago?

Brethren and sisters, in the breaking up of this shipwreck of faiths, what should the harvest of the Spiritualist be? How shall we use our life lines? There can be but one answer; we must labor, but how? The history of the commercial world during the past ten years proves that organization is the key to success. This of course includes concentration of effort. We must take conditions and use them as we find them; we cannot hope to change them at once. One strong and enthusiastic worker can accomplish much, but when reinforced by one hundred equally as well equipped co-laborers, his powers will be augmented a thousand fold, for by so great a ratio is the force of organization. Who will dare estimate the result of such a concentration of effort? Our beloved Iowa is indeed a fruitful field, our possibilities are limitless. My experience during the past twelve months leads me to declare, that there is a spirit of earnest inquiry among our people, which if properly met by the lovers of true reform will bring hundreds into this army of true benefactors. This should be the highest ambition of every true Spiritualist. When we pass beyond the veil we can expect no greater reward than the consciousness that our best efforts on this side have been for the betterment of man.

Since my conversion to Spiritualism it has been my constant joy to know that naught but hope is in its teachings. We weep at no empty grave of a departed Lord, we take no offerings to assuage the anger of an offended Deity, we burn no incense for the atonement for sins committed. Our Savior is alive and with us always; ministering spirits are constantly granting us the inspiring baptism of their Holy Communion. Before ten years shall have passed away the practical, hard headed, thinking men of the world will confess that all that is or has been known of the future of man, will have come from the phenomena and philosophy of Spiritualism. The orthodox church even now is waging a campaign against our beautiful knowledge. Why? Because it discovers its pew-holders are restless and inquisitive. The Catholic priest proclaims to his followers, "Don't think; I'll do that for you." While the Protestant clergyman, voicing the same thoughts in different words, shouts to his listless flock, "Have faith and believe and all will be well." In this antagonism we should find encouragement. An apple tree that produces seedlings only is never clubbed. It is the bearer of rosy, luscious fruit that provokes the attacks of the vandal. The carpenter's son uttered a great truth when he said, "Beware when all men speak well of you," and so I declare it a hopeful omen when at this very moment our beautiful philosophy is engaging the world's attention, and drawing its bitterest denunciation. Error, like the worm, never turns until trod upon, as long as it is not disturbed it is sanctification personified, it is aroused to activity only when the shafts of truth enter its vitals. I believe that the present time is the trying, the testing period of the Spiritualists. The loftiest courage, the grandest patience, prudence of the highest quality, and charity for man's frailties must possess his heart and soul, if he would lead from the darkness into the light. But the blind cannot lead the blind, the stream cannot rise above its source; if we would be true lovers of men we must be true at heart. Do we realize that most persons lead double lives? There is a Jekyl and a Hyde in the hearts of most men.

Herein is found the answer to the question, "Why is sin so universal?" Most men desire the world's good will, to this end they strive for its adulation by an outward show of virtue, and a concealment of the repulsive from the public view. But this only weakens the better nature, and perverts the attraction of their good ministering spirits, that would otherwise constantly help and guide. So I repeat, our lives must be harmoniously good, if we would be upbuilding in our inspirations. Evil guides, evil ministrations, and evil leading can find no resting place within us if we think less of the world's opinions, and strive to attain a high standard of personal purity of life and purpose; then and not until then will our lives shine like the stars of the firmament, and men will be known to us. Creeds never saved men nor never will. What man is, not what he professes to be, must ever be the standard of his measurements.

Christ's central thought was "The fatherhood of God and the brotherhood of man." This is enough for us as well, if we live within the "halo" of this living spiritual reflex, our lives will cease to be influenced by wrong and error, the Mr. Hyde will be cast out and the good remain. My friends, I assume it is the sincere and earnest desire of all to accomplish good to our fellow-men, for the good they will receive, not for any glorification to ourselves. What would be our mode of warfare, what weapon shall we use, what means shall we adopt to win men to us? I have said before we must be above reproach in our private lives; this is the first pre-requisite, without this we are as sounding brass. All great reforms have had their false teachers. Our beloved philosophy is no exception to this rule. Spiritualism has had its Judases and its Peters; without the genuine coin none would attempt to counterfeit. The past fifty years has fairly wreaked with fraudulent mediums and alleged manifestations of phenomena that were as foreign to truth as light is to darkness. Since our beautiful philosophy rests on truth, we should be unanimous in exposing fraud either in the work or worker, whenever and wherever found. The bitterness and vindictiveness which has followed us for fifty years is in keeping with the warfare that evil has waged against good since the world began. We have been slandered and maligned beyond comparison. Wonder not then many a soul has grown faint and fallen by the wayside. Wonder not that persecution has been met by the same unholy spirit, and our cause has suffered thereby. But with the passing of the years we have grown in the knowledge of the truth; we have learned that love, not hate, rules the hearts of men. We have learned that patience, reason, forbearance and charity are our true weapons. An intelligent, well-directed affection of these virtues upon the hearts and consciences of men will in due season make a new era in the progress towards the harbor of Eternal Right. I cannot, my brethren, emphasize too strongly my abhorrence of all semblance of hatred, ill will or malice towards those not of our faith. Experience teaches us that men are won and held by love's silken cord. We may overcome an opponent by sheer force, but he remains unconquered and bides his time, when he hopes to place his foot upon our neck. Jesus, our great prototype, won by his love and logic, his spirit teachings and his matchless love of man. Do we need a greater model, a higher and more spiritual example? Look into the life and conduct of this great medium as critically as we may, we discover only love for man and charity for his faults. He had no creed—nor should we. He belonged to no church, nor need we, but there was ever about and within him an halo of expressionable grace, tenderness and love. He lived in a perpetual baptism of spiritual life and development; his inspiration was from Archangels and Seraphims, who bore him, even higher and higher, into the infinite realms of goodness and truth.

When I began this paper I little thought to worry you so long, my apology is that my heart is full, I cannot close even now, without referring briefly to a feature of our work, that I trust you will not consider out of place. As Spiritualists, we feel a deep interest in the physical, as well as the moral and religious conditions of our fellowmen, to the end we have welcomed as benefactors of the race any and all who by whatever means honestly strive to relieve suffering humanity. We welcome the healer wherever found, whether he works by the means of modern medicine, by magnetism, by the laying on of hands, by the methods of the Christian Science, or by Suggestion or Absent Treatment, no matter what the means employed, so that human suffering is conscientiously attempted to be relieved. We believe in getting out of ruts if a better way is found. We believe this is genuine philanthropy, as well as true religion. We therefore view with alarm the attempts heretofore made by the established schools of medicine, by State legislation, to prohibit the healing act being practiced, except by those who perchance may be graduates of certain schools of medicine. This tyranny must be met. We must do our share in stamping out this attempted supervision of the rights of the people to choose their own method of being treated for disease. The present session of the Iowa Legislature will witness an attempt by the old school of medicine, on everyone professing to cure or alleviate disease, except by methods of its own prescribing. Measures will doubtless be introduced looking to the punishment as criminals all persons who violate the laws they will attempt to pass. I need not say I regard this as dangerous to our cherished opinions. A committee, allow me to suggest, should be appointed by you to take such steps as may be necessary to prevent the passage of laws in the direction noted. The organization that is clamoring for this is powerful and will doubtless spend all the money necessary to accomplish their purpose, I now leave the matter to the wisdom of this convention.

Again, visitors and friends, one and all, hail and thrice welcome. May this convention be productive of good to the cause of true reform, may your deliberations savor only of the true spirit of our philosophy, may your hearts find new strength and fresh courage as a result of this meeting, may you realize more and more that the true temples of Spiritualism are the homes and hearts of the people; that the ultimate good of others should be always first, and your motto ever be, "All for each and each for all."

THE SYMPOSIUM.

Some Thoughts Called Forth by It.

I read the symposium with much interest, and profit, and with some amusement. I was especially impressed by the summing up of A. B. Richmond, Hudson Tuttle, Prof. Loveland, Dr. B. O'Dell, Rev. A. J. Weaver, Dr. Warne, and Addie L. Ballou. But there are some not yet read in my limited time and opportunity. I also enjoyed a rare feast in reading the long article by J. Clement Smith, in this week's Progressive Thinker. One thing strikes me forcibly, viz: the tendency of many writers to hang in the old rut and insist that religion is limited to the worship of a god. Bro. Weaver's article illustrates what I would have said if I had not been limited in advance by the terms of the Editor. To go bushwhacking around in the Middle Ages for weapons against the religious expression of the 19th and 20th centuries seems to me like child's play. The New Testament defines religion thus: "To visit the widows and the fatherless in their affliction and keep himself unspotted from the world;" and Frances Ellingwood Abbot, who engineered the Free Religious movement thirty years ago, defined religion as "man's effort to perfect himself." But dogmatic negationists of the Spiritual School insist on groveling in the old rut, and repeating the absurdities of outgrown creeds, as the only measure for the religious ideals of this growing age. Bro. Smith's letter in this week's Progressive Thinker is a splendid analysis of the situation, and shows a wide acquaintance with the history of religious evolution, as well as the scholarships of the past and present. It is an admirable paper, and worth reperusing several times. But he seems to be afflicted with the anti-religious prejudice, though he puts it in admirable shape. He never knew a religion without a God. Well, is that any reason that we cannot have a religion without worshiping a God? I do not recall but one instance of a political party without a God, but I think there may and will be many parties without an anthropomorphic God, or any other that can be clothed with creed. But that does not make it necessary to have a God or no politics.

I suspect that if all Gods were annihilated, we should still have political parties and religious institutions.

Bro. Loveland's idea that Spiritualism is above all the great religions of the past, suits me, but that does not take it outside of religion. It is simply the climax of religious evolution, and conserves all that is valuable in the religions of the world.

I like the symposium. It is a great feast, a whole Bible, almost an Encyclopedia. The writers have all, so far as I have read them, acquitted themselves nobly, and given us a great variety of contrasts, and agreements, and analyses from their own mental plane, illustrative of the ruling authority of long cherished habits of thought.

Let us have more symposiums. The world can thus see how beautifully we Spiritualists harmonize!

LYMAN C. HOWE.

A CHILD LEADS THE WAY.

(Dedicated to Marguerite Pearl Oakes.)

Marguerite Pearl,
A sweet little girl,
A beautiful bud from above,
Unfolded awhile
And passed undefile
Back into the haven of love.

She came here to cheer
A home she made dear;
She tasted this life and away
With angels she sped
To bloom with the dead
Up there in this life's endless day.

She brightened the life
Of a husband and wife
Then bade them a silent adieu;
She came as a bright
Illumining light
To guide their souls upward anew.

Oh weep not for Pearl,
The sweet little girl,
For the angels will teach her above
Earth's passionate plane;
You'll see her again,
An angel all brightened with love.

The bud that must bloom
Beyond the dark tomb
Unfolds its bright petals of life
Where culture is free,
And right has to be
The motive for labor and strife.

DR. T. WILKINS.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—Horace Walpole.

ANOTHER APPEAL

For the Morris Pratt Institute.

There is a large body of liberal, progressive truth that the world needs to know, which is not the especial property of Spiritualism, but which it is within the province of the Spiritualist to teach.

There is also a large body of error, of ignorance, of superstition, of selfish greed, of false worship in religion and in social life, from which the world ought to be freed, and it comes within the province of the Spiritualist teacher to help remove it.

There are also many general and unsettled questions of vital importance, outside of spirit return, in which all rational, broad-minded, progressive people are interested and which they want to hear discussed.

The Spiritualist teacher falls short of filling his position if he does not discuss these questions, expose all error and defend all truth which is helpful to human progress.

In doing this work he does not have the whole field to himself. Everywhere and at all times, he will find himself thrown into direct competition with other broad-minded and progressive teachers who do not class themselves as Spiritualists—with Freethinkers, Unitarians, Universalists, Liberal orthodox, Independents, Ethical Culturists—and unless he can equal them in his attractions, in his breadth of learning, in his acquaintance with ancient and modern history, with science, with religion, with general literature, in the richness of his thought, in the correctness and beauty of his language, and in the ability to treat a subject in logical order so as to make it convincing, the Spiritualist society over which he ministers will suffer.

It will suffer because there are many, even some Spiritualists, who will go and pay their money and give their influence where they can hear the best speaking on living topics, irrespective of sect or name, and who do not care whether the thought comes from an intelligence in spirit life or from the mind of the speaker; they only require that it shall be of superior merit.

What makes it still harder for the Spiritualist speaker is the fact that many of those with whom he has to compete are more or less in sympathy with the possibility of spirit return. I know a Universalist minister, who was a class-mate of mine in college, and who is settled over a large Universalist church in a city near me. He has told me a dozen times that he was as much of a Spiritualist at heart as I, and preached as far in that direction as he dared.

What has been the result on organized Spiritualism in that city? There have been a dozen organizations started but to-day there is but one small, weak society, and that is kept alive only by a legacy by a friend of the cause. This minister has a church that seats a thousand people and the majority of the intellectual, thoughtful and progressive believers and half-believers in spirit return in the city, help fill its pews each Sunday.

I know the reader will denounce such Spiritualists. I have done it myself publicly in the city hall of that very city, but that did not remedy the matter. They still continued to attend, because the preacher eloquently defended higher criticism, mental science, telepathy and kindred truths, and never opposed Spiritualism. This is not an exceptional case. To a greater or less degree such cases are in every city.

What are we going to do about it?

There is another thing. Only a few miles from me in another town the pastor of the Unitarian church tells me he is a Spiritualist and has been all his life; that his mother was a medium and that he is a medium and an inspirational speaker in the pulpit. He wanted to be educated and enter the Spiritualist field. There was no Spiritualist school, so he went to a Unitarian school. When he graduated the general secretary of the Unitarian Conference had two pulpits all ready for him with a good salary. He at once stepped into his present one, but he tells me he has to keep his Spiritualism buried absolutely from sight.

I know the reader will condemn him. I did so in my heart, but he told me that he came out of school in debt, he had a family to support and he considered his first duty was to his creditors and his wife and children. It was hard to deny this. Neither is this an exceptional case.

What are we going to do about it?

There is only one thing we can do. Have schools of our own and educate those who go upon our platform. Have the speaking upon our platforms equal in every way to that which is found in the liberal pulpits.

Brother Pratt has generously given a school building, and Brother Hull, the president of the board of trustees, has issued a call for yearly contributions. If the school is to open next September, as the trustees have voted, contributions for immediate use become a necessity. But I wish to say a word for the future and permanent success of the school.

In all my acquaintance with schools for general education—and that has not been small—I do not know of one that has been in operation ten years that does not rest on an endowment fund. Raising money each year by appeals will get to be a old story in ten years, and if this school relies upon that alone, I may live to see it die, and then there will be before the eyes of Spiritualists in educational matters only a burnt district. It will be as discouraging as organizing societies, only to die after a few years of struggle.

I write this article to urge contributions, but in addition to that I write it as special appeal for an endowment fund, a fund to be set aside and the interest only used for school purposes.

Tuft's College was the first permanent school established by the Universalist denomination. Charles Tufts, its founder, gave twenty acres of land just outside the city limits of Boston to be held intact for the school. In the year 1847. Agents were appointed and in a long campaign $60,000 were raised. Sylvanus Packard gave his bond for $20,000 more. This struggle in raising money covered a period of eight years before any visible movement was made. Then a building was erected and in 1855 the school was opened with Hosea Ballou 2nd, president of the college and teacher of history and moral philosophy, and Richard Frothingham president of the board of trustees. In a few years Mr. Tufts gave eighty acres more of land. In the next decade Mr. Packard bequeathed to it his entire fortune. In another ten years Oliver Dean gave it $00,000. Following this, Thomas A. Goddard gave a large sum. In the years following, Dr. W. J. Walker came with gifts and bequests amounting to nearly 300,000. From that time to the present I need not take the space to specify the amounts given which range from $5,000 to $100,000. Besides Tufts the denomination has seven other colleges and academies. Tufts College has now millions of dollars at its command and in all departments over one hundred teachers and over eight hundred students.

Interest in education is not confined to Universalists. It is everywhere in our land, and never was growing faster than to-day. The Chicago Tribune, which keeps a record of gifts to schools, says that "During the past year 149 institutions of learning have been given sums ranging from $5,000 to millions, the total sum being over $80,000,000, which surpasses any previous year."

Let us now compare the Universalist body with the Spiritualist. The last census gives the number of Universalists, in round numbers, as 47,000. I suppose it is safe to say that there are at least this number of Spiritualists who are willing to go on the census roll as such. I see no reason why the 47,000 Spiritualists of to-day should not possess as much wealth as the 47,000 Universalists did fifty years ago. They do probably possess much more, for during the past fifty years there has been a tremendous increase of wealthy men in proportion to the increase of population.

Tufts College fifty years ago was in the air before the eyes of Universalists as their first school very much as the Morris Pratt Institute is now before the eyes of Spiritualists as their first school. Is there any good reason why this school shall not be the recipient of as large an amount in the future as Tufts has been in the past? I see but one thing in the way, and that one thing is the question whether the school is to be a permanent institution. In the case of Tufts the twenty acres of valuable land was considered a good guarantee that the institution was never to die. So I think we ought to consider the possession of a $40,000 building a good guarantee for the permanency of this institution. I well remember how fifty years ago most of the Universalists laughed at the idea that such poor people as Universalists were supposed to be, could raise money enough to endow a college. And the thing would never have been accomplished had there not been one man courageous enough to make a sure thing of it by donating valuable property. The millions that followed came because the donors knew the institution would last while the country stood.

I see, therefore, no good reason why the same results will not come to this school as came to Tufts. I personally know Spiritualists, who are not ashamed of the name, who could give $100,000 to this school and have abundance left for themselves and their heirs. There are scores of men and women, too, in our ranks who after putting by all that is really necessary for private use, could give outright to this school, $5,000 or even $10,000, and in some cases, $20,000.

Spiritualists who have money, why not look this thing in the face through the eyes of reason and in the light of what Spiritualism teaches. Soon you will pass on and leave your property to heirs and much of it will go where it is not needed or where it will simply satisfy the feeling of avarice and where it really will do but little good. You might as well never have gained your property as to have it accomplish no good after you are through with it. Why not now give your surplus means to this school as a permanent endowment fund? Give it, if you choose, so only the interest can be spent. Give it where it will go on forever doing good, and then you can come back from your spirit home and behold your money still active and doing work for the cause you loved on earth and will love forever.

Such a sight will add greatly to your happiness over there. You will not in coming back see your property scattered and wasted or foolishly hoarded, and with tears in your eyes and regret in your heart hate yourself because you did not use better judgment. You will come back to Pratt Institute and see in it your child, your adopted child, the possessor of your property, keeping it forever intact and using it so as to reflect honor and happiness on your name. Perhaps no one act possible for you to do will so enrich your future home.

Do not wait and trust to the uncertainties of a will. In The Progressive Thinker, Mrs. Longley says that the courts of Kansas have just decided that the maker of a will in favor of the N. S. A. was insane, and so the N. S. A. loses what was intended for it.

I cannot believe that Spiritualists are an exception to other people or to other bodies. I cannot think—I will not believe that they regard their central truth as of less value than Universalists regard their central truth. I forever banish the thought that they love money for its own sake or that they have accumulated it for the sake of having, instead of using it. Let it now be everywhere understood that this Institute for all future ages, will be a magnificent monument to the generosity and wisdom of the Spiritualists of this country and of this age.

A. J. WEAVER.

Old Orchard, Maine.

Man alone is and shall be our god.—Feuerbach.

THE CHAIR OF ST. PETER.

Proof of Its Pagan Origin.

The foreign correspondent of the Washington Post describes the wooden, worm-eaten chair in which the Apostle Peter sat as the first Christian Bishop of Rome, now preserved behind the tribune of the Basilica of St. Peter. He tells us that from the time it was placed where it now is, up to the year 1867, a period of over two centuries, no one ever set eyes on it, but in that year, on the occasion of the eighteenth centenary of the Apostle's martyrdom, Pope Pius IX. ordered it to be exposed for the veneration of the faithful. The writer further says that the chair of the Apostle was preserved until the fourth century in the St. Cecilia catacomb.

Protestant authorities are unanimous in the contention that the Apostle Peter was never in Rome. Lightfoot asserts that he lived and died in Chaldea. I go further and assert that there never was an Apostle Peter. In John I, 40-42, we are told about the first introduction of Simon to Jesus. Jesus said to him:

"Thou art Simon, the son of Jona; thou shalt be called Kephas, which means Petros."

This is a literal translation from the Greek version. The Latin vulgate differs only in having Petrus for Petros. Petros in Greek means "rock" or "stone;" in Latin it should be rendered "lapis;" "petrus" is not a Latin word.

But in Palestine neither Greek nor Latin was spoken 1900 years ago; the vernacular of that country was Aramaic or ancient Syriac. I have an English translation of the so-called ancient Syriac version of the New Testament, in which the text of John 1:42 is as follows:

"Thou art Simon, the son of Jona; thou shalt be called Kepha."

That was enough to say to a Galilean; he understood that kepha meant "stone" or "rock." But when the Greek version was made by the monks it became necessary to add: "ho ermeneutal petros;" and in making a Latin version the monks forbore to translate "kepha," which should have been rendered "lapis."

Such was the origin of the name Peter as the chief apostle of Jesus. His real name was Shemeun, to which Jesus added Kepha; and at a later time he said to him: "Thou art Kepha and upon this kepha I will build my church." (Matt. 16:18.)

And now in regard to the chair of St. Peter I quote from Bower's "History of the Popes:"

"The title of Apostolic See, common to so many, was, in process of time, by the ambition of the bishops of Rome, appropriated to their own. They had, as they thought, until the year 1662, a pregnant proof not only of St. Peter's erecting their chair, but of his sitting in it himself; for till that year the very chair on which they believed, or would make others believe, he had sat, was shown and exposed to public adoration on the 18th of January, the festival of the said chair. But while it was cleaning in order to be set up in some conspicuous place of the Vatican, the Twelve Labors of Hercules unluckily appeared engraved on it. "Our worship, however," says Giacomo Bartolini, who was present at this discovery and relates it, "was not misplaced, since it was not to the wood we paid it, but to the prince of the apostles, St. Peter." (Anchita Sacre di Roma, p.. 32.) An author of no mean character, unwilling to give up the holy chair, even after this discovery, as having a place and a peculiar solemnity among the other saints, has attempted to explain the labors of Hercules in a mythical sense as emblems representing the future exploits of the Popes. (Luchesini Cathedra Restituta a S. Pietro.)"

WM. HENRY BURR.

Washington, D. C.

Been Twice in Jail.

To the Editor:—From time to time I have read in the columns of your paper accounts of arrest and persecution of magnetic healers under the guise of medical laws for protection of the people. Such laws have been enacted solely in the interest of drug doctors, comprising Allopaths, Homeopaths and Eclectics. Such laws have been enacted in almost every State in the Union, and are so constructed as to actually prohibit magnetic healers, christian scientists, hydropaths, botanic physicians and others from practicing. I have been arrested and prosecuted twice in my own State (Nebraska) the past six years; each time I refused to pay a fine and was placed in the county jail. At Osceola, Neb., I served fifteen days in the county jail, and at Pawnee City one day, and that with a man who was charged with the murder of his brother. The judge of the district court who had me placed there remitted the fine and I returned to my home at Lincoln.

My experience has been to refuse to pay the fine, considering that the best method to stop these prosecutions, although you go to prison.

I want to say to all brother healers, if you have not committed a crime or violated a moral law, you need have no fear of remaining any great length of time in prison. When prosecuted I stand in open court and declare that county jails have no terrors for me, as I have committed no crime, and violated no moral law, and I have demonstrated this on two different occasions by being locked up, and yet I still live and have good health and many friends in spite of medical laws and medical doctors. I practice openly the same as any registered physician in this city.

You may sometime be informed that I am again in jail, but it will never be truthfully said that I ever paid a fine that was imposed upon me for violation of the medical law, as it is altogether against my principles. Fraternally,

DR. P. S. GEORGE.

Lincoln, Neb.

Honest error is to be pitied, not ridiculed.—Chesterfield.

TRUTH IS ETERNAL.

Spiritualism Is Not a New Truth.

Spiritualism is a great truth, a scientific truth, if you will; because science, so-called, is truth ascertained. So much for definitions. It is not a new truth. There are no new truths, so to speak. It is only our first perception of an old truth that makes it new to us; truth is eternal.

When the question was presented as to the status that Spiritualism should assume before the world, my mind was made up at once. I have since read the opinions of most of your correspondents, and though some cogent reasons are given for presenting it to the world as a religion and calling it such, they have utterly failed to convince me that we should call it "a religion." That savors too much of obsolete ideas that have lost their efficacy and meaning.

That the great truths of spirit communion are not new, history and experience attests. Therefore, whatever may be our attitude before the world, in regard to the question as now agitated, we who are in possession of these great truths, should, if we do our duty, lose no opportunity to present them to a world, "conceived in sin and brought forth in iniquity;" and steeped in ignorance on one of the greatest, stereotyped questions of all time, "If a man die, shall he live again?"

That religion is a matter of education and environment, seems to be the consensus of opinion among all men and women, who have cut loose from the bondage entailed upon us by our forefathers, and have joined the army of progress and reform.

One thing is incumbent on us as an organized body, that is, to foster and preserve our organization, promulgate our truths, and demand from the courts, from the press and society at large, that decent respect for the opinions of mankind to which the laws of nature and of nature's God entitle us.

Our "truth wears no mask, bows at no human shrine, seeks neither place nor applause, it only asks a hearing." It has stood alone for fifty-four years past and challenged the attention, scrutiny and respect of the most cultured people in the world, including our lamented President Lincoln, Queen Victoria and many crowned heads in other lands.

All that is now needed is courage and liberality on the part of those who are privileged to realize the truth of spirit communion. Courage to stand up and be counted as Spiritualists, and liberality to give, according to their means, to spread the "gospel of truth" among less favored communities.

A great change has come over the clergy in the Christian church, and they are much less bitter in their opposition to Spiritualism than formerly. I say to them: "If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? And if Christ be not risen, then is our preaching vain, and your faith is also vain."—Cor. xv:12-16.

I rather agree with Clara Watson, when she says, "It is too bad that Spiritualism must be the basis for another sect."

Sectarianism has been the curse of the world, time immemorial; and as the Christian (catholic) church persists in disturbing, or misrepresenting the teachings of him on whom their church is founded, the delusion is likely to continue ad infinitum.

The church has made "a living" out of the spiritual needs of the people for thousands of years, and will let go their hold with reluctance.

While I am writing this, I again and again hear the "raps" on the mirror (a common occurrence), the unmistakable evidence of spirit presence and power. This is knowledge to me, more consolatory than all the creeds of christendom. My friends are here.

But I must not tire your patience, nor exceed the limits. I will close with a quotation from memory, of an eminent American poet no longer on earth.

"It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up by the ocean of eternity, to float a moment upon the waves and then sink into darkness and nothingness. Else why is it that the aspirations that leap like angels from the temple of our hearts, are forever wandering abroad unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness?

"We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades; where the stars shall be spread out before us like islands that slumber in the ocean, and where the beautiful beings that here pass before us like shadows, stay, in our presence forever."

Then let us hope with fervency and still endure with patience.

C. H. MATHEWS.

New Philadelphia, Ohio.

Woman Suffrage Where It Has Been Tried.

Not long ago the editor of the "Christian Endeavor World" wrote to twenty-five ministers of different denominations in the enfranchised states, choosing their names at random, and asked them whether equal suffrage was working well, fairly well, or badly. One of the twenty-five answered that it worked badly, and three that it worked fairly well, while the twenty-one others were positive and enthusiastic in saying that it worked well. This is about the average ratio of opinions in the suffrage states among people of the better sort.

Some temptations come to the industrious, but all temptations attack the idle.—Spurgeon.

Lovely concord and most sacred peace doth nourish virtue, and fast friendship.—Spenser.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWO.

My Dear Professor:—You have just asked me the following question:

"Mr. Denton, what is now your greatest wish or desire?"

It is this, my dear sir: To convince all men, beyond the shadow of a doubt, of the immortality of the soul; and there is a large number of us banded together for the especial purpose; and we have all taken vows not to cease in our efforts until we have accomplished that which we have decided to do.

Robert G. Ingersoll, Charles Darwin, Franz Petersilea, Helena P. Blavatsky, and very many others, are members of this band. Now we want a hearing, all of us. It can harm no man, woman or child, to hear what we have to say. Do not bring up what we were, or what we taught in the past, but listen respectfully to what we have to tell you now—now that we have passed through that change called death and consequently know more and better about that which we so much desired to know.

If we tell you that we are not dead, that we still live, it is no evidence to you that it is so. Why? For many reasons.

First, You may think the medium self-deceived. We will not say fraud, for that is out of the question in this case. Then there is hypnotism, auto-suggestion, subliminal consciousness, and so on ad infinitum.

Now any or all of these might bear more or less on the subject so that many think the evidence is not sufficient. If the last lingering doubt in the minds of mankind could be removed we should be happy indeed, and our heaven would take in the whole world. Neither will the phenomena convince all men of the truth of immortality. Here, again, there is trouble. It may be the medium together with confederates, as it often is. It may be electricity; it may be od force or it may be some other force not yet understood. When in the body I often thought about these things, that is, such thoughts would intrude in spite of all I might think to the contrary; but there is one way of reasoning that will bring a man out nearly right. It is well known to be possible for one to analyze the human body so as to know precisely the elements that go to make it up; moreover it would be possible to form a body composed of such elements; and it really might be formed, by consummate art, exactly as the human body is, even to the blood and the artificial heart to pump it through the arteries, also the valves within the veins to force it back again to the heart. I say, all this might be done. It is within the possibilities. The brain, skull, eyes, nerves, ears, all—all, everything; and when the figure stood before you complete, would you have a living, intelligent human being? No. You would simply have an automatic machine—a dead, inert mass of matter without a soul or intelligence. This alone ought to go a long way toward proving immortality. But even this will not convince all men.

A dead body, as it lies before you, possesses everything that the living body did except the soul and animating spirit. Now when that which has left the body can be analyzed, we shall have a better understanding of the soul, of the spirit, for spirit is simply the clothing of the soul, and it is the developing or growing spirit that has attracted and held matter together, as an outer protection or covering for it, until it has gained its development and growth. Of course, those who cast off the body, or die young, are not fully developed and the process must go on without it, but it is not so well. Anything which is devoid of spirit cannot develop or grow, even a blade of grass. Deprive the grass of its spirit and it withers and dies just as man's body does. But on earth you say the grass has no soul. I say it has, just as man has. It has a soul and a spirit just as man has, but the tiny soul spark, or germ, has not reached the point of intelligence, yet nerves and sensation it certainly has, else it could not die, or give up its soul and spirit, under adverse circumstances. Touch the little plant called the sensitive plant—I have forgotten its botanical name, or at least I cannot recall it just now—and see if I do not tell you the truth. As you draw your finger beneath the leaves, note how it quivers and draws itself away from your touch. It has feeling, or delicate sensation, and so does every living and growing thing, varying in degree according to themselves. No man can create any living thing, not even a blade of grass, and yet he may know just the essences and elements that go to make it up, and he may concoct a blade of grass out of these essences and elements, but there will be no living principle within it. Like the body he might form artificially, it will be but a dead, inanimate thing. Now, why? Just here is the great question—the point at issue.

Because they have no soul—no spirit. The soul and spirit being the living principles. And if the spirit forms a blade of grass, that spirit must, necessarily, be in the form of a blade of grass. It is simply the developing spirit clothing itself with matter by cohesion and attraction—that is, the spirit attracts and holds it—and it is precisely the same with man's body; his developing spirit attracts and holds matter as a clothing or covering, the difference between the grass and the man being, that the man has reason and intelligence, while the grass has so little that man thinks it has none whatever. Well, it would be a hopeless task to try to convince men that it had an infinitesimal share also, just as hopeless as it would be to try to convince one who had little learning and intelligence—one who had never looked through a microscope—that there were living creatures so small that they could not be seen except through such a glass, and yet all of these little, living creatures have a spirit and a soul, otherwise they could not be living creatures, and they likewise have a tiny spark of intelligence, else they could not even propagate their kind, and they could not recognize each other. Try to give life to even one of these infinitesimal creatures, oh man, and you will fail.

Now there are many who think that only man possesses a soul and spirit, but nothing can live which has not a spirit and soul, for these are life itself and without them there is no life; no, not even for the blade of grass, and all things, even to man, must spring from the tiny seeds which contain the living soul and spiritual forms of that which they are to be, and these spiritual, soul germs must originate in the spiritual and soul realm, from thence they must descend, in order to develop, into matter, and after growth, experience and development, return again to their native home within the soul and spiritual realm.

Now if all men could take this view of life, which is the true one, none would ever doubt immortality; they would at once perceive that soul and spirit could not cease to exist any more than matter can cease to exist, and all men now agree that not an atom of matter can be annihilated. The atoms may go to habilitate some other developing or growing spiritual soul germ, but they can never be lost.

A lady may have a great many garments, she may change them at her pleasure and appear in a new dress as often as she likes or is convenient, yet she remains herself and is in no sense her clothing, still, she is covered by it; she makes use of it; and that is precisely what the soul and spirit do with matter, they make use of it as clothing or covering. The child develops from the infant to the grown woman and is clothed during all the period if its growth, not by the same clothing but by new and numerous garments as it grows and needs them, so does the developing soul germ take on innumerable atoms of matter which it is continually changing or casting off for other and newer ones to meet its wants as it develops. Both spirit and matter are coexistent and eternal, but life, identity and form, together with intelligence, belong wholly to the soul and spirit.

One great reason why man doubts immortality—we find as we return and read the minds of men—is, that he has been taught that he alone is immortal; everything else perishes and is not. His dog, his horse, his pet bird, all die, and that is the last of them. He alone of all natural objects which he sees around him survives the change called death; he alone goes forth into a void of nothingness, that is wherein there is nothing but the spirits of men, women and children, sort of floating around in nothingness, for not any other living thing has a soul or spirit but the human species.

Well, such an outlook is dreary enough, to be sure. Never again to see a blade of grass, a tree, a shrub, a flower; never again to come in contact with an animal of any kind; never again to hear a bird sing, an insect chirp; just a ceaseless ocean of men, women and children, nothing more; not a mountain, not a hill, not a valley or glen, not a drop of water or a beautiful cloudlet; not a rill, not a pond, lake, river or ocean. O, the weariness, the dreariness of it. Nature has been following up the law of evolution and this is the result. It is like a man without a wife, a left hand without a right, one eye and the other put out; evolution running alone and arriving at last to this dreary waste of men, women and children and nothing more; whereas, if he had taken involution along with him, as nature invariably does, his spirit would have reached the beautiful spiritual world, filled as the earth had been with all the life and beauty that could be developed upon it. If he had not forgotten involution, he would find there, rivers, mountains, valleys, glens, flowers, grass, trees, forests, birds, animals; great spiritual zones teeming with life and beauty. There he would meet his intelligent and patient horse, his faithful and loving dog and his pretty pets of all kinds; nothing lost; not one single form that ever lived and developed upon the earth.

But man, as yet, not understanding this, because he has been wrongly taught, looks at his horse, or his dog, his ox or cow, and he says: "How is it that I alone am immortal? My horse and dog, and other animals and birds, have lungs and breathe just as I do. They have eyes and see, as I have. They have ears to hear, like myself. They have bones, nerves, muscles, skin and flesh, as I have. They have liver, kidneys, heart and lungs. They have a brain and sensorium. They also have intelligence. They love and hate, as I do. They express themselves—their thoughts and feelings—in various ways. They make various sounds which is language in itself. They understand each other. They understand much of my language. My dog, horse, and cat understand a great deal that I say to them. Even my speckled hen, out there with her little chicks, talks quite well, so well, indeed, that they never misunderstand her. Now, listen. Even those tiny little chicks, just out of the shell, know what she is saying. When she says, "cluck, cluck"—which in the English language means, come, come—they hasten to follow her. When she finds something to eat that she, in her better judgment knows is good for them, she exclaims with eager animation, "chip, chip, chip," which, translated into English means, eat, eat; good! If the little chick peeps, in other words cries with the cold, she immediately understands all about it and hastens to hover it, or them, for she usually has quite a number at a time, and as she hovers them, she utters a soothing, soft lullaby. I cannot exactly imitate it any more than I can speak unbroken German, but you may listen to her for yourself, if you like. When she espies a hawk, she utters a warning cry that cannot be mistaken, and the little chicks understand it far better than many children do when a mother cries out, "Run, my dears; you are in danger!" The chicks scatter like so many little mice, each hiding at the first convenient shrub, or anything that offers shelter, where they remain quiet and immovable until the mother hen calls them forth, saying in her own language, "The danger is past. Come forth."

And so I might go on. If you do not believe what I am saying, listen to animals and birds, aye, even to insects, frogs, crickets, and so forth, and you will find that they all have a language sufficient for their needs. To be sure man has more intelligence than any other animal, but the animals are more correct and sure as far as they go. How is it with your horse, my dear professor? There is a regular telepathic communication, or thought transference, between you and your horse. You have proved it over and over again. You often leave your reins loose, put your thoughts upon your horse, saying, silently, go this way or that; stop at this place or that; and your horse obeys your unspoken thoughts. He knows where his stable is and selects the right one in a crowded city's streets where there are many others. He never makes a mistake and invariably turns into it when you, sometimes, would pass it by forgetful or unheeding. He even understands when you go to sleep in your buggy and he then walks very carefully that he may not waken you or that no accident happens. If anything starts you he is startled. In fact, as far as an affectionate horse can be, he is at oneness with you.

Friends, study animals more. Try to understand their language. Do not call a vile and drunken man beastly. The beasts are not guilty of such things. They are as perfect as they can be according to the wisdom they possess.

WILLIAM DENTON.

(To be continued.)

THE PAST.

A thousand dreams to earth have come and gone,
A thousand forms, by fear or fancy drawn,
Like shapes of night have faded from the dawn.

A thousand creeds have held their sway on earth,
Unto a thousand myths have given birth,
That now are food for wonder, scorn; or mirth.

A thousand gods have reigned their little day,
And crumbled. They are fashioned out of clay,
Like worn-out toys they now are cast away.

A thousand systems of a thousand schools,
The theories of Nature's hidden rules
Now seem to us the dreams of idle fools.

A thousand lofty sentiments expressed,
To those who heard them seeming of the best,
Are now forgotten or a theme for jest.

A thousand books on memory have laid claim,
A thousand authors through them sought for fame;
To us there scarce remains a single name.

The winnower of the ages thrashes o'er
The harvest of a generation's lore;
One grain is gathered from the thrashing floor.

The rest as empty chaff, aside is cast.
Oblivion's refuse, gathering thick and fast,
Chokes all the gates and highways of the Past.

Religions, dreams, and empires all have gone,
Like shapes of night that vanish from the dawn,
While through the ages earth went rolling on.

—Denver News.

With all the consecration ceremonies poured over a church it is not half so holy as the home.—L. K. Washburn.

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfill the claims of to-day.—Goethe.

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

No station is so high, no power so great, no character so unblemished, as to exempt men from the attacks of rashness, malice, or envy.—Investigator.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGLAND.

INFALLIBLE CHURCH AND INFALLIBLE BOOK.

"The Pope has appointed a committee to define the portions of the Bible which are to be considered henceforth as divinely inspired. This decision is the outcome of a book written by Father Gerard, a French priest living at Constantinople, who contended that the Biblical story of the Garden of Eden was merely a fable current among the Jews. The appointment of the committee has caused considerable surprise, the Pope having been regarded hitherto as a supporter of the doctrine of the Divine inspiration of every part of the Holy Scripture. Cardinal Parocchi is the president of the committee."

Whatever is happening to this crumbling old planet? Verily there is no stability in the world. One by one the old things pass away. The Pyramids wear, the Sphinx loses its features, the ocean bed becomes a desert, and the Pope owns that after all he may have been mistaken.

It is incredible, it passes belief that the church—the only holy body that never wavered in its belief, the one organization that never changed—has come to this pass that it intends to sum up its Bible and find out whether the head, arms, or legs of its fetish must be lopped off.

What will happen if the committee decides against the snake and apple story? Surely the Pope will send post haste to Peter to implore the release of those suffering souls who have been consigned to hell because they could not swallow the apple and would make no room for the serpent in their zoological collection.

The transformation scene of a pantomime is not more sudden and startling than the revelation contained in Dalziel's message printed above. With a breath the whole phantasmagorial castle of Papal infallibility disappears, melting into nothingness, and the whole diabolical machinery of bigoted conservatism falls to pieces with a thunderous crash.

Oh, that this enlightenment could have come a few hundred years earlier! Then had not the past re-echoed to the dying groans and shrieks of the millions of martyrs who gave their lives because they could not believe as the church would have them?

But what a cause for joy is such an announcement! Let the peoples of the earth clap their hands, for the arch-enemy of progress and humanity in his latter day of senility has become more humane—blessed be the approach of diddering infirmity. The hand which held the iron rod with such brutal determination, and broke in pieces all who opposed, is dropping the rod and taking a reed.

This message sounds the death-knell of organized papal authority. Its back is broken, the strength of its priests has departed, and its assumption of infallibility, which was the center of its force, falls from its nervous grasp.

We look upon this as the begining of the end, for though the decision upon the canon but heralded in a period of greater bloodshed, the decision to revise at this time of day means the birth of a new era of enlightenment and progress.

Spiritualists, by increased efforts, rejoice that the labors of the past are bearing fruit, and labor more ardently, that the joy of future generations may be greater than that which is your present privilege.

ANIMALS ARE ETERNAL SOULS.

As a constant reader for the last six months of the Two Worlds, allow me to say a word or two in reference to the above interesting topic. I am a thorough believer in the immortality of all sorts of animals, yet I will abstain from being outrageously dogmatic upon the subject, for human knowledge is nowhere when one disputes upon the matter. The holy scriptures are rigidly silent with regard to their existence beyond the vale of time. So, however ardently one may argue in favor of the immortality of the brute race, his reasons are discounted by the fact that he cannot refer to any inspired truth to corroborate his side of the question.

But I now write with the purpose of proving directly, or indirectly, just as one may view it, through the channels of two very extraordinary supernatural incidents that I clearly remember reading in two different periodicals years long since gone by, and if they fail to enlighten or convince the skeptical upon the matter, I do not know where one can turn to substantiate the point in favor of the immortality of animals. I write from memory. The first incident I read in a column of the Animal World about twenty-four years ago, and it made a very deep impression on my mind.

A MARVELLOUS ANSWER TO PRAYER.

A gentleman was selected by the committee of a large religious association to act as treasurer for the time being, and a considerable sum of money was entrusted to him at the conclusion of the meetings. His home was a few miles out of the town, the other side of a large forest, through which he was obliged to walk to reach his fireside. With the precious burden he commenced his homeward journey, which was an exceedingly dark and solitary one.

The way through the forest was familiar to him, so he felt no uneasiness on that point, but as he was proceeding and nearing the center of the dense woodland he espied two suspicious looking characters coming towards him along the footway. Their faces were almost hidden from view by the flaps of their shaggy caps, and in their hands were cruel-looking staves. Their slinking demeanor convinced the gentleman that they were bent upon mischief and personal injury to him, with robbery. He was in great fear, and in a keen sense of helplessness, which was intensified by the treasure with which he was entrusted.

In sheer inability to defend himself, and dreading the worst at the hands of those approaching ruffians, he earnestly prayed to God for divine protection till he had arrived safely at home. Slowly and fearfully he drew nearer and nearer to them in the growing darkness of the forest, when suddenly, a little to his left, a huge mastiff dog sprang out from a thicket near, and came to his side, and together they walked closer and closer to the desperadoes. When within a few feet of them the mastiff dashed forward, and with an unearthly growl caused the villains to take to their heels with unspeakable terror.

The gentleman continued his walk with overwhelming gratitude to his timely deliverer, and soon came to a stile that divided the forest and the field in which his cottage stood; over this he stepped; when he looked round for the mastiff it had disappeared. He was greatly astonished. Where the magnificent animal came from, or where it went to in such an unaccountable manner was ever a source of the greatest astonishment to him; but in and through it all he saw the hand of Divine Providence protecting him.

The following is an incident that I read ten years ago, in a very popular Welsh periodical, entitled "Trysorfa-y-plant," The Children's Treasury, which has a circulation of forty thousand each month, and I must confess that it goes exceedingly closely to prove that animals enjoy an equal share of immortality as the higher animals—men. But I will leave the story entirely to your judgment:

A prominent minister of the Welsh Calvinistic Church, after having a considerable sum of money given to his care by a body of communicants, proceeded on his way home over a rugged mountain. The night was dark, and the way unusually lonesome. At a halfway inn he dismounted from his horse, and ordered some refreshments, during which he conversed with a man coarsely dressed and with an unprepossessing countenance, who was also taking some refreshments. The conversation grew sociable between them, so much so that the minister acknowledged, in his innocency, that he was in possession of a round sum of money, held in the name of a certain church. The man got up and left the premises, leaving the minister to finish his meal. The minister shortly afterwards did the same—called for his horse, paid his bill, remounted, and continued his journey over the mountain.

As he was going along he noticed a suspicious looking character prowling inside the wayside hedge, carrying something similar to a rifle. He grew uneasy, and foreboded a calamity, which he felt helpless to avoid. In his terror he immediately offered up a heartfelt petition for the instant aid of Almighty God, acknowledging at the same time that he was carrying the sacred money of his holy cause, which was not his own. Presently he saw by his side a gentleman on horseback. He turned in his saddle and accosted the silent traveler in the following terms:

"Good night, sir. A pleasant night, isn't it?" No answer.

"Are you going far?" No answer.

Thinking that the gentleman was an Englishman (for he had hitherto accosted him in the Welsh), he repeated the friendly questions in English, but to his astonishment the gentleman remained stolidly silent. And so they covered the ground for a considerable distance. The would-be assassin, directly the second horse and rider appeared, flew out of sight, and was not seen afterwards. The minister was sorely puzzled at the reticence and uncommunicativeness of his fellow-traveler, but abstained from offering any more sociable questions to him. Thus they went along in the awful, yet eloquent, silence of the mountain. Presently they came to two cross roads, down one of which the minister guided his horse. He turned his head, with a question upon his lips, when, to his horror, he found himself alone on the road.

Some time afterwards the minister related this awful experience to another Christian minister, adding, by the way, "I warrant you, sir, that if I had only asked him how Jesus Christ was he would have replied quietly enough; but I didn't think of that."

Now, Mr. Editor, I ask what can we make of those two miraculously opportune appearances? I am acutely tempted to offer my opinions, but I will abstain at the present, awaiting those of your many zealous readers upon the mysterious subjects.

Some Historical Corrections.

In the prospectus sent out by the Southern Cassadaga Camp Meeting Association, also in their notices in the press, reference is made to the Library of the Association as having been founded by Mrs. Skidmore.

Permit me to say, Mrs. Skidmore had nothing whatever to do with founding the library, as all who are familiar with its origin and history are aware. It was founded years before Mrs. S. visited Lake Helen, as the S. C. S. C. A. was chartered, and was known as the Orange City Liberal Library. The meeting at which the Library Association was formed, was called by spirit friends through myself at least fifteen years before the present camp was established.

Some three or four years before the camp opened, I secured the memberships of all the non-resident members of the Library Association, as we were told by our invisible helpers the time was near at hand when our hopes were to be realized by the materialization of the camp.

Soon after the charter had been granted for the present Association, I called a meeting of the members of the old Library at my house. This meeting was attended by nearly all of the resident members of the Association. At said meeting Mr. and Mrs. Giddings and myself were appointed a committee to turn the books over to the Camp Association, and Mrs. Giddings was instructed to prepare a sketch of the origin of the library, its history, etc., to be given with the books into the keeping of the new institution.

The Association had no suitable place to keep the books, nor money to purchase material to erect a building. W. S. Kady and myself made an estimate on a building which we thought would answer the purpose for a few years, and found the material would cost about $25. A thought came to my mind, the result of which tells how the Library came to bear Mrs. Skidmore's name.

I went to Mrs. S. and said to her: "If we will name the street next to the park Marion street, and the library Marion Library, will you give us the money to put up a building, if it does not cost more than $25?" She hesitated a moment, then said: "Yes, I will, but I could not give any more than that." Acting on that promise, I at once made out the bill for the lumber and sent it to the Bond Lumber Co., who filled the order. A friend donated the use of his horse, and I hauled the material from DeLand, seven miles distant. The building was put up gratis, the work being donated by carpenters who were at work on the camp ground.

Soon as the building was completed, Mr. Giddings and I went to his house where the books were stored, got them and took them to the camp ground, where they were installed in their new home. The stock consisted of the works of Paine, Voltaire, Hume, Davis, Tuttle, and other equally eminent authors. A very neat "presentation" was written by Mrs. Giddings for the occasion, and read by her as the books were being placed on the shelves of the new building. The paper recounted briefly the origin and history of the library, and expressed the confidence reposed by its members in the newly organized body to whose keeping the books were committed.

Mrs. Skidmore did not pay for the lumber, and after her death the Bond Lumber Co. sent the bill to Mr. Skidmore, who at first refused to pay it, but when the company sent it for collection he settled it.

To Mr. and Mrs. Giddings and myself and our spirit helpers belongs the honor of founding that library. And if there is any one person to whom more credit is due than to another, that person is, yours for justice,

GEO. P. COLBY.

Lake Helen, Fla.

A GREAT QUESTION.

What Is Spiritualism Here For?

I am not at all competent to define Spiritualism. But presumably it has come to fill a "long felt want." If not so, it has not come to stay; there is no room for it, nothing for it to to do.

Spiritualism has not come to make us more pious toward the Gods; already the church gives us a surfeit of that. Indeed, whatever was the religion of the church in its early struggles, now it is a system of piety for the most part towards the Gods. Not only must we worship the Gods, but we can have no favors except through them. Even if we want to be and do good we must do it for Christ's sake and because God commands it, and to keep out of hell. Oh, no, the church has worked that field for all, and much more, than is in it. Spiritualism has not come to thresh that straw.

Again, Spiritualism has not come to build up an organization and therefore to make good members rather than good citizens. It has not come to prostitute the Sabbath and prosecute foreign wars for that purpose. That ground is already occupied by the church.

Neither has Spiritualism come to extend the field of human knowledge along geological and astronomical lines.

What the world needs to-day is the scientific demonstration of a future life—not in a heaven of golden streets, nor yet in a hell of fire and brimstone, but in a purely spiritual system or environment. It also needs a much more exhaustive study of general psychic phenomena and its laws.

But the crying "want" is perhaps religion in everyday life, and which shows itself in our conduct toward men, rather than in pity toward the Gods. Indeed my encyclopedia defines religion as "right conduct," which goes to show perhaps that it was made by religious people, while the one quoted by Mr. Tuttle must have been made by pious people.

The "coming" religion is that of right conduct toward men—not of piety toward the Gods. And such religion, like inspiration, comes "always from within and never from without." It comes of right thought and right feeling and an impulsive volition—not for Christ's sake nor even to keep out of the lake. Of course these selfish motives to good conduct may have served a good purpose at one time, and with some men now—but not with the "coming" man.

We are here to say that unless Spiritualism fills this "long felt want" by practicing and encouraging religion in everyday life, something else will. These wants are always filled sooner or later. When the world calls for a thing it generally gets it.

One other thing the world wants, a final settlement of the God question. But it is said a question is never settled till settled right. The only chance is to have the Gods fight it out to a finish. True, they have been fighting almost since the world began—but at too long range. A god in India, one over in Arabia, another here, are not likely to do each other much damage; each has his own way in his own country. Only recently has there been in this country a free fight for all at close quarters. Only a while ago it was death in the pot to say anything against the God of Israel. And only now materialists begin to know that matter is God. We must think The Progressive Thinker is on the right track; for it encourages the fulfillment of all these "wants."

Afton, Tenn. F. J. RIPLEY.

Our Dumb Animals.

"Fancy a dumb, patient, and willing animal, quivering with fear at every blow, struggling to its feet and falling again to receive more brutal punishment because its owner has compelled it to tempt the icy pavements smooth shod instead of rough shod."

In No. 639 of your excellent journal, under the above heading, on the editorial page, I find the above extract from the Chicago American, intended to emphasize your own noble and humanitarian utterances on a subject which I fear, these war times, is not attracting the attention it should.

The noble sentiments I have quoted, coming as it does from the editor of the "American," ought to give that journal a leading place in the estimation of all good people.

I have been for a quarter of a century fighting the "Horse Blinder"—the greatest source of pain and torture, to my mind, to which this noble animal is subjected. I talk with people every day on the streets who are driving blinded horses, and in hardly a single instance do I fail to convince the driver—whether a "gentleman of leisure" or a coal or wood carrier, that he not only by this barbarous appendage deprives the horse of a source of much pleasure in looking at the beautiful world around him, but in this way causes nearly all the runaways and the accidents resulting therefrom—for in nearly every instance the horse runs from fright of supposed danger which did not exist, and but for the blinder would have caused no trouble.

Then again it is the opinion of all intelligent veterinarians who have given the subject attention, that nearly every case of blindness in the horse results from the intense strain on the nerves of the eye from supposed danger, which, but for this relic of a barbarous age, the intelligent animal, reasoning as he is well capable of doing, would see no danger, and hence would make no effort to secure his safety by flight.

Washington, D. C. V. FELL.

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"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, $1.50 and $2. For sale at this office.

OUR ECLECTIC MAGAZINE

. . . OF . . .

OCCULT MYSTERIES.

REMARKABLE EXHIBITIONS GIVEN BY AN INDIANA HYPNOTIST

Subjects Hypnotized by Telephone Describe Lands They Have Never Visited.

Without stirring from one's chair it is possible, under hypnotic influence, to explore the earth from one end to the other, to behold wonders, solve mysteries, discover crimes.

This is the claim of Prof. Ivan Mc Laughlin, a hypnotist, of Indianapolis, and recent remarkable experiments that he has made go far toward establishing the truth of his assertion.

Miss Hazel Bennett, of 212 East Thirty-first street, and Louis Florky of 28 Prospect street, Indianapolis, under the guidance of Mr. McLaughlin, have recently, according to statements which are well authenticated, performed wonders that have never been equaled in the history of hypnotic science.

After being thrown into the trance simply by telephonic communication, these remarkable subjects appear to have sent their astral bodies, or whatever the scientific equivalent of that term may be, with no difficulty and with absolutely accuracy of observation, to the farthest ends of the earth.

All Indianapolis is talking of the marvel. Shortly the whole country will be talking of it. Already people are asking: "May the wonder be duplicated? Are Miss Bennett and Mr. Florky the only persons capable of performing these feats? Or may the phenomenon come in time to be general? And what will be the next development in this most picturesque, most awesome of sciences?

If Egypt may be explored by a hypnotic subject, why not—Mars? Why not still remoter, undreamed of spots in the immeasurable universe?

Following is an exact account of the recent series of experiments:

At an appointed time, in the presence of representatives of the Sunday Post-Dispatch, Mr. McLaughlin called his subjects by the telephone and commanded them to fall asleep. From the other end of the line word was soon sent that his command was effective and that several physicians were unable to awaken the subjects. The party of spectators at once went to the residence at which the test was conducted, where the subjects were awakened by the hypnotist.

Now for the strangest part of the story.

The subjects were again commanded to fall asleep, to sleep deeply, and to see clearly. A man with whom the reporter was well acquainted, was described to Miss Bennett, who was told to locate him in Chicago, where he was last known to be. In a moment she found him at the Burlington ticket office. He was preparing to leave the city.

Again she was put to sleep and told to return to the traveler, but at a point in time a week later than her previous observation of him. This time she located him at a little tavern, or roadhouse, situated in the country away from any railroad communication. From there she followed him when he was taken to Mattoon. Here she declared him to be on a certain day.

This statement was immediately verified by telegraph. Everything was found to have happened just as the subject had described. The company was mystified, but not convinced.

Another test was instituted. This time the subject was Mr. Florky.

From the office of Mr. McLaughlin he was sent in spirit to the Sentinel office, there to carefully note the actions of a member of the Sunday force.

For one hour Mr. Florky followed his subject and gave an account of his every action. If the subject went to the telephone or talked of any one, lit a cigar or made any movement whatever, it was carefully recorded at both ends of the line.

At the end of the hour the two accounts were compared.

They were found to correspond almost to a detail.

"Clairvoyance, clear seeing, is the deepest phase of hypnotism," says Mr. McLaughlin. "It is a psychological phenomenon, and its usage is always authentic, as it is controlled by natural force.

"The question that commonly arises is: 'What is it that goes forth in search of the information desired?' Everything that is said is a suggestion, and it passes through the subjective brain, or cerebellum, and thereby causes a lesion in that part, and passes into the storehouse of knowledge or the soul and the lesion permits the suggestion to return to the objective brain, or cerebrum, to be weighed or acted upon by our reasoning faculties through which we have memory. The subjective mind is all that is good in man. It is the essence of virtue, in other words, the soul. This is as far as I or anyone else can go. Why and how this soul takes its flight nobody knows.

"The Hindoos teach that by purifying the life and mind one can attain such perfection that at his will his soul will take its flight to whatever point indicated, there to do as the subjective mind desires. I work on that theory. My subjects also work out that theory exactly, but I am unable to say how or why. They travel to the ends of the globe, copy the manners and customs of mysterious people and speak languages of which I have never heard.

One night last week Miss Bennett was sent to the wilds of an African jungle to discover the fate of an Indianapolis boy who is supposed to have lost his life while with an exploring party at the headwaters of the Nile.

Without any previous knowledge of the topography of the country or any knowledge of the manner of travel, she began her description.

From Alexandria she proceeded slowly up the historic Nile. Everything was new to her and she spent much time in describing the strange landscapes, the natives, their peculiar mode of dress and their work of agriculture. Slowly through numberless villages along the river she proceeded to its mouth. Then she struck off into the wilderness. It seemed to be night.

Even in her cataleptic condition she shivered with fear at the wild and weird sounds emanating from the tropical forest. Now and then she would cry out that a large tiger or unknown beast was in her path and that the air was resonant with the cries of the woodland inhabitants.

On and on she went, now and then passing a deserted camp-fire, again crossing mountain ranges and swift-flowing streams, still on the trail of the young explorer.

The pursuit grew warmer. Bit by bit she gathered evidence that she was on the right track, until the party was at last located. But the one for whom she was searching was missing.

Back on the trail again she sped, and at a slight declivity in the rolling land swerved to the right and entered a deep jungle. There she found the object of her search. He was lying on the ground, dead. There her work ended.

With her wonderful subconscious intelligence Miss Bennett had retraversed a whole year of time. Last week a letter was received by the father of the young man from a survivor of the expedition, conveying the intelligence that the lost man had wandered away from the party over a year ago and had never been heard of since.

There is another proof:

Recently Miss Bennett fell and broke her wrist. During her subsequent treatment by the physicians she suffered intense pain. Mr. McLaughlin arrived on the scene and immediately placed her in a state of hypnosis. Her pain vanished, and did not return even when she was restored to her normal condition. Since then the wrist has been mending rapidly. This leads to the subject of suggestive therapeutics or mental healing.

"Almost any form of disease," says Mr. McLaughlin, "will yield to this form of treatment, except ailments which are the result of the structural tissue being partially or wholly destroyed. It is safe to say that nearly 75 per cent of the drugs administered do not reach the seat of the disease, by reason of an erroneous diagnosis, and other organs or parts of the anatomy are deranged as a result, and a complication of diseases arises. The doctor experiments with this and that course of drugs and finally effects what is considered a miraculous cure. But the patient has really thrown off the disease through suggestion, manifested through the medium of the drugs and medicines.

"In old times, when some mysterious old woman was able to remove warts and other portions of the body and relieve minor pains, such as headache and kindred ailments, she was looked upon as a witch, persecuted as such, and sometimes killed. She was considered to be possessed of supernatural power derived from some evil source, generally from Satan himself. All the power and the only power that she exercised (and that unconsciously to herself), was suggestion. She was not guilty of deception, as she was unconscious herself of how she did things. These old women seldom said anything to a patient; they merely passed their hands over the afflicted parts and stated that the trouble would be quickly removed. This was the suggestion as noted above and the explanation is Suggestion placed by another or auto-suggestion (suggestion placed by one's self) at some time. The passing of a manifestation of a suggestion.

"For instance, a woman is ill; she sends for the first convenient physician, and he administers a medicine which fails to relieve or cure; then she sends for the 'old reliable family physician;' tells him she has employed another doctor before calling him. He diagnoses the case, examines the medicine prescribed by the first comer, condemns it and then gives her the same medicine with emphatic assurance that it will cure her. And the result is a well woman. Why? Because she has confidence in the last doctor and not in the first."

Physicians of the city have been questioned concerning this phenomenon. Dr. W. R. Caldwell says:

"The case to me is highly interesting, and at the same time very perplexing. I do not know what to make of it. Mr. McLaughlin has undoubtedly performed some wonderful experiments, but whether he or anyone else can make use of the results is yet to be found out. The subjective mind has been for many years a knotty problem for the psychologists, and now when its actual existence has been practically established it assumes a more complex aspect. Prof. McLaughlin is not alone in his experiments; a number of physicians and psychologists of the city are as interested as he, and all are working to the same end—the answer to the question: 'What is this mind, how does it act, and why?'"—St. Louis (Mo.) Post-Dispatch.

IN DREAMLAND.

Much Valuable Information Comes Therefrom.

"Do you believe in dreams," asked a prominent local railroad official as he sat in his office with the reporter. "Well, I do, and I have been aided at three different times in my life, in a wonderful manner, by obeying the impulse furnished me by a dream. I believe that I shall not refuse to trust them." When urged to tell the story of his most interesting dream, the official replied:

"It was more than twenty years ago that I was helped by a dream and not only was I helped, but I believe that it saved the lives of hundreds of persons. I was ticket agent and operator at the time at a very small station until nearly midnight. I waited each night for a through stock train to pass and it was often very late. It is the duty of every agent to examine his switches the last thing at night and I always walked up several yards to the north switch on my way home after the stock train passed.

"On this particular night I was detained at the station until after 11 o'clock. It was a bitter night, with the temperature courting the zero mark and a raging blizzard on the outside. My long wait had caused me to grow drowsy and after the stock train passed I bundled up well and took the shortest cut for home without thinking of the north switch. I spent twenty minutes in my room before retiring and then fell into a troubled sleep. Within a short time I had a dream, and everyday surroundings appeared. Presently my attention was directed to the north switch and I was horrified to see that it was locked half open, snow and ice choking it from going farther. I started and woke up, only to find that it was a dream and that I was in a comfortable bed. I banished the idea and again went to sleep. Before I had been asleep many minutes the same dream or vision appeared again and I could plainly see the switch just half open, with that wicked derail set to wreck any passenger train. I woke again and this time I pinched myself to see if I really was awake. I was and I determined to reassure myself.

"Although the night was just as wooly as when I retired, I dressed, secured my lantern, and telling my wife that I must meet an early train, floundered out across the yard in the blizzard. By stumbling about for many minutes I finally reached the north switch and swung my lantern above it. As I did so I could distinguish the faint 'click-click' of the rails which told of an approaching train. I knew that several specials were expected to pass within twenty-four hours. As I brushed back the snow, I was shocked to see that, just as in my dream, the switch was standing locked half way open.

"Well, I wasted no time. I grasped the lever but could not throw the switch against the lock, and my key to the switch was at the office several hundred yards away. I knew that I must act instantly. First I rushed up the track toward the approaching train and set my lantern in the center of the track, with a dim hope that the engine crew might see the white light and be afforded an opportunity to jump for their lives. Then I started to run to the office. Struggling against the wind and snow, falling and slipping back, I pressed on and reached the station exhausted. But I secured my office key as I ran and unlocked the inner door and grasped my switch key. Then I began the race back. How I succeeded I never knew as the entire proceeding seemed to be another dream but I knew that I reached the switch just as a faint light approached around a curve. With the impediment of ice and snow my already weakened strength faced a hard tussle, but by an almost superhuman effort I threw the heavy lever as a crash and a roar passed by me, in the shape of a heavy limited passenger train. I did not faint but I never came so near doing it before. When I looked for my lantern it had been broken into thousands of pieces, and never noticed by the train crew, who could not distinguish the white light in that blinding snow storm.

"I did not report the matter for several months, expecting possibly to hear a word from some other source. When I did report it I received a strong call down from the superintendent. The switch was located just around a sharp curve with embankment and ditch opposite each other, a terrible spot for a wreck. I believe that I owe the salvation of the lives of those passengers and my position to that dream."—Dubuque (Iowa) Herald.

A VIOLIN HAUNTED.

It Is Played Upon by a Ghost.

A violin, which formerly was the property of Herman Schifferl, a violin manufacturer, who died in Minneapolis last summer, is said to be bewitched. A weird, uncanny mystery surrounds it, which has not yet been cleared away by any reasonable explanation. It is said that the violin gives forth musical sounds which have been distinctly heard by human ears, while no human hands were seen to touch the instrument.

The first time that the sounds came from the violin was during the week following Mr. Schifferl's death, and the instrument was then hanging in what formerly was his workshop, 424 Nicollet avenue. There were several other violins hanging at either side of it, but Mrs. Schifferl, who was the only one in the shop at the time, has declared that she heard strains of music, and that they came from this particular violin. Her friends assured her that she must have been dreaming, or that she imagined that she heard the sounds. Others said that a current of air might have caused the strings to give forth the notes which Mrs. Schifferl heard.

These explanations did not change Mrs. Schifferl's opinion. She was perfectly sure that she heard the sounds, and that none of the causes mentioned were responsible.

After a time the violin went into the possession of Miss Verna Golden, the violinist, and while it was at her home, 3019 Lyndale avenue, the violin again was heard to play.

It was left in a room upstairs, and was the only violin there. The members of the family who were at home were seated at the dinner table. They declare that they heard a violin play, and that the sounds came from the room where this violin lay, out of its case. Miss Golden was not at home when the mysterious sounds were heard.—Minneapolis Tribune.

THE VISION.

Wearied by sorrow, deep stained by sin,
I came to the church, and entered in.

Tenderly sweet as an infant's prayer,
The roll of the organ filled the air.

I thought of the time so long ago,
When with souls unsoiled, and pure as snow,

We worshiped together, when life was new,
Side by side in the high-backed pew.

I looked through the aisles so long and dim,
As the choir boys sang the holy hymn.

My heart gave a leap that sight to see!
For in her old seat, there was she.

Pale, pale her face, so sweet and meek
(My heart would burst if I did not speak).

"Long have the years been since last we met,
Have you come to tell me you love me yet?

"A thousand times in storm and sleet
I warmed your grave with kisses sweet.

"But never till now from the bliss above
Have you brought me token or sign of love."

With love that was heavenly, pure, and true;
She looked upon me with eyes so blue.

Not a word she spoke, in the twilight gray
She beckoned to come, then faded away.

"Peace, trembling heart, for I know that she
The one whom I love, now waits for me."

—Robert Reyburn, M. D., in Washington Post.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price $1.

MINNESOTA.

The State Spiritualist Association.

The fourth annual mass meeting of the State Spiritualists' Association of Minnesota, held in St. Paul, February 21, 22 and 23, was carried to a successful close, with the evening meeting of Sunday, the 23d.

From its opening conference until the closing session the utmost harmony prevailed, and the steadily increasing interest and attendance gave satisfactory evidence of the quality of the work done by the various workers in attendance.

The meetings opened Friday morning with a conference under the direction of the writer. The attendance was good for an opening session, and the discussions were lively, and animated by the best of feeling between the participants.

After luncheon had been served by the ladies, we adjourned to the large hall, for the afternoon session, where the work of the mass meetings began in reality.

After an invocation we were treated to an able address by and through Mrs. Geo. Tryon, of Minneapolis. This was keenly enjoyed by the many friends of this time-tried worker. The address contained many points that were at once timely and instructive.

Following this, a song rendered by a quartette of Lyceum girls of Minneapolis, added zest to the meetings and made the necessary conditions for Miss Alice Wickstrom, who followed with greetings.

A young lady of pleasing personality, Miss Wickstrom gave evidence which proved that she will yet be much heard of in connection with our cause.

After Miss Wickstrom the writer responded to the call and made a few remarks upon some of his pet hobbies, which seemed to coincide with the views of some of the audience.

Then Mrs. E. A. Sauer, another of the faithful workers in the cause of Spiritualism, and for many years a member of the St. Paul Alliance, gave greetings from the other shore. These gave comfort to the recipients. Mrs. Sauer is another who has been added to the list of missionaries for Minnesota.

At the evening meeting the musical part of the program was under the direction of Prof. Zumbach, well known to the Spiritualists of the Northwest. The name of Prof. Zumbach is guarantee that the musical was by no means the least enjoyable part of the meeting.

An invocation by Mrs. J. P. Whitwell was followed by some stirring remarks by J. P. Whitwell, the efficient president of the Alliance of St. Paul, and J. S. Maxwell, the everyday president of the State Association.

The address of the evening, by Clara L. Stewart, was enjoyed by the many in attendance, and brought forth frequent applause.

Mrs. Stewart was followed by Will J. Erwood and Alice Wickstrom, with messages for the hungry souls present, which gave comfort to some aching hearts, and the audience went home feeling they wanted more of the good things in the spiritual philosophy.

Saturday morning another stirring conference, that welded those assembled together in spirit. Bro. J. H. McDonald was the chairman, and succeeded in bringing a large number into the discussion, and everyone seemed inspired to a high degree.

Drs. G. B. and Emma Nickerson Warne, of Chicago, also took part in the discussion, to the satisfaction of the large number assembled.

After the physical wants of man had been attended to another visit to the large hall, adjoining the dining room, and the afternoon session was opened.

An address by Mrs. S. M. Lowell, one of the pioneers of the Northwest, gave pleasure to her hearers. An incident of particular interest to the old-timers, as well as the younger ones, was a message from Mother Lepper through the organism of Mrs. Lowell.

Next came Mrs. Elizabeth Holmes, of Minneapolis, with her clear readings, and a manner that carries conviction with it. With a personality of the most pleasing kind, Mrs. Holmes inspires one with the feeling that there is one who is a Spiritualist from the time she gets up in the morning till she goes to bed at night, and from night till morning, and seven days in the week, too. Her readings were very clear, and recognized by those who received them.

Dr. Geo. B. Warne, of Chicago, followed Mrs. Holmes with a powerful address. Dr. Warne is too well known to need introduction from this quarter. Suince it to say that by his work here many friends have been added to his list. I wish I might give a verbatim account of that address.

After Bro. Warne the writer was again called upon to give voice to the messages and greetings from the denizens of the spheres beyond the grave.

Evening session at 7:30 once more called us to the assembly hall to receive the good things in store for us.

The preliminaries over, President Maxwell introduced Dr. Emma Nickerson Warne as the speaker of the evening, who gave an address on "The Moses and Aaron Within Us."

Dr. Warne succeeded in working her way into the spirit of the splendid audience, and held their closest attention all through her address, and gave us much food for thought.

Mrs. Ella White then demonstrated her ability as a psychic by giving many convincing tests to many present. Mrs. White is one of the most reliable and capable mediums in St. Paul and the Northwest. She does good work all the time.

Mrs. White was followed by Dr. Emma Warne, with her convincing psychometric readings. Her readings were greatly enjoyed by those present.

Sunday three sessions were given, beginning in the morning with another forceful address by Dr. Geo. B. Warne. We were sorry to see Bro. Warne take his seat. His address contained many splendid lessons and illustrations that are needed by many.

Remarks by the writer and Mrs. White closed the morning session.

The afternoon program was particularly interesting. An address by Clara L. Stewart was a masterly effort, and though Mrs. Stewart said she did not have a thought in her head, she certainly played on the harp of inspiration with splendid effect.

Then came ordination exercises, conducted by Mrs. Geo. Tryon, Alice Wickstrom, Mrs. J. P. Whitwell and Mrs. E. A. Sauer received their commissions as accredited workers and missionaries of the State Association.

Each of these workers responded feelingly at the close of the ordination services. Next a bright little girl, the 11 months old daughter, was brought to the stand and christened by Mrs. Tryon. It was an impressive ceremony, beautifully carried out.

Dr. Emma Warne and Will J. Erwood then followed with psychic readings.

In the evening Dr. Warne was again the principal speaker, and favored us with another splendid address, her subject being the "Tint of the Flower of Spiritualism." Following her address she gave some more of her splendid psychometric delineations.

Preceding the lecture Mrs. Ella White held the audience for nearly half an hour, giving test after test, proving the life after death. Remarks were made by Geo. B. Warne and Mrs. Stewart, and Bro. Edwards made a plea for the Morris Pratt Institute Association, setting forth the necessity of education and receiving pledges from a number in the audience, to aid in carrying on the work of education.

The writer was once more called upon to give the messages from loved ones across the border land.

The session closed with one of the largest audiences ever assembled in St. Paul, people being turned away because of inability to get seats.

President Maxwell presided at all meetings and worked incessantly for their success. The ladies surpassed themselves in every way, and good feeling marked one of the most successful meetings of the Northwest.

One thing unmentioned was the Lyceum of the St. Paul Alliance, which participated in the afternoon exercises, marching on the stage with flags flying. A beautiful song was rendered by the members of the Lyceum, under the direction of Mrs. Frank Kilshaw, the musical director of the Alliance.

WILL J. ERWOOD.

SAN DIEGO, CAL.

Spiritualism and Other Matters.

This beautiful city on the bay is one of the most charming resorts of Southern California. With its magnificent scenery and equable climate it is a favorite with most eastern tourists and with many from the northern country along the coast. From the different hill-tops or elevations with which the city abounds, the views of bay and ocean, Point Loma and Coronado, and of the city itself are truly inspiring. The side trips which can be taken with little expense to National City, the Chula Vista valley, Tia Juana in old Mexico, Sweetwater Dam, La Jolla and Point Loma, are all very interesting as well as health-giving.

This is truly a sunny land, one in which the sunshine is literally for sale when it comes to securing rooms in the numerous hotels with which the city abounds. Point Loma, the headquarters of Theosophy, is an elevation 380 feet above sea level, and from this point and theosophical buildings is a view of sea and bay, Coronado and San Diego, which extensive travelers declare can not be duplicated for beauty and grandeur in the world.

The great drawback in this country is the lack of rain, less than two inches having fallen during the present season. With a normal amount of rainfall it would become a veritable paradise for the very gods. There is a marked liberal sentiment among the people, and Spiritualism has a strong foothold in this section. There is a most excellent society in San Diego, and the right hand of fellowship is extended to visiting Spiritualists right royally. They are under the leadership of Mrs. Clara A. Beck, who seems to be the right woman in the right place, with J. L. Dryden, as their permanent speaker. I say permanent because for the past nine years he has ever been ready to serve the society when no other speaker was at hand, and his duties have ever been conscientiously and faithfully performed. Personally I am indebted to him for a hearing, as he very kindly and generously gave me two Sundays of his time, Feb. 9 and 16.

The Sunday morning service on the 16th was devoted to the ordination of Brother Dryden. The principal address was given by W. C. Hodge, who took for his topic, "The Duty and Necessity of Organization," after which ordination was conferred by Mrs. Morrill, of National City, with welcome to the ranks by Mrs. Mullen, of same place. A very touching response was made by Col. Dryden. I am a believer in the ordination of all such unselfish and intelligent workers as Bro. Dryden, who is one of Nature's noblemen, one who will reflect credit upon himself and the cause which he represents.

An entertainment and social was held on the evening of the 13th ult., with a musical and intellectual program which would be creditable in any society even in our largest centers of population. An excellent lyceum is maintained, with an average attendance of more than fifty members, and is conducted by Charles A. Buss.

There are a number of excellent mediums here, Mrs. King, who has long stood as an open door between the visible and invisible expression of life; Mrs. Mathews, Laura M. Hyland, Mrs. Morrill and Mrs. Mullen of National City, and Mrs. L. M. Theabaud, medium and speaker, and at the present time Mrs. Elliott, of Whatcom, Wash., who is here to escape the rains and fogs of the northern country. They work harmoniously and it is my conviction that each and every one is worthy and sincere and they all have the endorsement of the San Diego friends.

I am more than glad to be able to state that the sensationalist and fakirs have had their day in this locality, and all such would find a mighty scant welcome in San Diego.

I must not forget our healing mediums of whom Dr. H. M. Bailey is a worthy representative. I have tested his powers since coming here, with great benefit to myself, and know whereof I speak.

The San Diego friends are looking forward to the building of a church or hall of their own in the near future. This will undoubtedly be accomplished, as the courts have decided that bequests for that purpose is valid, though the money is not immediately available.

I am more than pleased with this beautiful country, and it seems strange to hear the citizens talking of winter while roses are blooming in the open air. My health, strength and happiness has increased with every day, and I shall remain here during this month and possibly longer. Headquarters will remain at the New York House, and I will suggest to any friends who may be coming this way, that they will find this house centrally located, with homelike surroundings, and reasonable prices, and one of the best kept houses in San Diego.

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Father Tom and the Pope,

Or a Night at the Vatican.

Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "putteen," and an Irish recipe for "conwounding" the same. "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence; "and then put in the sugar; and remember, every dhrop of wather you put in afther that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father Tom was saying. "Glory be to God!" says he, smacking his lips. "I never known what dhrink was afore," says he. "It bates the Lachymalchrystal out ov the face," says he—"it's Necthar itself, it is, so it is!" says he, wiping his epistolical mouth wid the cuff of his coat. Paper, 25cts.; cloth, 50 cents. For sale at this office.

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SATURDAY, MARCH 8, 1902.

Thoughtlessness of the Learned.

Engaged in pleasant conversation some thirty years ago with an aged medical practitioner, who delighted on every favorable occasion to ventilate his knowledge of the Greek, and his familiarity with the classic authors in their native tongue, we inquired:

"Is it not incredible that the New Testament was originally written in Greek? The apostles are represented as the authors of the Gospels, who, it is claimed, were but fishermen of Galilee. Paul, with his Epistles, is represented as a sail-maker. Not one of the writers is represented as a Greek scholar. They were Syrio-Phoenicians, and doubtless discoursed and wrote in the language of that country—the language the people of that country understood. Even Paul to the Romans, and to the Hebrews, appears in Greek, and the translators on the title-page say "Translated out of the original Greek." Is there not a mistake about this? You, as a churchman and a scholar, will place me under great obligations to relieve me of doubts on this subject."

A week or so later we chanced to meet the Doctor again. He said: "That question you asked me when we last met, for the first time in my life has absorbed my thought. I went through college, and made myself perfectly at home with classic Greek and the Greek of the New Testament, many chapters of which I memorized. It is very different from classic Greek, and shows it was not written by good Greek scholars. Your question has awakened a train of thought which will go with me through life. While no way inclined to skepticism as relates to matters pertaining to our holy religion, I own my faith as to the origin of the New Testament is badly shaken."

Dr. Eddy's case is like thousands of others. They go through life and never question the origin of their faith, or the truth of the pretended record on which that faith is based. And they who discover the Christian frauds, because of business, social, or political relations, shrink from an avowal of their honest convictions, and go down to the grave concealing their real sentiments from the world. The more prominent their position the greater the reluctance to make an open avowal of their changed faith.

If the old errors are ever discarded it will be brought about through the active influence of those who have learned the truth, and have the bravery and the manliness to proclaim it to those who through thoughtlessness or indifference still struggle in darkness.

A Wonderful Test Experience.

A friend in whom we place implicit trust, makes the following statement:

"I was alone at work in the garden some thirty odd years ago. A solid gold chain was attached to my watch by a sort of clasp, which was held in place by a screw nut which turned down over the divided parts when closed upon the stem of the watch. The other end was attached by a hook in a button-hole of the vest. I was intent in thought on a long dead friend. Bending over the young beans to pull the weeds from the hill I noticed the chain swinging loose, detached from the watch. Immediately it occurred to me the screw had loosed, by long wear, and took out my watch to renew the necessary connection. I found the screw fastening the clasp in place, and the parts in perfect condition. Then I looked to the ring attached to the stem of the watch, and found it perfect. Of course the incident was a profound mystery, and would be incredible if told me by another. The proper connections were then made; the screw was turned down with extra force; the watch was replaced in my pocket, and labor was resumed with the hoe, the mind intent on the wonderful experience through which I had just passed. Not five minutes intervened when that chain was again swinging loose as before, again detached from the watch; the connections still perfect. With watch and chain thus severed I went into the house and reported my adventure to the family. I will affirm most positively to the truth of this statement in every particular."

Our friend says: "Until some law of nature is discovered by which a solid metallic body is able of itself to pass through another solid metallic body he shall believe the chain and watch were detached by invisible spirit hands.

Times Change.

That learned author, Evan Powell Meredith, in "The Prophet of Nazareth," p. 546, note, says:

"Not until after the Reformation was the Bible allowed to be read by the commonality; previously it was a sealed book to all but the priestly class. Even in the time of Henry VIII, a statute was passed, forbidding workmen and women to read it, on pain of death."

If the statute had been enlarged to include the priests, and had been made perpetual, and extended to all countries, it is not probable good morals would have been the loser.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

The American Branch of the Society for Psychical Research.

This society has done good work in its peculiar way. It has a peculiar way, all its own, of doing things. It takes nothing for granted, and must have demonstration, and does not accept propositions that it claims to have demonstrated, except as under suspicion, and the firm belief that future research will demonstrate the worthlessness of preceding demonstrations.

Now it has started out to demonstrate immortality. It would be inferred by an outsider that the best way to do this would be to investigate by way of spiritual phenomena, as the society has acknowledged the genuineness of at least some of them. Not so—it proposes to solve this great and wonderful problem, by taking an average of the "preferences" of an indefinite but large number of individuals. For this object it sends out a circular containing a series of questions to be answered. These questions are prefaced with an introduction which says that "there is a wide-spread literary tradition that men naturally desire a future life." Some claim that this belief is evidence of future existence, others deny that there is a universal belief. What does the majority of the educated and competent vote? That is the object to ascertain. The questions are to be answered by "personal preference, sentiment, or desire of those who answer them quite irrespective of their religious faith or reasoned convictions," the influence of which is to be separately recorded. It is suggested by way of a "hint," that "no" is as valuable as "yes," and refusal to answer has its psychological value.

I. Would you prefer to live after death or not?

II. If I., do you desire a future life whatever the conditions might be? If not, what would you have to be its character to make the prospect seem tolerable? Would you, e. g., be content with a life more or less like your present life? Can you say what elements in life (if any) are felt by you to call for its perpetuity?

III. Can you state why you feel in this way, as regards questions I. and II.?

IV. Do you now feel the question of a future life to be of urgent importance to your mental comfort?

V. Have your feelings on questions I., II. and IV. undergone change? If so, when and in what ways?

VI. Would you like to know for certain about the future life, or would you prefer to leave it a matter of faith?

Every student of human nature knows to a certainty that it would be impossible to answer these questions free from the bias of religious training or belief. If one could free himself from influences immediately exerted, how is he to escape his inheritance of beliefs erroneous from his ancestors by heredity? And granting that all hereditary taint and present influences are eradicated, what good, what demonstration, if a thousand or a million answer yes, and a thousand or a million answer no?

If a scientist should undertake to prove that the inhabitants of a South Sea island were cannibals, he would probably recommend a zealous missionary to go there with the gospel, and if he disappeared, or better if several missionaries disappeared, and one returned sore with wounds, and reported that the others were eaten, he would set the natives down as banqueters on human flesh. But this would not be the way of the Psychical Research Society. It would send out a circular to the chiefs with these questions.

I. Do you prefer human flesh, or not?

II. If you do, what condition do you prefer to have it in?

III. If not, what condiment would make it tolerable? Would you be content without it?

IV. Can you state why you feel in this way?

V. Do you feel that such diet is essential for your comfort?

VI. Have you had any change of feeling in this matter; if so, when, and why?

VII. Would you prefer to know this as a fact, or take it like a Christian Scientist on faith?

The replies of the "competent" would probably read as follows:

I. Like "long-pig;" good victuals.

II. Like missionary best; fatty, boiled in pot with yam yam.

III. Content with or without Worcestershire or Tobasco sauce, or gospel jelly. Can eat clear stuff or peppered and salted, as comes handy.

IV. Felt this way all my life, and granther felt ditto.

V. Essential for my comfort—the joy of me life and me religion.

VI. Nary a change. Allus samee. Kill missionary, when hungry, on sight.

VII. Rather have long-pig in pot, than think it is there. No pig in pot, no eatee.

By carefully collating several thousand such reports after they have been gathered, the conclusion would be reached that the islanders were surely cannibals.

As a report on psychological research, this would have a value quite equal to that now being made to determine whether the majority have desire for immortality or prefer annihilation at death. What is the value of it, whether decided in the affirmative or negative? The identification of a single spirit by the message it brings, is incontestible evidence, and this immortality does not depend on the desires or beliefs of men, but is their heritage.

Healers and Astrologers.

Capt. Walrond writes from Denver, Colo.:

"The Denver (Colo.) Board of Aldermen have passed a bill and city ordinance, licensing and regulating astrologers, clairvoyants, card-readers, fortune-tellers, mind-readers, palmists, phrenologists, magnetic healers and psychologists, within the city of Denver.

"The annual license is to be $100, and any astrologer, medium, magnetic healer, clairvoyant, palmist, etc., practicing without a license, or violating any of the provisions of the city ordinance, is to be fined, upon conviction, in sums varying from $10 to $100. The ordinance was passed and became a law on the 18th day of February, 1902."

Good.

Archbishop Corrigan issued a special dispensation allowing people to eat meat at the dinner given to Prince Henry in New York, while visiting there. That was very kind indeed. Without that dispensation every mother's son who ate meat would have been required to do penance, else serve for a time in purgatory.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

A REMARKABLE LIBEL SUIT.

The Illinois State Spiritualists' Association and the Editor Sued for $25,000 Damages.

When the Case Was Called for Trial, the Plaintiff, Realizing the Damaging Evidence Against Her, Cowardly Slunk Away—She Dare Not Face the Ordeal.

A subscriber writes: "What has become of Mabel Jackman's libel suit for $25,000 damages against The Progressive Thinker and the Illinois State Spiritualists' Association? Has it been settled by compromise between the parties, or did you pay the $25,000 asked for? Let us have all the facts in the case. Spiritualists are entitled to the information, as this libel suit was waged by one who had been expelled from the Illinois State Spiritualists' Association.

In compliance with the request of many we give below a full account of the noted libel suit wherein $25,000 damages to character was alleged.

It will be remembered by our readers that the woman Mabel Aber Jackman, whose methods were exposed by the Lily Dale Camp-Meeting in the summer of 1895, and later exposed in the same character in Chicago and expelled from the Illinois State Spiritualists' Association, brought suit in the courts of Cook county against the officers of the Illinois State Spiritualists' Association and the editor and publisher of The Progressive Thinker, alleging in her suit that those officers and the editor of that paper had "wickedly and maliciously" defamed the character of the said Mabel Aber Jackman, in that they had published an account of her exposure at Lily Dale and of her conviction and expulsion from the Illinois State Spiritualists' Association for alleged fraudulent practices as a medium.

We never did believe that the suit for libel brought against us and the officers of the Illinois Association was brought in good faith and with the intention of prosecuting the same to a final judgment; because, in the first place, we knew that everything that we and the officers of the Illinois Association had published, and a hundred times more, was absolutely true, and that we could prove it.

Now that the case has been disposed of in our favor and that the matter has been made public by the records of the Circuit Court of Cook County, we lay before our readers the gist of the court records that they may determine whether or not this woman, who by those records is proven to be guilty of all that we charged her, is a fit representative of the cause of Spiritualism in any capacity whatever.

The declaration filed against us on April 11, 1900, in the Circuit Court of Cook County, in which we are charged as libelers of Mrs. Jackman, is as follows (omitting some of the formal parts):

"Mabel Aber Jackman, plaintiff, by David Gilmour, her attorney, complains of George B. Warne, James Freeman, Ella M. Johnson, Ervin A. Rice, Hiram Eddy, Orrin Merritt, M. W. Packard and J. R. Francis, editor and publisher of The Progressive Thinker, published at No. 40 Loomis street, in the city of Chicago and State of Illinois, defendants, of a plea of trespass on the case.

"For that whereas the plaintiff before and at the time of permitting by the defendants of the several grievances hereinafter mentioned, was a person of good name, credit and reputation and deservedly enjoyed the esteem and good opinion of her neighbors and other worthy citizens of this State.

"Yet the defendants, well knowing the premises, but wickedly and maliciously intending to injure the plaintiff and to bring her into public scandal and disgrace, on Saturday, March 24, A. D. 1900, at Chicago, in the County of Cook and State of Illinois, wickedly and maliciously did compose and publish and cause to be composed and published of and concerning the plaintiff in a certain newspaper called The Progressive Thinker, published at No. 40 Loomis street, in the city of Chicago, in the County of Cook and State of Illinois, whereof the defendants were then and there the writers for and the editor and proprietor, a certain false, scandalous, malicious and defamatory libel, containing (among other things) the false, scandalous, malicious, defamatory and libelous matters following, of and concerning the plaintiff, that is to say:

"'Whereas, the records of the Illinois State Spiritualists' Association show that in the year 1898, Edward E. Jackman and Mabel Aber Jackman, of Chicago, were expelled from the Association and their ordination papers declared null and void for good and sufficient cause, after thorough investigation, examination and trial, at which they were given ample opportunity to make defense, and

"'Whereas, certain parties, to wit, D. Stearns White, David Gilmour, Charles Howell, Mabel Aber Jackman, Edward E. Jackman and others have unlawfully conspired together in an effort to reinstate the said Jackmans in the good estimation of the public, and to render nugatory the action of this Association, and,

"'Whereas, said parties have unlawfully assumed the name of the Illinois State Spiritualists' Association, and unlawfully claim the right to issue charters to subordinate societies, and have issued such papers knowing that they have no right to do so;

"'Now therefore, we hereby give due notice to the public that said parties are knowingly acting wholly without excuse or warrant in law or equity, and the public is hereby warned that any action taken or certificates issued by said persons are of no legal value whatever and will not be recognized by this Association.

"'The machinery of our courts has been put in operation to enjoin these persons from their unlawful practices, and in the meantime all parties are cautioned against paying said parties any dues or money lawfully due to the Illinois State Spiritualists' Association, which was incorporated under the laws of the State of Illinois, July 16, 1896, and which is also chartered by the National Spiritualists' Association.

"GEO. B. WARNE,
"President, Chicago.
"JAMES FREEMAN,
"Vice-President, Bloomington.
"MISS ELLA M. JOHNSON,
"Secretary, Chicago.
"ERVIN A. RICE,
"Treasurer, Chicago.
"HIRAM EDDY,
"Trustee, DeKalb.
"ORRIN MERRITT,
"Trustee, Genoa.
"M. W. PACKARD,
"Trustee, Bloomington.

Comprising the official Board of the Illinois State Spiritualists' Association.

"'In connection herewith we (meaning the defendant, J. R. Francis,) desire to say that any organization, be it legally incorporated or otherwise, which will try to bolster up Mabel Aber Jackman, whose methods were exposed in Lily Dale and later in Chicago, and whose reputation is such among reputable Spiritualists that we do not think a single camp-meeting will want her on the grounds, is unworthy of recognition, and is, we verily believe, a standing disgrace to Spiritualism and a blight on Chicago. Those who have been ordained by this society with D. Stearns White as president, will not be allowed half-fare on any railroad, nor will they receive recognition from reputable Spiritualists throughout the country.—Editor.'

"'And the defendant J. R. Francis then and there falsely and maliciously sent the newspaper called The Progressive Thinker containing the false, scandalous, malicious, defamatory and libelous matters aforesaid by and through the United States mail to the subscribers to The Progressive Thinker aforesaid in the different States of the Union, including the State of Illinois, and the same was then received and read by the subscribers before mentioned as thereby published by the defendant, J. R. Francis, publisher and editor of The Progressive Thinker aforesaid, and written for said newspaper by the other defendants.

"By means of the committing of which said several grievances by the defendants, the plaintiff has been and is greatly injured in her said good name, credit and reputation, and brought into public scandal and disgrace and has been and is shunned and avoided by divers persons and has been and is otherwise injured: To the damage of the plaintiff of TWENTY-FIVE THOUSAND DOLLARS, and therefore she brings her suit, etc.

(Signed)
"MABEL ABER JACKMAN,
"By DAVID GILMOUR,
"Her Attorney."

To this declaration, bristling with all the aspersive language known to the law and of which the English language is capable, the defendants, James Freeman, Ervin A. Rice, Orrin Merritt and J. R. Francis, filed two pleas, admitting the publication of the document charged, but alleging that the matters and things therein published were true, and that being true the plaintiff had no cause of action; that is, no legal ground for complaint, the pleas being what are termed in law, pleas of justification and of privileged communication. To these pleas the plaintiff (Mrs. Jackman) replied by a document known in law as a replication, which set forth that notwithstanding all that the defendants had said in their pleas the plaintiff had a cause of action, being as much as to say that the pleas of the defendant were not true but that the original declaration of the plaintiff was true.

Upon these papers the case was at issue and the parties were at liberty to proceed with the taking of proof bearing upon the truth or falsity of the charges in the declaration and the denials and assertions in the pleas. Pursuant to this right and practice the defendants proceeded to take the depositions of witnesses in Meadville, Pennsylvania, near the camping grounds at Lily Dale, New York, to sustain the assertion in the publication that the methods of Mrs. Jackman were exposed at Lily Dale in 1895. Those depositions are under the sanctity of the prescribed legal oath, and are clothed with all the solemnity of legal procedure. The first witness called was the Hon. A. B. Richmond, of Meadville, Pa., and his deposition is as follows:

"My name is A. B. Richmond; I am 75 years of age; have practiced law 50 years; was educated surgeon, physician and chemist; reside in the city of Meadville, County of Crawford and State of Pennsylvania. I attended the Assembly of Spiritualists at Lily Dale, N. Y., in the summer of 1895; was there through the whole season. I attended three of the seances of Mrs. Mabel Aber Jackman there. At the first seance I attended there was a dark curtain hung across one corner of the room. After the audience had assembled, Mrs. Jackman, the medium, entered the cabinet; the lights were turned down, leaving the room about as dark as a faint moonlight. Soon a tall figure, dressed in an officer's uniform, came out of the cabinet. Mrs. Jackman's assistant informed us that it was the spirit of Stonewall Jackson. As the figure turned around I plainly saw the face of Mrs. Jackman—I am confident of that; the supposed spirit-form was that of the medium, dressed in uniform. A number of female forms of various sizes, appeared. Soon thereafter a tall female form, clothed in a long white garment, came out of the cabinet, made a few gestures of salutation and retired. We were informed that it was the spirit of Hypatia, a young and very beautiful daughter of Theon, an astronomer of Alexandria (Hypatia was murdered in the streets of Alexandria, A. D. 415). The face of the spirit form was that of the medium, well powdered, not beautiful, but ghastly and corpse-like, very like the face of Stonewall Jackson as he appeared.

"A few days after I was informed that Mrs. Jackman would hold another seance, in which pictures would be painted outside of the cabinet in full view of the audience. I attended that seance—the same room and cabinet, but lighter than the former scene. An easel was standing outside of the cabinet; on it was placed a canvas on a stretcher such as used by artists. It remained outside of the cabinet a short time, when we were informed that it would be necessary to take it into the cabinet in order to complete the picture, as the conditions were not favorable for outside work. In a few moments, the cabinet curtains were open, showing an easel with a canvas on it ready for the artist, but it was not the canvas, nor the stretcher that was on the easel when they were outside of the cabinet. The curtains were again closed, and in a few moments were again opened and there was a picture of a figure dressed in ancient Oriental costume, said to be an ancient philosopher, but it was not painted on either of the canvases that was shown before. It was a palpable fraud.

"The figures of the young girls that came out of the cabinet were substantial female forms both to sight and to touch. In fact, the whole show was manifestly fraudulent.

"The report of the seances created considerable excitement, and for this reason the committee was requested to investigate; A. Gaston, president of the Lily Dale Spiritualists' Association, H. W. Richardson and D. B. Merritt, trustee, and I think others, composed that committee. The result of their investigation was that they were convinced that Mrs. Jackman's seances were fraudulent and they so reported, but before their report was made, she, with her associates, had left the camp; I do not remember the date, but it was in August, 1895, a few days after the seance that I attended.

"I have been a Spiritualist for twelve years; have lectured many times and written several books and a number of newspaper and magazine articles on the subject.

"After the exposure of Mrs. Jackman in the fraud of the seances which I have narrated, her general reputation in the camp was that she was a fraudulent impostor. I know, and so do many others, that Mrs. Jackman's seances were fraudulent.

(Signed) "A. B. RICHMOND."

The deposition of Capt. M. R. Rouse in support of the defendant's pleas is in substance as follows:

"My name is M. R. Rouse; I reside at Titusville, Crawford county, Pa.; I am 65 years of age; was Chief of Police in Titusville a number of years and am now (October 30, 1900) Postmaster in the city of Titusville, Pa. I am one of the trustees of the Lily Dale Association of Spiritualists. I attended the session at Lily Dale in the summer of 1895; I was there over Sunday every week and frequently between times. I came to the camp the morning after Mrs. Mabel Aber Jackman and associates had left; they left the camp the night before, during the night. There was considerable excitement in the camp arising from the general report of the fraudulent seances of Mrs. Jackman. We went into the house of Mrs. Jackman and found fragments of uniform, clothes of different sizes, shapes and colors. The cabinet was erected between two doors, to the best of my recollection, so that confederates could have entered from the door. There was great commotion in the camp and a general report that Mrs. Jackman's seances were a fraud and that she had confederates concealed in the house. Public opinion demanded an examination and we made it. Mrs. Jackman had skipped out between two days. The house, upstairs and down, looked as if there had been a number of occupants who had left in a hurry. There was a peculiar kind of robe found between two mattresses on a bed; I cannot describe it, for it was unlike anything I had ever seen before. There were several trunks partly full of traps and trinkets. The things found were apparently for the make-up of different supposed spirit forms. After this examination it was the general opinion of the people in the camp that Mrs. Mabel Aber Jackman's seances were frauds, and it was so said by the visitors in general.

(Signed) "M. R. ROUSE."

The deposition of Hon. A. Gaston is as follows:

"My name is A. Gaston; I reside at Meadville, Crawford county, Pa.; I am 62 years of age, and am a member of the 56th Congress of the United States. I have been a Spiritualist for 40 years, and have been president of the Board of Trustees of the Cassadaga Lake Free Association for fifteen years. I have had a great deal of experience in spiritual phenomena.

"Owing to the report of the fraudulent practices among mediums in the camp of the Association of Spiritualists of Lily Dale, N. Y., during the summer of 1895, our attention was directed to Mrs. Mabel Aber Jackman, the plaintiff, in a discussion of the matter by the Board of Trustees and we decided to investigate. In pursuance thereof we called on Mrs. Jackman and requested permission to search her house, but she did not grant the request, and we then placed a man to watch the house because we suspected there were confederates concealed in the house. A few hours later three women left the house, one probably thirty years of age, the other two were young girls, probably aging from 12 to 16 years. They were followed, and went a roundabout way to the village of Cassadaga, about one mile from Lily Dale. I and two other trustees joined in the pursuit and overtook the three women at Cassadaga. From a close scrutiny of their features during a conversation with these people I can positively identify them as being photographed as spirits represented in Exhibits A, B and C, certified by Fred C. Kepler, Commissioner, and hereto attached. In a short time a carriage came along and the young ladies entered it and were driven away. We returned to the camp and had an interview with Mrs. Jackman, when she informed us that we could now examine her house, which we later proceeded to do. We found evidence of hasty flight of the young people, and different paraphernalia which had been used in fraudulent seances. That night Mrs. Jackman left the ground and I have not seen her since. The committee then proceeded to make a report, which said report is correct and true and accompanies this deposition, which is certified by the commissioner and marked Exhibit D.

(Signed) "A. GASTON."

Exhibit D, filed with Mr. Gaston's deposition, being the report of the committee made at the time of the occurrences, in August, 1895, is as follows:

"To the Trustees of the Cassadaga Lake Free Association:

"Your committee appointed to investigate certain rumors concerning the materializing seances held by Mrs. Mabel Aber Jackman at Lily Dale during the Summer Assembly of 1895, report as follows:

"That on or about the —— day of August, 1895, permission was asked of Mr. Jackman to examine the Aber cottage. After consultation with Mrs. Aber Jackman he asked us to postpone our visit until the next day. At this we caused watch to be immediately placed upon the cottage. The watchman very soon reported that two young women had left the said Aber cottage and a little later a woman and girl also came away from there. These four persons made their way to Cassadaga Village, one mile away, in patrs, as they had left the cottage. At Cassadaga Village your committee (two members) overtook and interviewed them. First, the two young women were questioned and admitted that they had been staying at the Aber Cottage for at least the ten days last past.

"Upon the arrival of the woman and girl, they were questioned, the woman claiming no acquaintance with or knowledge of the young women, which statement proved to be an untruth, as later developments demonstrated. It was evident that they had met at Cassadaga Village in accordance with a prearranged appointment. The woman admitted that she had just come from the Aber Cottage, claiming that she had come from New York City, arriving that morning, for the express purpose of a sitting with Mrs. Aber for slate writing, and that she was then on her way to the train and should return to New York City that night. When asked why she took the roundabout way to Cassadaga Village, one mile, and from there to Cassadaga Station, another mile or more, instead of taking the train at Lily Dale Station, only a few steps, she could give no satisfactory reason therefor, and your committee drew their own conclusions.

"Soon after our return from Cassadaga Village, we were informed by Mr. Jackman that we were at liberty to go through the cottage without waiting until the next day, but knowing as we did that four persons had decamped therefrom that afternoon, we were in no hurry to investigate. We, however, the next day examined the cottage more especially for the purpose of discovering if it were possible for persons to enter and leave the cabinet in the seance room so as not to be detected by the sitters.

"We found the cabinet located in the corner of the room from which a door opened into an adjoining room, which door was obscured from the view of the sitters. The cabinet was made of matched lumber put together in such a manner that each of the boards constituting the sides of the cabinet stood perpendicular, extending each way from the corner, six or eight feet, and joined together with boards across the top, joining the two sides in the form of an obtuse angle; the entire cabinet being independent from the sides or top of the room and therefore movable. The cabinet curtain was hung across the corner of the room and outside of the outer extremities of the sides of the cabinet, as shown in the accompanying drawing.

[Not necessary to give it here.]

"The dotted line indicates the position of the curtain, and the crooked mark indicates a possible way of ingress and egress to the cabinet from the door in its rear.

"Your committee was shown what purported to be a flashlight spirit photograph taken in a private seance given by Mrs. Aber. In this photograph, arranged about the sitters were four forms purporting to be spirit pictures. The size, shape and general contour of these four forms corresponded exactly with that of the four persons who left the Aber Cottage so suddenly after your committee asked Mr. Jackman's consent to examine it; and owing to the fact that the faces were veiled, three of them could not be positively identified by their features, but the face of the smaller of the two young women showed so plainly that there can be no question as to her identity, and your committee know that picture was the picture of one of the two young ladies who first left the cottage as before stated.

(Signed) "H. W. RICHARDSON,
"A. GASTON,
"D. B. MERRITT."

Fac simile copies of the photographs, Exhibits A, B and C, attached to the deposition of the Hon. A. Gaston, and filed in court therewith, are hereto appended, which, together with the report of the committee and the depositions of these eminent representatives of Spiritualism in the East, will certainly afford the unbiased reader an excellent view of one of the transactions out of which our nefarious libel of Mrs. Jackman grew. We leave it to impartial judgment as to whether in this instance we did Mrs. Jackman any wrong.

As to Mrs. Jackman's methods in Chicago justifying the action of the Illinois State Spiritualists' Association, our proof, had the case come to trial, would have been equally as strong if not stronger in sustaining our plea of justification.

The case never was actually tried before the court and jury, nor was it ever intended by the plaintiff that it should be tried. We stood ready to produce our witnesses when the case was called; neither Mrs. Jackman nor her attorney was there to sustain their charges so ferociously made in their declaration. Hence, there was nothing for the court to do but to dismiss the case at the plaintiff's costs; those costs stand now by the records of the court a judgment against Mrs. Jackman. Will she pay them? We expect not. She is willing and has been willing all along to make us all the expense she could; she is willing to harm others and put them to infinite expense and trouble in maintaining their legal and moral rights, and yet, she poses as a teacher of the doctrine of Spiritualism. But from one accustomed to her practices we of course can expect nothing else. For ourselves we care nothing; but we are concerned when it comes to the question whether or not Spiritualism shall be represented and held forth to the world by and through such teachers as these. The wonder is that such as these should have any following at all in the ranks of Spiritualists. Let all such ponder the facts set forth in this article and then ask themselves whether they can afford longer to follow in the trail of this high priestess of chicanery and fraud, as set forth in the preceding affidavits.

The evidence presented above is a showing that is eminently well calculated to bring the blush of shame to the cheeks of all respectable Spiritualists. The witnesses whose lucid evidence is spread before our readers this week are widely known, and universally respected. Mr. Gaston has been a member of Congress; Mr. Richmond is eminent as a lawyer, while Mr. Rouse is postmaster at his home town.

Mrs. Jackman little thought what she was bringing upon herself when she commenced a malicious libel suit against the Illinois State Spiritualist Association and ourself, placing the damages at $25,000—the suit instituted wholly for the purpose of annoyance, with no intention whatever of ever pressing the same to a final conclusion. The defendants in the case, however, went promptly to work in securing the evidence presented above, and much more—mountain high—which would have been available had the case come to trial.

Now, reputable Spiritualists, you are left with this evidence, and you are at liberty to judge of the same. Are you ready to accept her as a teacher in any respect whatever? She is one of the leading officers of the Illinois Inter-State Spiritualist Association—in fact, she controls it, and under her influence it has, we have been informed, been ordaining "Ministers of the Gospel of Spiritualism."

Just think of this gang controlled entirely by her, sending out ministers of the Gospel to minister unto Spiritualists. Read the evidence above given, and then ask yourself, "What is Spiritualism coming to when such a gang presumes to act for reputable Spiritualists?"

The question may be asked, how can such a class exist in Chicago? Simply from the fact that this is a city of nearly two millions of inhabitants, and innocent gullibles can be found who have never heard of the evidence presented above. Of course they soon catch on to the gang's method, and leave while other victims come to the front.

Those who have been ordained by Mrs. Jackman's Inter-State Association as ministers of the gospel, will receive no credit—no honor—no commendation outside of the gang with whom they have affiliated; in fact they will be ignored wholly by every reputable Spiritualist camp, and their endorsement will prove to them a boomerang; they are tainted with bad influences.

Too great credit can not be conferred upon the Illinois State Spiritualist Association, Dr. Geo. B. Warne as president, for the noble fight it has put up against the worst gang that ever afflicted any community. Its name was assumed by the gang—absolutely stolen—and every effort made to get supreme control of it. Under the name of the Illinois State Spiritualist Association, the gang sent out laudatory circulars endorsing Mrs. Jackman, and "extolling her to the skies," thus misleading the people, as it was the bogus, fraudulent Illinois State Spiritualist Association, and not the State Association represented by Dr. Warne. It was found necessary in order to stop this fraudulent work, to go into court, and after months of tedious litigation, the case was decided, and the gang was enjoined from using the name. They then organized the Illinois Inter-State Spiritualist Association, selecting a name as nearly as possible like that of the Illinois State Spiritualist Association, in order to further deceive the public.

IMPORTANT, HEALERS.

To the Editor:—The Supreme Court has decided that magnetic healers must have examination and license, or be liable to a fine of $100. Now, let every healer treat his or her patients in a darkened room, in which are one or more other persons, then, let our drugopaths get their proof of the treatment, and the identity of the healer, as best they can. G. STAFFORD.
129 S. Clinton street, Chicago.

Healers Must Have Licenses.

Magnetic healers and osteopaths must procure licenses from the State Board of Health, according to a decision handed down by the Supreme Court at Springfield in the case of the people against George P. Gordon, which came from Rockford. This is the first time the court has been given an opportunity to take a stand on the question and its opinion is far-reaching.

Gordon advertised himself as a "healer" and procured business in Rockford. He was charged with practicing medicine without license, and after trial the Circuit Court directed the jury to find for the defendant. The Supreme Court reversed and remanded the cause. The opinion begins by quoting that part of the statute which says:

"The examination of those who desire to practice any other system of science of treating human ailments, who do not use medicine internally or externally, and who do not practice operative surgery, shall be of a character sufficiently strict to test their qualifications as practitioners."

Continuing, the court says:

"We all agree that the object of this is to protect the sick and suffering and the community at large against the ignorant and unlearned who hold themselves possessed of peculiar skill in the treatment of disease, and to prevent them from holding themselves out to the world as physicians and surgeons without having acquired any knowledge whatever of the human system or of the disease and ailments to which it is subject. Without some knowledge of the location and offices of the various nerves, muscles, and joints, the manipulation of those parts and the flexing of the limbs cannot be intelligently, if, indeed, safely, practiced.

"Merely giving massage treatment or bathing a patient is different from advertising one's business or calling to be that of a doctor or physician, and, as such, to administer osteopathic treatment. The one probably falls within the profession of a trained nurse, while the other does not."

VALUABLE PREMIUMS.

AN INCOMPARABLE SPECIAL OFFER TO NEW SUBSCRIBERS, OR THOSE WHO WISH TO SECURE THESE TWO OF OUR PREMIUM BOOKS.

Two exceptionally valuable books will be sent out for twenty-five cents each, to every one who sends in a yearly subscription for The Progressive Thinker. The paper one year $1.00 and the two books 50 cents. Total for paper and the two books, $1.50. The paper one year and one of these books, $1.25. Or if you wish to secure an exceedingly valuable library, you can secure our eight premium books for $2.50. The paper one year and these eight books, $3.50. See second page, "Premiums."

One of the above books offered for 25 cents is entitled "A Wanderer in the Spirit Lands," and the other is Vol. 3 of "The Encyclopedia of Death, and Life in the Spirit World." Both of these books are nicely and substantially bound in cloth. They are printed in bold, clear type, and will prove invaluable to every reflective mind. These are the only two books we offer at the price. If you desire any more of the premium books than the two offered, then you can only secure these two on the terms offered on our second page. Such a liberal offer has never been made before by any other publisher on this earth, you will admit. Our eight premium books cannot be excelled in intrinsic merit by any other eight books you may select in the whole range of Occult and Spiritualistic literature. And as to their price it is only about one-sixth of the price of other works on like subjects. You miss the chance of your life in not securing these valuable books.

"Meatless Dishes." Very useful. Price 10 cents.

THE HOME CIRCLE

THE ONLY TRUE AND PERFECT WAY TO THE HIGHER SPIRITUAL ATTAINMENTS AND UNFOLDMENTS.

The Condition of Two Who Passed to Spirit Life.

I

There are many tender, pathetic scenes on this earth of ours. One half of the world doesn't know how the other half lives, and as a rule, doesn't care. While one person is laughing, another is sighing. While one is enjoying thrills of ecstatic pleasure, another has spasms of pain and the pangs of remorse. While one is happy, another is miserable. And so it goes.

The world is made up of contrasts. Every object can be contrasted with some other object. Every joy can find its contrast in pain and anguish. Every thought or wish realized finds its contrast everywhere in bitter disappointment. God even can find his contrast in the "orthodox devil." Heaven is contrasted with hell, and the salubrious climate of the former with the exceedingly hot fire of the latter. From beginning to end the world is made up of contrasts. The mote dancing in the sunbeam has its contrast in the planets careering through space. Life has its contrast with death, and the calm of a summer morning with the terrible devastation and ruin of a cyclone. The high hill looks down upon the deep valley, and Satan on the Mount tempting Jesus finds a contrast in a minister of the gospel in the valley, seducing his parishioners' wives and daughters.

II.

As the story goes as related by a daily paper in New York, there was a lady, very wealthy and apparently refined, and the center of a large circle of friends. She entertained the idea that her exclusive duty was to herself alone. Her personnel was queenly, her features just enough tinged with rainbow tinted hues to render them charmingly attractive, and when illuminated with a smile, they scintillated like the dew-drops of morn when being kissed away by the gentle rays of the sun. She was the center of admiring friends, a central orb, while those who danced attendance were the smaller satellites. With her great wealth she was never known to do a philanthropic deeds, but was ever looking for bargains—at the bargain counter, on bargain days. One day she had purchased a dress of surpassing beauty and excellence, and after it had been nicely fitted by certain minor changes, the clerk remarked that she got it so cheap because an old woman, distinguished for her exquisite needle work, had made the most of it, dying before it was completed—dying of want and starvation—a martyr in her efforts to earn an honest living.

III.

In a room in one of the most humble quarters in New York, an elderly lady, Mrs. Kate Stearns, was lying upon a cot very weak and sick. Constantly plying her needle in her efforts to gain a respectable living, at last she was compelled to yield to various privations and take to the bed. Ghastly pale, her features were ghost-like. Too weak to raise her hand to her head she seemed to be suspended midway between life and death, waiting patiently for a single move of the pulsating forces, either towards the grave or towards ultimate recovery. She was a victim of human lust; of insatiate greed; of avarice on the part of puny mortals—she was a victim of the bargain counter, a place in our large stores where human souls are sometimes sacrificed; where misery is doled out to the insatiate bargain hunter at so much per garment. These great stores are in a measure built upon human wrecks; built upon the very life-blood of women and children; built upon the moans and sighs of those who are overworked. If the bargain counter could sometimes speak, it would tell a fearful tale of poverty, hunger, wretchedness and pain. It is the receptacle of energies that are burning low among those who must work for next to nothing or starve. It simply deals in human chattels, slaves who work for a mere pittance, some earning only one dollar a week. Such is modern civilization with its bargain counter.

IV.

A dream of death! A vision of the transfiguration! A view of a new born spirit! In visions, many times, a grand lesson is conveyed. It was in the morning dawn when nature was awakening from a night's reporse, and when the eastern sky was beautifully tinged with what seemed to be slices of some exquisite rainbow, that had been chiseled into thousands of fantastic forms of great beauty and loveliness by some angel artist and sculptor. The air as pure as a sunbeam, the pendant dewdrops on the flowers seem as if distilled from the breath of angels, and the songs of birds add enchantment to the scene. On this occasion a mystic, one gifted in occult lore, had a vision, in which a divine lesson was conveyed. He found himself in a palatial residence, an invisible observer of a dying scene. The bed was surrounded by friends and relatives watching the last sad change. On one side of the bed was an angel, grandly lovely, who held in his hands a record by which the dying one was to be judged. On the other side of the bed were clustered spirit friends and relatives who had come to witness the change, and welcome the new-born spirit then in the process of formation, and when the change was completed and the spirit had awakened to consciousness, they extended their hearty good wishes and congratulations, and then endeavored to take her away from earth, but to their great surprise they could not do so, as she seemed to be weighted down to earth—tied to it in some peculiar way, and she cried in her agony of sorrow that she could not ascend higher. Then she was approached by the Angel of Light, who in tones musical with loving emotions, told her that during the whole of her earthly career she had never done an unselfish act; had never brought light, love, pleasure or comfort to any sad careworn heart; had never lifted a burden from the shoulders of any of the toiling millions; had never brought sunshine into any household; had never imparted a single substantial blessing to any struggling mortal. She had never in aspiration, in thought, in word or deed, risen above the sordid conditions of earth, and she was anchored thereto—anchored thereto until good deeds should so ennoble her that she could ascend higher.

V.

The vision continues: Another scene of wonderful impressiveness occurs. Another woman, Kate Stearns, is on her dying bed, a sad spectacle indeed. Not a solitary mortal is present. Poverty—gaunt poverty—is manifested in the room. A crust of bread is on a plate by the bed. She sends an agonizing moan bearing upon it the fruitage of a lacerated heart, of hopes and aspirations unrealized, and with a prayer upon her lips she passed into the unconscious state of death. The scene was pitiful indeed as viewed from the earthly standpoint. The same Angel of Light stood by her lonely cot, while the one who was tethered to earth by a misspent life came to assist in her transition. She was efficient, watchful and tender, and realized that if she ever escaped from the thraldom of earth, it must be through good works and kindly deeds. As soon as the dying woman had passed through the change called death, and awakened on the spirit side of life, she was greeted by a song of welcome by an angel choir, while little children showered flowers and benedictions upon her. The reception she received was grandly beautiful, as she awakened to a realization of the spirit side of life. Then the Angel of Light beckoned the spirit tethered to earth to approach, and told her to behold one whose life had been wrecked on earth by the insatiate greed of those who are attendants at the bargain counter; and he referred to the arisen spirit as the one on earth who had stitched her heart's blood away into a dress which she had bought for a mere pittance in one of the palace stores. While the victim of earth's wrongs stood forth grandly beautiful as a spirit, the one who had the insatiate greed to oppress her, though unconsciously, was tethered to earth.

VI.

Thus it is often the case that where the victims of the bargain counter enter spirit life prepared at once to advance, those who are animated with insatiate greed, will be tethered to earth for a long time after the change called death. Your life here determines your status on the spirit side of life, so look out or you, too, will be anchored to earthly conditions.

J. R. F.

CRITICAL REFLECTIONS

On The Progressive Thinker's Symposium.

To the Editor:—I have read with much interest and I trust with equal profit every paper of the Symposium in No. 638 of your wide-awake paper, in answer to your circular letter requesting answers to the double question, "Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?"

Although not one of the chosen symposiasts, I shall presume to make a few suggestions touching your important and well-timed question, prefatory to what I consider the main purpose of this paper.

It seems to me the question as stated is not quite fair to both sides, if unprejudiced answers was the object desired (as I doubt not was the real intention), in the fact that it very plainly suggests the answer the writer would give, and takes the fact as granted and settled that "the domain of science is the proper position for Spiritualism to occupy. In its legal aspect the question is leading, and therefore improper in form; and considering the high position held by the questioner, it may well be claimed to have influenced some of the answers, but in reading the answers I am not inclined to think that has been the case. A few have noticed the objection, while all others have ignored it altogether.

As the question is propounded, I could not answer yes or no to either of its branches. Spiritualism has already taken its place in the world as a religion, not as "one of the great religions of the world," but built upon a new and different foundation, accepting whatever may be truth in all other religions, and discarding all that is false and obsolete. Spiritualism may truly be said to take the place of all other religions, but it does not affiliate with them.

The N. S. A. recognizes Spiritualism as a religion; the question was exhaustively discussed at its first convention at Chicago, and overwhelmingly adopted as one of its fundamental principles, or my memory is greatly at fault. Besides, all state and local societies so far as I am advised, have done the same. The question then is not in fact, shall Spiritualism take its place, etc., but shall it retain the place already taken? To change our attitude in this important matter, we must go back on our own record.

Now, as to the second branch of the question, "Shall Spiritualism be assigned?" etc. You cannot assign it at all. That Spiritualism has its scientific aspect is true, and that is one of its best and most commendable features, its real glory. True science and real Spiritualism will never come in conflict; they cannot, because they are a recent date had not furnished anything worthy of substitution.

In the matter of invocations, and prayer generally, objections may well be taken to its manner, and perhaps its substance, but not to prayer per se. Real prayer is as natural to developing humanity as real breathing, and as essential to spiritual unfoldment as the latter is to physical life and growth. Every aspiration of the soul is a prayer, "uttered or unexpressed," and every righteous act in the routine of life, performed with a good intent, is prayer materialized. Prayer is the food of the spirit. Let us pray, then, "without ceasing." Let us retain the exercise in our gatherings, but let us also correct and eliminate its objectionable borrowed features. Neither Infinite Intelligence nor any other being or power wiser than we, needs to be ordered, or specially instructed what to do, or how it shall be done. Prayer is mainly for the benefit of him who prays.

I have already made this paper much longer than I intended; but my excuse must be the importance of the subject in hand, and the multitude of its phases. I now come to the main object which prompted it.

The variety of opinions manifested in the different papers of the Symposium make it very apparent to me that we cannot all unite harmoniously in one organization; and while I regret these differences, I can perceive that they may not, if wisely met, and managed, injure the prospects of Spiritualism, but will result in its benefit in the end. It would be far better for us to divide our forces, and co-operate, so far as we can, than to remain together and wrangle over points of doctrine upon which we cannot agree.

We have disagreed quite long enough over the doctrine of "Infinite Intelligence." It is evident we cannot harmonize on that point nor upon the questions now under discussion. Neither side will yield, nor should they, if to do so would require the sacrifice of an honest opinion. These questions are vital, and their proper treatment is very important to the future of Spiritualism, as I personally view the matter.

We are numerous and strong enough to support and operate two organizations, and we can divide on these lines with honor to ourselves, and I believe, with ultimate benefit to our common cause. We are all Spiritualists, as the many denominations under one name are all Christians; and it would be far better to divide our forces, and each moiety hold together, than for individuals to withdraw who do not agree with the recognized order of things in the association, and disperse without organization. One of these results, to my mind, is inevitable.

M. W. PACKARD.

Bloomington, Ill.

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branches or parts of the one great body of truth and must harmonize.

Other religions have ever opposed all new discoveries in science that conflicted with their creeds; and persecuted its adherents as far back as we have any record; (and what a record it is!) while Spiritualism joins hands with science in the uprearing of her magnificent superstructure of truth.

But science is not the all of Spiritualism: Oh, no, my friends and brethren; far from it! It is not even the chief stone of the corners, but yet an important one. The religion of Spiritualism recognizes and includes all things that make for righteousness, and requires them all, to fulfill its perfect law. The golden rule, even, falls short of its requirements. It also embraces a grand philosophy, the philosophy of life, of all life, past, present and to come.

But more and beyond all these, this religion recognizes and comprehends the divine aspiration of the soul that reaches out into the higher realms of being, seeking and longing to know more of its spiritual attributes, and their relation to the laws and power that govern the universe. And it is, or should be the supreme aim and object of this religion to cultivate, develop and strengthen this divine principle, which is the inheritance of all; to the end that we may more fully comprehend these laws, live within their influence and under their guidance while here; thereby preparing ourselves for the next stage of progressive life which is spiritual. This, as I understand it, is the substance of true religion as now understood, whatever may be the book definitions.

We need not be ashamed to call Spiritualism a religion, because the great religions of the world—so-called—are built, mainly upon the foundation of creeds that are rapidly becoming obsolete through spiritual enlightenment; nor because their history is recorded in blood, crime and persecution all along the pathway from the dim past up to a date that is quite recent. Evolution is working its wonders, even upon them, thanks to the immutable law of its operation. We need not adopt these creeds nor any tenet of them that does not conform to our views; we could not follow their historical example; nor is it advisable to conform to their methods in church proceedings, or in the conduct of our religious exercises. Nor do we do so to any great extent. But, while we repudiate the great mass of their leading doctrines, we should not be too pround to accept, and adopt any truth we may perchance find hidden among them. I am fully aware that a few objectionable features have crept into our religious exercises through causes so apparent they do not need special mention. In our musical exercises for instance, we are sometimes obliged to use words we do not approve, because they are set to music that we do approve; and for the further reason that our own musical literature up to

Man's Aural Self.

By Charles Dawbarn.

CHAPTER SIXTEEN

Impression and Intuition.

The aural outreach of manhood constitutes the unbroken chain which, link by link, unites Homo as a personality with the highest conceivable expression of intelligence. If it be that a unit can only gain needed experience by blending with his fellows, then such blending will continue so long as experience is needed; and that we venture to assume will be throughout eternity. We watch Homo as a physical speck, without size and weight save in relation to the planet on which he dwells. He must be almost too minute for possible inspection by a celestial visitor. Yet Homo thinks this little speck is the whole of him, and is proud of it, in comparison with other specks everywhere around him.

This speck, of which Homo boasts himself, is but the nucleus of a wider selfhood whose home is in a dark and undiscovered continent of the unknown. Homo's studies have been confined to the speck nucleus, and he is well aware that at every moment of his earth life units are being attracted from Cosmos, and seeking their mates in his mortal form. Presently these units have gained all the experiences they need. They then flee the form, which for a brief hour has been their home, but they carry with them all those experiences which constitute what we call "identity."

Psychometric experiments prove this emanation is passing out in every direction, and taking on a form of which Homo has no experience, and therefore cannot even imagine its shape or size. A few scientific experiments at the fireside with the family sensitive will quickly demonstrate this truth. We then discover that this aural selfhood contains a center of intelligence by the fact that it not only occasionally communicates with mortal brain, but, at such times, brings with it a knowledge far beyond that of the mortal Homo. When that has been demonstrated it seems obvious that the greater the facility of intercourse the greater should be the advantage to the mortal. And such would undoubtedly be the case were it not that this emanated aura is at first little but a replica of Homo. His tastes, desires, passions, vices and virtues constitute the outgoing medley of his earth experiences. Therefore under such conditions if Homo connects with this aural self it simply makes him more of the man he has already made himself.

The man with natural or evolved contact with his aural self will always show keener wit than his fellows. He becomes a quick-firing cannon among old-fashioned smoothbores. He dominates, and often cruelly, among his fellows. The genius is always a man who has ready access to his own aural selfhood. As a Napoleon, an Attila, or one of the modern monsters of finance, he becomes a curse to himself and his fellows.

There is another side to this natural law. The man who becomes a savior of the world, a blessing to his fellow men, is first thinking thoughts of love to all. These thoughts are born by the outpassing unit into the larger selfhood. With this selfhood he is in close contact. It inspires him; enlarges him; endows him with power; and the love of him and his life record goes echoing down the ages.

So much of Nature's process, whether for good or ill to Homo, is involved in our study of spirit return through Mrs. Piper. We perceive that the outer man is but another edition, on a larger scale, of the self with whom we mingle in earth life. Just as Homo chooses and rejects associates now, so will his aural self be free of intercourse in some directions, and very shy in others. If Mrs. Piper, for instance, were fond of mechanics or music her aural self would become easy of access to intelligences with similar tastes. Others might be admitted into association, but would find greater difficulty in expressing themselves. Had Mrs. Piper been a natural linguist we can see that M. A. Oxon might have readily recalled his missing knowledge of Greek. It being granted that the vibration induced by the energy of thought always demands interpretation according to somebody's experience, we see that the outer man will necessarily prove the most effective interpreter. The experiences of the mortal must mostly pass to him, even though his experiences can but imperfectly be interpreted by Homo. The ignorant medium may thus present certain harmonies that, controlled by the aural self, would permit expressions of learning by a visitor; but if herself educated and developed, the spirit finds access to memories and experiences that permit him a much fuller expression.

The nucleus of progress is found within the mortal form. The man of genius has aural powers far beyond the normal, and is really a mortal sensitive, inspired by aural manhood to a still greater development of his mortal powers of expression. But such men and women would be very impatient over any effacement of their own selfhood, even for a brief hour. Consciousness is for them the pride of life. Thus the world will find very few of its talented workers, such for instance as Miss Whiting, ever becoming an unconscious medium. The unconscious medium is, with rare exception, on a lower level of intellectual development and training. We can easily imagine a Sir William Crookes as particularly interested in some phenomenon evolved through his own organism. But both he and the world would be losers were he to let his own developed intelligence stand aside that another Ego might take its place. True development means the growth of Homo into a larger manhood by personal effort, and not by going to sleep that another may use his form. We thus reverse the popular idea of mediumship. The unconscious and entranced medium is Homo robbed of his birthright, perhaps for the benefit of others, but all the same he becomes a sacrifice for public good with little benefit to himself. Mrs. Piper has learned no lesson from her repeated entrancements. It is S. P. R. and the student who are the gainers through the smothering of her selfhood.

Every sensitive, conscious or unconscious, is making greater draft on his vital energy than the plodding unemotional mortal afraid of a new idea. The use of his organism, even by his own aural self, is exhausting, and can only be moderately indulged with safety. Miss Whiting interprets her own lassitude as the fatigue of her spirit visitor. It was the mortal who needed the rest, whether by cessation of the intercourse or by change of occupation.

As we apply these truths to the production of physical phenomena we can almost grade their effect upon the life of the mortal. The rap demands vibratory energies the spirit could not supply. The physical force used is thus, perforce, that of the mortal, who also supplies much of the intelligence. The professional rappist becomes a sleepy fellow, and the victim of influences round him. And when we pass on through all forms of physical phenomena down to the enormous physical draft upon the mortal demanded by so-called "materialization," we find an arrested growth of manhood. The intelligence exhibited is of the earth, earthy. A certain almost barbarian shrewdness is present, but the intellectual level permits fraud, and easily makes dupes of the onlookers. The witness may protect himself. Sir William Crookes held Katie King and her invisible associates to scientific exactness. He thus demonstrated the tremendous fact of human immortality and spirit return. But he had then exhausted the value of the phenomena for himself. The sensitive was simply more sensitive than before. Her own selfhood had not been raised by such experiences. She passed out from his scientific protection to often become the victim of influences, seen and unseen, that gathered around her. Sir William Crookes profited by his experiences, and the world has shared his gain. But, so far as the world knows, the sensitive remains in her old level, with no advance, because all growth depends upon self effort. And self effort would have prevented entrancement.

So we would grade mediumship as, first, that which is preceded or followed by self effort; and, secondly, the variety which leaves the mortal little the better, and often the worse for the use of her organism. It is true both classes of mediumship may be utilized for some benefit to the world, but nevertheless, the one should be encouraged and the other, as far as possible, avoided.

We closed our last chapter with the assertion that Nature had provided a way of communication between the two worlds that did not demand this constant sacrifice of mortal manhood. But it has its demands, which must be obeyed. It demands first of all the cultivation of a faculty which is rarely more than a tendency in the normal life of to-day. We have already pointed the student to the fact that his size is not limited to that of his mortal form. There has been a perpetual outgoing of the units that have constituted the personality by which he is known among his fellow men. Let us see what that means. These units carry with them their intelligence, their energy, their experiences; and by Nature's eternal law, continue to blend as before. Of the new form appropriate to these conditions we know nothing; but we do know that it has and must have a center to its blended intelligence whereby the whole personality may be directed in its aural relations. Since this form, which we have called the oral or outer self, is thus a second or larger Homo, with perpetual intercourse one way, it must be far better conditioned for discharging its thoughts into Homo's mortal brain than are intelligences dominating another personality.

We have noted that exceptional talent in earth life is marked by its occasional access to the aural self, which when recognized is called "intuition." The genius receives such thought blindly, and grades no highway for others to follow. Impressions are similar thoughts, but only half interpreted. The man or woman without impressions is an impossibility. Every one has so much of access to his own aura. The impression is the imperfectly sensed thought flash, and often effective to save life, or arouse curiosity and enquiry. Intuition is a step in advance of impression. The thought received is realized, interpreted and acted upon. It has always been counted as a blessing to the mortal, whatever its source. But that intuition can be cultivated as much as memory, or any other faculty, has not been realized. Yet herein is the pathway, the only natural, normal pathway for intercourse between the two worlds.

It may be said to be almost universally acknowledged to-day, that exchange of thought between intelligences demands similarity of vibration. But since thought itself is only sensed as vibration, the thought and its vibration are literally the same as an echo is the vibratory repetition of a preceding sound. Nature may echo sound, but she cannot at the same time echo an interpretation of that sound. There must be an agreed meaning to that sound before its intelligence can be recognized and interpreted. So there will be no passage of intelligence from one form to another save so far as the experience is mutual. The scientist cannot even talk to me in the terms of his craft if I cannot interpret their meaning.

It is certain that our aural self is living amid conditions and gaining experiences of which the mortal knows nothing. Therefore those conditions and experiences cannot be expressed in vibratory thoughts for our benefit. On the other hand, our mortal experiences and conditions are all capable of being interpreted by the aural self. That self has individually already had such experiences, and therefore can think them now; if not exactly in the same vibration, yet in some octave that is his present sense expression.

We have thus, once again, marked the extent and limit of possible intercourse between the inner and the outer self, but there will be no satisfactory intercourse at all, beyond impression and intuition, unless the mortal be willing to study and fulfill the requisite conditions. He cannot reduce this interchange of thought to the normal level of his earth life. Such vibrations must, for the most part, be impossible to the aural self in his present condition. At best it must be the spirit of his thought which will pass inward from his mortal center of intelligence. The thought has become concentrated. Its vibration means just one thing, and nothing else. It both travels and can be interpreted. This is but saying that concentration is necessary for all outgoing vibrations by which the mortal would express his thought to the invisible. So much has been taught by Eastern sages from time immemorial. It is the first, and a very important stage in the proposed communication. It becomes, as we have seen, automatic in times of great danger and unusual trial. In ecclesiastical phrase such concentration is called "prayer from the heart." It is heard because the thought is concentrated into an effective vibration. The printed prayer, and the usual pulpit "talk with God" are vibrated thoughts impossible of interpretation by any higher intelligence. They are vibrations too feeble to travel. So the first essential for the student is intense earnestness. Nothing less will do in this quest. Herein is no question of conditions for particular phenomena so strenuously sought by the Spiritualist when seeking to interview a ghost. Unless the student realizes that he is beginning the most important quest possible to mortal life he can vibrate no thought that will be effective.

Strange as it may seem, he must now prepare the aural self for his coming effort. Unless he is living a life worthy of his manhood the opening he seeks would result in an added power to his degradation. The consequence could only be what we call "black magic." Let us demonstrate this all-essential truth. The aural self is composed of units, outgoing from the mortal form. That form is his own evoluted selfhood passed into new conditions. Its construction has been the work of years, with every moment busy. Such a fabric cannot be changed in an hour. Even if the mortal should in some fortunate hour experience the marvelous "change of heart," as it is called, by which his tastes, desires, aspirations are suddenly polarized into a noble manhood, his work has but begun. It will be, must be long before the aural self can respond. It has been created out of the raw material he has supplied day by day, and, as a consequence, he will often find impressions and intuitions flashed to him, as he believes, by the devil and evil spirits. In reality, as the student will now recognize, the converted sinner is only reaping just what he has himself sown. He is receiving the echo of his own experiences, thus recalling him to his own past. The more sensitive he is, the more he has of such experiences, which are, perhaps, almost unknown to the average sinner who becomes a respectable citizen, and probably a venerated church member. The echoes are necessarily from his own past, just as a Lilian Whiting, from her higher level, personifies her beloved Kate Field. A bright spirit might be present for the poor sensitive, but he is almost sure to interpret her vibratory sensations in terms of his own past, and thus, too often, once again finds himself in the hells of his own creation.

Such is what we mean when we assert that the mortal who would open intercourse with his aural self had better first be assured that he has impregnated that self with constant aspirations for a higher and nobler manhood. He must begin by self effort, mastering his own passions, ruling his own tastes, crushing his own selfishness; and, by his thoughts, seeking fellowship with all that expresses his highest ideal. Those known to history as Saviors of their race have always worked with the added power of their own aural selfhood, long trained and infused with the divinity of manhood.

(To be Continued.)

Abandon the Old Trail.

I have been an interested reader of the numerous articles which have appeared in recent numbers of The Progressive Thinker, very much of which I heartily endorse and approve. There are some things, however, that present themselves to my mind as objectionable, ludicrously inconsistent, and out of place is a continual rehearsal of old worn-out religious and theological phrases.

It seems to be impossible for them to grow out and above their old religion. Why can they not step out of the old clothes and don new garments that are more befitting them, and show themselves to the world in a new garb?

They talk about Spiritualism in the garments of old theological phraseology as though there were not words in the English vocabulary in which they could clothe their thoughts. If that is true, coin new ones and define them as well as you can, and abandon the old trail.

I see that some are talking about "the great first cause." To my mind there is no such thing as "first cause" relating to the universe. It is difficult to conceive of a first cause for something that has eternally existed; if there was a first cause, there was a beginning and the probable inference would be that in the sequel there must be an end. There have been floods of ink spread upon paper in an effort to show the existence of a personal God, without which religion could have no place upon which to stand. Hence the mighty effort put forth to maintain that position; the vocabulary of various languages have been ransacked to find words to use in the discussion with the seeming hope of befogging the mind they have failed to enlighten.

The idea of demonstrating such a problem is utterly out of the question; the finite will never be able to fathom the infinite.

Neenah, Wis. M. S. BARNETT.

A MOTHER'S HAND CURE.

I don't believe in hypnotists nor am I much inclined
To bank on certain people who manipulate your mind,
I view the Christian scientists who cure my broken arm
By bidding me "forget it" with a species of alarm,
The Buddhist cult and magic are not patronized by me
And I flee the mental healer with extreme alacrity,
But there's an old-time method that my sure respect commands,
When I think how mother cured me by the laying on of hands.

For mother's hands were slender, but a most peculiar might
Lay in their application, and they fitted very tight.
My "errors" and "delusions" all were smoked out on the spot
And vanished in a flame of fire, for mother's hand was hot.
There are certain thoughts and principles no doubt that do you good
And troubles oft may be allayed by Christian fortitude,
But it's wise to call a doctor when you have a colic pain
And I don't believe those people who declare it's all your brain,
That when you're tied up kinky in a double twisted knot
You've only got to think you're right and be so on the spot.
I'm fain to take such people with their "thinks" and "praying bands,"
And cure them as my ma cured me, by laying on of hands.

Could they but lie across her knee as once I used to lie
Their disbelief in misery away would quickly fly,
Their "errors" and "delusions" would be smoked out on the spot,
They'd howl with very real pain, for mother's hand was hot.

—W. Packard.

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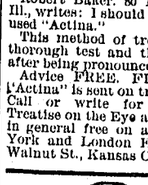
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NOTE.—Dr. M. Beaty, the Throat and Lung Specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him. [Christian Standard.]

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Author of "All's Right with the World." Cloth 320 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by the wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail"

is a simple study of that strange and beautiful thing called life, but treated in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.50. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Lee Warner, a young farmer residing near Matthews, Ind., announced that, aided by a dream, he has solved the perpetual motion problem. A few nights ago he had the mystery solved to him in a dream, and, getting out of bed, began to work on lines framed in the dream. For forty-eight hours he claims that he has had a machine making 600 revolutions per minute, and the machine is still at work. The invention is not yet completed, and Warner will give none of the details.—Chicoga Inter Ocean.

Arthur F. Nursey, inspirational lecturer and test medium, is open for engagements. Those wishing his services, address him at No. 404 Forest street, Wausau, Wis. Terms reasonable.

Louis E. Richter, a prominent farmer, died at his home, at Mascoutah, Ill., suddenly of heart disease. Several months ago a Gypsy told him his fortune, and among other things said that he would die suddenly within six months. He frequently told his friends that he believed the prophecy would come true. It is believed that worry brought on his death. He was a member of the Board of Supervisors of St. Clair county.—Chicago Chronicle.

Mr. D. Sibert, Applegate, Cal., writes: "Will you be so kind as to print my recipe for a cough and cold remedy. I have used it for twenty-five years with complete satisfaction: Raw linseed oil, tincture of best ginger, old strained honey; the three in equal parts. Sure cure. Any further particulars as to preparation will be given on receipt of two-cent stamp."

The residence of Oliver E. Erb, of Martic township, Pa., was saved from destruction by fire through a dream. Mr. Erb awoke after dreaming the house was on fire, and was so impressed by the incident that he went down stairs to investigate. To his utter astonishment he found the kitchen in flames. He put out the fire, which in a short time must have enveloped the house.

F. L. Jobson writes from Richmond, Va.: "It has been a pleasure as well as a benefit to our society to have had with us Mrs. H. C. Webber, of Boston, for the past three Sundays. She came to us a stranger, and by her fine lectures, beautiful teachings of spiritual philosophy and most excellent proofs of spirit return, has won the gratitude and love of our society."

Mrs. Alice Baker, lecturer and message medium, of Cleveland, Ohio, writes: "I am in St. Louis, Mo., for a few weeks. I lectured last Sunday evening for the First Spiritual Church to a good and appreciative audience. I will speak for it again next Sunday. Bro. Peck, now at the Florida Camp, is their pastor. These people are a whole soul spiritual people. I will answer calls within one hundred miles of St. Louis, officiate at funerals, and any society on or near the Big Four Railroad, between here and Cleveland, withing my services on my return trip, please correspond with me at once. Terms reasonable. I am also open for camp engagements. Address all communications to 3928 Morgan street, St. Louis, Mo., or to home address, 261 Pearl street, Cleveland, Ohio."

Hamilton DeGraw writes: "The symposium that has been presented to the readers of The Progressive Thinker has certainly been to those who are interested in the effort to more perfectly understand the Spiritual philosophy, a feast fit for the immortals. While perusing the different articles and noting the variety of thought expressed, the motto that would be the most appropriate to adopt by the adherents of the different lines of thought there expressed, would be: 'In essentials, unity; non-essentials, liberty; in all things, charity. An uncle of mine living in Missouri, and to whom I have sent copies of The Progressive Thinker, writes me that a clergyman of his acquaintance told him that he did not attend church often enough, and he told him that if he would preach a sermon from the text, 'Do unto others as you would have others do unto you,' he would go and hear it. The reply of the clergyman was that there was not enough material in it to make a sermon. He must have been a blind leader not to be able to recognize the great resources in that text, and how important it is that human beings obey the spirit of truth as it is given in that instruction."

C. E. Quinlan writes from Evanston, Ill.: "Our seance last evening by Mr. and Mrs. Elmo was another great success. We had a circle of 24. That is doing well for a town like Evanston. I am sure we will succeed in increasing greatly in numbers. A great deal of interest is manifested, and by some of the very best people of the place."

Mrs. C. A. Rodgers writes that she has the eight premium books, and that they are a continual pleasure. She says: "It was a grand thought when you made the price within the reach of the poorest."

Mrs. E. P. Fralick writes from Waverly, N. Y.: "Mrs. E. H. Messersmith, formerly of Rochester, N. Y., now of Hanover, Pa., gave us two lectures on Sunday, the 16th. She is a lady of culture, honest and conscientious. We hope she will be coming this way again."

G. H. Brooks writes: "I closed my first month's work with the Unity society of Milwaukee, Wis., on last Sunday. The attendance has been good. The socials have been very largely attended. The State Society meets in Milwaukee on April 15, and it is expected there will be a good attendance. I will respond to calls for funerals. Address me at No. 641 Hackett avenue, Milwaukee, Wis."

W. H. Harlow writes from Erie, Pa.: "We are doing fairly well this winter fighting for our cause. We have had Mr. and Mrs. E. W. Sprague and Mrs. Clara Watson, and this month we have F. C. White, of Lily Dale. The passing away of Sidney Kelsey on January 22, takes one of our oldest newspaper editors and Spiritualists in this city. After going to the postoffice and getting his mail he fell dead at the home of his daughter. He was 80 years of age. He was an honest and good man. George B. Littington also passed away at 18 years of age, of typhoid fever. F. Cordon White gave words of comfort to the family and friends. Mr. White goes from here to Buffalo."

Columbus Wells expresses his opinion as follows: "If a man was seen praying to a tree or rock for the forgiveness of his sins, he would be considered crazy; and yet he would be just as sensible as the man that prays to a God, a Creator, an Infinite Intelligence or a Sea of Intelligence. The above named Gods are only the thoughts of men. I cannot believe there is a power above nature. Nature contains all that was, all that is, and all that ever will be; not one atom is added or diminished. In my opinion there is no such thing as a first cause."

E. W. Sprague and wife, missionaries for the N. S. A., writes: "We are again in Indiana and wish to hear from every society and every locality where our services are needed. We especially desire to visit every weak society in the state and hope to hear from them at once so as to arrange our route. We have a little time still open for camp engagements. Address us at Rochester, Ind."

Parkersburg, W. Va.,—J. A. Bee today found a handful of old Spanish coins in a remarkable manner. Last night he dreamed that the ghost of a murdered peddler appeared to him and bade him follow. He followed the man and, after crossing the Little Kanawha River and going in all seven miles, the ghost pointed out to him in a secluded spot a pot of gold and silver coins. The spirit told him he would there find the hidden treasure. When he awoke the dream seemed so realistic and impressed him so deeply that Mr. Bee went the same course he had taken in the dream, found everything as it had appeared during the night and when he reached the spot found a number of old Spanish coins and several pieces of what he thinks is gold ore. He has exhibited the coins and the ore, but refuses to locate the spot. He will have the ore assayed and, if it is good, he will try to buy the property.—Chicago American.

The Spiritualistic Society of Ashtabula, Ohio, are desirous to enter into communication with lecturers and platform test mediums, to officiate in their city if close to the vicinity or passing through. Address Jos. Konrad, secretary, 143 Center street, Ashtabula Ohio.

L writes from Detroit, Mich.: "The Earnest Workers were addressed on Thursday last by Mrs. Marian Carpenter. The fish pond on March 20, will be a jolly event to drop coin for the cause. The Ladies' Aid has just finished thirty yards of carpet, sold it and banked the money. The cause in Detroit is flourishing."

Mrs. S. S. Rockhill writes from Alliance, Ohio: "Yesterday closed the engagement of Mrs. Coffman with the Independent Church Society, for the month of February. She came to us a stranger, but goes away a loved and loving sister. Her lectures are of a high order, and the test work very convincing and satisfactory. For March and perhaps April we are to have Mrs. Dr. Dudley. I want to acknowledge the receipt of A Wanderer in the Spirit Lands. I thank you for the valuable present. It is a most wonderful book, a thought prompter, and must do good."

Harry J. Moore, of Rochester, Ind., wishes to announce that he would be pleased to correspond with camp associations in view of engaging his services for the ensuing camp season. Mr. Moore has lectured in Chicago, and he left a very favorable impression.

Mrs. Louis Duhl writes from Elmira, N. Y.: "Mary C. Von Kanzler has just closed her engagement with us for the month of February, which has met with more than gratifying success. She now goes to fill a two months' engagement at Indianapolis, Ind., after which she will return to us as permanent pastor in our own church home. We now have the brick edifice to which we aspired, and will soon hold the dedication services. For the month of March we have Tillie U. Reynolds, whom we will gladly welcome into our midst, for she, too, occupies a warm place in our hearts. We expect to dedicate our new home about the last of May, when we hope to have Mrs. Van Kanzler, Mrs. Reynolds and Rev. Moses Hull with us."

G. S. Klock writes from Lincoln, Neb.: "We, Spiritualists of Lincoln, Neb., have had Max Hoffman, of Chicago, with us ever since the Nebraska State Camp-meeting, and we have had the greatest interest in Spiritualism manifested by the people that we have ever had. He has worked hard and faithfully for six months, and has attracted more people from the different churches than any medium we ever had with us. For Mr. Hoffman's brilliant and attractive qualities in his mediumship the Spiritualists presented him with a gold star swung by a small chain attached to a pin, with his name inscribed on the same. This we wished him to wear upon his breast to indicate the rank and honor we bestowed upon him. The star was the only appropriate medal we could find that would illustrate his goodness in the work, and our love and respect for him."

When writing for this paper use a pen or typewriter.

Rev. Nellie S. Baade writes from Detroit, Mich.: "I gave two months to the Philosophical Society of Detroit, and the meetings were a good success. I gave four Sundays to the Jackson society; had large audiences. I also gave them two test socials for the benefit of the society. They were well attended. The Indian maiden who gave the messages made no mistakes. From Jackson I attended the midwinter convention at Battle Creek. It was a grand success, and everyone seemed at their best but myself. I was decidedly ill on Sunday. Upon my return home Monday I found two funerals awaiting me, one a lady from Port Huron, and a Dr. Simpson of Detroit. As both funerals were at the same day and hour, I decided to officiate at the one in Detroit. Since then I have been confined to the house with a severe cold, but am now convalescent, and hope to soon be as well as usual. As the season has so far advanced I have decided to accept a few more calls out of the city, so if any societies are in need of a lecturer and test medium, I would be pleased to engage with them upon the most reasonable terms."

The Detroit Tribune speaks as follows of the Spiritualist meeting at Battle Creek, Mich.: "The sessions of the mid-winter meeting of the State Spiritualist Association here are drawing big crowds. This afternoon E. W. Sprague of Jamestown, N. Y., spoke of Spiritualism as a live religion and a true science. Fraud and deceit in mediums, he claimed, was often caused by thoughts of fraud directed toward them. Mental suggestion would kill or cure anybody, he said, and people must therefore have charity for the medium. There are sixty different kinds of mediums, he said, including those of psychometry, message bearers, materializing and many others. Mr. Sprague said he would like to put DeWitt Talmage under test conditions and expose him as a fraud on account of his declarations against Spiritualism."

Mrs. M. Baker tells of a test given by Mrs. St. Omer Briggs, at Detroit, Mich.: "She took from the stand a lady's glove, which was laid there before Mrs. Briggs entered the hall. She said: 'Lady, there comes to me the spirit of a young lady who had only passed to spirit life but a short time, and she brings you a message thanking you for the kindness you bestowed on her in her sickness; also the way you so carefully laid out her remains. She also says that she was with you yesterday when you, Jessie and mamma went to look at her picture you are having enlarged, and that it did not please any of you, but you wanted it changed.' The lady quickly responded and said the test was true."

Alfred Curtis writes: "At the meeting of the Progressive Spiritual Society, Feb. 16, held at North avenue and Burling street, a gentleman arose and announced to the public that he had caused during the past few weeks on different occasions, 24 friends of his to be present at our services. The 24 friends received public tests from our pastor, Mrs. W. Hilbert, and the gentleman found upon enquiry that out of the 24 tests given, 19 of the same were vouched for as absolutely correct. Anyone wishing a verification of this statement can be introduced to the gentleman by applying to me. It is almost needless to say that this same gentleman became a member of the Progressive Society. Now I would ask your readers if they do not think this gentleman's policy a good one? I myself say if you wish to attend a service or join a society, why not use the same practical test on the pastor or medium? It proved to that gentleman our pastor was of the right kind and he at once became a member of the Progressive Society. If your readers would follow out the same lines I think it would bring wonderful results."

J. H. Fleming writes from Neodesha, Kans.: "We desire to let the readers of The Progressive Thinker know that the cause of Spiritualism is not sleeping in sunny Kansas. On Wednesday, Nov. 27, a series of lectures on Spiritualism were begun by that veteran worker, Rev. D. W. Hull, president of the K. S. A., assisted by Mrs. Sara Scovel, of Galena, Kans. Mrs. Scovell's work is grand, her language terse, her personality lovable and magnetic. This medium is not selfish or niggardly with her gifts and she does not belong to that class of mediums who fear they will do too much or who compute their services at so many dollars per test. She won the confidence and respect of all who heard her. As for Bro. Hull, no words of mine can do him justice. His lectures on Biblical Spiritualism are just calculated to awaken deepest interest where most good can be accomplished His lectures compel thought; his argument is logical and he holds the attention and respect of his audiences to the end. He should have more work and above all more compensation for his work. The phenomena of Spiritualism is the proof of spirit return, but there is a vast difference between the Spiritualism that combines the religion, the philosophy and the phenomena, and that which drags our cause down to the level of a vaudeville spiritual show. A local association, auxiliary to the state and N. S. A., was formed, and on Friday evening, Nov. 29, the first ordination under the Kansas State Association was given. Mrs. C. Belle Flemming, who has been the principal medium of a local circle for the past four years, was the recipient of the honor. The ceremony was performed by President Hull and Mrs. Sara Scovell, and was beautiful and impressive. The local association has a membership of over twenty devoted and determined souls, and we look to the future with hope and to past schooling with thankfulness for its lessons."

"Reader" writes: "In the absence of our beloved pastor, Moses Hull, Mrs. A. G. Atcheson, one of Buffalo's well known and very much thought of mediums, has just completed one month's engagement with the First Spiritual Church of Buffalo, N. Y. Mrs. Atcheson delivered two addresses each Sunday, followed both times with messages from the spirit world. The addresses and messages were so beautifully delivered that even if one did not have any knowledge of Spiritualism they could not go away without making a resolution of some kind. I am sure that the First Spiritual Society of Buffalo ought to feel proud of having a person like Mrs. Atcheson in their midst. Besides her regular work for the month she succeeded in taking in eight new members, all of whom were converts of hers and also gave a literary and musical entertainment at her own expense for the benefit of the church, which was largely patronized and netted the society a nice little sum. Mrs. Atcheson is an earnest and sincere worker for the cause and too much cannot be said in her praise. Her last evening on the platform the president extended her a vote of thanks in behalf of the society, to which she responded in a very pleasing manner. She was also presented with a very beautiful bouquet of flowers."

The Pittsburg (Pa.) Leader has the following: "Had the spirits of Ed and Jack Biddle stalked into the circle of Spiritualists who meet each Sunday afternoon under the charge of Rev. M. Oles, of Allegheny, on the day following their deaths, not one of that circle would have been astonished. Disembodied spirits frequently do that very thing, according to Mr. Oles. Sometimes they do not exactly know whether or not they have passed from the mortal to the immortal state. But the Biddles did not do this. The supposition is that they found that they were really dead and didn't have to hunt information on that score. It is the teaching of Spiritualism that hell is what we make it; the orthodox notion of a place where flames are forever burning and yet never consuming, is rejected by Spiritualists. They cannot reconcile it with their conception of a merciful Creator. So that the Biddle boys are not, according to the belief of Spiritualists, in hell. But they may not be in heaven, either; at least not in the higher degree of spiritual bliss which is the Spiritualist conception of heaven. There are degrees of perfection in the after life; the Biddles must attain more to the God-like character in the beyond before they can be said to be enjoying the fullness of spiritual bliss. In other words, the hereafter is one continuous spiritual growth; and all souls either grow or remain in the state in which the spiritual life was entered upon. And the degree of growth marks the degree of capability to enjoy the pleasures of a heavenly existence. It is possible for the Biddle boys to converse, through a medium, with friends whom they left behind with such precipitousness. Rev. Mr. Oles says under proper conditions the brothers could talk with relatives. But it is not every medium who could transmit the message; nor can any medium of his own will bring the spirits of the brothers into communication with earthly friends. The spirits must seek the medium; when this is done any medium, under the right conditions, says Mr. Oles, could receive messages from the spirit. So far as Mr. Oles knows neither Ed nor Jack has made strenuous spiritual efforts to get back to Pittsburg. But he would not be surprised to hear that communication had been had by other mediums with the dead brothers. Mr. Oles deplores the tragedy on the Butler county highway as adding crime to crime. For he believes it wrong to take human life under any circumstances. He is opposed to capital punishment on any grounds and from every standpoint. Murderers sent into eternity with curses on their lips and malice in their heart have the power, in after life, to so influence living men and women that these will become murderers in turn. It should be the object of law to reform the criminal, rather than take his life while he is still in his crimes. For that reason he believes it to have been a woeful mistake to have killed the Biddles."

Members of the Psychic Research Class send the following: "In consideration of the good work of Rev. P. C. Mills, State President of the Spiritualists Association of Washington, in organizing the Psychic Research Society of Bellingham Bay, we, the members, take this means of giving expression of our appreciation of his untiring efforts in our behalf, and to his worth as a man of many good qualities and exceptional ability in his chosen line of work. During his stay among us he has made many warm friends, and best wishes will follow him wherever duty may call. We esteem Brother Mills one of the best lecturers and organizers along the lines of new thought we have ever met."

Frank T. Ripley, lecturer and test medium, is serving the society at Wheeling, West Va., for the five Sundays in March. He has open time for April, May and June. He can be engaged for camp-meetings for June and July. Address all letters to care of the General Delivery, Wheeling, West Va.

Mrs. John Brown, Sr., writes from Santa Monica, Cal.: "Our beautiful philosophy is being promulgated in this little city by Mrs. Mae E. R. Hunt, who opened her first meeting, Feb. 23, in I. O. O. F. Hall. Her work lies in giving platform messages and inspirational lectures, also readings, and she expects to hold a series of meetings here as the weather will permit. This is the initiatory step to her independent work, which will be heard from later. As the season develops and sends forth its buds and blossoms, likewise the gifts of this medium will be dispensed to humanity. She holds credentials of ordination from the Harmonial and Truthseekers societies of Los Angeles, and is one of the highly sensitized instruments in the hands of the highest powers to teach their philosophy and science to the needy in city, nook or dale. There seems to be quite an interest among the people here to hear and know of the truth, whether 'a man die shall he live again,' and it is the purpose to hold these meetings every Sunday evening in Santa Monica, while her residence is Los Angeles, 307 W. 7th street, where her many friends and all who wish to know or address her will be welcome."

Dr. Geo. B. Warne and Mrs. Dr. Warne returned last week from the St. Paul state meeting, where they lectured. They pronounced it a decided success.

Mrs. L. J. Vaughn has been engaged for the season by the First Spiritual Mission Society and will conduct the services at their hall, 3265 Rhodes ave., every Sunday afternoon at 3 and evening at 8. The society has arranged for a course of lectures during the season, on the history and growth of Spiritualism and mediumship frm the time of the prophets to the present day. Each lecture to be followed by tests and messages from spirit friends.

B. G. Sweet writes from Empire City, Kans.: "It seems that our little town of Empire City, Kan., has been wonderfully blessed this winter by the influences from the heavenly spheres, first through Brother D. W. Hull, who set the people to reading their Bibles and thinking, then that old pioneer medium, Dr. Louis Schlesinger, who was the guest of the writer and his wife during his one week's stay in our city. In justice to Dr. Schlesinger and his guides, I must say, to myself and my wife, also to the many people who came to him for a reading, the straight cut and convincing tests that he gave were indisputable and convincing."

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50. For sale at this office.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

A WRONG DOCTRINE.

Misery and Suffering Are Not Beneficial.

There has on several occasions and by different writers, appeared in The Progressive Thinker articles in which the position is taken that misery and suffering are advantageous and that they are essential to the progress of the human race. This argument is again announced by Mr. Wettstein in reply to Mr. Severance, in a late number of The Progressive Thinker. It requires but little reflection to see where such an argument logically leads to. I do not believe in the validity of it. If suffering is beneficial, then, instead of attempting to remove or alleviate it, we should promote and augment it because of its salutary results. If it is edifying to have pain, it would be more so to increase it, and mankind would make more rapid progress if their diseases were multiplied and their discomforts were more acute. Then poverty is a greater blessing than wealth, and the savage with his single blanket—or no blanket at all—should feel more pride than the aristocratically clothed man in his dress suit.

There is no stable foundation for any such belief. All the efforts and experience of the race contradict it. It cannot be shown that an earthquake or a cyclone is needful to man's happiness, or that poverty is more to be desired than wealth. It cannot be proven that any one ever lost anything by not having the small-pox or yellow fever; or that ill health is essential to develop the highest type of man. The well fed civilizee is far more competent and superior in every way to the half-starved barbarian, nor is it needful that he should suffer the pangs of hunger to realize that he occupies the better position. It is the tramp that walks the ties while the man of wealth rides in the palace car and feels at the time how pleasant it is to do so.

Let us have done then with this old theological doctrine that sorrow and suffering are blessings and that the Lord sends them because he loves us. The pauper is debarred from choice by deficiency, but the rich can select to feast on honey and clothe himself in fine linen and there is where the smile comes in.

Man's progress was accelerated when he began to have confidence in himself and schemed to avoid the calamities of nature and rejected the interference of providence with his designs. When they first began to build canals in Europe there was a loud outcry from the clergy, who denounced the enterprise as sacrilegious. They said: Had not God shown where the water should run? What importance and self-estimation in man to assume to know better than God! What sinful effrontery to take out of God's hands his design. The argument that it would be convenient for man's purpose to alter God's plan was simply blasphemous.

So all the calamities of nature that affright and rend us for our benefit we will willingly forego, and if we can counter them in any way we shall not hesitate to do so, even though priests teach that the Lord chasteneth those that he loveth. We will not pass under the rod if we can go around it. We need no judgment to afflict us; no visitation of divine providence to whip us into beatific conditions and purify our souls by humiliating distress. We will thrive best under good health and reach greater heights by the promptings of hope.

Sunshine and blue skies will awaken more aspiration and encourage more effort than all the fogs that oppress the soul and shut out the bright landscape of consolation. Melancholy is not the soil in which optimism finds root. The vital strength that makes it a joy to live springs from favorable environment and exemption from the disasters that wound and confuse us. Humanity is not lifted by impediments; but by the bright glow of hope; the kind word that touches the heart, the loving smile that awakens fresh effort, are the regenerating impulses that expand the being and give birth to a new age and happier seasons. C. H. MURRAY.

Elkhart, Ind.

MICHIGAN.

Mid-Winter Convention of the State Association.

The ninth annual mid-winter meeting of the Michigan State Spiritualists' Association convened at Battle Creek, February 7, 8 and 9. Although the weather was cold and stormy, the attendance at each session far exceeded expectations, and at the Sunday services the hall was unable to accommodate the immense crowds, and many were obliged to stand. The speakers and mediums who took part in the program to make this meeting one long-to-be remembered were Mr. and Mrs. E. W. Sprague, missionaries for the N. S. A.; Dr. Julia M. Walton, Dr. W. O. Knowles, Mrs. Nellie S. Baade, Dr. P. T. Johnson, Mrs. Dorothy Dailey, Mrs. Marion Carpenter, Dr. A. B. Spinney, Mrs. A. Ferris and Mrs. Lillie Piper. All did admirable work and deserve much praise, but time and space will not permit special mention of each of these, but we must speak of the work of E. W. Sprague. On hearing him, one cannot fail to be impressed with his earnestness and the interest and self-sacrificing spirit he has already shown in the cause.

Saturday morning the subject for conference was "Organization," and we wish every Spiritualist in our State could have heard and accepted his helpful suggestions on same, and not wait until you have been a Spiritualist forty years, and then not willing to help maintain a society. Brother Sprague tells us he has met several "fossils" of this type, but we trust few of this class may be found in our beloved State. Sunday evening he gave a lecture on "Spiritualism of the Bible," and your scribe took notice of the fact that many pencils were busy making note of the passages of Scripture in which were to be found accounts of spiritual manifestations. Such lectures always make a good impression on church-going people, as the Spiritualists have been accused of discarding the Bible in toto. Brother Sprague also showed his interest in the cause in a more substantial way by raising funds for the M. S. S. A. to the amount of $111.45 to assist in carrying on the work of organizing new societies. Many thanks to him.

Sunday afternoon immediately following the lecture, the president ordained Mrs. Dorothy Daily, of Detroit, a new worker to many of us, but one we feel will be a great help in this grand cause. A very impressive christening service for the infants of Mrs. Fulgum and Mrs. Andrews was performed by Mrs. Carpenter, and as a ceremony of this kind had never been witnessed by many in the audience, it was very much enjoyed.

The tests and messages given by the several mediums were very convincing to skeptics and satisfying to the Spiritualists, and we feel that phenomena are a great factor in the success of these State Conventions.

These mid-winter meetings are social sessions only, hence I can report no business transacted. Harmony and good feeling prevailed during the entire session, and we can truthfully say the ninth annual mid-winter convention will go on record as one of the most successful, both financially and spiritually, in the history of the M. S. S. A.

LAURA MATLOCK, Sec'y.

Owosso, Mich.

A SPIRITUAL SCIENCE.

Aftermath of The Progressive Thinker's Symposium.

To the Editor:—May the writer be permitted a small space in which to offer a few thoughts, neither new nor startling, yet to the writer vitally important, concerning the much discussed and much misunderstood power that has turned the musty theologic thought of the ages upside down and inside out, and revealed its ugliness as never before exposed in the history of mankind? Evidently, by this time, your readers fully comprehend the definitions of the terms science and religion.

Spiritualism is truly a science. Mathematics is not more surely fixed as a science than is the "science of life here and hereafter," called Spiritualism.

But it is a spiritual science, differing from material science as widely as spiritual things differ from material things.

The difference between the two lies in the fact that the spiritual science is elevating and ennobling to all who dig for its true riches. To all such, all things here and now become new. To the true student of the spiritual, the future, that has hitherto been a realm of mystery and dread, stands revealed in all its wealth of possibility to the hungry soul, to be his only through honest personal effort. He learns and takes to his heart the lesson that to win the prize he must obey a law, the law of human brotherhood, requiring him to do to others as he would have others do to him.

This fundamental, immutable law obeyed, lifts up and cleanses the mortal and spirit and fits the immortal spirit for the immortal, spiritual life and home.

The true student of this science of sciences can never fail. His feet are on the true rock of the ages.

If this science is also a religion, so be it. It is worthy of all acceptation.

But the Spiritualist, so-called, who contents himself with the knowledge that old theology is a sham, and thinks himself bound by no law except the law of self-interest, will discover to his dismay that he has built only on sinking sands, only to awake to a sense of great loss and humiliation.

Spiritualism has its false prophets, who with their followers will surely land in the ditch together.

Our blessed Ism must not be ranked with the material wisdom of the world. It is as high above them as the width of the universe. One may possess a critical knowledge of a wide circle of the science of materiality, and be also a thief and murderer. This can never be true of the faithful seeker after spiritual truth.

Herein lies the secret of the unrelenting war of the creeds on this last best gift to man. Light has come into the world, but they love darkness rather than light. All robbers aim to keep well within the shadows.

Salem, Oregon. J. RIGDON.

IMPORTANT.

To the Spiritualists of Illinois.

The attention of all living in cities and towns outside of Chicago is asked to the fact that Bro. Geo. H. Brooks is willing to devote the entire month of April to missionary work in our own state. He plans to hold meetings on week-day nights whenever desirable, and two or three services on every Sunday. He will follow his lectures with Messages. The requirements to secure his labors will be his own entertainment, a hall or meeting-place free of expense to him, and the opportunity to take up generous collections in furtherance of his work. Much seed-sowing can be done during the first month of spring by hearty co-operation with our widely-known brother. Do not read this notice, grunt and go to sleep again. Bestir yourselves for the good of friends and neighbors. If unwilling to do anything yourself, do not stand in the way of others who would become willing workers. All corpses should be laid aside for their usefulness is ended. Forward applications to Bro. Brooks at 641 Hackett avenue, Milwaukee, or to 4203 Evans avenue Chicago. Be prompt.

GEO. B. WARNE,
President Ill. S. S. A.
ELLA JOHNSON BLOOM,
Secretary Ill. S. S. A.

Spiritualism in Jackson, Mich.

We have been having some of the bread of heaven bestowed upon us for the past few weeks, and there has been a general awakening to the grand truths of Spiritualism. We have had what the orthodox people would call a grand revival, and the speakers who took part in it deserve words of praise for their grand work. We have had Mrs. Marion Carpenter, of Detroit, Mich., who gave us two of her soul-stirring lectures. Nellie S. Baade, also of Detroit, followed by beautiful tests. We now have with us Mrs. Emma Moore, of Elwood, Ind. She has been with us for three weeks and is one of the most indefatigable workers in the field. She has not only given her time Sundays, but has devoted her time during the week evenings to circles and entertainments all for the benefit of the society. We hope to have her here for a return engagement for April. Her work as a lecturer and test medium is excellent, and as an entertainer she cannot be beat. She is a noble woman, and one that we feel no society or camp can afford to leave off its list of speakers, as her masterly lectures and accurate descriptions cannot fail to fill any lecture hall, and with her extreme generosity during week evenings, she does a great deal toward replenishing the depleted treasury of any society.

W. F. SMITH.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

"Buddhism and its Christian Critics." By Dr Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

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Do you wish to develop Mediumship?
Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation of Mediumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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OLD AND NEW PSYCHOLOGY By W. J. Colville. Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume. Price, $1.00.

VEDANTA PHILOSOPHY. Lectures by the Swami Vivekananda, on Raja Yoga; or Conquering the Internal Nature, and other subjects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms. Revised and enlarged, 12mo., Cloth, $1.50. Raja Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three years following the Parliament of Religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized. His teachings are universal in their application. The book is cheap at $1.50. For sale at this office.

AFTER HER DEATH. The Story of a Summer. By Lilian Whiting. Pervaded with pure and beautiful spirituality of thought. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price, $1.00.

Self Contradictions of the Bible. One hundred and forty-four propositions, theological, moral, historical and speculative; each proved affirmatively and negatively by quotations from Scripture, without comment. Price, 15 cents.

ATLANTIS The Antediluvian World. By Ignatius Donnelly. An attempt to demonstrate by authentic data the existence in the Atlantic Ocean of a continent known to the ancient world as Atlantis. Price, $2.

The Development of the Spirit After Transition. By the late M. Faraday. The origin of religions, and their influence upon the mental development of the human race. Price, 10 cents.

MAHOMET, THE ILLUSTRIOUS. By Godfrey Higgins, Esq. This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. Price, 25 cents.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Chas. A. Anderson: Q. We have been discussing the old saying that a cat has power to take the breath of a child, causing illness and death of its victim. Is this true?

A. It is one of the folk-lore tales and has a partial support in truth. The cat delights in warmth, and nestles close to its human protector, even to breathing of the breath when expelled. Sometimes it gets so close that it breathes directly from the nostrils and the child has no other air than that which is returned from the nostrils of the cat. The breathing of such deoxygenated and foul air must produce headache and many ills, and if continued severest sickness. This is quite different from the common belief that the cat "sucks the breath away," which is quite untrue.

Student: Q. Will you give the place Confucius has in history?

A. Confucius is said to have been born 551 years before Christ. Commentators have surrounded his birth with the usual fables, and cast a halo of myth over his life. Like the evangelists who traced the genealogy of Christ to David, these biographers give an unbroken line to the great Hwang-to B. C. 2637. He was a child of his father's old age by a young wife, and came in answer to her prayers to the gods, in a miraculous manner. His family suffered from poverty and he had little learning. At the age of 19 he married, and at 22 began teaching that wonderful system of blended morality, religion and political economy which has immortalized his name, and molded the destiny of untold millions of people for twenty-five centuries. For over forty years he traveled and taught his system by speech and example.

It was B. C. 478 that early in the morning he arose and went to the door of his house, and weak and overcome, murmured:

"The great mountain must crumble;
The strong beam must break;
And the wise man withers away like a plant."

Then he went to his couch from which he did not arise.

The "Five Kings" are the sacred classics of the Chinese; a portion only has been referred to Confucius as author or compiler. These books, written in a peculiar style have furnished the fundamental elements of Chinese education, and the reverence for its forms and the unyielding character of the language, has served to indurate and unalterably fix the forms of thought of those who receive them.

The cardinal principle of government which he advocated was paternalism. The people were to be governed as children, and pay strict observance to ceremonials. The ruler was the father of his people. There were especial ceremonies for every occasion, and the learning of these and their practice was made a leading part of education. As the people reverenced their rulers, children respected their parents and ancestors.

The Sacred Books mark the descendence of the age of myth into history. It is not to be supposed that Confucius was the original author of all the wise sayings and proverbs, or originator of the ceremonies. They mostly came from a preceding age. They were concrete expressions of the Chinese character and method of thought. They solidified, and made that character unchangeable. Yet, however, much as Confucius found material prepared for him, the age in which he lived was far from civilized. His people were barbarous. The densest ignorance prevailed, and when we read that at the early age of 22, having constantly suffered from poverty, we wonder where he acquired his education and what he taught. We find that his instructions consisted in moral sayings, which are among the first "wisdom" acquirements of all peoples; duties to the government and parents, and forms and ceremonies by which this devotion must be expressed. He was to China what Mohammed was to the Moslem world, Zoroaster to the Persian, Buddha in his avatars to the Hindu, and Christ to the Christian.

That he should, in an age of darkness, formulate and systematize his doctrines, absolutely shape the thoughts and determine the destiny of one-fourth the inhabitants of the earth, is marvelous beyond explanation by ordinary methods. There are many parallel examples in history, which point with unerring certainty to the interposition of the spirit world. It is what has been called the interposition of providence. By this influence he was exalted from the ignorance of his people and became an oracle of wisdom, adjusted to the demands of his race. In all the world no man has had an equal number of followers, or received greater honors. Dynasties have changed or been overthrown, yet the honors paid him remained unchanged. His descendents at this day constitute the only hereditary nobility of China, and number over eleven thousand males.

The "Analects," or "Digested Conversations," chiefly is made up of the sayings of the sage, and is not surpassed by writers of any other race or age in its practical common sense, and purity of its moral teachings. He says little of the next life, he is so earnestly absorbed in having the affairs of this rightly and justly attended to. Plain, practical morality, which brings its own reward, and if neglected, punishment follows. There is no gloomy doctrines of western theology, or unsolvable mysteries of religion. It met the demands of his people so perfectly that intellectual and spiritual growth has been impossible.

In this light Confucius was the representative of a vast congress of spirits, who through him gave to his people the religious, moral and political system which bears his name. He is one representative of the power and influence of that "providence" which wrenches the purposes of men to its own great plans, and knowingly or unknowingly bears all on its resistless tide.

Miss E. M.: Q. I have read in The Progressive Thinker, your answers to people, and concluded to ask you what would be best for me? I am nearly 15 years old.

A. You have not yet reached the turn of the road, and until you do the best thing for you to do is to prepare for the practical necessities of life. You are not old enough to fully determine on your life's work. But you can prepare for it against the time when it comes. Keep physically strong by proper exercise, and cultivate your mind by your school studies. You have a remarkable love of order; precision and neatness in the execution of whatever you undertake. Your thoughts are clear; you have self-poise, independence, and self-reliance. These qualities when your character is more fully formed will enable you to take up almost any work or profession you find offering you best inducements.

Above all things, heed the silent impressions, from the spirit who is your constant loving companion; who will hold all your efforts and your ideal to the purest, highest and the best.

"Statistic": Q. What were the number of lynchings in the United States last year?

A. According to census reports, the number of lynchings for the year 1901 was 130, and for the ten years from 1891 to 1901, it was 1765. This is a terrible fact in evidence of the civilization of this Christian country. Four-fifths of the victims are negroes, and the crime for this class is almost invariably brutal assault.

L. B. W.: Q. In "A Wanderer in the Spirit Lands," while it is said that the astral plane extends around each planet, it speaks of passing downward through lower spheres, sinking lower and lower. How reconcile this going down?

A. Down and up are entirely relative terms; and as used by spirit writers, have not the meaning they have to us. No point in a great zone could be down or up to any other point. We say we will go down into the slums; we will go up to the highest and most moral cultured. The lower spheres may not be lower in relative position than the higher, but the moral and intellectual attainments of their inhabitants may make them immeasurably lower.

Mrs. M. B. H. T.: Q. Whenever I consult a medium, I am told that I am a medium. How am I to know?

A. As all have some degree of mediumistic power, such answer may be true but it should be qualified. The person may be partially sensitive to control, and yet not sufficient to make the susceptibility of value. Unless there is effort made for its cultivation, it may not be recognizable. Favorably surrounded, many who have had no intimation of possessing this faculty have had it suddenly awakened, while others again, have had it slowly develop through many seances. "How are you to know?" By the test of furnishing the essential conditions for its manifestation.

BOOK REVIEW.

Dr. T. A. Bland is the author of a booklet which will prove an eye opener to a majority of doctors, as well as the people. The title is, "A History of the American Medical Union," but it is far more than its title suggests, though the history of that unique organization is of great interest, it being the first attempt, on a grand scale, to unite the physicians of all schools on the basis of fraternity, freedom and progress. It is a historical review of medical legislation done in a style to compel a reading, and force conviction that it is a true tale of selfish schemes, corruptly inaugurated and despotically executed. It is the most vivid and terrible exposure of the iniquity of modern medical legislation, and the depravity of the medico-political lobbyist who secure and profit by it, that we have yet seen. Every physician, and all who employ physicians should read it. You will find it entertaining as well as instructive. Send ten cents to Dr. T. A. Bland, 161 South Hoyne avenue, Chicago, Ill., for a copy.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth, $2. For sale at this office.

"How Shall I Become a Medium," Fully Answered

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, Conditions and Cultivation."

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address HUDSON TUTTLE, Berlin Heights, Ohio.

THE TINKERING OF CREEDS

Denial of the Assertion that Calvinism Never Taught Infant Damnation.

The general assembly of a leading Calvinist church recently appointed a committee to revise its thumb-worn confession of faith. The undersigned was born, baptized and nurtured in the Calvinistic fold. It was in the pale of this same church, now seeking a revision, that he was dedicated to and educated for the ministry, but never ordained. The Westminster confession of faith was the theological pap from which he drew the spiritual "Milk for Babes" for more than forty years, and now that a reckless Uzzah is about to lay unholy hands upon that ark of the covenant, will you kindly grant him space to suggest a few inquiries?

The committee above referred to announces that it has begun the work of trimming by laying the axe at the root of that lusty sapling commonly known as "Infant Damnation;" and as an excuse for the radical amendment proposed, they affirm that while yielding to popular demand, the creed in question really never taught any such doctrine. That denial may find credence among latter day converts who never saw or knew anything about the creed; but the elect and chosen of fifty years ago know better. We who were compelled to study the Westminster confession and catechisms and stand a rigid examination before entering Calvin's vestibule of heaven, are compelled to deny this plea of "non est factum."

The unqualified teachings of the creed as expounded at that time was, that all unbaptized infants, whether of Christian parents or not, were irretrievably lost, and the undersigned, although not an octogenarian, has more than once heard heart-broken parents receive the comfortable assurance that there was not the slightest ground to believe that their little one was saved, because, forsooth, they had neglected to have some man ordained vicegerent of Jehovah flip a few drops of water in the child's face in the name of an impossible trinity.

The glaring absurdity of such teaching became so great that the assembly that condemned Prof. Briggs about ten years ago, sought to stifle further investigation by amending the article so that it meant that unbaptized infants can be and probably are saved through the special intercession of Jesus. But even this sop to Cerberus was not sufficient to stop the growl of discontent that comes from all enlightened quarters of the globe. And now, to meet the new demand for enlightened common sense, this committee propose still another amendment, which completely relegates the old Westminster Roundheads to obscurity and gives us an entirely new statement, viz: that all unbaptized infants dying in infancy are saved because they were "elected" to be saved.

The stigma cast upon the Almighty by Calvin and his followers was bad enough; but this is still worse; and although the undersigned has repudiated the entire creed soul-saving business, he nevertheless feels impressed to defend even Calvin's God against such vile imputations as that.

Freed from all theological subtleties, the proposed amendment means simply that in the councils of eternity past, long before human beings came into existence, God knew that Adam and Eve, whom he intended to create, would sin and entail eternal condemnation upon every descendant of theirs as long as time should continue.

When the Westminster confession was first drawn up it was the almost universal belief that infants—unborn and unbaptized alike—were under the same condemnation and subject to the same endless punishment as the Judas or Caligula of a hundred years experience. But now that same creed confession is to be amended so as to inform us that, in making that decree of universal condemnation God made certain exceptions. He foreknew that thousands of his children would die in infancy without being able to choose good and avoid evil. He also knew that some of his children would believe in Jesus, who was to be sent in the fullness of time, and would accept him as their savior. And then and there both of these classes were "elected" to be saved, and the balance of the family were "passed by" or reprobated to be eternally lost.

Now in order to quiet the prevailing spirit of dissatisfaction this committee of revision must be prepared to answer the following questions: Did the Westminster divines tell the truth when they said all unbaptized infants were lost? Or, have the divines of to-day received a new revelation on the subject?

Statistics show that human souls are passing from the seen to the unseen almost at the rate of one for each second of time and that more than one-third of them are infants under one year old. If the Westminster divines told us the truth, billions on billions of innocent little souls have gone to people the region of darkness and woe. Otherwise, if the divines of to-day are telling us the truth, all Presbyterians and other Calvinists have been blindly following blind leaders for centuries; have been spiritually feeding upon a stupendous and hideous lie; neither horn of which dilemma has the least tendency to enhance the glory of God, or better the conditions of humanity. The growing intelligence of to-day is calling for more light; more certainty concerning the life that is nothing but a continuation of the present one. The hungry children are crying for bread. Gentlemen of the revision committee, will you give them bread or a stone? Where shall they look for the truth? If you have discovered that God's chosen agents told a lie three hundred years ago, what assurance have we that you have found the truth now?

You utterly refuse to attack that Gibraltar of Calvinistic despotism, that bulwark of orthodox dogmatism, viz: Foreordination and the decrees of God. The "holier than thou" egotism of sectarianism which always causes the Pharasaical priest and Levite to show off to the windward side of the poor bruised outcast on the Jericho road, must have an arbitrary, partial deity to respect; hence the doctrine of the election of the few and the reprobation of the many, from all eternity. Millions of people are beginning to realize what these doctrines really mean, and are beginning to ask, if infinite justice, love and mercy knew from all eternity that the whole human family would plunge headlong into sin, and that only a few of them would be worth saving, and they were then and there elected to be saved and the balance sentenced to be lost, why did he create the balance, or suffer them to come into being at all?

Furthermore, when you say that unbaptized infants are saved by election, what do you mean? Saved from what? Not from sin of their own commission, for they have committed none; and not even from the sin that Adam and Eve committed, for that was a purely personal act. But the helpless, innocent little babe, whenever and wherever born, must be saved from the unending torment bequeathed as a punishment upon every human being, by a vindictive, angry parent, because of the ancestors' sin.

The most marvelous thing in our earth experience is the ease with which a self constituted priesthood can scrutinize and unfold the thoughts and plans of a God who is absolutely inscrutable and inexplicable to everybody else. And the next most wonderful thing to know, is how or why men who never owned a square foot of earth in their lives; who never aided in the material advancement of humanity, even to the extent of hoeing potatoes or building a hen coop; men who expressly declare that they have no interest whatever in material things; that although they are in this world yet are not of it, but live entirely above or beyond it, how or why such men should have absolute proprietorship of the unseen world, and let in and shut out whom they please; and apportion its principalities and kingships and joys and miseries to suit themselves, will always remain a profound mystery.

Go where you will, on street corners or village crossroads; from the gilded cathedral down to the little darkey church in the back alley, everywhere you find men and women jingling the keys of heaven and hell in your face. You find them stationed at every Jabbok ford along the Jordan of death, permitting no one to cross into the Canaan of bliss without first pronouncing the Shibboleth of some man-made creed; and each one assuring you that his or her sectarian ticket will secure you a reserve seat close to the proscenium.

But the climax of theological absurdity was reached when men undertook to lock the gate against the dear little children, and that too in spite of the command of the master—"Suffer them to come to me and forbid not;" and "unless ye become as little children" ye yourselves cannot enter. And the most hopeful sign of the times at this hour is that the ghost of doubt and uncertainty which agnostics and infidels outside of the church are responsible for raising up, instead of being exorcised, is working itself up from the pew into the pulpit and theological seminaries, until such men as Briggs, Parkhurst, Pearson, Mills, Austin and others are daring to speak the truth as their own conscience and reason presents it to them; and honest criticism within, taking the place of agnostic doubt outside, is honey-combing the entire system. The men and women inside the pale of ecclesiasticism are increasing by tens of thousands every year, who are exchanging faith for knowledge; who realize that only a thin veil separates the now from the hereafter; the life visible and mortal from the life invisible and immortal; and that in passing from the one to the other, each individual carries the heaven or hell made in this life. The one truth that is pulverizing man-made creeds to atoms is this: Whatsoever ye sow that must ye also reap. The law of Compensation is inexorable and universal; and individual responsibility for individual conduct makes the heaven or hell to or from which no one but ourselves can consign or exclude us. Therefore "work out your own salvation without fear or trembling."

San Diego, Cal. J. L. DRYDEN.

WHAT DOES DEATH MEAN?

The Scientific Basis of Immortality.

What does "death" mean? If it means the absolute destruction of matter or substance, certainly man, if he die, will not live again. But is there any such thing as a destruction of matter in the sense of a retrograde of it from something to nothing? Is "death" anywhere anything more than the destruction of form? And is his body all there is of the "form" of man?

For illustration: Take a block of ice. The application of heat, in a proper degree and manner, will transform it first into water, then vapor, then dry steam. Remove the heat and it will return through these various gradations to its original form. No addition or subtraction from the substance has taken place in the process. All that has occurred is a change of form.

As the heat is to the ice, so is the energy of the universe to its substance—out of which substance all things or forms are made by change of form or substance by energy; which energy is residential in substance (speaking now of the whole of each), inseparable (having no existence apart) from it, causeless, that is, it acts without cause existing outside itself; though it may be readily granted that the substance and energy of one part may act dominantly upon the energy and substance of another part of universal substance, as in the case of the influence of fire upon ice, both substances being but different portions of the universal substance.

Now what is the substance of a human being but a substantially undivided portion of the universal substance? What is our energy but a portion of the universal energy resident in substance? Energy never creates substance, since it is only a peculiarity or quality of substance, and has no existence apart from it. All that it does is to give form to special portions of the universal substance in which it is resident, which special portions are not by mere formedness separated by vacuum from other portions of the universal substance, in fact cannot be if the doctrine or idea of lack of absolute vacuum, or (conversely stated) that substance in some form fills all space, be true. All that is ever created is form; or, we might say, all that is ever created is forms of substance. Man is one of these forms of substance.

Consciousness is the power to receive, retain, and utilize impressions. Limitedness of form and energy are among the conditions which make it possible.

We see that different portions of universal substance have different conditions, forms and degrees of energy, notwithstanding the continuousness of their substance. While the requisite of perception on the part of any form is limitedness of the form or things which it perceives, it may be, and judging from human experience is, true that the extent of perception, or consciousness (which, in passing, may be defined as perception plus retention plus the power of the form to consider such retained impressions in determining its action) of any form may depend upon the character of the various conditions of substance of which it is composed, assuming that the universal energy can and does combine two or several conditions of substance, or substance in several conditions, into one form; which supposition is not unreasonable, since we know that even man can make such combinations in the grafting of trees and the origination of new varieties.

Man apparently is to the universal substance as an eddy to a stream or an eddy or whirl beneath the surface of the ocean to the whole body of the ocean. The eddy eventually loses its form in the general substance of the stream; so man may, in time, lose his form in the general substance of the universe, and with apotheistic happiness in such a result when it is reached in the gradual unfolding process of nature. It may also be said that, even as the outer portions of the eddy disappear (as to form) in the formlessness of the stream or ocean without destroying for a time the form of the inner portions of the eddy, so it may be that the outer portions of the form called a man may gradually disappear one after another in the formlessness of the general substance of the universe, and whatever consciousness each condition held as it disappears be transferred to the conditions that remain in form. It may be, also, that each perception of the human being is registered on the innermost, most rarified, most positive condition of substance from the first, so that the disappearance of outer conditions of substance one after another no more affects the essential identity or consciousness of the form than the natural dropping of the sere first leaves of the corn affects the identity of the stalk or ear, or the "death," (partial disintegration of the form) of the outermost layer or skin affects the essential identity of the onion.

Now, if it be true that there is no vacuum in the universe, if all is substantial and substance is everywhere, then, while the physical evidence may not be conclusive, yet there seems to me to be a preponderance of such evidence as we have for the conclusions

That man is a part of the substance of the universe;

That his qualities, whatever they are, belong potentially to all the substance of the universe, since there is no other place from which he could get them;

That the universal substance does put itself (since there is nothing but itself to put itself) into various conditions, one part into one condition and another part in another condition and so on;

That creation is the wisdom, energy, substance of the universe combining different conditions of its substance and degrees of these qualities (or its qualities) into forms, and uncreation the extension, growth, or unfoldment of these forms toward the formfulness of the whole by the universal energy acting from within each form but in such a way as to cause an increasing perfection of harmony of relation between the forms in proportion to growth, or as they grow, and a gradual disappearance of the several forms as they grow into one form, all growth being in the form of the disappearance of the formfulness of one condition of substance after another, beginning with the outermost, which in man in this condition we call the body—in other words, that "creation" is simply the involution into special form of portions of universal substance by universal energy acting mainly from outside the form, and that "uncreation, or progress toward the God head," is simply the evolution (or unwinding) of the special form back into the apparent or seeming formlessness of the universal substance by energy acting mainly from within;

That man may be and probably is a combination of several conditions of substance, many perhaps;

That, since men are often hurt in their feelings when no injury is done to their body, at least not directly nor that is perceivable to the ordinary sense, such hurts tell us that the final seat of sensation is not in the body but in some finer, unseen and inner portion of ourselves, and, judging by our feelings, at the center of ourselves;

And since we can lose various portions or members of our body without thereby losing in the least any part of the retained impressions of the sensations which we have received, we may reasonably conclude that we may lose all of the body without losing conscious existence save temporarily, and that the momentary unconsciousness which is usually incidental to the "death" of the body or the severing of the vital connection between the seat of our consciousness and the body is no more indicative of the permanent destruction of consciousness than is the temporary unconsciousness which may accompany a blow on the head.

Therefore, the dissolution from our form of that condition of universal substance called by us the body does not put an end to our conscious existence; and if a man does not take on sensations for a few moments while his body is dissolving, or the connection of the rest of himself with it is dissolving, he may continue to take them on thereafter. In other words, in older phraseology, "if a man die (his body dissolve), he shall live again" (retain the power to receive, retain and utilize sensations, which constitutes consciousness).

F. PHILOS COOK.

San Francisco, Cal.

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"A second and more careful reading of 'No Beginning' confirms the favorable opinion formed from the first reading. The clearness, thoroughness, lucidity of style, reasonableness and profound wisdom of this invaluable volume hold the attention, convince the judgment and command the most unqualified admiration. I know of no man, however extensive his research or well disciplined his reason, who would not receive benefit by a careful examination of this work, while to the average thinker it must prove like a welcome burst of sunshine through a rift in obscuring clouds. A friend of mine who had just finished reading the book, emphatically remarked to me: 'I would rather be the author of that book than to be President of the United States,' and to my mind, the sentiment did credit to his judgment and character."—George W. Morehouse, author of "The Wilderness of Worlds."

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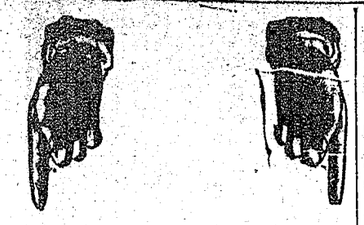
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PUEBLO, COL.

Reorganization of the First Spiritualist Society.

By the request of our society, I will report what we have accomplished, and what we intend to accomplish, if possible, in our newly organized society.

The First Spiritualist Society which existed here some years ago had disbanded, and for some years had not paid its dues to the N. S. A.

Mrs. L. O. Larson, who came here several months ago, and who is a splendid test medium, also speaker, concluded, under existing conditions, to apply for a new charter, under the name of the old, and begin anew, the struggle for an organized society here; this by her earnest work she has succeeded in doing. Starting with seven charter members, she called a business meeting, Sunday afternoon, Feb. 16, at which the number was raised to seventeen, with good prospects for several more earnest workers; and at which the following officers were elected: H. D. Latham, president; John Larson, vice-president, also secretary and treasurer; H. D. Latham, John Larson and Mrs. M. M. Rawle, trustees.

We rent the J. O. A. M. hall, Pope Block, on Main street. We have a piano and the "material" for a good choir to lead in singing the inspiring songs that speak of the joys of life immortal and spirit return. At present we are holding regular services every Sunday evening at 8 o'clock; also a social meeting, Sunday at 2 p. m., and by the first of April—at the latest—we hope to have a mid-week service, and a lyceum also, as our audiences are rapidly growing in size and interest.

It is our hope to raise the standard of Spiritualism in this city; we know that the grand truth of life immortal can be proven to all mankind by the proper presentation of the phenomena, which is the foundation of Spiritualism; and we know that the truths taught by the higher, more progressive spirits can raise up to ever grander and nobler moral planes of life, while yet incarnate. And, true mediumship is the gateway that enables us to gain this knowledge and help from those beyond; and one of our society's ambitions is to help all sensitives we can, to develop true, noble mediumship.

We feel that one of the urgent needs of Spiritualism is for more societies, where there is held, not the superstitious feelings of the orthodox church, not the reverence produced by fear, or the worship of a personal God, but the reverence we should feel whenever we would commune with the nobler part of the spirit world. In this life we show reverence for those who have reached the higher mental and moral planes, and how much higher than they are the spirits in the higher spheres! So we are endeavoring to open an avenue through which to teach the truths they bring to us, and prove that Spiritualism stands for more than sensationalism, or a means of gaining material wealth by those who claim mediumship. We believe that there are two sides to our work, one the religious (not the narrow definition—a worship of God), the other a scientific, and, that philosophy is the connecting link between the two; beginning with science, as the generalization of known facts, or phenomena, then we see philosophy dealing with forces beyond the reach of science. Then comes religion, dealing with still higher, more subtle forces. Philosophy, the product of science, religion the product of both; and there must of necessity be a harmonious blending of the three. There can be no discord between the various facts of life; the discord between science and religion is the result of false philosophies which resulted in false religions. The accepting as truth, by philosophers, that which science proves false, has been and always will be the cause of any discord between the two.

Religion must harmonize with the known facts of science; this it can only do when based upon true philosophy, which in turn is based upon science; and the religion of Spiritualism is based upon a philosophy, as taught by the higher spirits, that can meet every demand of science; in fact it sets its corner-stone in the realm of science, upon which our philosophers have reared our philosophy, and our religion consists in the higher moral and spiritual forces brought to our view, by the two; thus we feel justified in saying that Spiritualism is destined to become the religion of the future.

It is to aid this onward march of truth we have banded together as the First Spiritualist Society of Pueblo, Colo., and we ask the kind thought of our fellow-workers, wherever they be; realizing that "thoughts are things;" and hoping your kind thoughts may help neutralize any unkind ones we may have to battle against. We would ask any true mediums intending a trip through our section, to communicate with our society, with the hope of helping one another and the cause of truth. Address all communications to John Larson, No. 125 E. Fifth street, Pueblo, Col. MRS. M. M. RAWLE.
Pueblo, Col.

RECESSIONAL.

Mine eyes have seen the glory
Of the spirits come and go;
And mine ears have heard the music
Of their voices sweet and low;
I've felt the dear caresses
Of their soft hands on my head
And I know I was not dreaming
And my loved ones are not dead.

Their messages have reached me
In my own secluded home
With the purest hearts about me
And while sitting quite alone;
They've written and have spoken
Of the things which they but knew
And to doubt them would be treason
To my senses good and true.

We need no pope or bishop
To declare our future state,
For our loved ones fresh from heaven,
On us wayward mortals wait;
They are walking, talking to us,
Glad to guide our feet aright—
Glad to see our souls progressing
Ever upward toward the light.

Away with monkish fable
And the God of Jewish fame,
We will trust our mothers, sisters,
And their love that will not tame;
We reject a martyred Savior
To atone for our misdeeds,
As that wrong would be much greater
Than the sin that in them breeds.

I've seen them form before me
Till they looked as sound and well
As they did before they started
For the home where spirits dwell;
And have heard them rapping answers,
As my questions fast ensued,
So I know they live and love me
As before death did intrude.

I glory in their coming
And I fling the portals wide,
And I meet them and I greet them
With a cordial, loving pride;
So happy that I'm able
To shake hands across the line,
And that death may never rob me
Of the trusted friends of mine.

B. F. SLITER.

LITTLE BLUE.

One day in sorrow I sat alone, I was
then without a friend,
But there was one who shared my
grief, on whom I could depend,
'Twas a little speechless creature, but
a friend both tried and true,
'Twas my little maltese kitty, better
known as Little Blue.

Only a tiny kitty, she did the best she
she could
To comfort me in my sorrow when no
one else would;
While with my hand I stroked her, she
looked up as if to say:
You for your kindness to me, in sympathy I'll repay.

She seemed to read my very thoughts—
what meant the tears I shed,
And while I held her on my lap, out of
love I stroked her head;
My little pet, so kind at heart, does not
forget me in my need,
Her sympathy I appreciate, for she is a
friend indeed.

CHEFLA CARRINGTON.

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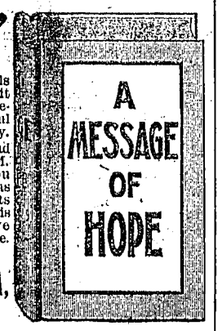
The entire country is astonished at the wonderful cures perfected through the method originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek, Mich. This science is **a subtle force in nature** combined with **magnetic medicines,** and called by the eminent doctor,

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It has been termed **the greatest pain reliever ever known.** In a perfectly natural manner it **builds up the system** and **restores health.** It makes no difference how serious or hopeless the case may seem, there is **positive hope** in this grand science. It has restored the **deaf, blind** and **lame,** cured the **paralytic,** and those suffering from **Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuralgia, Heart Disease, Rheumatism, Female Troubles,** as well as men and women addicted to the liquor, morphine and other vile habits.

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course: "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

"A Message of Hope"



written by Dr. J. M. Peebles, in a plain and concise manner, tells you exactly how and where you can gain perfect health; in fact, it gives you the key to the grandest knowledge known to man. Remember, this book costs you nothing, and it reveals wonderful secrets and makes the impossibilities of yesterday realities of to-day.

ABSOLUTELY FREE Send your name and address and leading symptoms to Dr. J. M. Peebles and his associates and you will receive full diagnosis without any cost whatever, as well as this grand book, which is beautifully illustrated, rich in all its details, containing matter which will be a revelation to you. It is a token which any one may be proud of. Write to-day and receive "A Message of Hope" and diagnosis of your case absolutely free. Address

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Dept. AA, BATTLE CREEK, MICH.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

John J. Bagley, vice-president of the First Spiritualist Church of Rochester, Ind., passed to the higher life at the age of 57.

Mrs. Peter Feiser passed to the higher life at the age of 23. The services were conducted by
HARRY J. MOORE.

Dr. Joseph Burt Simpson was born Dec. 23, 1826. He passed to the higher life, from his son's residence in Detroit, Mich., Feb. 10, 1902. At one time he was a Methodist minister, but of late years had become an outspoken Spiritualist, and at his request I officiated at his funeral. NELLIE S. BAADE,

Allen K. Ellison passed to spirit life suddenly at his home, about 12 miles east of Meadville, Pa., Thursday, Feb. 13. The funeral ceremony was conducted by the writer, Saturday, the 15th, according to his often expressed desire.

Spiritualism was good to live by and doubly good to die by. He leaves a wife, son and daughter, who are comforted by the faith predicated on knowledge. LYMAN C. HOWE.

Passed to the higher life, Jan. 27, 1902, Mrs. Irena Barnum, at the old homestead in Braceville, Trumbull county, Ohio, at the ripe age of 92. She had been an earnest advocate of Modern Spiritualism from its earliest dawn, and was greatly beloved in the community where she lived, as was shown by the large collection of friends and neighbors that attended the burial. Funeral services conducted by O. P. Kellogg, of East Trumbull, Ohio.
MRS. O. P. K.

Mr. L. B. Howard, of Ashtabula, O., passed to the better life, Feb. 5, 1902, aged 95. The change came to him without warning. He died with heart failure. Brother Howard was a business man of sterling worth, who had held many responsible positions and was respected by all who knew him. He leaves a wife and four children to mourn his loss. Funeral services conducted by O. P. Kellogg.
MRS. O. P. K.

Passed to a higher life, from his home in Kansas City, Mo., Feb. 15, George Chandler, in the 61st year of his life. The remains were brought to Florence, Ohio, where the funeral was held in the Methodist church, Hudson Tuttle officiating, and Mrs. Emma Rood Tuttle reciting a poem written for the occasion.

From early life he was a Spiritualist and made that belief an integral part of his conduct of life. In fact, it was said he was better in his business affairs, and fraternal relations than the Golden Rule commands.

There was a large gathering of his old-time friends to pay their last respects to his sad home-coming. His wife has the sympthy of a wide extended circle for her loss. She, however, is sustained by her knowledge of Spiritualism, and is cheered by the assurance that her companion will be with her even to life's end. * * *

Isaac Millisack left the material form at 7 p. m., Feb. 24, 1902. He was born at Leesville, Ohio, Jan. 5, 1831, and was married to Miss Almina Zollars, July 1, 1852. He came to Iowa in 1855 and for many years has made his home at Ottumwa where he is respected by all.

Mr. Millisack has been the honored treasurer of the Mississippi Valley Spiritualists Association for many years. His kindly face and ready aid will be missed at Mt. Pleasant Park, by not only the members but by all the regular attendants. He was a man who lived up to his highest ideals as a Spiritualist and was always outspoken and ready to push the truth to the front. Over two years ago he exacted a promise from the writer to officiate at his funeral and when dissolution approached he informed his family of his wishes which were carried out as nearly as possible. His last illness was of short duration. The funeral occurred from his late residence in Ottumwa, at 2:30 p. m., Feb. 28. We bid our friend and co-worker good speed in his work as it continues in the spirit world.
STELLA A. FISK.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Gleanings from the Rostrum." By A. B. French. Cloth $1. For sale at this office.

A New Treatment for Deafness and Catarrh.

Bradford McGregor, of Cincinnati, O., a well-known demonstrator of applied sciences, asserts as a fact that catarrh and deafness can be cured, this assertion following his personal experience. Having suffered for years with catarrh, which resulted in very poor health and almost total deafness, his condition became such that specialists refused longer to treat him, saying his case was hopeless. Thus thrown upon his own resources, after using all known applications, he finally devised a new method of treatment based upon a principle entirely different from anything he had ever used or heard of, and cured himself with it. His hearing is perfect now, health good and no catarrh. The success of this remarkable treatment in the many tests made upon those similarly afflicted has been phenomenal, and to further extend its usefulness and to prove that it will cure, a free trial and full explanation will be sent by Mr. McGregor to any who suffer and will address him at 130 Lincoln Inn Court, Cincinnati, O., and send twenty cents to pay the expense only for registering and mailing it.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

The Chicago Spiritual Alliance will commence its meetings on Sunday, Feb. 23, at Lakeside Hall, corner Thirty-first street and Indiana avenue. Will meet regularly at 3 and 7:45 p. m. Mrs. Ella Johnson Bloom will be present to represent the Illinois State Spiritualist Association. Mrs. Mary Elmo, pastor.

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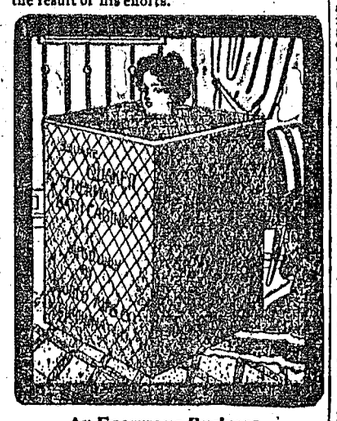
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No Physicians for 500 Years

but Hot Air and Vapor Baths, and that they owed their splendid health, fine physique, strength and beauty to vaporized air or "sweat baths," and so he set to work to invent a method by which the American people could secure all the marvelous benefits of the baths without expensive apparatus, bath rooms and at smallest expense.

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Clouds of Hot Air or Vapor surround the entire body, opening the millions of sweat-pores, causing profuse perspiration, drawing out of the blood and system all the impure acids, salts and effete matter which if retained, cause sickness, debility, and affliction.

Astonishing is the Immediate

improvement in your health, feelings and complexion. There is not a single person living who should not possess one of these Cabinets.

Famous Physicians believe in it.

Hundreds of well-known physicians have given up their practice to sell these Cabinets, and today over 27,000 physicians use and recommend them, and every well equipped hospital and sanitarium in the World use these Cabinets with the most wonderful and beneficial effects—curing even the worst chronic cases. It beats a trip to Hot Springs.

Thousands of remarkable letters have been written the makers from users, some refering to

Rheumatism, La Grippe and Kidney Troubles

Will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than $50. worth of drugs. It cured my brother of sleeplessness, of which he had long suffered, and his wife of lagrippe in one night." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks use cured me; have never had a twinge since." Rev. Geo. H. Hudson, of Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; I commenced growing better at once; am now well; nervousness gone; lungs strong; am a new man." Mr. Simon Tompkins, a retired capitalist of Columbus, O., says: "I am satisfied it saved my life. Was taken down with a hard cold which developed into a dangerous case of pneumonia. The first Bath relieved me, and I quickly recovered. It is far superior to drugs for curing lagrippe, colds, inflammation and rheumatism." Hon. A. B. Strickland, of Bloomington, writes: that the Cabinet did him more good than two years' doctoring, cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long suffered.

Hundreds of Ministers

write, praising this Cabinet. Rev. Baker Smith, D. D., Fairmount, N. J., says: "Your Cabinet rids the body of aches and pains, and as "Cleanliness is next to Godliness" it merits high recommendation." Rev. J. C. Richardson, Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Hon. V. C. Hay, who writes: "Physicians gave me up to die, was persuaded by friends to try this Cabinet, and it cured me. Cannot praise it enough." U. S. Senator, Hon. Chauncey M. Depew, Congressman John J. Lentz, John T. Brown, Editor "Christian Guide," Rev. C. W. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people recommend it highly.

Physicians are unanimous in claiming that colds, lagrippe, fevers, kidney troubles, Bright's disease, cancer; in fact, such

Marvelous Eliminative Power

has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers.

To Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist Nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

Another Important Feature

is the astonishing benefit in diseases of women and children. It removes the inflammation and congestion which causes much of the pain to which women are slaves. Heat is the greatest known relief and cure for these ailments, if rightly applied. Dr. Williams, one of New York's most celebrated physicians says: "The best remedy for the prevention and cure of all troubles peculiar to the female sex is Hot Air Baths. Your Cabinet is truly a God-send to women." Thousands of children's lives have been saved, as it is invaluable for breaking up colds, fevers, croup, congestions, etc.

With the Cabinet if desired, is a

Head and Complexion Steamer,

in which the face, head and neck are given the same vapor treatment as the body, producing a bright, pure, brilliant complexion, removing pimples, blackheads, skin eruptions; cures catarrh, asthma and bronchitis.

O. C. Smith, Mt. Healthy, Ohio, says: "Since using this Cabinet my catarrh, asthma and hay fever, with which I have been afflicted since childhood, has not returned. Worth $1,000 to me. Have sold hundreds of these Cabinets. Everyone was delighted. My wife finds it excellent for her ills and our children."

Whatever Will Hasten Profuse Perspiration

everyone knows is beneficial, but other methods of resorting to stimulants and poisonous drugs are dangerous to health. Nature's own method is provided by the convenient, safe and marvelous power of this Quaker Cabinet.

We find it to be a genuine Cabinet, with a real door, opening wide. When closed it is air-tight; handsomely made of best durable goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bath-room within itself. Has the latest improvements.

A splendid stove for heating is furnished with each Cabinet, also medicine and vaporizing pan, valuable recipes and formulas for medicated baths and ailments, plain directions and a 100-page "Guide Book to Health and Beauty." Cabinet folds flat in 1 in. space when not in use. Easily carried. Weighs 10 lbs.

After investigation, we can say this Quaker Cabinet, made by the Cincinnati firm, is the only practical article of its kind. Will last for years. Seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by thousands of letters from persons of influence, that this Cabinet will cure nervous troubles, debility, purify the blood, beautify the skin, and cure rheumatism—(they offer $50.00 reward for a case not relieved.) Cures the most obstinate cases of women's ailments, lagrippe, sleeplessness, neuralgia, malaria, headaches, gout, sciatica, eczema, scrofula, piles, dropsy, blood and skin diseases, liver and kidney troubles. Reduces obesity.

It Will Cure a Hard Cold

with one bath, and for breaking up symptoms of lagrippe, fevers, pneumonia, congestion, etc., it is invaluable—really a household necessity. Gives the most

Cleansing and Refreshing Bath Known

and even those enjoying the best of health should use it at least once or twice a week, for its great value lies in its marvelous power to draw out of the system impurities that cause disease, and it is truly proving a God-send to humanity.

How To Get One.

All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 466 World Building, Cincinnati, Ohio, and ask them to send you their valuable illustrated booklet, describing this invention and these remarkable baths. The price of these Cabinets has always been $5.00, but the makers offer to our readers for 60 days this Cabinet for $3.50 complete, or their $10.00 finest and best double-walled Cabinet for $6.10. Face and Head Steaming Outfit, if desired, 65 cents extra, and it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring so much good health, strength and vigor.

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for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after thirty days' use if not just as represented.

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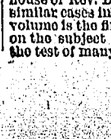
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An Argument Against Physical Causation.

The object of this book, considered a most excellent one by some, is to establish what is commonly regarded as purely psychical health upon a purely psychical basis; to show that health is knowledge, wisdom, insight; that men suffer from so-called purely corporeal disease only because they form erroneous judgment; also, to show that the fundamental erroneous judgment is, that there is any such thing in the universe as physical causation, a belief in which leads both directly and indirectly to disease. Often directly in case of the individual, but more commonly indirectly as a race-belief held throughout the known history of mankind. This work is by Sarah Stanley Grimke. Price $1.50.

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VOL. 25. CHICAGO, ILL., MARCH 15, 1902. NO. 642.

CREATIONISM.

New Wonders in the Heavens---The Vortex or Nebular Theory Confirmed.

BY GEN. W. H. H. PARSONS, WASHINGTON, D. C.

STARS THAT BURST INTO SUNS FROM COSMIC VAPOR—PROF. RITCHIE'S STUDY OF NOVA IN PERSEUS — SYMMETRY FROM CHAOS—PROCESS OF WORLD-BUILDING.

"The Lord of all things dwells in the region of the heart, Arguna! and by means of his power causes all things to whirl round, mounted, as it were on a circular engine."—Chrisna in 18th chap. Bhagavd Gita. Vedic writings.

The theory of the universe, given in his Principia Philosophia, by Descartes, was that of vortices; the planets and their satellites were forever whirling round the central sun.

The impossibility of producing or destroying vortex rings, in a fluid body, has led Sir Wm. Thomas to regard the ultimate parts of matter as vortices of various kinds. Hemholtz has shown that the essential characteristic of vortex motion involves rotation of some of its parts and cannot be transferred, as smoke rings when a mortar is fired, and a smoker emits a puff of tobacco smoke.

The brilliant labors of Wm. Parsons, Earl of Rosse (born 1800, died 1867), announced the existence of spiral nebula. He applied reflecting telescopes of 3 and 6 feet diameter and 53 feet of focal length.

The observations of spectroscopists show that among the nebula their spectra have the characteristics that belong to the spectra of gases, irrespective of the resolvability or stellar nature of the nebulous mass. Others have the spectra peculiar to glowing solids.

The consideration of the evident imperceptible gradations, from the faintest and most diffuse, down to the well defined, brightest and smallest of the planetary nebulæ, led Sir Wm. Herschell to advance the theory that the fixed stars, our sun and planets, were results of the systematic operations, whereby habitable worlds were brought forth out of primitive and gaseous matter.

It is a fact of peculiar significance that the seer, Emanuel Swedenborg, in 1734, first promulgated the Nebular Hypothesis; according to which, the present state of the universe is explained, as the result of a process of gradual condensation, from a primordial chaotic gaseous matter.

Kant and Buffon, Lambert, Spencer and Herschell closely followed. But it was reserved to La Place in the earliest edition of his System du Monde and in subsequent editions, to adopt Herschell's primordial nebulous matter and its actual present existence and extended his own theory so as to include a cosmogony of the universe.

His views were adopted by Humboldt and Arago and others.

He conceived that a mass of highly heated vaporous matter occupied a space larger than the orbit of the most remote planet. In consequence of gravitating forces, it acquired rotation, by which it threw off rings of matter, which afterwards broke up into planets and their satellites.

They suggest the Descartes vortice theory, which has received the experimental attention of Hemholtz and Sir Wm. Thomas.

It is assumed by many of these scientists that primordial matter widely diffused in space, after a certain degree of condensation, combinations would take place, resulting from atomic attraction and repulsion, which acting against gravitation would produce heat; mutual attraction producing groups moving around local centres of gravity.

Many dynamic principles are involved in such motions and changes of matter.

An Arabian astronomer was the first in the 10th century to call attention to the nebula. He described the magellenic clouds and the nebulae in the constellation of Andromeda, the only one visible to the naked eye, before the discovery of the telescope.

Since that century the labors of astronomers have competed catalogue. That of Sir John Herschell, son of Wm. Herschell (both eminent astronomers) published in 1864, contains all that were accessible to the most powerful refracting telescopes; and the number there recorded is 5079. He finally concluded that there were nebulae not resolvable into stars, and that they consist of gaseous matter.

Of seventy nebula examined by Huygens, about one-third gave gaseous spectra, and the general idea of scientists is, that the nebular hypothesis solved the problem of the formation of the universe, as previously proposed by Swedenborg, Buffon and Kant, and as systematized by Herschell and La Place.

It will be observed, however, that the text of this essay points to an affirmation of the vortex as the creative power of "the Lord of all things, who while dwelling in the heart of man, causes all things to rotate, as it were on a circular engine."

In this connection touching the revelations of the Vedas and the seer Swedenborg, the view of the most profound of all astronomers is of peculiar interest.

"In the movements of the planets and their satellites," said Sir Isaac Newton, "in their direction, plane and degree of rapidity, there is to be found the stamp of intelligence—the testimony of an action, which is not blind nor fortuitous, but on the contrary, extremely skillful in mechanics and geometry.

"It is most absurd to imagine that a fatal law of necessity presides over the universe. Astronomy finds at every pace the limit of physical causes, and consequently the trace of an intelligent cause throughout the universe.

"It is certain that the movements of the planets cannot be the sole outcome or product of the action of gravitation (this was the opinion of the discoverer of the law of gravity) thus determining their revolution around the sun; it is of all necessity that a divine hand should launch them on the tangent, or right line, touching the curve of their orbits, or elliptical pathway in the heavens."

Aristotle, in the 11th book of his Metaphysics, explains the complex movements in the world, as due to a cause; and in a series of causes, a first cause, which is a pure fact—a perfect Being. Such is that Prime Mover, the first principle of all changes and realities that are produced in the universe.

"This Prime Mover," says Aristotle, "is the sovereign good; he is not only life, he is life itself, the pure act, the perfect intelligence."

What are the agencies of this creative power, from the invisible to the complex?

An atom indivisible, is a constitution of matter, wherein after repeated divisions of a solid, liquid or gas, a point will be reached when it will be no longer possible to further subdivide, being then a real unit; all matter being built up of myriads of these units or atoms, having spaces between their particles or molecules.

This is an atomic corpuscular theory embodied in the chemical atomic theory of Dalton; each particle supposed to be spherical in form, their crystalline formations resulting from the manner the atoms are grouped together.

The marvel of a chemical analysis of atoms, shows that all compound bodies contain the elements that differentiate in uniform proportions, regulated by certain laws. Thus the union of various kinds of substances, are always united in it in the same proportion by weight, having arithmetical relation to that proportion.

Thus Ampere in 1814, and Avogrado in 1811, discovered and announced the unvarying proportions of oxygen and hydrogen as 8 to 1, carbon and hydrogen in the proportion of 6 to 1, etc., all substances having uniform proportions. In all systems of atomic weight in use, the atomic weight of hydrogen is taken as unity; and the atomic weight of the other elements is then fixed. The symbol of hydrogen being H, and the atomic weight both under the old and modern system being 1. O.

Oxygen and hydrogen are invisible gases, yet when united in the proportion of eight of oxygen and one of the latter, produce water.

Thus also the primary invisibility of matter becomes finally visible to the limited power of the human eye as now in the nebulous regions of the Galaxy, or Milky Way, as also in the nebula in Orion, and Argo and Andromeda and the clusters of Berenice's Hair and Presepe.

The latest phenomena of apparent condensation took place, as seen by Prof. G. W. Ritchey, of the Yerkes Observatory, September 20, 1901, is proof of our postulate that world-building is a process, which finally becomes resolvable into a circular or elliptical gaseous vapor, with well defined outlines, and goes to show that all planetary nebula, including the material ingredients of the earth, existed (as held originally by Kant and Herschell, and finally developed by La Place) in a state of vapor, or "in some state of greater expansion," as held by Whewell.

This is the nebular hypothesis; the theory of the formation of the solar system; the result of the gradual condensation of a nebula, under the action of the mutual gravitation of its parts.

The observations of Prof. Ritchey have demonstrated, at the Yerkes Observatory, very recently, in the first year of the 20th century, the full confirmation of the Kant and La Place theory.

His photography of nebulosity proved that within a short period nebulous matter, or cosmic vapor became condensed; a nucleus was formed; which, attracting other matter, within vast, yet coterminous areas, become solidified; and thus in the process of time, become suns, planets and satellites. Thus Nova in Perseus, from nebulous, or cosmic vapor has burst into a sun and solved the riddle of the universe.

Our contention in this paper points to the still more refined hypothesis, that beyond the detection of the photographic lens of the most powerful telescope yet invented, is attenuated matter, or essences, throughout the universe, most frequently in ultimate clusters, that seem to emanate from nothing, yet are the creative source from invisibility of all worlds, and all matter whether mineral, vegetable or animal; and this stupendous process is Involution; accretion, and not evolution.

An object once in being is a subject of development, not evolution; for improvement does not imply change of species or genus, in plant or animal life.

Involution, not Evolution, is the true genesis of all life, and visible matter.

It is from the imponderable, that the ponderable, even worlds are built up; not from within outward, but from the invisible outward to the visible.

Beyond the cosmic vapor, from which new suns are being formed (as, was our own), is an invisible element in the universe, whose processes are creationism; from apparent nothing but spiritual essences; from immateriality to existing forms of all life and all worlds. That is the true and higher Spiritualism.

The contemporary mind may in rare cases be taken by storm; but posterity never. The tribunal of the present is accessible to influence; that of the future is incorrupt.—Gladstone.

WORSHIP OF GOD.

Is It Necessary to the Highest Religion and the Best Life?

By "highest religion" I mean a dominating love in the soul for justice and right—for all that is good and all that is true. By the "best life" I mean this love put into daily practice. To many of my readers it will seem audacious to ask such a question as heads this paper, and still more audacious to answer it in the negative. I am conscious of the responsibility which its denial involves. I am conscious that it is an attack on the most sacred and widespread belief of the western world. I therefore ask the reader not to condemn me till he has read this article and understands some of the reasons why I take the negative.

I wish it noticed that in what I say I do not go as far as Herbert Spencer, who says, "As man gets rid of God worship he gets better and loves justice more." This makes God worship a hindrance to man's highest good. What I wish to show is simply that true religion and a true life can exist quite as well, if not better without the worship of God as with it.

For evidence bearing on this question let us first appeal to history. Let us take the three largest religions in the world—Buddhism, Christianity and Mohammedanism. The last two make the worship of God indispensable to true religion and a true life. Their founders believed in it and required it and based their religions upon it. But Buddhism did not do this. Its founder, so far as we know, did not engage in acts of divine worship. It is reported that when one of his disciples asked him to discourse upon God, the master remained silent. Simply to serve man was Buddha's religion. Because of the omission of divine worship, it has been customary for many Christians to deny emphatically that Buddha taught religion at all, but only philosophy.

Let us now look at the history of these religions—the two which worshiped God, on the one hand, and the one which omitted such worship, on the other, and see which has done the most to develop the spiritual nature—the spirit of peace, gentleness, love, kindness, pity on earth and to build up the principle of human brotherhood in the hearts of its disciples.

They all started from humble sources by the earnest and well meant efforts of their founders, and spread until they became the three largest religions of the world. But Christianity and Mohammedanism spread largely by means of war and conquest. Their armies were the terror of the eastern world. Their flags—the cross and the crescent—carried consternation, death and destruction in their folds. Peaceful and harmless nations were overcome, pillaged and put to the sword by one or the other of these mighty forces.

They were rival powers struggling for the conquest of the world, and hatred toward each other filled their hearts. They met face to face and fought each other like tigers. The Mediterranean sea was crimson with their blood shed upon her every shore. And each side fought in the name of God. On every field of victory, amid groans and agonies of suffering and dying men they lifted their voices to heaven in thanksgiving and praise for the blood they had spilled. They were men of prayer to God. They were pious men. They were holy men. They were God-fearing men. They were fighting for the honor and glory of him who sitteth upon a throne. And they were sincere. They were honest, as they were fearless and brave. Conscience approved of their efforts, for they were engaged in planting God's revealed religion and they could not do it until the enemies of that religion were swept away.

But the savagery of a war of conquest was by no means the only or the worst infliction these powers dealt to true religion. Christianity especially went further and used all her means to inflame the hearts of her own people with hatred towards every man who dared to think for himself and express an idea not approved by the creed. Christians were taught to be intolerant and cruel, till the religious element which nature had given them was stifled.

Let us now turn to Buddhism. At the great parliament of religions, which met at Chicago, Dharmapala, a Buddhist priest, stood up to defend Buddhism. In his speech he said: "Notwithstanding the superstitions which cling to modern Buddhism and which I regret, the history of Buddhism at least does not show any such spirit of war, of hatred, of persecution, as belongs to Christianity. There is no Inquisition to stain with the blackness of hell the pages of Buddhistic history; there are no racks to torture, no dungeon and chains; no Bruno burned at the stake, or Servetus roasted alive; no Galileo imprisoned and threatened; no unjust war with its long wake of demoralizing results; no Philip of Spain or Duke of Alva to fire the human heart with inhuman hatred and revenge; no witches hung nor Quakers tied to the tail-board of a cart and whipped through the town till the naked back was gory with clotted blood; none of these Christian acts which tended to crush out every vestige of true religious emotion which might exist by nature in Christian hearts; none of the spirit of violence and of intolerance which was the characteristic feature of Christianity for 1700 years can be found connected with the spread of Buddhism.

"And yet the religion of Buddha spread till it embraced a third of the population of the earth, but it spread by its own intrinsic merit. It was forced on no one. Gentleness, tolerance, forbearance and other religious characteristics were the only means used. Where it went avarice, with its grasping spirit, intemperance with its awful misery, and war with its mad ambition to kill and conquer were kept in the background, and man's better nature, his real religious nature, was stimulated and brought to the front as the controlling forces of life."

When Dharmapala closed his address there was not a Christian speaker on the platform brave enough to question the truth of what he had said. And what he said went to prove that the worship of God does not develop in people genuine religious principles.

Let us now turn from the argument revealed by history to the argument built up by reason, and we shall reach the same conclusion. The worship of God is based on the assumption that it pleases God and he therefore requires it. But does it please God and does he require it? Grant for the sake of the argument that God is "our Father" and feels toward us as a good earthly father feels toward his children.

Is it the highest type of an earthly father who demands that his children when they come into his presence, shall bow before him and worship him? I am well aware that fathers required it of their household among the Puritans, in the early settlement of New England. Puritan children were taught to stand in holy reverence with uncovered head before the august presence of their father; but those days are past, and it is now seen that such requirement forms no part of true fatherhood.

The habit of divine worship grew into existence in Judea when God was regarded as king, and not as father. It came into Christianity from the Jews. David, their greatest and most honored king, was a man who, like other rulers of his time, delighted in being adored and praised.

When he moved among his people he wanted them and required them to bow down before him as a token of his greatness and of their inferiority. It tickled his vanity. It gratified his conceit. It made him feel his own importance. The people believed "David was a man after God's own heart." As it pleased David to be worshiped, so he demanded the worship and the people obeyed.

But Christians do not believe that David represents God. Jesus is "God in the flesh." If we would know what God is we must look at Jesus. Jesus takes the place of God before human eyes. This is the teaching of Christianity.

But Jesus never required worship. Indeed he would not allow people to worship him; he even refused to be praised, and rebuked the one who called him even good. Jesus was humble. He was meek and lowly of spirit. He was the opposite of David. If then he, instead of David, is a type of God, then God is not pleased with exhibitions of homage. If Jesus, instead of David, stands for God on earth, then God does not look with approval upon the singing of the "Psalms of David" and the ancient worship of Jehovah when addressed to him. If Jesus stands for God, then God wants no formal worship of any kind.

But suppose that Jesus is not the image of God; suppose that the true God, instead of being "Christ writ big," instead of being a person with human feelings and thoughts, with love and pity, sympathy and patience, reason, reflection, memory and all the other attributes which make up perfect manhood; suppose God is not a person. Suppose him to be impersonal. Suppose him to be the sum total of all the forces hidden in matter—the universal God of nature. Shall we then get down on our knees before the flower, the tree, the rock, and make formal worship to the known and the unknown forces which are contained therein? If we did that, in what way should we differ from those of an ancient date who worshiped the sun, moon and stars? Even if we did that, it would not strengthen our love of truth and right nor our aspiration for soul growth in life. There is another point which I wish to mention bearing on this subject. In as much as God is infinite and incomprehensible by any human mind, he who worships can not worship God as he is, but only his finite, individual conception of God. He can only worship what his mind comprehends. Whether what he comprehends and worships belongs to the true God or does not, he can never know. His imagination pictures a God of a certain type and he worships that picture. If that picture is faulty, as it must be with all finite minds, in what way does the worship of that faulty picture differ from the worship of the idolater, who is condemned because what he worships is not the "true God." As a matter of fact all worship of God is idolatrous; in one case the idols are wood and stone and stars and other material objects, in the other case they are mental pictures painted by one's own conception of what he supposes God to be.

But it may be asked, "Do I renounce all worship? If so, why has nature put reverence in the human mind as one of its chief characteristics?" I do not renounce all worship. The very fact that I possess veneration as a faculty of my mind makes it illogical, and the very fact that I feel the power of veneration almost every day of my life asserting itself within me, makes it impossible for me to renounce worship. I believe in worship. I believe it a part of religion and essential to soul growth; but not the worship of God.

What I claim is, that the highest and noblest objects which the human mind can grasp, and they alone, should be the objects of reverence, of real, inner, vital, soul worship.

These objects are truth and goodness, justice and right, and all the principles which go to nourish and build up a perfect character. These ought to become so attractive to us, so precious and so worthy of our love, so indispensable in our every thought and act, that they will become the idols of our heart and the divine objects of our true worship.

A. J. WEAVER.

Old Orchard, Me.

We should live for the future, and yet should find our life in the fidelities of the present.—Beecher.

Talent, like beauty, to be pardoned, must be obscure and unostentatious.—Lady Blessington.

A man's profundity may keep him from opening on a first interview, and his caution on a second; but I should suspect his emptiness if he carried on his reserve to a third.—Colton.

SPIRITUALISM.

Should It Be Studied as a Religion or a Science?

They enslave their children's children who compromise with sin.—Elizabeth Barrett Browning.

What is religion? In the Century Dictionary of 450,000 words subjected to repeated and careful revisions by the most eminent and scholarly men down to the year 1900, I find the definitions as follows:

"Religion: reverence toward the gods, fear of God, piety, conscientious scrupulousness, religious awe, conscientiousness, exactness; origin uncertain, being disputed by ancient writers themselves; (a) according to Cicero, relegere, go through or over again in reading, speech or thought; (b) according to Servius, Lactantius, Augustine and others and to the common modern view, religare, bind back, bind fast, etc.

"1. Recognition of and allegiance in manner of life to a superhuman power or superhuman powers, to whom allegiance or service are regarded as justly due.

"2. The healthful development and right life of the spiritual nature as contrasted with that of the mere intellectual and social powers.

"3. Any system of faith in and worship of a divine Being or beings: as the Christian religion, the religion of the Jews, Greeks, Hindus, or Mohammedans.

"4. The rites or services of religion; the practice of sacred rites and ceremonies.

"5. The state of life of a professed member of a regular monastic order: as to enter religion; her name in religion is Mary Aloysia: now especially in Roman Catholic use.

"6. A conscientious scruple; scrupulosity (obsolete or provincial).

"7. Sense of obligation; conscientious sense of duty."

The word superstition means the same, or nearly the same, being derived from the Latin word superstitio; excessive fear of the Gods, unreasonable religious belief. The exact original sense of superstitio is uncertain. It is supposed to have been a "standing over something" in amazement or awe. See Century Dictionary, edition of 1900.

Burton, in his Anatomy of Melancholy, page 500, says: "Where there is any religion, the devil will plant superstition."

Several eminent and biblical scholars have told me that the word religion (Greek, theskia) appears only three times in the Bible, as follows:

"After the most straitest sect of our religion I lived a Pharisee." Acts 26:5.

"If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is in vain.

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." James 1:26-27.

Ainsworth's Latin Dictionary gives eight definitions to religio—one more than in the Century Dictionary.

If the definitions of the Century Dictionary and other illustrious sources are correct, or approximately correct, all religions in their last analysis, are superstitions, and judging from our present Christian civilization the most detrimental and cruel superstitions, and the less we have the better.

Whatever the origin of the three hundred and twenty visionary religions recorded in history, some of which I have come in personal contact, and often in conflict with, in this beautiful, yet sad young world, it is very certain that they all bear the ear-marks of great ignorance, persecution, barbarism, and murder. Can we afford to associate Spiritualism with such a system? The most religious nations and individuals are the most illiterate, credulous, intolerant, cruel, and despotic. Witness Spain, and John Calvin who burnt Servetus with green wood, October 27, 1553, and said that "The best act of man's life is contemptible in the sight of God."

It is a favorite assertion with pulpit orators that religion has been the prominent factor in making the present civilization. If it was true it is little to boast of and much more to be ashamed of. But it is not true in any sense. Not a single reform for the progress and happiness of the race has ever been inaugurated by the friends of justice and freedom, that religion and its advocates did not oppose with slander and venom, and often imprisoned and killed those sustaining freedom of opinion. Religious ministers and their devotees in exalting Christian civilization greatly disparage all other civilizations, refusing to them their just meed of praise. Most of them demonstrate nothing so conclusively as their own ignorance and often their hypocrisy. I say this in no bitterness, but only what appears to me as truth and for the good and growth of Spiritualism—the philosophy and science I hold as the most useful study of this age, and which to me, is in no sense a faith nor a religion any more than electricity or astronomy is.

Prof. Charles W. Pearson, of Northwestern University, Evanston, Ill., is assailed in Zion's Herald, that in a late speech concerning the Bible in the light of modern knowledge he "not only eliminated everything that is supernatural but accuses every minister and Bible teacher of rank hypocrisy." What a wonderful change is that sort of logic from an eminent professor in a Methodist University, since our ancestors, the Quakers, had their ears cut off, their tongues bored with a hot iron and sometimes hung on Boston Common by the prayerful religious "saints." The most of this great change for freedom of expression has been wrought since the investigation of Spiritualism began in 1848.

What is science? "(1) knowledge; comprehension or understanding of facts or principles. (2) knowledge gained by systematic observation, experiment and reasoning; knowledge coordinated, arranged and systematized; also the prosecution of truth as thus known, both in the abstract and as a historical development." Says the Century Dictionary.

All religions that I know repudiate science. What a misnomer it is to talk of Spiritualism as "the coming religion," etc. What is Spiritualism? It is a fact, and a demonstrated one, as the sending of a message by telegraph. Communication of spirits in or out of mortal life. The Century Dictionary says:

"In philosophy, the doctrine of the existence of spirit as distinct from matter, or as the only reality; opposed to materialism. The belief that disembodied spirits can and do communicate with the living," etc.

The religious cargo so precious to our grand-parents is being dumped quite rapidly into the sea, and as intelligence advances the balance must follow. "Infant Damnation" was thrown over early in this century and "Total Depravity" has leaked out of the religious tanks. The six-day theory of the Cosmos received a death blow from the word Evolution by such magnificent men as Prof. Alfred R. Wallace, a pronounced Spiritualist, and Charles Darwin. The most humanitarian and scholarly officers of the old, bloodthirsty, religious ship are now debating in private squads what port they will sail into when the rest of the rubbish is thrown into the sea of silence and forgetfulness. Some of the most advanced and generous want Hell and the Atonement pitched overboard at once without even a prayer or a line from that old hymn—

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

I have been a Spiritualist thirty-five years—from actual, natural facts. To me it is not a faith, a belief, nor a religion, but knowledge. I have always deplored the tendency of many good men and women to make Spiritualism a religion; to open our meetings with prayer or invocations, and silly doleful singing of hymns, born in the superstitious and dark ages. Of course it is not to be wondered at when so many Spiritualists have been born and nurtured in the churches. I know that religion is a sad and hard disease to cure, and as deplorable as sad, but cheerful, inspiring music like Mozart's waltzes and lectures by Dean Clarke, Prof. Lockwood and F. A. Wiggin with his clear-cut logical tests, and other noble minds in our ranks, are fast obliterating the affliction that has caused so much anquish and bloodshed. Let us be done, friends, with religion and religious rites, and study Spiritualism as a natural force.

JAY CHAAPEL.

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The Atmosphere of the Gods.

What chaos reigns in the atmosphere of the Gods. The old seems to be dead, and if the people knew just what kind of a God they want, from some one's subliminal consciousness the new no doubt would spring into life full fledged.

Jesus gave the world lessons of morality, but Buddha, Confucius, Hillel and others did the same. Many have yielded up their lives rather than their principles. Men and even women have been burned at the stake while defending what to them was truth. Men and women of our own time have been equal to this sacrifice had it been necessary. During our civil war there was a time when Cassius M. Clay lay ill, and a mob of his enemies surrounded the house, ready to lay vile hands upon him. In this supreme moment of their lives, the mother said in the hearing of her frightened children: "Husband, die rather than give up your principles." And I have no doubt that they both, then and there would have yielded up their lives without even asking that the cup might pass from them.

Now, why among the great army of martyrs should Jesus be singled out as the one above all others? It is plain to those who can read. The Catholic priesthood are the greatest hypnotists of any time, not even excepting the priests of India. It suited these crafty gentlemen to take up Jesus, and will that the whole world should accept him as a god. It swamped until now the whole Roman Catholic world, and in a modified form the Protestant world as well. Even gray-haired Spiritualists are being dominated by it. Forty years of my life was I dominated by this great hoodoo, but it was broken, the scales fell from my eyes, and I knew that the superstitions of the past had for these forty years tied the wings of my soul. I had been feeding on chaff while all about me the magnificent storehouses of nature were filled to overflowing with golden grain.

I am free! You are welcome to all that you can get out of the Gods of both ancient and modern times, if you will but leave me an ant-hill in the vast domain of nature. If the men and women of this country had studied nature and her laws as they have studied the myths of the past, they would not today be walking the earth with their veins full of scrofulous blood on which the filthy microbe is feeding. If they should all fast until they were mere skeletons, and in one united voice cry to the throne of grace (another myth) for relief, it would no doubt be as productive of results as was that great national prayer for the life of James A. Garfield.

The man who makes a God to lean upon knows about as much of freedom as the poor colored man of the South working with a ball and chain to his ankle in the old slavery days. If you would be happy, cut loose from all myths, gaze into the face of nature and be rewarded by a sight of something that IS.

MRS. E. H. TRUSSELL.

Ansonia, Conn.

Suspicion shall be all stuck full of eyes.—Shakspeare.

The more happy I am the more I pity kings.—Voltaire.

When the Devil brings thee oil, bring thou vinegar. The way to be safe is never to be secure.—Quarles.

The world will pity you for what you lose; never for what you lack.—Mme. Swetchine.

THE REALM OF SILENCE.

All the Energies of Nature Are Spiritual.

Who can fathom the realm of silence? Who can analyze the mysterious forces that have their home in the very heart of nature? Who can explain the constituent elements of which these forces are composed, or define their essential properties? Who has ever seen an atom, or dissected its component parts? Has anyone ever seen the principle of attraction or cohesion? Is there a principle in the entire realm of nature that can be cognized by any of our physical senses? There is not an energy in existence but what is spiritual; and do not all forces either in the material or spiritual world elude human vision? Do they not all have their home in the eternal realm of silence?

The wisest and most profound thinker, the keenest philosopher, the most advanced scientist of the age, can only learn something of their operations.

We can only catch scintillations of their potentialities as they flash across the consciousness of an Edison or a Tesla. They can only reveal their existence through phenomena. All that we can ever know of principles is through phenomena that impresses itself on human consciousness. The thing itself is beyond mental cognition. There is no faculty in a human organism that can grasp the infinite realm of silence, or enter its workshop and reveal its hidden mysteries.

All generation requires darkness as a condition of growth. In the physical world procreation is only possible by a strict conformity to this condition; which is innate in nature and the only methods by which she accomplishes her regal purposes. The majestic oak inheres in the acorn, but it must be placed in harmonious relations before it can germinate. It must be warmed by sun rays and gentle showers ere it can manifest its life. The life germ in the acorn you cannot perceive, yet it suggests to the thinker something he cannot see; the primal cause is inexplicable. The phenomenon is only cause in manifestation. The cause is in the realm of silence.

We predicate many things, but assumption is not proof. Some things are axiomatic; they are, when stated self luminous, they commend themselves to our mentality as self-evident, hence require no argument to demonstrate them. "That the whole is greater than a part," "A thing cannot at the same time be and not be," is universally admitted. Levitation, or the passing of one solid substance through another solid substance, seems to contravene the law of nature, but may there not be natural laws that we have not, as yet, discovered?

We cannot tell with our present experiences and environments to what hights of knowledge we may attain in the ages yet to come. Eternity is a long time to develop human possibilities. The law of progress that dominates the race will bring to man wisdom of which in his present condition he can form no adequate conception. The divine forces in the unseen are infinite and exhaustless. They will, through the eons to come, reveal to human consciousness higher ideals, and a grander conception of the cosmos. As his spiritual powers are developed, he will come in closer touch with the soul of things and recognize more fully their oneness. Constant change and eternal growth are man's natural inheritance from mother nature. Are we desirous of securing the highest development of the psychic forces that inhere in our soul life. If so, the way is opened, and the opportunity offered: Seek and you shall find; listen to the voices of the spirit, and obey; and the result is certain.

The one living a normal life is at one with truth, justice, order and love. He is the highest embodiment and regal incarnation of the divinest in nature. His life is an ideal one, and points to the ultimate attainment of our common humanity.

May it be ours in the depth of silence to listen to the sweet voice of hope, giving us an inspiration and wooing us ever upward and onward towards the sun-lit heights of an endless existence, where the soul will reap the rich fruitage of its possibilities.

How refreshing it is to sit at the twilight hour, when all nature seems in a pensive mood, and silence reigns supreme, to withdraw our thoughts from the world of care and tumult, and listen to the inner voices as they speak to us in accents of love, and feel the impress of our loved ones who have left our hearthstone and fireside, and have passed into that realm where joy reigns supreme. The exhilaration thus experienced, no pen can describe. It must be felt at the core of our being to be realized. It is soul holding sweet communion with soul.

It is from the depth of silence that this inspiration comes; it is the divine voice that softly whispers, "peace, be still."

Would that mortals could have a realizing sense of their present opportunities, and would avail themselves of their priceless benefits. Then the millennium would dawn and the fabled Eden would be a realization in fact. The triumphant march of the race is tending in this direction.

Silence teaches a lesson of deep significance. It works its way through the labyrinths of time, heedless of what men say or do. It is ever true to itself, and demands that everything else in nature shall be true to its organic structure. This it has a right to be, and demands obedience to the voice of reason, which is the highest authority to which he can appeal.

To know the law of one's being and live in harmony with it, constitutes the largest freedom. To violate this principle, is to enslave and bring discord at the very fountain of our life. To know one's self is to know all duty and obligation. Silence is the storehouse of infinite knowledge and exhaustless wealth. May we enter its portals and become the recipients of its golden treasures.

DAVID WILLIAMS.

Utica, N. Y.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER THREE.

It is often said by many among you, that no one can tell how it may be in the spiritual world; at the same time those very persons believe that spirits communicate with the people of earth, and many of those persons claim to be controlled by spiritual beings—in fact they give long lectures entirely, as they think, from their spirit guides. Now is it reasonable to suppose that a spirit can give a lengthy discourse, through a medium, and yet not be able to tell the people anything about the world in which he or she resides?

What would be thought of Daniel Webster, or an Ingersoll, who could discourse grandly for an hour or more, and at the same time not be able to tell an audience anything about the world, the country, town, or city in which he lived—could not even describe his own place of residence or tell by what he was surrounded—did not even know whether animals were produced on the earth or not. About all the information he could give would be that he lived somewhere, could not tell exactly where, that he was forging ahead, did not know exactly at what, but he felt a great desire to harangue the people, and so he harangued, but whether he gave the people any real information or not, mattered little providing he could string off words by the million without a single grammatical error. One error in grammar, or orthography, and he was a ruined man. Everything he had to say might be as baseless as a dream, in fact a dreamy nothingness, and when he got through no one could tell what he had said or what his aim, for really, his discourse had been a kind of aimless wandering, but it must be exceedingly learned, finished and polished. And here let me say that your orthodox divines and college professors, especially in colleges that grind out sectarian preachers, have been very learned, very grammatical, very polished, very elegant; many could, and still can hold their hearers spellbound for quite a length of time, and yet they have been preaching and teaching that which is not true, which never was true, and spiritual beings when at last they could reach the earthly world through all this dense error, these tissues of falsehood, cloaked in such polished garb, must choose, in order to give truth to the world, unlettered little children, and girls at that.

No doubt those little girls, at that time, could not write a grammatical sentence, their conversation was unlearned, unpolished; they could not probably spell any but the simplest words correctly, and yet they, and not the polished, learned divines, were chosen to give truth to the world. Jesus was a poor unlettered carpenter, who chose ignorant fishermen for his disciples; and, greatest of all the chosen seers of the present age, Andrew Jackson Davis was a simple little lad, the son of a poor, unlettered shoemaker, who could scarcely keep his family from starvation, the son being as ignorant and unlettered as the father; and, although Hudson Tuttle at the present time may be very erudite, at the time he was chosen by the spirits to give truth to the world, he was the uneducated son of a farmer, a tiller of the soil, and father nor son were neither polished nor learned.

Beware of the letter that killeth, or drives out the spirit. Great truths are usually clothed in humble attire, and when mediums are muzzled and hampered by too much education, too many rules, too much grammar, the spirit of truth is apt to grow weary and seek other and freer channels through which to give it forth to the world. And now I will give you an example that you may perceive that my words are true.

Send a young person to a training school to learn how to become a medium—vice versa—send a young person to a theological seminary that he may learn how to become a minister—teach the candidate for mediumship all about God, or Infinite Intelligence—the theological candidate the same. Both these schools, of course, can tell them all about God; then teach them this, that, and the other; some of it may be true, more likely it may be error; send them out, then, as full-fledged preachers, mediums, and so forth, and they will preach that which they have been taught—preach for a salary—and they will preach very grammatically and try to cater to the fashionable world for hire. If a spirit desires to give a great truth to the world, the educated medium shuts the door in his face, for truth, when first given, is always unpopular, and the educated medium must be popular at all hazards, and the spirit turns away dejectedly, for the letter killeth, and if he must give truth he must find some poor, unpopular, uneducated person, or child, that never dreamed of money or hire, or of pleasing the fashionable world, in order to give that often, as yet, unheard-of truth to the world.

If you educate a so-called medium in evolution straight, he will not receive and give to the world involution; he will reject it, and consequently become a blind leader of the blind. No matter how much a spirit might want to give this great truth to the world, the educated medium would shut the door in his face and he would turn away sorrowfully and seek some other way. If a spirit wanted to tell the world that animals existed after the death of the mortal body, and the medium had been educated that they did not, the spirit must go to some other unprejudiced person; and so with all and every new truth that the spirit world might desire to give. Mediums cannot be made by education. They must be as natural and spontaneous as a laughing brook or dancing sunbeam—they must be children of nature and not of art. You, as Spiritualists, a great many of you at least, are now striving to imitate the churches, to become highly polished and educated, to see who will shine the brightest, to see who can get the highest salary, to gather in great numbers and organize into cliques and sects, to gain power and great glory, to become great and powerful, to become dictators and rulers over the minds of the people, to tell them what they shall believe and what they shall not; and if a spirit succeeds in giving some truth not given by the educated medium, so-called, or one who thinks he holds the reins of power, he will trample on it, abuse it, insult it, call it unsavory names. No truth can now be given except through the educated medium, the sect, or clique. You must have educated priests, bishops, popes, presidents or kings, or those who occupy the same or similar positions. It really amounts to about the same thing.

Now in order to have all this, you must beg for money at all times and seasons, until the people are once more enslaved under the hands of the powerful, made so through their own foolish donations.

Now I ask: What has the Catholic Church done more than this? What has any sect or church done more than this? and when you get just where you want to be, the letter will have killed the spirit, and spirits will leave you entirely, for no new truth can be wedged through you. Truth will be obliged to seek—as she ever has—the little child, the poor, the illiterate, the uneducated, the unpopular; perhaps the toiling unknown writer in a garret. To these and not to you Truth will show her beaming and beautiful face, her perfect and lovely form; around these the spirits will again flock, and you, Spiritualists, or those who are striving so hard to become sectarian and powerful, will be the very ones to sneer at her, to crush her, to bully, beat, and abuse her, to say—as have the churches and sects before you, which you wish so much to pattern after—that you have the truth, the whole truth, and nothing but the truth. While you grasp her shadow or cast-off garment, she herself will escape you. Who among you, even now, is striving after new and greater truths from the spirit world? Not many. You are not asking for the bread of life, but for societies, numbers, money and power. Some of you even say now, that you know spirits do communicate, therefore it is not necessary to think much more about them or the spirit world. We will put our minds now toward gaining power, prestige, money and numbers in this world. The spirits themselves had really better withdraw. We already know more than the spirits can tell us. We are able now to dictate to them. We are becoming so powerful we can even put the spirits under our feet.

Ah! the egotism of it. But not all Spiritualists are included in this category. Some there are who set their faces toward true Spiritualism, and these seek neither power, money nor prestige, but they are seeking diligently after truth—they want to know what the spirits have to tell them direct, not what the prejudiced, educated, grammatical, so-called medium has to say, which may be truth or may not. They are willing to receive truth in the simplest garb, and they know how to extract it from an ungrammatical sentence, even from broken English spoken by foreigners. It is truth—truth they want, be it in the rough or polished, be it clothed in modest apparel or fine garments. But truth usually appears clothed very simply.

Spirits know best where and how to choose their mediums. If the better way had been to take them from the highly educated and polished classes, from these classes they would have been taken; but we have shown that educated prejudice prevented; that the letter killeth the spirit, and when the letter predominates the spirit is absent.

True spiritual teaching can be given better at home circles, through some innocent, childish member who may be a sensitive without much education or preconceived ideas; or some gentle woman, a sensitive, modest, retiring woman; or some half-grown lad who, as yet, is tied to his mother's apron strings—meaning that he is yet innocent, knowing nothing of the vices and wickedness of men—and among such have mediums ever been chosen. These may have continued to be mediums after reaching manhood or womanhood, but question them closely and you and they will find that they have been such from early childhood, and among such they ever will be chosen so far as the spiritual world is concerned. Here is where truth will show her shining face.

Now, my dear professor, I have tried to give you a brief outline of some things which I know interest you and they interested me, as they still interest me. I have not entered very largely into scientific questions in this letter, for I think what I have written herein is more needed by the world, just now, but in my next I hope to do better. You sometimes complain that spirits do not seem to get beyond a certain point, and seem to think that they ought to do better, and you ask: "Mr. Denton, cannot you give something more than others have given through me?"

Yes; I will try. If I cannot fly higher I may sink lower, or circle round a broader field. I never was, when with you in the mortal, a very great flyer, but I circled around prodigiously, and the law of my being holds me yet, I don't expect to get away from it.

Yours for Justice and Truth.

WILLIAM DENTON.

(To be continued.)

Spiritualism as a Harmonizer.

Spiritualism is the true science of life and the philosophy of right living. Religion freed from all futile abstractions, useless ceremonies and priestly domination, in the popular sense, pertains to all the vital issues of life here and hereafter. Viewed in this light then, religion, in the true modern sense can have no other foundation than Spiritualism as defined above. The different churches, as civilization advances and knowledge increases in the earth, are being compelled to modify their beliefs and practices, and are becoming more practical and liberal with the increased enlightenment of the people. In the light of Spiritualism and other modern sciences, sectarian creeds and dogmas of all kinds are becoming self-evident absurdities. Right living stands out clearly defined as the only salvation needed by the race. The formation of noble characters and spiritual evolution of humanity are becoming the end and aim of all education and discipline, including the religious instruction of the race. The truths of Spiritualism are not intended for and cannot be appropriated by a select few nor any narrow sect; they are the free, most ample and ever present heritages of all humanity.

All religious systems will become more liberalized or become obsolete; they must all conform to the demands of demonstrated truths, becoming more and more harmonized and finally blended into one universal church, based not upon beliefs and faith, but upon the knowledge, enlightenment, and unobscured vision of supreme truths already revealed and still being revealed by Spiritualism. Science and philosophy, the church and state, all human activities and Divine agencies will be blended and working as a harmonious whole, each in its own proper sphere striving for the uplifting of humanity and the eternal spiritual progression of the whole human race.

Washington, D. C. F. U. WORLEY.

PRIDE OF SOUL.

I dreamed that I had left the molded clay
Which men have known as me—My soul had passed
Out from its earthly tenement, which lay
Encoffined where the people came to cast
Their last looks down upon it and to say
Their tender, whispered long good-byes.
I saw the folded hands, the fast shut eyes,
The brow from which the hair fell back, the face
Calm with a frankness that was new to me,
And I was glad to note the easy grace
Of all that I had left for me to see.
I watched the people come along the aisle
In grave-faced lines, some but to hurry by,
And some to stop and gaze a little while,
And now and then I heard an honest sigh.
And some of them that passed were richly clad,
And some were poor and bent, and there
Were honest friends I never knew I had,
And some, who had professed their friendship ere
That day, were seeking other friends somewhere.
While thus I gazed a fair-faced maiden stopped
And bent a little down and sobbed and when
She passed I saw where two pure tears had dropped!
And some one, halting, kindly then
Held up a little child that it might lay
A kiss upon the brow, and I was proud—
Not that I had beheld men come to pay
Respect to me—not that the busy crowd
Might e'en remember me a year or two—
But, looking on the form that lay serene
Where she had paused and where the child that knew
Nought of the sins that man may keep unseen,
I felt the thrill that those who triumph do—
That form was mine, and I had kept it clean.

—S. E. Kiser.

Correction does much, but encouragement does more.—Goethe.

Trust in human nature. That never deceives.—Madame Roland.

Many a man's tongue shakes out his master's undoing.—Shakspeare.

The generous heart should scorn a pleasure which gives others pain.—Thompson.

If the mind were perfect in information and method, and the heart pure in its impulses—how easy would be the formation of a perfect character.—Rhodes.

The practice of self-restraint and renunciation is not happiness, though it may be something much better.—T. H. Huxley.

Precepts are like seeds; they are little things which do much good.—Seneca.

FACTS AND FOLLIES

Of the World's Religious Theories.

To the Editor:—It is a well known and significant fact that in every division of the people of the earth, of whatsoever nation, tribe or race, each different locality has a specific theory, religious belief or form of worship or a different style or type, to conform to their various ideas of what constitutes sacred worship of a Supreme Being; and all worship is founded on some great, mysterious and miraculous fable or myth of the past, and descending from generation to generation through various agencies and legends, it is claimed by all the people, both civilized and uncivilized, as being a direct revelation from all overruling God, yet not one single division or class possesses the least convincing evidence or the remotest knowledge as to whether their theories, as adhered to and practiced by them, are correct or based on intellectual truths or not, but accepting them as being true, entailed upon them by their ancestors, and following in their footsteps, their rites and ceremonies have practiced them through past ages, without even giving them a second thought, or any investigation as to their validity. And so sanguine, scrupulous and tenacious are they, as to the purity of their theories, and the only correct worship, that they will adhere to them under any and all circumstances, at any cost, even at the expense of life.

It is truly amazing and astonishing to the intellectual and progressive minds, to witness to what extremes the more intelligent and enlightened portion of the human race will permit the extension of their uncompromising and ignorant superstitions.

They frame for themselves imaginary Gods to worship, having characters of bloodthirsty and merciless fiends, destroying millions of people in past ages of the earth's history, to appease their bloody wrath, favoring only a small portion of the people with a free ticket to a shining seat in a so-called heaven of eternal rest, and dooming the rest to an everlasting fiery hell. And so ignorant are they, that they are without the least knowledge as to there being such a personage in existence as a Supreme Being, a heaven or fiery hell, and yet they perform their daily and weekly rites and ceremonies in the name of the Father, and of the Son.

It has not yet appeared or been substantiated by any superior theory, or any intelligent philosophy, or by any adequate authority whatever, that there is a Supreme Being or God in existence to worship, that is the creator of the universe, and that He rules and overrules the same by the mighty power of will, or that this God has descended from his imperial throne and partook of a physical nature, and became the father of a son through the laws of procreation, and endowed him with equal power of himself, to whom all must bow with reverential awe and worship.

Consequently, there being no "Father God," I ask how in the name of common sense and reason can there be a legitimate son to hold in reverence and to worship as a son of a God?

Conclusion—No Father no Son. Yet thousands upon thousands of the people of to-day worship these formulated "Gods," and exult in their self-righteousness, believing that they are paving the way to eternal glory, and all who do not subscribe to their standard of ethics are most unceremoniously condemned to an eternal burning hell.

Now, if the Spiritualists were one-half as zealous and enthusiastic, and as true to their convictions as to the necessity of propagating the truths of their philosophy, as the Roman Catholics are, the country would be filled with speakers, and the truths of Spiritualism would flash like lightning streaks, from center to the circumference of the land, and error, superstition and false theories would be swept away as with the besom of destruction.

Now we find this condition of limited growth more or less in all classes of society, or theoretical and religious persuasions, and I notice that many that write for The Progressive Thinker are yet in a crude and undeveloped condition, using such phraseologies as "In the Beginning," "The Creation," "The Origin of Man," "The Great First Cause," and such like expressions, that are entirely valueless, because unsupportable; but as far as these writers are unfolded, these expressions are genuine truths to them. The stream can rise no higher than its source, but as it flows along so gently and so quietly in its course, it is continually receiving and absorbing little streams until it finally becomes a large, flowing and useful river. So with progressive thinkers continually unfolding, and expanding, by receiving those little rivulets of knowledge as they pass along, until in time they become brilliant and useful members of society. And as Spiritualists we are entirely indebted to the spirit world for the unloosing and the unmasking of those fetters of error, darkness and gross superstition that have hovered over the people, lo, these many years.

In taking a general and impartial view of the situation and general standing of the Spiritualists of to-day, I find that they are fast drifting into the same channels that sectarianized the Christian church of old, difference of opinion is cooling their enthusiasm and undermining their harmony; they are becoming pessimists to an alarming extent and to a positive degree, and say by their actions, in a loud tone, that if we can't rule and have things in our way and to our liking we won't work at all. This is entirely wrong, and contrary to a spirit of liberality, which should be, let the majority rule. In so doing we do not forfeit our individuality or personal self, but yield to peace and harmony.

Now Spiritualism among the masses is unpopular and its devotees have to a certain extent lost their grip and lapsed into a condition of moral apathy and inactivity, and if they as a class retrograde at the same ratio for the next fifty years to come as they have for the past twenty-five years, the cause of Spiritualism will be relegated in book form to the past and known only in the future among the historical records of past history.

But there is no doubt that all progressive followers or adherents of Spiritualism wish to see the cause re-resurrected and spring into new life and grow and prosper.

There is but one way to infuse new life and new blood into the declining body: Organization, even in small bodies, upward to a N. S. A.—not from a N. S. A. downward to small bodies—and an entire revival and revolution among the masses, that will unite, and harmonize them together as one body.

Little differences must be excluded, broader grounds and views will have to be taken, and Spiritualists will have to work together, pull together—not apart—as a unit, or soon be absorbed by the prevailing orthodox denominations.

Moline, Ill. C. P. MITCHELL.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

MINNESOTA.

Fine Mass Meeting at Winona.

The State Spiritualist Association of Minnesota held its first annual mass-meeting in Winona, Feb. 28, and March 1 and 2.

Despite the inclemency of the weather, the meetings created great interest, which grew to a feeling of enthusiasm by the close of the session.

The object of these meetings was to break down the feeling of indifference that has so long prevailed in that city, and that this was successfully accomplished was evidenced by the demonstration at the close of the last two meetings.

The talent used was all connected with the association as missionaries, and the work done demonstrates the fact that Minnesota is building a wall of strength by such concentration of forces.

Those present were President J. S. Maxwell, Mrs. J. P. Whitwell, Mrs. John Sauer and Ella White, of St. Paul, Miss Alice Wickstrom, of Minneapolis, and Will J. Erwood of La Crosse.

Mrs. Whitwell and the writer, and Brother Maxwell did the bulk of the lecture work, and presented the philosophy, while Mrs. White, Miss Alice Wickstrom, Mrs. Sauer and your correspondent gave the messages and tests.

The meetings began Friday afternoon with opening remarks by Brother Maxwell, Mrs. Whitwell and the writer, and tests and greetings by Mrs. Sauer, Mrs. White and Alice Wickstrom.

Outside the storm raged as though the elements were bent on preventing the attendance of the sessions. Notwithstanding the blinding snow, etc., a few earnest souls were there to give us welcome, and were well repaid by the comforting messages from their arisen friends. The remarks were well received and the meeting closed with a feeling of fellowship that was encouraging.

Again at 7:30 p. m., we gathered for the evening session, with a better attendance and brighter outlook. After an invocation by Mrs. Whitwell, the writer was introduced and gave the address of the evening. Then came President Maxwell, with some remarks suitable to the occasion, which were well received.

Mrs. Ella White was then introduced to the assembly and entertained them with her clear psychic readings. Some singing was indulged in, after which Miss Wickstrom was called to the front and gave some very accurate psychometric readings, which made friends of those who received them.

The hour was late, but still the friends were hungry for more, and Will J. Erwood was called upon and gave a number of readings and messages from those who had grown tired of the physical, but who still remembered the old friends of earth.

Saturday afternoon, a good meeting in the cozy front hall, in which comfort was given to many, showed that the ice of indifference was melting, and that Spiritualism was not dead in Winona.

Mrs. Whitwell gave the address of the afternoon. Many favorable comments were heard, the writer hearing some say that it was one of the most elevating lectures they had ever heard. It certainly was an able effort on the right lines. Mrs. Sauer, Mrs. White and Miss Wickstrom again gave messages, and succeeded in making more friends.

At 7:30 an increased attendance, and more barriers removed. Your correspondent again gave the address of the evening, which was closely listened to by those present.

All of the mediums present joined in carrying the good news, and proving that the "dead are not dead, but are living yet."

Sunday morning, Mrs. Whitwell and Mrs. Sauer left us and went to La Crosse to fill the place made vacant by the absence of the writer, and we were left to finish the work laid out for us, without their able assistance.

The morning session gave evidence of what the day's work would be, and was an enjoyable meeting, the inspiration being strong and conditions fine.

At 2:30 p. m., a splendid audience gathered, and we began our work in earnest.

An invocation by Miss Wickstrom, and then the address of the afternoon, by Will J. Erwood, followed by remarks by J. S. Maxwell, and instrumental music by the able pianist who had charge of the music throughout the meeting, and the conditions were favorable for Mrs. White to begin her work, which she did.

The work done at this session by Mrs. White was very satisfactory and convincing. Then the writer was called again to give messages, as also was Miss Wickstrom, and the session was adjourned until evening.

At 7:30 p. m. the banner audience of the entire session assembled, and the eagerness to receive something from from the other side of life was plainly shown by all present. Skepticism had been overcome by the previous meetings, and each one was ready for the best meeting of the series.

An invocation opened the program. Music and then an address upon "Thought, Mind and Its Kindred Forces," by the writer, was well received. Mrs. Ella White followed with tests and gave many of the most satisfactory kind. Then Brother Maxwell spoke for a few moments, and touched upon important issues in connection with our philosophy and its successful maintenance.

The forces were with us and all were at their best. Will J. Erwood responded to the call, and gave a number of tests to eager seekers for truth. More music, and Miss Wickstrom came forward, eager to work. Her readings were well received, and were all recognized; so enthusiastic had the audience become that when Miss Wickstrom sought to retire, the audience applauded wildly and she had to get up and give them more tests.

The meeting closed, and still the audience gave no evidence of a desire to leave, but almost to an individual made a rush to the platform, and besieged President Maxwell and the workers to return and give them some more. This we promised to do, and arrangements are being made to go back in April.

The musical part of the program was under the direction of Miss Matson, of Winona, and was a great help to all.

Monday we went in a body to La Crosse and held a rousing meeting Monday night in the little Temple occupied by the local society, of which the writer is at present the permanent speaker. Good work was done here, and an invitation extended to the visitors to come again.

WILL J. ERWOOD.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

THE SYMPOSIUM.

It Will Result in Great Good.

The great symposium in the ever instructive Progressive Thinker on the question of Spiritualism being a religion or science, or both, will naturally arouse much thought and careful study as regards what Spiritualism in its completeness really is.

But I am thinking it has been, and will be to each individual just about all that he or she, according to their development, is capable of appreciating. And may the many thoughtful readers of this symposium be so free from the vitiating influences of old superstitions as to be able to come to a true understanding of Spiritualism in its unadulterated purity.

My dear Scotch Presbyterian mother taught me that to have religion I must first realize my sinfulness, my natural depravity; then repent of my sins and with an humble, contrite heart ask God's forgiveness through the blood of Jesus Christ. Through this I would have a change of heart, my sins would be washed away, and then I would worship God in the beauty of holiness; would have religion.

And this would be religion in accordance with the definitions given by our standard lexicographers. But a more comprehensive definition than this will be placed in our lexicons sometime. And then restrictive and persecutive decisions will not be so easily made against Spiritualists and Liberalists as is now sometimes the case.

And let me say to you, my Spiritualist and Liberalist friends, if you are wise, and want to hasten this improved condition of affairs, you will bear well in mind this point whenever you go to the ballot-box to deposit your vote.

But what matters it? Call it a religion or not, we have our Spiritualism all the same, and it is here to stay. May we study well this symposium and become better able than ever before to eradicate those preconceived notions, those old superstitions that cast their dark shadows into our minds. Then we will be the more able to retire into the silence of our inner selves to receive the thoughts of wisdom from the higher realms; messages from our loved ones gone before, and a soul growth that will be an inestimable blessing, not to self alone but, to the great world of humanity.

The word religion has an agreeable, even a charming sound to many, and they may be able to tell why it is so. But I am not especially partial to it, although it might possibly seem well enough to make use of it under certain circumstances. But I make use of my Spiritualism every day, and I think others do the same to the best of their ability, even though they do call it a religion. No one of us can arise much above his natural level.

I have no objection to the blending of Spiritualism with science, if it can be done. "Science" and "scientific" are great words. They are apt to indicate great learning. So great that it is about impossible for us common folks to quite understand what some scientific people mean by what they say when expressing themselves from their scientific standpoint.

Seven weeks in our home circles in the early days of Spiritualism gave us incontestable proofs of spirit return. Seven years of scientific investigation, by great scientists, still leaves the subject of spirit return, in their opinion, in great doubt! And still this scientific investigation is going on. Let us not be discouraged.

MRS. A. B. SEVERANCE.

Whitewater, Wis.

Hanging for Murder.

If one man kills another does that confer the right to kill the murderer? While the old rule of the sacred scriptures assert retaliation and revenge, the later rule which forbids it is the better way. To take life for life is barbarous. To kill a wicked man is a poor use to put him to. It does him no good, nor does it help or restore the dead victim. However, while the death penalty bears rule, it should be made as little offensive as possible.

Hanging can be improved upon. The law should be amended and made less offensive. Let him step out as quietly "as if he were to wrap the drapery of his couch about him and lie down to pleasant dreams."

Observe an incident. In a brewery or winery, was a large tub or tank that had been standing for some time idle or empty. A laborer put down a ladder and himself descended to the depths below. After going a few steps he fell unconscious and dead. Another man followed; he fell in like manner. A third man concluded to take with him a lighted candle. As he descended over half way, his candle flame went out.

This incident admonished him of the presence of the deadly carbonic acid gas, a poison quickly fatal to all breathing creatures.

Now with this serene object lesson before us, why not profit by the knowledge it conveys? Let the condemned be seated, or he may lie down, while a crucible of burning charcoal is filling the limited inclosure with the fatal gas. Speedily the victim falls unconscious and is dead. Can there be any objection to this serenely insidious personal exit? I can see none. Then why not at once adopt it as a quiet, high grade mode of execution.

A. S. HUDSON, M. D.

Mt. Vernon, O.

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MORE ECLECTIC MAGAZINE

... OF ...

OCCULT MYSTERIES.

WONDERS NEVER CEASE

In the Occult World, at Carroll, Ind.

Flora, Ind.—Ghosts are cutting up queer pranks at the village of Carroll, ten miles from here. There is a house at that place that is haunted, and the antics of the spectral visitant have furnished material for more thrills in the little village than are contained in all the odd narratives that the gifted Poe produced. So many people have seen and felt the wonders of this haunted house that doubts have ceased, and even those the most incredulous about things supernatural have been converted to a belief in their reality.

In its appearances there is nothing about this house to indicate that it is not as other houses are. It is a modest-looking, two-story frame structure, with a distinct air of domesticity about it. Yet its very tranquillity has become a source of terror to the community, which shuns it by day as something deadly, while at night the boldest spirit in the village cannot be hired to pass it alone.

The house is owned by one of the residents of the village, Frank Yater. It is not Mr. Yater's fault that he owns it, however. He can't sell it, even at half the price that it cost. He can't give it away either. He can't rent it, and he can't get any one to take it rent free and live in it. The house is a "dead one" on Mr. Yater's hands, and the individual who can exorcise the malign influence that permeates it is assured of a liberal reward from its harassed owner. He has had dozens of tenants, but none that would stick. A few days of residence and they were out again and looking for other quarters.

Six months ago Mr. Yater announced that any one who would move into the house could have it rent free for a year. This was a temptation and it appealed to a number who thought the stories about the house might be untrue. In three months following Mr. Yater's announcement the house had had seven different tenants. With their families the following men took possession: Edgar Munroe, Oliver Phillips, Dallas Crumes, Robert Coapstick, John Tidrick, Albert Lape, and George Meeds. Most of these tenants retained possession only a few days and then moved out. Albert Lape stayed in possession nineteen days, the longest of any of the lot. George Meeds moved into the building February 7. He moved out bright and early Monday morning, February 10. His experience in the house was such that he has felt constrained to shake the dust of Carroll from his feet and take up his abode in Flora. He says he never wants to set his foot in Carroll again.

In some respects the stories of all the tenants tally. Footsteps are heard at all hours of the day or night, doors open and close without any visible agency, the crashing sound of dishes comes from the dining-room when there is no one in it, groans of the most agonizing character are heard, while many have actually seen the spectral visitant, a being so terrifying in appearance that the spectators do not even like to tell of it.

Mr. Lape, who has to his credit the longest tenancy of the haunted house, tells some marvelous stories of his experiences. The house had been untenanted for some time when Mr. Lape took it, and the night before his family was to arrive he took possession and decided to spend the night there. He had a bed, table, chair, and lamp moved into one of the rooms on the lower floor, and built himself a fire in the grate. Having an utter disbelief in the supernatural, he felt no fears as to any probable visitors, and was, in fact, rather in hopes that some would appear so that he might expose what he was confident was merely the mischievous pranks of some of the neighbors. Mr. Lape had a fox terrier, an animal with the most intense curiosity, and a disposition to nose around in corners and out of the way places, and this he took along with him.

On arriving at the house Mr. Lape's attention was directed to the peculiar actions of the dog. As a general thing, the animal was disposed to roam ahead of his master, and when the door of the house was opened he darted in. He immediately darted out again, and betrayed a manifest disposition to run away. He came back at Mr. Lape's command, however, but kept close to the latter's heels, all the while showing the greatest uneasiness.

Mr. Lape's first action on entering the house and fastening the door was to make a tour of the building. He examined all the windows, and saw that they were securely fastened. Upstairs there are four rooms, and the doors of all these he closed and locked. Then he returned down stairs and locked all the doors on that floor, including one that led from the room in which he was to pass the night into an adjoining room. All the time the dog kept at his heels, and kept staring intensely at something that seemed to be moving about.

Having completed his preparations, Mr. Lape sat down near the table containing the lamp, and began to read the paper. The dog had taken a position on the floor in front of the grate fire, but his head still kept moving about, as if following the actions of some person, and his eyes were set. Mr. Lape talked to him, but he seemed to pay no attention to his master, and so the latter resumed the consideration of his paper.

It was nearly 12 o'clock when Mr. Lape distinctly heard the sound of footsteps in the adjoining room. He arose softly and moved toward the door of communication, which he had locked, and the key of which he held in his hand. His intention was to suddenly throw open the door, and catch the mortal visitant that he was sure was there. As he reached the door, however, he was amazed to see it noiselessly open, in spite of the fact that it had been locked. Mr. Lape was not daunted by this fact, and boldly walked into the room, the dog all the time at his heels. The sound of the footfalls still continued, yet by the light of the lamp which Mr. Lape carried in his hand he could see that the room was vacant.

At one of the farther corners of this room was a door that opened into the hall and toward this Mr. Lape moved. As he did so, the footsteps seemed to move directly in front of him, and on looking down on the floor, which was thickly coated with dust, Mr. Lape was amazed to see the imprint of a naked human foot made before him as the footsteps moved. Arriving at the further door it swung open as noiselessly as the other had done, although it had been locked by Mr. Lape. The footsteps moved steadily and audibly along the hall, leaving their trail of impressions in the dust and went up the stairs. Mr. Lape followed in time to see the door of one of the bedrooms open noiselessly and then close again. The trail of footprints led to this door, yet when Mr. Lape reached it it was locked securely. He opened it with the key which he had with him, but the room was empty. There was no other door by which it could be entered, and the only other egress from it was by the window, which was securely fastened.

When Mr. Lape turned to go out of the room he found the door closed. He heard no sound of closing, and had left the key in the lock on the other side when he opened it. He set his lamp down and tried to force the door open, but couldn't budge it. When thoroughly exhausted with efforts to get out of the trap in which he had been captured Mr. Lape paused with the intention of getting out of the window. As he picked up the lamp from the floor he was surprised to see the door slowly and quietly open, and then he walked down stairs. There he found all the doors closed and locked, although he had left them open when he went upstairs.

Most men would have had enough by this time, but Mr. Lape had his "dander up," as he expresses it, and was resolved to see the show out. He again placed the lamp on the table and sat down by it to read one of the papers he had brought along. His reading was soon interrupted by a sensation of intense cold, and at the same time the light from the lamp began to grow dimmer and dimmer. Not only the lamp, but the fire in the grate began to grow dim, while in the air before him what appeared like a cloud, with the outlines of a human form, was visible.

Mr. Lape's attention was now attracted to the dog, which had forsaken his position in front of the fire and had sneaked off to the farthest corner of the room. There he stood with his back to the wall, every muscle strained as if about to leap on something, his hair erect and his teeth bared, while the froth dropped from his lips. Mr. Lape called to him, but the animal paid no attention. Then Mr. Lape's attention was called from the dog to the cloud-like shape that was before him, and to which he attributed the intensely cold feeling that affected him. From this cloudy shape could be plainly seen two eyes—eyes that were the essence of malignity and devilish hate. The light had grown so dim that the room was by this time almost in darkness. Once or twice Mr. Lape said that he felt an icy clutch at his throat, but this he brushed away. "If I had betrayed the least fear," he said, "I am certain I would now have been a dead man."

This horrible appearance was in the room, as near as Mr. Lape can reckon, about fifteen minutes. Then the cloudy shape disappeared and the figure of a young and beautiful woman was seen sitting at the table where Mr. Lape had sat. She appeared to be in the deepest distress and groaned and wrung her hands in agony. The woman sat thus for several minutes and then, rising, moved toward the door leading into the hall and vanished.

Immediately the lamp, which had been burning so dimly, blazed up to its natural flame, and the fire in the grate became bright again. Mr. Lape then looked toward the corner where the dog had stood and saw the animal lying down as if sleeping. The dog did not answer to his call, and when he walked over to it and stooped down to pat it he found that the poor animal was dead. That was all that Mr. Lape could stand for one night, and he made up his mind to leave the house. As he went out into the hall the footsteps again sounded before him, and he saw the marks in the dust made by the invisible walker. He also thinks he heard a mocking laugh as he opened the door, but he is sensible that his nerves were more or less upset by this time, and therefore will not be certain that his senses may not have deceived him.

Dallas Crume, another of the tenants, is a nervy and original young man who recently married and started housekeeping in the haunted house. One bright afternoon he heard a noise in the parlor, and on turning he was positive he saw the dim head and shoulders of a woman dodge behind an open door. He kept his eye on the door until he secured his camera. Then he seated himself in a rocking chair in the room with the supposed ghost, ready to take a snapshot should the apparition again appear. Mr. Crume said it did appear—came from behind the door and quickly glided behind the dresser just as he pressed the button. His surprise was intense when the photographer developed the plate and showed him a photo of himself seated in the parlor, holding a camera, just as he did on that day.

"Whether the house is haunted or not," said William Sheets, one of the most prominent men in Carroll, "it has a right to be, if the theory is true that restless spirits of murdered innocence return to earth to guard the spot on which the last drop of their blood was spilled." And he told the story of a suspicious circumstance that happened years ago.

In 1874 the big Burlington ditch was constructed. Over fifty men were engaged in the work of excavation, and they were mostly Italians. Among their number was a young Italian named Giovanni Swarci, and his wife. The latter was remarkably beautiful and was idolized by the Italians. A reckless Ohio youth, who was popular with the Americans on the job, fell desperately in love with Giovanni's wife and developed a generous hatred for every other member of the Italian band. One pay night the usual drunken debauch was indulged in, and the Ohio boy was noticeably troublesome. About midnight screams were heard at the home of Swarci, and then all was silent as the tomb.

The next morning Giovanni Swarci, his wife, or the Ohio youth could not be found. No one seemed to know anything about them, and no one cared particularly. Rumors soon started that the house in which Swarci had lived was haunted.—Inter Ocean.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price, $1.

TELEPATHY.

Lucid Explanations in Regard to It.

The theory of telepathy, or thought transference, is at last receiving the support of science, Sir William Crookes and Dr. Oliver Lodge, two of Europe's most distinguished scientific men, being the latest authorities to declare an unqualified belief in its correctness.

Dr. Lodge is, indeed, so thorough a convert, that he read an elaborate paper the other day at a meeting of the Psychic Research Society in London in defense of the hypothesis.

One of the best authorities in the United States on telepathy and kindred subjects is Dr. R. Osgood Mason, of No. 348 West Fifty-eighth street, New York.

Dr. Mason is a member of the Academy of Medicine and has devoted his attention for more than thirty years to psychic investigations.

His best known productions in this line are "Telepathy and the Subliminal Self" and "Hypnotism and Suggestion in Therapeutics, Education and Reform."

Dr. Mason was asked to explain the position recently taken by Dr. Lodge, Sir William Crookes and other scientists on the subject of telepathic communication. He said:

"Until recently it has been extremely difficult to convince scientific men that there was really anything in thought reading. Since Prof. W. F. Barrett, Fellow of the Royal Society of Great Britain, entered the field of psychic research, however, and began investigations on a scientific basis, there has been less chance for the skeptic to cast reflections on this field of work.

"Other men high in the world of science have since taken up the subject. Prof. Henry Sidgwick, Trinity College; Prof. Balfour Stewart, Owen's College, and others indorse telepathy and have made independent researches.

"Telepathy, or thought transference, is the name applied to the influence which the mind exerts on another apart from any communication through ordinary channels.

"The achievements of men like Bishop in what is popularly called 'mind reading' have been explained by Dr. William B. Carpenter, the eminent English physiologist, as 'unconscious muscular action' on the part of the person doing the willing and 'unconscious cerebration' on the part of the sensitive or person being willed.

"This might explain some classes of telepathy—where contact existed between the subject and the operator—but where no contact occurs the 'muscular unconscious action' will not account for the wonderful phenomena.

"Telepathy is of four kinds:

"1. Where a person does some act when touched by another—this act being previously 'willed' by the latter.

"2. Where one does something 'willed' by another and there is no contact.

"3. Where a name, number or card is guessed or 'seen' mentally, or a drawing is made without any communication between one person and another.

"4. Where the same ideas have occurred to or the same impressions have been conveyed from one person to another when both were separated by long distances.

"One of the most remarkable phases of telepathy is that in which one person is able to draw pictures from mental images made in another's brain.

"Thousands of cases of this kind have been authenticated and published in the journal of the Psychic Research Society.

"This is the way telepathic drawing is done:

"A person sits at a table blindfolded and with his back turned toward another person. The person at the table has no contact with the other operator.

"A third person now makes a drawing and holds it up to the eyes of the person not seated at the table. The person seated at the table is able, before the lapse of a certain period of time, varying from a minute to five or six minutes, to reproduce a drawing which, as a rule, bears a striking resemblance to the image in the mind of the second number of the experimental group.

"In some cases of drawing telepathy the blindfolded person is able to give an exact reproduction of the operator's mind; in others the outline bears only a slight resemblance.

"There are hundreds of these kind of telepathic cases recorded by the Society of Psychical Research, and many of these drawings have been published.

"Telepathy is sometimes very strongly brought into play by persons at long distances. One of the most notable cases was that which occurred to Samuel M. Clemens (Mark Twain). He had thought of a certain story and had made an outline sketch of it, placing it away in a drawer. At the same time he thought of writing to some one far distant and telling him about the story. He did not send this letter, however.

"A few days afterward he received a letter from the very person to whom he intended writing, and in this letter was a sketch, almost word for word, of the story Mr. Clemens had thought of writing.

"How often does it occur that you are thinking of a certain person and, chancing to look up, you behold the object of your thoughts very near you? Again, how frequently it happens that persons in distant parts of the world will begin writing letters to each other at the same moments of time.

"All these things are telepathy, and the phenomena cannot be wholly overlooked even by the most scientific.

"The basis on which telepathy is founded is very solid.

"Thought transference has the same claim to acceptance that many physical facts had in the early days of experimental science.

"The reality of telepathy cannot be doubted, though we may not be able to explain its exact manner of operation."—Pittsburg Leader.

CLOUDS ARE ONLY FOR A DAY.

I sit at my window and sigh,
As I gaze at the cheerless beyond;
For everywhere, both far and nigh,
All nature seems to despond.
The dripping rain falls slowly down,
From leaden skies o'erhead—
Chill Winter's wind is moaning round
The graves of flowers long dead.

Yet gloom and storm will pass away,
And brightness come as ever;
The clouds are only for a day,
But sunshine is forever.

So o'er my life, which promised fair
Full many a joy to gain,
Hath swept the grievous clouds of care,
And poured upon me Sorrow's rain.
Yet still I would not long repine,
And no'er forget the good I've had;
Though bitterness is sometimes mine,
My heart shall yet be glad.

For gloom and storm will pass away,
And brightness come as ever;
The clouds are only for a day,
But sunshine is forever.

ELD H. W. B. MYRICK.
Gentryville, Mo.

SPIRITUALISM.

Extent of the Belief in the Same.

It is somewhat surprising to learn that Spiritualism has a million adherents in the United States and Canada. Such, however, is the estimate of Mr. Frederick W. Weller, A. M., who states further that fully a quarter of this number are members of Spiritualistic organizations. Writing in the Metropolitan Magazine (New York, January,) he says:

"There are 650 local societies of Spiritualists in the United States and in the neighboring Dominion. They represent every phase of human desire for communion with the released souls of loved and honored ones, from that which seeks satisfaction in physical manifestations of the departed spirit's presence to that which, rising to a religio-philosophic plane, finds its life in psychic intercourse or soul-communion; accepting all the truly spiritual teachings of the churches, but adding thereto the new revelation, or, to put it more correctly, the new perception of those relations between all spirits, which, these believers hold, are revealed in the Bible. Of the 650 societies in existence, nearly 300 are circles of believers and investigators, drawn together and held by the personality of mediums whose physical manifestations inspire faith or create wonder. The other societies are representative of the philosophic and religious aspects of Spiritualism, many of them being legally incorporated bodies, and not a few of them holding their articles of incorporation in the character of religious organizations and even as churches. They have their regularly ordained and installed pastors or ministers, and maintain Sunday services of worship, which in most respects are precisely similar to those marking the day in churches of a non-ritualistic character, Sunday-Schools, or lyceums, for the religious instruction of the young, are a frequent feature in the life of these organizations."

One of the most effective agencies in the propagation of Spiritualistic ideas is the camp-meeting. At the present time, we are told, there are no less than fifty-five Spiritualistic camp-meeting associations, some of them owning extensive and well-located property. The most noteworthy of these camps is that known as Lily Dale, near the village of Fredonia, N. Y. Mr. Weller continues:

"The workers in the cause of Spiritualism are many and their gifts are various. About 350 lecturers, pastors and platform mediums are engaged in presenting the Spiritualistic thought to the public. They are as a rule inspirational speakers and psychics, or mediums. In addition to these there are not less than 1,500 psychics engaged in presenting publicly the various phases of spirit manifestation, while it is estimated that there are some 10,000 mediums who exercise their gifts in private. Home seances and private circles are strong factors in extending and strengthening the hold which this cult has taken upon the minds of the people. In many places the largest and most desirable halls are regularly hired for meeting-places, while there are about eighty-five churches, temples, auditoriums, and other buildings in the United States dedicated to Spiritualism.

"Only a portion of the Spiritualists make a religion of their belief, using it as a means of soul-development, and led by it toward an altruistic relationship with all souls, those embodied in mortals and those which have passed beyond the veil of mortality. For it must be stated right here that there exists a phase of the Spiritualistic thought which contemplates the possibility of mortals assisting the immortals in their development, as well as the possibility of receiving aid in the spiritual progress which may be made by those still in the flesh."

The Spiritualists do not agree in any formulated creed, but they hold to the soul's immortality, and communication between spirits who have departed from the flesh and mortals still in the body. The immanence of God in the universe is recognized in one form or another. The Spiritualists regard the Bible as the product of inspiration, divine in so far as the divine is continually manifesting itself in that light which comes from the higher life into this through the communion of souls. Jesus, looked upon by Spiritualists as the great psychic of his time, is accepted as a living example and model of sonship to the Deity, and as a teacher whose words of wisdom are saving, in that they lead to the most perfect development of that sonship in us. Mr. Weller goes on to say:

"The National Spiritualists' Association stands for the idea that modern Spiritualism is the recognition of universal principles operative in nature; and that spirit return and communication afford the avenue through which immortality is demonstrated. The association adopted a declaration of principles at the annual convention held in Chicago in October, 1899. It declared six propositions. First, we believe in Infinite Intelligence. Second, we believe that the phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence. Third, we affirm that a correct understanding of such expression, and living in accordance therewith, constitutes the true religion. Fourth, we affirm that the existence and personal identity of the individual continue after the change of death. Fifth, we affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism. Sixth, we believe that the highest morality is contained in the Golden Rule: 'Whatsoever ye would that others should do unto you, do ye also unto them.'

"Spiritualism teaches that the event called death is not disastrous, nor a penalty for sin, but an event as natural as birth and presenting unlimited possibilities.

"On the practical questions of life that association takes what is commonly regarded as advanced ground in some respects, as in declaring that intoxicating liquors, opiates, tobacco, and unnecessary stimulants should be avoided; in opposing war as unnecessary, and urging the settlement of international disputes by arbitration; and in favoring the abolition of the death penalty for the reason that capital punishment is a relic of barbarism, wholly inimical to modern ideas concerning crime causes and their cure."

Whatever may be the actual truth or error of Spiritualism, concludes the writer, it is a belief that is full of comfort to those who accept it honestly and implicitly. It is a religion which, if properly understood, is an inspiration to better living; and in that respect it is entitled to the fairest consideration of even those who find themselves unable to accept what its advocates claim to be truths."—Literary Digest.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 6 cents.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

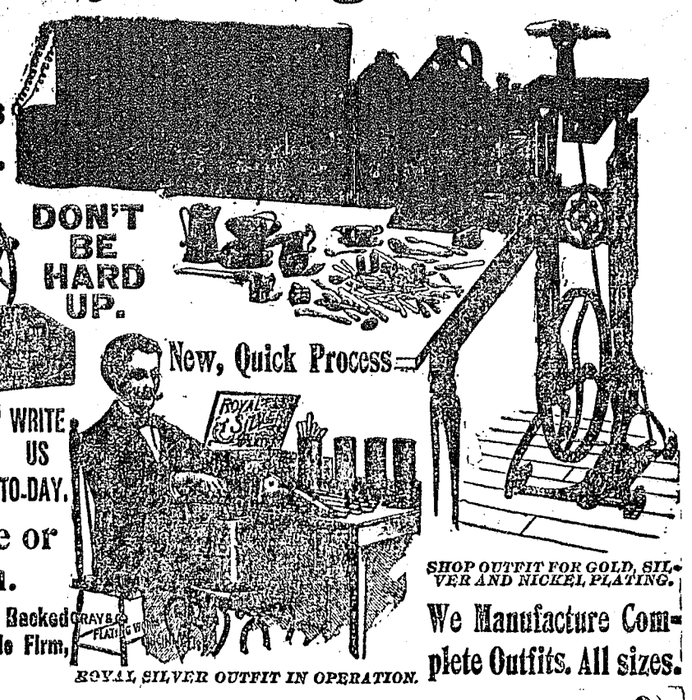
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Why not start a business for yourself, reap all the profits and get a standing in your locality.

If you are in some one's employ, remember he will not continue to pay you a salary only so long as he can make profit out of your labor.

In this era every bright man and woman is looking to own a business, to employ help, and to make money.

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If you are making less than $30 weekly it will pay you to read this announcement, for it will not appear again in this paper.

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$20 to $35 weekly can be made at home or traveling, taking orders, using, selling and appointing agents for PROFESSOR GRAY'S Latest improved, Guaranteed Plating Machines and Outfits. NO FAKE OR TOYS, but genuine, practical, complete, scientific outfits for doing the finest of plating on WATCHES, JEWELRY, KNIVES, FORKS, SPOONS, CASTORS, TABLEWARE OF ALL KINDS, BICYCLES, SEWING MACHINES, SWORDS, REVOLVERS, HARNESS AND BUGGY TRIMMINGS, metal specialties; in fact all kinds of metal goods. HEAVY THICK PLATE. GUARANTEED TO WEAR FOR YEARS. No experience necessary.

There is really a wonderful demand for re-plating. You can do business at nearly every house, store, office or factory. Almost every family has from $2 to $10 worth of tableware to be plated, besides watches, jewelry, bicycles, etc.

Every boarding house, hotel, restaurant, college or public institution has from $5 to $75 worth of work to be plated. **Every jewelry, repair or bicycle shop, every dentist, doctor and surgeon,** every man, woman and child you meet has either a watch, some jewelry, bicycles, instruments, or some articles needing plating.

Besides the above there are hundreds of patentees and manufacturers of metal goods, bicycles, sewing machines and typewriter repair shops who want their goods plated, or to whom you can sell a plating outfit, furnishing them supplies for doing their own plating.

Retail Stores which handle hardware, harness, tableware and plated or metal goods all need a plating and polishing outfit for refinishing goods that become worn, soiled, rusty or tarnished.

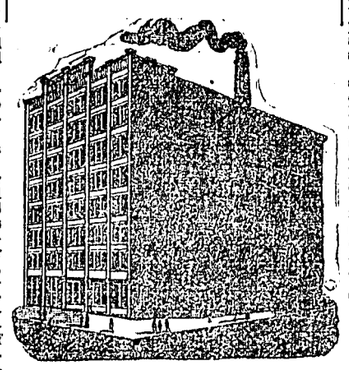
Every Undertaker requires a plating outfit for repairing and finishing coffin and hearse trimmings which are soiled, tarnished or worn.

Manufacturers are making and selling tons of new tableware, jewelry, bicycles and various kinds of metal goods every month which has only a very thin plate, which, in a few weeks, wears off, making the goods unsightly, unfit for future use unless plated.

Manufacturers of new goods do no re-plating on old goods whatever, but try to force the public to throw away the old and buy new at high prices, but this only makes the plating business better.

The more new thinly plated goods sold the greater will be the demand for plating. Plate some articles for your friends and neighbors by Professor Gray's Process, and it quickly proves to them its genuineness and merit and that your plating is much thicker, will wear better and longer than a large percentage of the new goods. Your trade is then established, and within a short time you will have all the goods you can plate.

Plate a few articles for your friends, call a few weeks, a few months, or five years later, and you will find the plate satisfactory, and they will give you every article they have needing to be plated.



Factory and Warehouse of Gray & Co., Cincinnati, Ohio. Capital $100,000. Employ 200 to 300 people daily.

When you deliver the goods plated to customers they will be well pleased, in fact, delighted with the work, will pay for it promptly, and you will be given on an average twice as much work to be plated as they gave you the first time you called.

YOU CAN DO PLATING SO CHEAP

that every person can afford to have their goods plated

No tidy housekeeper will allow worn and rusty tableware to go before a guest when it can be restored and made equal to new.

No person will wear jewelry or a watch, or ride a bicycle, or use a typewriter, sewing machine, or any machine made of metal from which the plate is worn off when they see samples of your work and hear your prices. People in this day and generation are too sensible and economical to throw away their old goods and buy new when they can have their old goods re-plated for so small a cost, making them, in many cases, better than when new.

The best part of the plating business is that it increases fast and is permanent.

Put out your sign, secure your outfit, do a little work, and quickly you will be favored with orders. If you do not wish to do the plating yourself you can hire boys for $3 to $4 a week to do the work the same as we do, and solicitors to gather up goods to be plated on commission.

It is not hard work, but is pleasant, and especially so when your business is netting you $20 to $35 a week for 5 or 6 hours' work a day.

TREMENDOUS PROFITS.

The profits realized from plating are tremendous.

To plate a set of teaspoons requires only about 3c. worth of metal and chemicals; a set of knives, forks or tablespoons about 5c. worth. The balance of the price received for the work is for the agent's time and profit.

Agents usually charge from 25c. to 50c. per set for plating teaspoons, from 50c. to 75c. for tablespoons and forks, and from 60c. to $1.00 for knives.

We allow you to set your own price for plating. Get as much as you can. You will have no competition. You know what it costs to plate the goods, and all you get over cost is profit. Some agents charge much more than the above prices, while others do the work for half and still make money.

Let us start you in business for yourself at once, don't delay a single day. Be your own boss. Be a money maker. **We do all kinds of plating ourselves,** have had years of experience, and are headquarters for plating supplies. We manufacture our own dynamos, and outfits, all sizes, and send them out complete, with all tools, lathes, wheels and materials; everything ready for use.

We teach you everything, furnish all receipts, formulas and trade secrets free, so that failure should be impossible, and any one who follows our directions and teachings can do fine plating with a little practice, and become a money maker.

THE ROYAL SILVER OUTFIT.

Prof. Gray's Famous Discovery.

THE NEW DIPPING PROCESS is the latest, quickest, easiest method known. Tableware plated by simply dipping in melted metal, taken out instantly, with the finest, most brilliant, beautiful plate deposited. All ready to deliver to customers. MAKES THICK PLATE EVERY TIME. GUARANTEED TO WEAR 5 to 10 YEARS. A BOY PLATES 100 to 300 **pieces tableware daily, from $10 to $30 worth of work,** profits almost 1000 per cent. Goods come out of plate finely finished. **No polishing, grinding or work necessary, neither before or after plating.**

You will not need to canvas. Agents write they have all the goods they can plate. People bring it for miles around. You can hire boys cheap to do your plating, the same as we do, and solicitors to gather work for a small per cent. Put a small advertisement or two in your local paper and you will have all the plating you can do. The plating business is honest and legitimate. Plating on our machines gives good satisfaction. Wears for years; customers are delighted and recommend you and your work.

We are an old established firm, have been in business for years, know exactly what is required, furnish complete outfits and materials, the same as we ourselves use, and customers always have the benefit of our experience. **We are responsible and guaranteed everything. Reader, here is a chance of a lifetime to go in business for yourself. We start you.** Now is the time to make money.

FREE—WRITE US TO-DAY

for our new plan and proposition; also valuable information how the plating is done. Sit down and write now, so we can start you without delay. If you wish to see a sample of plating by our Outfits, send 2c. postage. Send your address anyway.

GRAY & CO., Plating Works, 248 Miami Building, CINCINNATI, OHIO.

Prenatal Advice.

In The Progressive Thinker, No. 635, I notice the article on Prenatal Suggestion, etc., by Dr. W. G. Ferris. As further proof corroborating the above experiments, I would kindly refer the reader to Prof. O. S. Fowler's work on Science of Life. Let the reader get a copy of this work and read and heed its valuable teachings, especially note Sec. 2, pages 757 to 803, particularly paragraph 612, pages 782-783. Here in this work are numerous examples or proofs, showing the effects of the mother on her unborn child. Even the Bible gives numerous examples on this subject, some of them are given in this work.

In addition to the above, let the mother get "Maternity," by the same author. These works are worth their weight in gold, many times told. Let the reader also subscribe for "The Vegetarian," No. 70 McVicker's Building, Chicago, Ill., and live a vegetarian life in addition to the thoughts in above works. We find that not only outside suggestions, but any mother can bring forth children as her ideal conception of greatness that will establish the destiny and character of her unborn child's future life, that no other means can produce. Nevertheless, it is the law of creation that like produces like; therefore it is an incontrovertible fact, that the reproduction is the result of the producer.

Oh, who can estimate the bliss or woe that parents and circumstances impress on the plastic mind of the unborn, that reaches beyond the grave. Nay, even to eternity. The bringing into existence a being over which they have no control, is of so grave an importance that it ought to be a criminal offense for people to marry before maturity and especially in giving birth before they are in every way qualified to bring forth their offspring in the fullness of perfected posterity.

J. H. NEFF, M. D.
Fort Wayne, Ind.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

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By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

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Each is building his world from within; thought is the builder; for thoughts are forces.—Subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title-page.

The above books are beautifully bound in gray-green raised cloth, stamped in deep old-green and gold, with gilt top. Price, $1.25. For sale at this office.

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By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of the author. Price 10 cents.

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Or The Threefold Power of Sex. By Lois Waisbrooker. Price, 50 cents.

PSYCHE Is the invention of a practical medium, under spirit guidance, and is designed to develop mediumship. Many, by its use, have received long communications from spirit friends, and express great satisfaction. Price, $1, and 20 cents extra for expressage.

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A Sequel to The To-morrow of Death.

By Louis Figuier. Translated from the French. The To-morrow of death was written to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled to the bosom of ethereal space. "Beyond the Threshold" continues on the same lines, enlarging and expanding the idea by reasons and considerations drawn from science and philosophy, claiming that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not, much will have been learned and much pleasure enjoyed in its perusal. Price, $1.25.

POEMS of the Life Beyond and Within. Voices from many lands and countries, saying, "Man, thou shalt never die." An excellent selection. Edited and compiled by Giles B. Stebbins. Cloth, $1.

COMMON SENSE By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with explanatory notice by an English author. Paper, 15 cents.

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Is a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been sold for $2, but the price now has been reduced to $1. It is a book that will interest and instruct. It contains 280 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities and his work is a reflection from the celestial spheres.

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THE GOSPEL OF BUDDHA.

According to Old Records. By Dr. Paul Carus. A translation made from Japanese, under the auspices of the Rev. Shaku Soyer, delegate to the Parliament of Religions. Was published in Japan. Price, $1.

Father Tom and the Pope,

Or a Night at the Vatican.

Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "putteen," and an Irish recipe for "conwounding" the same. "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence; "and then put in the sugar; and remember, every dhrop of wather you put in after that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father Tom was saying. "Glory be to God!" says he, smacking his lips. "I never knewn what dhrink was afore," says he. "It bates the Lachymaichrystal out ov the face," says he—"it's Neethar itself. It is, so it is!" says he, wiping his epistolical mouth wid the cuff of his coat. Paper, 25cts.; cloth, 50 cents. For sale at this office.

Real Life in the Spirit Land.

Given inspirationally by Mrs. Maria M. King. Price, 75 cents.

ANTIQUITY UNVEILED.

The most important revelations concerning the true origin of Christianity. Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration. If such is the case, this advertisement will deeply interest you, and after reading this brief description you will doubtless wish to give the work a careful perusal. Price, $1.50.

MEDIUMSHIP,

A chapter of experiences, by Mrs. Maria M. King. Price 10c. For sale at this office.

Three Remarkable Lectures that will Interest Spiritualists:—

We take pleasure in announcing that we have secured reports of three lectures on highly important subjects from the leading minds in the occult world of thought. C. W. Leadbeater, the great English psychic who travels in the astral and gathers important facts, will talk about "Dreams and Their Significance." Col. H. S. Olcott, who is perfectly familiar with occultism in India, will impart his views on the "Uses and Perils of Psychism, Spiritualism and Hypnotism." It is a masterly production, and should be read by every Spiritualist. Countess Constance Wachtmeister, a lady of remarkable psychic powers, who has won distinction in this country and Europe, will discourse upon "Psychic and Astral Developments." The Progressive Thinker leads today in everything that pertains to Spiritualism and Occultism. These three lectures will alone be worth more than a year's subscription to The Progressive Thinker. Call your neighbor's attention to the paper, and get them to subscribe and thus aid us in the great work in which we are engaged. Those who do not and will not take the paper, will still remain in ignorance of what is going on. These lectures will appear some time in April. Poor indeed must be the Spiritualist who will not pay two cents a week towards the support of the Spiritualist press.

The Progressive Thinker.

Published every Saturday at 40 Loomis St.

J. R. FRANCIS, Editor and Publisher.

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SATURDAY, MARCH 15, 1902.

A Black Page of History.

In a note to "The Ballad of Casandra Southwick," by Whittier, occurs the following, based on Sewell's History of the United States, pages 225-6:

"Two young persons, son and daughter of Lawrence Southwick, of Salem, Mass., who had himself been imprisoned and deprived of all his property, for having entertained two Quakers at his house, were fined ten pounds each for non-attendance at church, which they were unable to pay. The case being represented to the General Court, at Boston, that body issued an order which may be seen on the court records, bearing the signature of Edward Rawson, Secretary, by which the Treasurer of the County was 'fully empowered to SELL THE PERSONS to any of the English nation at Virginia or Barbadoes, to answer said fines.' An attempt was made to carry this barbarous order into execution, but no shipmaster was found willing to convey them to the West Indies."

We were asked by a lady a while ago, "How was it possible for the Christian religion to become so entrenched in popular favor if its foundation was fiction?" This extract from one of a multitude of somewhat similar events in the pioneer history of America, tells how its power was perpetuated. White men, of English parentage, for no offense save neglecting to attend church, were positively sold into slavery, and their blood was mingled with the African, and lost in it, because they worshiped God in other form than that prescribed by the Puritans.

Royal Brutes.

Under the head of "Royal Wife Beaters and Murderers," our Brother W. H. Burr, Esq., of Washington, depicts the brutal character of some prominent personages whose names figure in history. He begins by telling of Ivan IV of Russia, who became Czar in 1584. "He summoned 2,000 ladies to his court. After a year there were 24 left of the fair ones kept in dishonorable custody. Three months later only 12 remained." Of the 1,982 not accounted for, the intimation is they were butchered by direction of his supreme majesty, some facts being given in support of such a hypothesis. Prince Leopold of Prussia made practice of whipping the female members of his household. The brute made his wife dance with the domestics to the tune of his whip, and finally forced her to suicide.

Though several crowned heads, and their iniquitous acts and murders are mentioned, yet the names of King Henry VIII, and the Emperor Constantine do not yet appear in the list, perhaps reserved for a future paper. As Constantine is recognized as the great head of the church, whose acts it is claimed made Christianity the dominant religion, who murdered his son Crispus, his wife Fausta, his granddaughter Constantia, and several others; and King Henry gained the title of Defender of the Faith, and passed it on to his successors, they ought to appear prominent in the long list of "Royal Brutes." As King Henry was a Protestant, and the head of the Church of England, we can see the effect of his faith by the crimes against humanity of which he was guilty.

And John Calvin, the real founder of Presbyterianism, though not a king was no less than a cruel murderer, who richly merits a place with the royal brutes.

Presumptuous Folly.

In the reported proceedings of an agricultural meeting we read: "Rev. Ely asked for a blessing on those who were left at home as well for those present." This was good of the pious dominie, and it is hopeful the good God listened, and complied with the request. It would not be just to merely shower favors on those plotting to make the earth yield more bountifully, and allow those left at home to languish for the want of such favors; but, honestly good reader, is it probable divine Providence will turn aside, or change his action on account of such supplication? Is it not presumptuous in a mortal to thus thrust himself before the Great Father, who has all the limitless universe in his keeping, and ask him to bestow special favors on so insignificant a creature as man, when compared with the mighty whole?

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. For sale at this office.

Another Acquisition to Truth.

Prof. Pearson, at the head of the English literary department, in the Northwestern University, has resigned his chair, and will vacate so soon as a successor is found. He asked for a letter of dismissal from the Methodist church, of which he was a member. This at first was granted but was afterwards withdrawn. Why? Because the Professor had become convinced there were numerous errors in the Bible; that it is not infallible, and that many of the pretended miracles were not miracles.

Prof. Pearson has been thirty years in the service of his church. It is conceded he is a superior teacher, faultless in character, but with his advanced education he has reached the same conclusion with the ablest minds of the age, and he had the manliness to give publicity to his convictions. Pulpits, and professors' chairs in colleges and universities all over the world are filled by persons who mentally repudiate the entire Bible as an inspired book; they repudiate the creeds generally, but to so announce in their places is to cut off the means of support, so they live on to the end suppressing the truth.

In our late symposium it was an absolute pleasure to observe that the old Spiritualists, they who have been many years outside the church, almost invariably repudiated the claim that ours is a religion. They maintained that it is no way related to the creeds, or the superstitions on which they were built, but they insist it is a science; that it is not the creature of faith, but of knowledge, and we frankly own we are with them in this position.

A Bad Precedent.

Miss Ellen M. Stone, a missionary sent out from America to Christianize the heathen of Bulgaria, captured some five and a half months ago by brigands, and held for ransom, is reported to be released, with her companion in captivity, Mrs. Tsilka. The brigands demanded $110,000 for her release, but it is understood they finally accepted $70,000 for Miss Stone, the other captive being thrown in as a gratuity.

Will not this case serve as a precedent, applicable to all missionaries, and ensure their capture in expectation of a large ransom? After having supplied the cannibal islanders for many years with their choicest roasts, is it not now probable the exhausted exchequers of impecunious princes will be filled to repletion by ransom money? Even China, at $70,000 a head on missionaries, can soon pay off her great indebtedness fastened on her because of the national dislike to these disturbers of her tranquillity, and the bad way they exhibited in showing such dislike.

The young and the adventurous who have been ambitious in showing their zeal in the interests of the church, and have coveted a mission to foreign countries, will, in all human probability, acquaint themselves with the adventures of Miss Stone, among a band of rude barbarians, who was hustled from camp to camp in snow-clad mountain fastnesses, much of the time short of warmth and food, as a possible culmination of their own experience in "saving souls."

And again: It is merely possible the ransom funds will fall short after a time, and the adventurer may get a blow on the head to extinguish his ardor for the Christian faith. This fact may bid him pause.

Compelled to Apologize.

It appears from the New York World, that Spiritualism and orthodoxy have clashed in St. Andrew's Church, in Harlem, and the rector, the Rev. Dr. George L. Van De Water, will publish in this week's issue of the church paper a letter in which it is said he will modify opinions expressed by him on Spiritualism.

Dr. Van De Water is a friend and admirer of Prof. James Hyslop, of Columbia University. Dr. Van De Water is chaplain of the university. Prof. Hyslop aroused a storm of criticism recently by his indorsement of Spiritualism.

Dr. Van De Water has been giving a series of Lenten lectures on "Remarkable Women." A week ago last Thursday one of his parishioners died. He had been treated by physicians for a long time, and they were apparently unable to diagnose his case. He expressed a desire that a clairvoyant be summoned to his bedside. A woman clairvoyant was secured and she told the patient he was suffering from cancer of the stomach and advised an immediate operation.

Physicians were summoned and the patient insisted on an operation. This was performed and the surgeons found the clairvoyant's diagnosis to be correct. The patient died the day following the operation, and Dr. Van De Water, who was called, learned of the case.

At last Wednesday's lecture Dr. Van De Water dwelt on the story at some length and, without mentioning the parishioner's name, recalled the cunning of the clairvoyant who had succeeded where the physicians had failed.

"This is a modern example of Spiritualism," he said. "There are many strange things in the occult realm which we cannot affirm, yet cannot deny."

Then he told of occult manifestations and, while not giving them his sanction, he would not deny them. About 1,000 of his congregation listened and a stormy discussion followed. Dr. Van De Water was censured, and physicians who were present denounced him. Prof. Hyslop's name was brought into the discussion. Dr. Van De Water replied that he had been misunderstood, and sought to smooth the matter over.

Protests from members of his congregation have been sent to Dr. Van De Water since the lecture, and it is said that pressure was brought to bear which resulted in his framing a letter of apology.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

Ignorance Vs. Education

It is a strangely anomalous exhibition in these days of the general diffusion of knowledge, such as is to be gained from systematic instruction in schools of learning, when one sets out in all seriousness and earnestness, to decry education for mediums or any class of public teachers.

Some will so far expose their lack of education even of the most elementary sort, as to declare to this effect:

"I haint got no use fer book larnin nohow. The sperits teaches ME, and that's good enough, I reckon. Its better'n any o' yer hifalutin school larnin an sich. I don't read the Spiritooal newspapers, nuther; fer I gits edication, all I need, from the sperits. The sperits an' the fernonemy is good enough fer me. I haint got no use fer yer Banners an' Progressive Thinkers, fer the sperits teaches me all I want to know."

It is said as an objection to schools of training, that education begets prejudice, etc. But who ever knew prejudice more dogmatic and unreasonable than in persons of dense ignorance in matters of common education? Such are of the class that will doggedly assert that "the teachin' at the schools is all wrong; why, my gals tells that this arth is round like a ball, an' turns over every 24 hours; an' that can't be true, fer the water would all fall out o' the mill-pond, ef it did, an' I've rid miles and miles, an' the arth is all flat, 'cept some hills, jest as fur as I could see. They can't make me believe any o' their new-fangled stuff as the books teaches. An' the Bible tells about the four corners of the arth, too."

Suppose some wise spirit should try to teach the truth through such prejudice begotten of ignorance! Let it be remembered that ignorance has its prejudices, as well as education—and nothing but education can overcome it.

More or less has been said and written about sending a young person to a training school to "learn how to become a medium."

We have no knowledge of any training or other school that proposes to do any such thing. If the objectors will kindly designate such a school, we will be obliged for the information. Until they do this, we shall feel that we have a right to class the objection as another instance of prejudice begotten of ignorance.

No, the training schools and other projected institutions of learning are not for the purpose of teaching the young "how to become mediums," as any one may ascertain by their curriculums of study, or by applying at the proper source for information. They are intended and established for the purpose of giving helpful and needful instruction in branches essential to every person who would fit himself for public work, and not disgrace himself and Spiritualism by public exhibitions of gross defects in his education.

Mediums are not made by education; but education need not necessarily make them less mediumistic. We think it is a fact that the most effective public mediums are not the most ignorant and uneducated ones, but those who can and do manifest in their work so fair a degree of education as not to be guilty of gross transgressions of correct forms of speech, to say nothing of other lapses into the limbo of dense ignorance.

Do these objectors to education realize that their objections to training schools, etc., are in reality pleas for ignorance as more valuable than education? for uncultured mentality as preferable to intelligence and mental culture?

"Ignorance is the mother of devotion," was the motto of the old church, and hence she fostered ignorance in her devotees. Are Spiritualists to take up and re-echo the old church's refrain and declare that ignorance is the mother of mediumship, in these modern days of the grand and glorious march of education and knowledge?

Is there any evidence that the mediumship of ignorance is of more value to the world than the mediumship of persons who are well educated?

Would Edison's work be grander and of more use to the world if his was the brain of an uneducated ignoramus?

Would Sir Wm. Crookes' value to the world and to Spiritualism be greater if he were uncultured in the technical education of the schools?

Would Moses Hull, Dr. J. M. Peebles, Hudson Tuttle, J. Clegg Wright, and others, noted men and women honored in the annals of Spiritualism, whose labors have done so much for the upbuilding of our Cause—would their work have been nobler, grander, better, more effective, if their craniums had been stunted repositories of invincible ignorance?

Would the tuneful brain of a Carlyle Petersilea be more harmoniously responsive to the touch of angel fingers, if instead of the thorough musical education he received from the German and other masters in music, he had gone on in life without a thorough technical education in all the principles of music? On the contrary, has not his education been a help, rather than a detriment?

There is room and need for a noble work to be done for Spiritualism by training schools and the Morris Pratt Institute, in the line of imparting a liberal education under Spiritualistic influences.

There may be prejudices against Spiritualism arising from the sectarian influences of colleges generally. There will be none of this prejudice springing from the education, environments and general influence of such a school as the Morris Pratt Institute is intended to be by its founders—therefore it should receive the hearty and generous support of Spiritualists.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Nature Cure." By Drs. M. E. and Rosa G. Conger. Excellent for every family. Cloth, $1.50 and $2. For sale at this office.

1848 An Anniversary 1902
of Deeds—Not Words Alone.

Chicago Spiritualists and their friends are invited to make ready to attend a benefit for the medium's home established at Reed City, Mich., by the National Spiritualists' Association. It will be given on Saturday evening, April 5, in the Auditorium Hall, No. 77 Thirty-first street.

The programme from 7:45 to 9:30 o'clock will consist of music and messages by excellent talent, after which there will be dancing until 2 a. m.

Every medium in the city is asked to co-operate towards the financial success of the enterprise. The object sought is of greater importance than the gain of any individual, or single coterie of men and women. Let there be no jealousies but rather a worthy rivalry as to who most can work and best agree. No other sect wholly neglects its worn-out workers.

Admission to programme and ball, 50 cents. The tickets of admission will be tasty in design, and belong to the purchasers as souvenirs of the evening. Friends in the city or state who are unable to attend may add their contributions by sending orders, accompanied by cash, to Geo. B. Warne, chairman, 4203, Evans avenue, who will return souvenirs to the applicants.

All mediums who will aid in this effort, are asked to forward their names and numbers forthwith, to W. J. Elmo, 3117 Wabash avenue, who will see that they appear on the advertising matter which will be widely scattered.

Executive Committee: Geo. B. Warne, W. J. Elmo, A. H. Bliss, A. J. Cutler, Ervin A. Rice, J. Kirby Smith, T. S. Russell, D. Stearns White, Charles B. Quinlan, Mrs. J. R. Francis, Mrs. H. A. Cross, Mrs. Ella Johnson Bloom.

Narrow with Age.

It is a stupendous fact that as men grow old they grow fixed (set in their ways of thinking and acting) in whatever groove they have meandered through life. If they have had full charge of public affairs, as Gladstone had of those of England; and almost of all Europe, they may broaden as they grow old, but are bound to narrow down to a fixedness akin to the feeling of infallibility along lines of their life devotions. Gladstone paid little attention to the religion of England, but devoted his time to the business propositions and made the reign of Queen Victoria a success and a rather peaceful reign.

We mention this Grand Old Man to show that when the mind of man is confined to one channel it becomes fixed in that channel almost to the exclusion of all else, with approaching age and the end upon earth.

For those who think broad there is surely a broader unfoldment with age, but for those who narrow down to gaining and piling up, and that only, there is a gradual narrowing with age.

When a man leaves his rollicking boyhood and buries himself entirely in the thought of getting rich, gathering and hoarding, gaining more, more! more!! all his broadness, all his broader aspirations leave him and he can enjoy naught but his gold, his land, his worldly possessions, and to this channel he narrows down, and grows less sociable, less liberal and more miserly with age.

It is just as easy to grow broad as it is to grow narrow. It is as easy to unfold into greatness as to contract the soul.

True, birth and environment have much to do in the matter; so it has with the tree of the forest, the bird that builds its nest among its branches, the insect that burrows into its trunk and prevents its rapid growth; so it has with everything else known to man; but you may twist two young hickory saplings together and together they will grow, twisted, to be sure, according to environment.

Man, intelligent man can often choose his own environment. He can bury himself in business and away from all social surroundings until he will be as much out of place in society as an overgrown schoolboy in a kindergarten with the babes. He will lose all desire for company and become morose, sullen and dyspeptic; a bore to those with whom he must associate and a piece of wretchedness to himself.

To say that one must travel in the road of his father or mother, or, in the road they made for him at birth, places a limitation upon the spirit of man, its possibilities as an independent entity; it makes the soul a slave to manners and customs and ceremonies of past ages.

Edison was born, no doubt, with the spark of a genius in him, but had he in early life plunged into and buried himself in the mire of greed and selfishness instead of unfolding the best and broadest within him, he would not have been the electrical wizard that he is, and the world would not have had the benefit of his birth and unfoldment that it has.

It is right and natural to accumulate enough to prevent want and misery that often come with age, but to become a multi-millionaire and continue to pile up even on the very threshold of another world is but the effect of becoming fixed in the rut of greed. It becomes a mania, an insanity and cramps the soul.

The Mysterious Workings of Nature.

Nature is peculiar, and some of her methods are exceedingly mysterious. According to the Kansas City Journal, a case illustrating mediumship or some undefinable action of the brain, has come to light there. Without even being able to distinguish one figure from another, Stevie Ghiggeri, aged 6 years, whose home is at 1228 Baltimore avenue, adds, subtracts, multiplies and divides with the rapidity of a trained mathematician. This youthful prodigy is the son of Felix Ghiggeri, a fruit vender, whose stand is at No. 5 West Ninth street.

How the little fellow is able to solve mathematical problems as he does is a mystery to his parents, relatives and himself. He never spent a day in his life in school and has no knowledge of letters or figures whatever. No one has ever taught him the meaning of figures nor given him any instructions in mathematics: Still no problem in figures involving less than four figures is too hard for him.

By way of explanation of his wonderful power the boy, who is still nothing more than a baby and talks in babyish accents, simply says, "I gets 'em figgers out uf my head."

The fact that the little fellow possessed such extraordinary powers of computation was first discovered recently by J. M. Findlay, deputy sheriff. Mr. Findlay dropped into the fruit store of the child's father, and in talking to the little fellow, asked him how many apples a customer would get for a nickel.

"Five," returned the boy.

"How many for 20 cents?" asked Findlay.

"Twenty," was the little fellow's answer almost before the question had been fairly asked.

The boy's aptness in mathematics thus displayed caused Findlay to question him further, and in this way his wonderful powers of computation were revealed.

When seen by a reporter at his home last night the little boy seemed pleased to be questioned in mathematical problems.

"How much is ten times ten?" was asked as a starter.

"One hundred," came the answer instantaneously.

"How do you know it is?"

"Don't know. I dot it here," returned the prodigy, pointing to his head.

"How much is twice forty-five?"

"Ninety."

"Three times 150?"

"Four hundred and fifty."

"How much is twice 330?"

"Six hundred and sixty," returned the six-year-old boy without hesitation.

The child was examined in many other mathematical ways and in each instance he was ready with the correct answer almost as soon as the question was fairly asked.

Thinking to ascertain where the child got his wonderful education in figures, the reporter asked: "Stevie, did you ever go to school?"

"No."

"Where did you learn to answer questions like those you have just heard?"

"I dunno; dess I pict it up."

The child's parents are at a loss to know where the little fellow learned what he knows about figuring.

"I was very much surprised," said Mr. Ghiggeri yesterday, "to find out that he could figure as he does. He never spent a day of his life in school, and we have never taught him. He cannot read and does not know one figure from another. His aptness in figuring is something we cannot understand. Where he got his learning is a mystery to his mother and me."

"We intend to send him to school next year," said Mrs. Ghiggeri. "He will be 7 years old then. We did not send him this year, as he was not 6 when school opened, and we thought him too young. I cannot account for his ability to work out mathematical problems."

Stevie Ghiggeri is the only boy in the Ghiggeri family. He has three sisters, all of whom are under 12 years of age. His parents are Italians, having come to Kansas City twenty-one years ago from Genoa.

THE JACKMAN LIBEL SUIT.

We read and appreciated the full statement and testimony of the libel suit, and I am glad it is before the public in its true light. The Lily Dale camp fathers have been reticent, and no doubt their silence has been construed against them and used to the advantage of frauds, but now there is no excuse for any defense of the unprincipled schemers and despoilers of the most sacred ideals and blessings. Mrs. Aber Jackman may be, and I think is, a medium, but such misdirection of her gifts deserves all she has got and I am glad to know that in this case is verified the poet's words, that "ever the right comes uppermost and ever is justice done." But it is often slow in coming. Yours for honest work,

LYMAN C. HOWE.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Reading the Vail." This volume is a compilation by J. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber. 507 pp. octavo. For sale at the office of The Progressive Thinker. Price $2.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

ATTENTION, HEALERS!

The Illinois State Spiritualists Association would like at once the name of every person who is or has recently been actively engaged in the practice of magnetic healing, either in Chicago, or in the state. Kindly send name and address to the undersigned at 4203 Evans avenue, Chicago, without delay. Matters of personal interest to every individual identified with that line of work will follow from compliance herewith.

GEO. B. WARNE.
President Ill. S. S. A.

SPIRITS INDUCE A DREAM

And a Lost Baby Is Found, Surrounded by Coyotes.

A three-year-old baby, the daughter of Adam Gunther, a wealthy ranchman, wandered away from her home, northwest of the town of Henderson, yesterday afternoon, and was found at 1:30 this morning in the mud of a "draw" up to her knees and surrounded by coyotes. She was awake, unharmed and not even crying. The strangest part of the story is that a woman's dream directed the searchers to the child. John McClary and Henry Dierks, two ranchmen, found her. Fully a hundred men were out with the searching party.

Adam Gunther has lived at Henderson only a week. He is a wealthy farmer, and bought his ranch from John Scott Lee recently. He has three daughters; only the oldest one goes to school. Yesterday afternoon about 4 o'clock the second child and the baby were playing outside in the warm sun. Mrs. Gunther was busy in the house, and the elder child came in, leaving the baby alone.

It was only a few minutes before the mother thought to look for the baby, but she was gone. Mrs. Gunther hunted quickly over the limited space about the house, and then called several men who were working on the house.

The news that a baby was lost on the bleak prairie started every man who heard it on the run. There was no walking in that party; spreading out to cover as much ground as possible the men ran like quartering game dogs, scrutinizing closely every tuft of aloe, running down the line of every ditch, dropping into every arroyo.

By dark thirty men were hunting. The news still spread with incredible rapidity, considering the thinly-settled nature of the place. Men gave up after four or five hours of ceaseless running, but so fast were the recruits coming that long before midnight a hundred men were scouring the prairie, all on the dead run.

Dark was no sooner down than coyotes began to be heard.

As night wore on the tireless search became more desperate. Every inch of ground to the eastward had been scoured for a mile, the party spreading out fan-wise as it moved.

Far in the van were John Stockton and John McCleary, and in the dead middle of the night, they came to the ranch of L. J. Brantner, a mile and a quarter east of Gunther's. They knocked and shouted to the people, half-awakened within, asking possible news of the missing baby. The Brantners tumbled out just as everybody else had done, to join the hunt.

Mrs. Brantner heard the talk and came to the door, her eyes astare at a coincidence she could hardly believe.

"Why—why—I was just dreaming about that lost baby," she said. "I saw her perfectly well, and if you'll follow down the line fence to the foot of that second draw or arroyo, and then go up the draw, I believe you'll find her."

The men started again on the run, leaving Brantner to follow as soon as he could get his shoes on. Under the cloud-dimmed moon they hunted, back and forth, calling, and expecting, if they found the baby at all, to come upon her sound asleep in a ditch, or even—the constant howling of the coyotes carried a dreadful suggestion, that became more awful every lost minute.

McCleary was ahead of the general line because he was sure he was on the best trail. Several times during the night he had found the footprints that told him where the baby had crossed the soft ground of a ditch.

Suddenly he stopped, listening.

He heard nothing for a moment, but he was sure he had heard a sound that did not belong to the prairie.

Another man, Henry Dierks, came running over the crest of a rise in the prairie, calling as he came. McCleary called him over and together they listened. A perfect chorus of howls from the coyotes was all at first—then a tiny cough.

Strange things happen on the prairie. John McCleary shuddered as he noticed that he was at the foot of the very draw Mrs. Brantner had sent him to, guided by a dream.

Both men plunged into the arroyo, and as they went down, saw to their horror a scampering, scattering bunch of coyotes run up over the bank and disappear.

McCleary went straight, shouting, to the spot the coyotes had left. There stood the baby, knee-deep and stuck in the arroyo's mud, bareheaded, blue with cold, her little brown coat dragging in the water.

She was not crying; apparently she was not frightened.

But she was very glad to see the big ranchman, who choked up as he drew her from the bog, and stripped his coat off to wrap around her.

Dierks climbed the bank and fired his six-shooter in the air and swung his lantern. From all sides the men came running, but McCleary was trudging back through the night to the Brantner ranch, the baby asleep in his arms.—Denver Post.

Appreciation from Texas.

Sue. J. Finck writes from Galveston, Texas:—"Enclosed is one dollar for your paper another year, also a quarter for "A Wanderer In Spirit Lands." I could not think of doing without The Progressive Thinker. It is a fresh inspiration every week. No one can afford to be without it. No other paper can fill its place. Long may it live to enlighten the world."

Flammarion.

The Spiritualists of France have experienced a serious setback in the recantation of the astronomer, Flammarion, of his belief in occult manifestations. Flammarion has for some time been an enthusiastic Spiritualist and, as a scientist of renown, has been a great promoter of their cult. His friend Caseneuve, an expert prestidigitator, undertook to undecide him. After long arguments, being unable to shake the confidence of the astronomer in the genuineness of the spirit miracles, he offered to reproduce in the presence of the Spiritualists themselves everything that they claimed to be supernatural, by material methods.

Flammarion accepted the challenge and the feats that Caseneuve was called upon to duplicate were agreed upon. When the time for the test came, Caseneuve succeeded in demonstrating his ability to reproduce every manifestation of the Spiritualist seances. The Spiritualists then alleged that Caseneuve had accomplished his feats by means of spiritism and that he was himself a medium. Then the sleight-of-hand man proceeded to show all his methods and his apparatus and repeat every one of his manifestations in broad daylight, in the presence of Flammarion and his witnesses explaining everything plainly as he went along. Flammarion was convinced and formally renounced his belief in occultism.—Lincoln (Neb.) Jorunal.

Had Flammarion been in this country, he would have had no occasion for recanting. France is behind the times in spirit phenomena.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

D. For sale at this office. Price $1

"Assault Worship." By J. H. Hull, M.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

crative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

VALUABLE PREMIUMS.

AN INCOMPARABLE SPECIAL OFFER TO NEW SUBSCRIBERS, OR THOSE WHO WISH TO SECURE THESE TWO OF OUR PREMIUM BOOKS.

Two exceptionally valuable books will be sent out for twenty-five cents each, to every one who sends in a yearly subscription for The Progressive Thinker. The paper one year $1.00 and the two books 50 cents. Total for paper and the two books, $1.50. The paper one year and one of these books, $1.25. Or if you wish to secure an exceedingly valuable library, you can secure our eight premium books for $2.50. The paper one year and these eight books, $3.50. See second page, "Premiums."

One of the above books offered for 25 cents is entitled "A Wanderer in the Spirit Lands," and the other is Vol. 3 of "The Encyclopedia of Death, and Life in the Spirit World." Both of these books are nicely and substantially bound in cloth. They are printed in bold, clear type, and will prove invaluable to every reflective mind. These are the only two books we offer at the price. If you desire any more of the premium books than the two offered, then you can only secure these two on the terms offered on our second page. Such a liberal offer has never been made before by any other publisher on this earth, you will admit. Our eight premium books cannot be excelled in intrinsic merit by any other eight books you may select in the whole range of Occult and Spiritualistic literature. And as to their price it is only about one-sixth of the price of other works on like subjects. You miss the chance of your life in not securing these valuable books.

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"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

The Religion of Science

A Lecture Delivered in San Francisco, California, January 26th, 1902, by Charles Dawbarn.

The 19th century has been specially distinguished by man's success in climbing above the tinder-box level of his ancestors. Even the tinder-box was a great advance upon the yet older method of getting a light by rubbing two sticks. The history of human thought is thus a history of man's limitations at every step. But now that the 19th century has given us the brilliant lamp, the Welsbach mantle and the electric light, the time has come to discard some of our remaining superstitions. At the beginning of the century this little world was still counted as a sort of divine restaurant, with the sun, moon and stars to wait upon the tables. Of course this conception was born of man's self conceit. But to the great mass, even of thinkers, the entire scheme of creation still stands as a graduated scale that may be roughly noted as fish, tadpole, frog, monkey, man, God. Just a hop, skip and a jump from microbe to man, who then shakes hands with Deity, as a prince of the royal family. That there are just as many gradations of intelligent life above man as there are below him has not been a possible conception in any of the various theologies with which ignorant man has been blessed or cursed as he has wended his way upward. The 19th century has been alive with intelligence, culminating to-day in what calls itself the New Thought. But even the New Thought is still hitched to the old tinder-box, as I propose to show in this lecture.

Let us commence with a brief definition of religion and science, which are words we are using every day to express certain thoughts. By religion I mean man's conception of a supreme being as an object for worship, and to whom he looks up as his creator. Science comprises the collection and orderly arrangement of facts, of which it is the province of the scientific philosopher to learn the lesson.

Now what can we really know, or even conceive of this Supreme Being, or Great First Cause as he is termed by some? Since it has been discovered that all space is full of the raw material out of which everything is made—substance, energy, intelligence, which in unmanufactured form we call "ether"—the old idea of a Creator making everything out of his own will power has become impossible. We discover substance, energy, intelligence in the tiniest atom, and the whole of these atoms necessarily constitute what man tries to conceive as an object for worship. Our conception of an Infinite First Cause must include Cosmos with its myriads of blazing suns, among which this little world of ours is not even as a grain of sand upon the sea shore. So we have the atom at one end of our religious scale, and all the atoms, which we call God, at the other. But the tinder-box man lets Cosmos severely alone, and surveying his little planet declares it took a whole big God to make it. Let us test his tinder-box logic in the light of to-day.

In yonder shop we watch the manufacture of dynamos. When we stand before the perfected machine it never occurs to us to say "God made that dynamo." But the tinder-box man, who had not watched the mechanic at his job, would have said that not so very long ago, and would have burned the man who denied it. Science has now taught us that this planet of ours is a big dynamo, revolving in space, and utilizing the very same forces or energy as the little dynamo. Even the scientist acknowledges that dynamos do not make themselves. But that is not saying that the mechanic of the big dynamo is a god. It merely means that he knows more, and wields more power than the mechanic who makes the little dynamo. Thus the intelligent thinker of to-day stands with all the self-conceit of the tinder-box era knocked out of him, and is compelled to acknowledge a being with superior intelligence as between himself and his old conception of God.

Next comes a very important question. What are our relations to this world builder, and what are his relations to us? In other words, what is the extent and limit of his power? Here we call upon science to give us some solid facts before we reply, and we find them in an everyday illustration. Here is an ocean steamer, which embodies, perhaps, the uttermost of mortal man's creative ability. Down in its depths are furnaces fed by slaves of the fire. They are literally in hell, but must stay there or that steamer will be useless. Upon deck, and in the luxurious cabins we may well, by constrast, call it heaven. So in its present conditions heaven rests upon hell, and cannot get on without it. Take out even one stoker from hell, and you must replace him or there will be trouble in heaven. It is no use that stoker calling upon the maker of that steamer for help in his trouble. As it is to-day, somebody must stoke in hell or the vessel stops. We see at once that the remedy for the ills from which that stoker is suffering is beyond the power of the maker of any dynamo, whether big or little. Intelligence must go to work to learn how to do the stoker's work without any stoker, before heaven can get on without its furnace slaves.

This simple illustration tells us that the maker of the big dynamo, like the maker of the little dynamo, cannot yet make a heaven that does not rest on a hell. The slums of civilization and the savage cruelties of man towards his helpless fellow all attest that our little dynamo is to-day a fighting proposition as bloody as that of the old Aztec. Of course that is a shock to the tinder-box mind that is preaching that God is love. But it is truth, all the same, and it leaves us ready to take another step.

Having determined that our little planet dynamo has a maker, and that he cannot get outside present conditions, our next question is as to how much he really knows of what is going on in our lives. We will return to the question of a creator's love a little further on in our study.

Suppose the possessor of the most brilliant intellect now alive undertook to play the guardian angel to an ant-hill. He already knows that certain ant races have a civilization in some respects superior to our own, for there is not a trace of individual selfishness among the million inhabitants of a flourishing ant city. But he also knows that they quarrel and fight with other races, so he starts in to improve their ethics. Alas! he soon finds that his intelligence and that of the ant cannot contact at any single point. He cannot even guess how they talk to one another, or plan their wonderful engineering successes. So at last convinced that he is limited to his own expression of intelligence, and cannot reach that of the ant, he retires from the attempt. Is not that exactly the position of the maker of our little world? If he does not exchange thought with the microbe and the ant how can he think the thoughts of a tinder-box man who knows no better than to kneel down and worship him as the inventor of the friction matches called suns and stars, up in the sky.

Some may ask what then can be his object in manufacturing our planet dynamo out of the raw material of Cosmos? Science offers us a very suggestive fact by way of reply. You all know something of the limitations of man's senses. For instance, man hears vibrations that do not exceed some 80,000 to the second. Between that record and some 400 millions of millions of vibrations in the Cosmic ether he is blind and deaf and dumb, and finds nothing he can touch or taste. For him it is an awful gap. But that does not mean that it is empty. The scientist makes a retort. He then pumps out the air and calls it a vacuum. Nature laughs at him. It is just as full of the raw material of everything as ever. Nature is there with her ether, and her attraction which he calls gravitation, pays no attention to his puny attempt to push it out of his way. So there can be no such thing as a vacuum, and wherever there is the raw material there intelligence is in activity according to the conditions existing. So we see that those conditions in that "awful gap" are altogether outside our sense limits. That means, as a fair scientific inference, that mighty civilizations are around and about us of which we know nothing, and which, most probably can no more contact with us than we can contact with the ant. And such civilizations, of which we know nothing, may contain the real reasons for the first manufacture of this world dynamo of ours. It is possible that citizens of that interior civilization may be able to contact with the maker, though we cannot. They may thus offer ample motive for their creation out of Cosmic world stuff by a superior intelligence. This is certainly a suggestion justified by scientific discovery up to date.

But man is far above the level of the lower forms of life. He has attained some knowledge to prove that, even if he does not stand next to God, he yet has an immortality of his own, and an Aural Selfhood which endows him with high privileges. Let us see what this means.

Those who laugh at prayer to an outside intelligence, and deny its use are thinking only of the tinder-box conception of Deity. Watch the poor stoker at the furnace and hear his cry to God for help to escape from his hell. We have seen that his whole conception of God is a tinder-box idea, but his prayer goes out all the same. So stoker Tom prays, and it happens that spirit Jim, himself once a stoker, hears that prayer, and says "that means me." Off goes his spirit jacket, and with might and main he pulls stoker Tom to a higher level. But remember that just as long as present conditions exist some other poor fellow must take stoker Tom's place or the ship will stop. So both prayer and spirit return are to-day demonstrated facts as eternal truths. Shut off the old tinder-box mortal self-conceit, and prayer is discovered to be one of the practical forces of life. But it is intelligence alone which will learn how to someday run our world dynamo without stoker or furnace. The Socialist's pet idea is to make the man at the top help to stoke. That man naturally objects. The real remedy is to do away with stokers altogether. When intelligence can draw its food direct from the atmosphere the goal will be in sight, and not till then.

Now a word or two on this much vaunted assertion of God's love. New Thought men and women shout "God is love," which is a tinder-box assertion. Stoker Tom says "If God made me and put me here, all talk of his love is just a bold-faced lie. And Tom is right, from his standpoint.

Man's progress in the 19th century has been the result of his learning how to use the natural forces around him. Electricity, like every other expression of energy, has always existed. When man got in its road he was always injured, and often killed. When he learned to keep in line with it he soon found it would turn his shafting. So he hitched on his belts, and the machines he had invented began to hum with the song of the Almighty Dollar. That was the secret. Just keep in line with a natural force. Don't go criss-cross, or you get hurt. There is all the power you want if you hitch on from the side. Keep away from the front or down you go.

But electricity is only one of Nature's forces. There is a far mightier force known to us to-day as mental energy. It is the power through which man has learned to control electricity. It is the power which invents and improves until man grows more manly with each passing year. But man was not in line with this force in the tinder-box era. And it is chiefly in the last century he has been leaving the tinder-box behind. And even to-day the force feels some of the old shackles holding back these New Thought men and women. They cannot get rid of the old idea that God is love. They still believe it is fish, tadpole, frog, monkey, man, God.

I would affectionately suggest to these good brothers and sisters, now in the very front rank of human progress, that mental power is Nature's mightiest force, far mightier than electricity. But, also like electricity, get in its road, and you are injured instead of helped. Man has always, through his tinder-box ignorance, been getting in its road. And the world maker has undoubtedly got in its road too. All life lives upon life. As a consequence we have the hells of life in every clime, and in every age, founded upon selfishness. That is mental power misapplied. We have battles in the field with rapid fire guns and smokeless powder. We have battles in the slums, fought with starvation as the weapon. We have disease, cruel suffering and unnecessary death, all because man has been getting in the road of this mightiest form of energy. And, for the most part, the scientist who could line with electricity, has failed to line with mental power. There were too many dollars in his road. The New Thought man and woman has been trying, all unconsciously, to get into line with this mighty force, and, in some respects, has already made a glorious success. But we must recognize that perfect harmony with mental power would mean perfect love. For love is simply the harmonious action of this mightiest of forces. That is love, and nothing short of that is worthy of the name. Every unselfish attempt to bless man, whether by hand or brain power, is, by so much, getting into line with mental energy. Already thousands of poor sufferers have had occasion to bless this Thought power. The tremendous growth of the Christian Church is founded on the fact that its members have been personally helped by it. But it clings to the old tinder-box. Its God is love, and stands next to the man he is supposed to have created.

If you heard a scientist declare that God was electricity, you would look at the dynamo and smile. But God is no more love than he is electricity. In fact the tinder-box God is nowhere, and everywhere, but always unapproachable. The actual maker of earth cannot reach you, and you cannot reach him. But you have precisely the same forces to work with that he wields. You can certainly wield this mental power so harmoniously that you can almost do away with hells of poverty, suffering, disease; and indefinitely delay the disintegration of your forms which men call death. Mental Scientists are already traveling that road, but still hoppled by the old thought that man is next to the head of creation. And in addition working with only one hand, since they refuse all help from the brother and sister of the invisible.

When man gets into full line with mental power I verily believe he will learn how to run his furnaces and slums so as to annihilate the present horror-dens of mortal life. But that is not yet in sight, for the man of to-day may have a friction match in one hand, but he holds fast to his tinder-box with the other. Nevertheless it is in the aspiration for full harmony with mental power—the force that becomes love—that the scientist finds the religion which uplifts his soul, and develops his manhood.

Hundreds can talk to one who can think; thousands can think to one who can see.—Ruskin.

Each is building his world from within; thought is the builder; for thoughts are forces—subtle, vital, irresistible, omnipotent—and according as used do they bring power or impotence, peace or pain, success or failure.—Ralph Waldo Trine.



THE GODLESS AND DEVILLESS CLUB.

It Pays a High Tribute of Respect to the Tombs Angel.

The President opened the last meting with the following remarks:

My dearly beloved members, no incident in all the sacrifice of human life connected with the Park Avenue hotel fire, New York, will touch more hearts than that of the untimely death of a slight and frail woman whose life was devoted to the comfort and, where possible, the succoring of her erring sisters—Mrs. John A. Foster, the "Tombs angel."

Caught in her room on the sixth floor of the hotel—a room which she had occupied for the past five years, ever since, in fact, she gave up her home life in a charming house at Thirty-seventh street and Park avenue that she might have more time to devote to her charges in the police courts and the various branches of the city prison—Mrs. Foster was imprisoned by flame and smoke and perished, none of the "all"-powerful Gods of the vast universe coming to her rescue—no, not one.

Mrs. Foster was the widow of a wealthy New Yorker, a genera' of volunteers, differing from the usual type of volunteer missionaries engaged in prison work. Mrs. Foster won sympathy and respect from the roughest characters, wardens, keepers and policemen. Magistrates regarded her, not in the light of a nuisance, but a friend. After her husband's death she devoted her whole life to giving personal aid to prisoners waiting for trial.

Mrs. Foster first took up her work by accidentally going to court in behalf of a son of an old family servant who had been accused of stealing a watch and who had no lawyer.

She attended daily at the Patrick trial and has especially interested herself in the case of Florence Burns, whom she believed entirely innocent. She was a very handsome and in appearance an aristocratic woman. Her sympathy and tact made the most hardened criminals love and revere her. She had many times proved innocent persons unjustly accused of crime.

Mrs. Foster said in court to a reporter for the American, in what was probably the last statement she made about her life work, that she expected to free Florence Burns, who, she said, she believed was entirely innocent of the shooting of Walter S. Brooks in the Glen Island hotel. Her assertion that Florence Burns was innocent, Mrs. Foster said she based not on sentiment but on fact in her possession which she would use.

Mrs. Foster was found among the dead by her daughter. The ring by which she was identified was a present from her deceased husband. It bore this inscription: "My Own, My Dear, Feb. 26, 1866." Mrs. Foster's body was removed from the hotel to the home of her daughter, Mrs. Walter C. Bowers, 12 East Twelfth street.

Here we find an earthly angel, shining with a refulgence that was truly sublime. Always radiant with the sunshine of cheerfulness, always divinely hopeful in her angelic mission, she shone forth like a diamond in a muddy pool when, compared with the aristocratic 400 of New York. What a beautiful life she led in her glorious work on earth. Her mission was to give hope to the hardened criminal; to defend those whom she believed to be innocent, and to introduce into darkened places rays of God's sunshine.

At this instant pandemonium reigned in the Godless and Devilless Club. Every member was on his feet, shouting and gesticulating wildly. The very air was lurid with the fiery words. Some of the members stood on the chairs, others on the table, and such a scene had never before been witnessed in the Club. The President stood speechless and deadly pale, while confusion reigned supreme. He did not realize what was the matter—could not understand why so many were gesticulating wildly and shouting, "Mr. President," at the top of their voices. Finally order was partially restored, and the President called upon one of the shouting members to explain. He did so.

"Mr. President, in your address you spoke of God's sunshine, and it was that expression that has caused all the trouble and confusion. As you well understand, the members of this Club have no God, hence it is absurd to speak of his sunshine. It was unparliamentary, undignified, and the offense is of sufficient gravity to have you impeached, and expelled from the order."

The President than arose and said: "I plead guilty of a grave offense. Heredity, early education and youthful environments have so moulded my brain functions that in spite of myself, I use expressions which I do not endorse myself. I ask pardon the second time of the Club, and hope in the future to avoid this disagreeable pitfall."

The pardon was graciously given, and perfect harmony again reigned in the Godless and Devilless Club.

[The President then took up the thread of his remarks following God's sunshine.]

The Tombs angel combined the mortal and the angel, the human and the divine, in an extraordinary degree. Her whole life was a poem of exquisite sweetness that will go down in history when all the modern poets shall have been forgotten.

It is a great pleasure to dwell upon such a life, so lovely, so transcendentally pure, bringing to earth every quality that made her angelic in every respect. It requires something of an effort to leave wealth, fashion, aristocracy, the influence of the "400" millionaire magnates, the plaudits of admirers, and the fulsome praise of cringing sycophants, to become in its broadest sense a Tombs Angel—one of the highest, perhaps, that ever came to earth.

Though not a devoted member of the Godless and Devilless Club, she nevertheless was a faithful representative of one of its cardinal principles—"Do everything possible for others." She worshipped a God; she devoutly believed in one; she thought that in her high and exalted mission she was drawing near to some divine being, and so she was.

Just in proportion as you do good, just in proportion as you unselfishly work for the unfortunate and downtrodden, those depressed and suffering from poverty, just in that proportion the windows of heaven seem to open, and angel faces peer through them to observe you, and send forth their approving smiles of love and recognition. Just in the degree that you are an angel on earth, just in that degree angel associates approach you. Your life and conduct here shows exactly what your spirit visitants are. The high and exalted spirit visitants do not approach the putrid character unless specially invited by some radiant spot therein indicating a desire for cleanliness.

In this Tombs Angel we have a wonderfully suggestive lesson. She pinned her faith in God, as set forth in the Bible; she worshiped him, prayed to him, asked his special guidance and love, yet in the hour of her extreme peril, in that agony that defies description, when a fire roaring like hideous demons, surrounded her, and the scene one of hellish cruelty, the God she so devoutly adored, neglected to rescue her.

Alas! Alas! Confidence misplaced!

Love directed to the wrong personage! Belief shattered by unrealized hopes.

A cherished Divine Being proving a worthless staff on which to lean.

This Tombs Angel learned, alas! too late that a God could not be depended upon to extinguish a fire, or to save one's life therefrom.

When will the world learn a needed lesson, and recognize the sublime fact, that there is no God in all this vast universe that responds to a danger signal?

We are living in a world of Cause and Effect. We know the effect even if we do not realize the cause.

The Godless and Devilless Club being divorced from all belief in the existence of a God, stands on a pedestal where the vista is more extended than it would otherwise be, and it surveys the grandeur of creation uncontaminated with the putrid petrifactions of creeds that have no right to an existence.

This Tombs Angel was handicapped by her creed, by her belief that a God would specially aid and protect her.

Now what will the world do with special providences, with the special interposition of a God in the affairs of mortals on earth?

In the great fire at Paterson there seems to have been a lesson for those who seek special divine indorsement of their own special religious creed.

There is no doubt that the earnestness attaching to certain religious beliefs at various times of the world's history have done great good.

Men have worked hard, have suffered and died for some particular religion or some particular creed, who would perhaps have been incapable of feeling the same enthusiasm for mere abstract truth.

The lesson which this Paterson fire teaches is this:

The world is ruled by laws, and these laws the world's Ruler never violates. He does not cause the sun to stop in its journey toward Vega or the earth to cease its rolling. He does not interfere with the direction of the lightning's bolt—churches are struck by lightning every week in the summer time. He does not interfere with the course of the flames, which follow laws absolutely definite.

In the Paterson fire there were destroyed five churches, which included Baptist, Presbyterian, Episcopal and Roman Catholic churches.

Their destruction was a great loss unquestionably. That loss will be mitigated if it should serve to impress upon men's minds the fact that their own little religious ideas are individual and personal, important enough upon this little earth, but not recognized by the great laws and Lawgiver by which the earth is ruled.

But we will dismiss these thoughts and refer to the last moments of this lovely Tombs Angel. Pinioned, as it were, in her room in this terrible hour, she engaged in solemn prayer. Oh! how divinely tender, sweet and beautiful!

Every word was tremulous with pathetic agony, and went forth as an Angel of Light out of the lurid, hellish flames that surrounded her.

There was the radiance of heaven in her soul as she prayed and prayed.

But the fiendish flames came nearer and nearer, the smoke became more dense and black, the streaks of lurid fire surrounded her, her room became a pandemonium of all that is destructive, until at last this Tombs Angel is suffocated—falls unconscious to the floor, and from that time on is totally oblivious to what occurred—a victim of a belief in the existence of a God who never did and never will respond to a prayer, and who is only a myth of the imagination.

But this Tombs Angel finally awakened in spirit life, surrounded by angels of light and love. It was an awakening transcendentally grand and beautiful—glorious in all respects! The lurid light of an earthly hell had passed away. A pandemonium of the elements had ceased. The terrifying agony of the conflagration no longer confronted her, and she was surrounded with the radiance of heaven.

Law reigns supreme. The whole world is advancing heavenward. All of its present inhabitants will be in that locality within a hundred years. A few—a very few—may live beyond that time. Some will die peacefully and calmly in bed. Others will go by accident. Some will be burned to death. Many will be hung. Suicide will end the existence of untold thousands. Verily, what a motley crowd on earth and much more motley is that of the spirit realms.

When humanity banishes all Gods, all Saviors, all religious mummery, all saints, from their religious belief, and devote themselves to assisting the unfortunate, to relieving poverty of its sordid conditions, then the world will advance to a higher plane, and every truly good mortal will become a

TOMBS ANGEL,

assisting to redeem the world from its darkness and misery.

The President concluded his address, receiving the cordial approval and applause of all those present. One of the members then arose and asked the president how much of his address was original, and he replied very pointedly and with a merry twinkle in his eyes, "None of it!" He then quaintly stated that the words could all be found in Webster's Dictionary, and their combination into sentences and paragraphs could be found by the careful student in ancient and current literature. "In fact," he said, "I never had an original idea in my life. I thought I had invented an original joke once, but in the course of a few weeks I was able to trace it back to ancient Greece. Since then I have ceased wholly to consider myself original, and if any members think I ought to be, I will hand in my resignation at once. Any thought of originality on my part will not be tolerated. It saves a great deal of my precious time to bring into requisition Webster's Dictionary and ancient and current literature and news, and able thoughts on the part of others. We do this in order to furnish the Godless and Devilless Club with the cream of the earth. The whole speech word by word, sentence by sentence can be found elsewhere with the exception of the phrase, Godless and Devilless Club—that is original."

This meeting of the Godless and Devilless Club was especially well attended, and the remarks of the President were enthusiastically received. Its main object is to do good, and its members are ever on the alert to do kind acts, thus cheering those in poverty, sickness or distress.

HIGH SCRIBE.

Beauty, devoid of grace, is a mere hook without the bait.—Tallyrand.

Good is positive. All evil is so much death or nonentity.—Emerson.

We are more jealous of frivolous accomplishments with brilliant success than of the most estimable qualities without. Johnson envied Garrick, whom he despised, and ridiculed Goldsmith, whom he loved.—Hazlitt.

We ought not to quit our post without the permission of him who commands; the post of man is life.—Pythagoras.

Every to-morrow has two handles. We can take hold of it with the handle of anxiety or the handle of faith.—Anon.

Happiness is like the statue of Isis, whose veil no mortal ever raised.—L. E. Landon.

The happiness and misery of men depend no less upon temper than on fortune.—Rochefoucauld.

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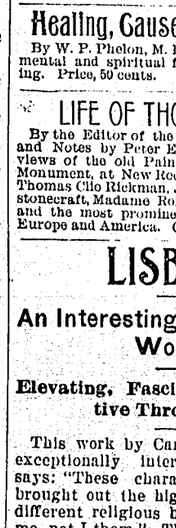
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is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.50. For sale at this office.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Articles of incorporation were filed in the county clerk's office, Louisville, Ky., by the Kentucky State Spiritual Association. The following are the incorporators: Val Speed, John L. Franck, C. Kircher, John C. Oesterich, W. C. Mann, J. H. Wilson, Edgar Bundy, J. S. Cully, E. L. Lentsch, Mrs. Mary Mann, Mrs. Mary Kircher, Mrs. Emma Hazard, Mrs. Elizabeth Miller and Mrs. Teresa Doll. There is no capital stock, the purpose of the incorporation being the accumulation of a fund to erect a church under the foregoing name.

Chas. Peters writes from Port Angeles, Wash.: "I had thought that among the many Spiritualist friends that my wife, Laura E. Peters, had, that some one would write to The Progressive Thinker telling you of her passing into the spirit world, which occurred on January 11. I am informed that she has already controlled a medium at a public meeting in Seattle, and I have no doubt she will be as active as a spirit as she was when on earth life, and try to help mankind out of the thralldom that still encroaches it."

Benjamin York, an old soldier of Monticello, N. Y., has suddenly become famous throughout Sullivan county through the discovery of $6,750. On Jan. 10, Mrs. M. C. Brand of New York, who has a country place near there, lost a gold purse containing $6,750. Mrs. Brand valued the purse at $300 and offered the $6,750 to the person who should find and restore it to her. Yesterday morning Ben York awoke with a start. He had dreamed that at a certain place in Main street, buried under a large snow drift, was Mrs. Brand's lost purse. Armed with a shovel he went to the place and after an hour of hard work he uncovered the pocketbook.

Louise Loebel writes from Milwaukee, Wis.: "The Ladies Aid Golden Rule Spiritual Society has made arrangements for a series of Dime Socials, for the benefit of poor and destitute families. Dr. F. L. Mehrtens and wife, of Ripon, Wis., have also given several seances at their home for the benefit of the Aid. The friends at Ripon are deeply interested in this work of love and charity, and assist us with contributions whenever they can. We thank them greatly for their kind thought and assistance."

P. W. Johnson writes: "There is something in Spiritualism that comes right down to date; it is now, not 2,000 or 4,000 years old."

W. J. Elmo writes: "Our meetings were well attended, Dr. Warne as speaker. He says he sees nothing but success for us."

Mabel Calen writes: "Allow me to thank you for your premium, A Wanderer in the Spirit Lands. Indeed, my husband and self can't thank you enough for the pleasure we have derived from the previous books you so kindly sent us, and are anticipating much pleasure from this one, not to speak of another year's visit from the dear old Progressive Thinker. Though a stranger to you, Mr. Francis, I feel deeply grateful for the happiness which came into my life through your kindness in enabling us to know so much of our future home, and our friends gone before. It is a subject that interests me beyond any thing else, and my books and papers are such a comfort to me."

Seventh Day Adventists are all wrought up and declare that the end of the world is near at hand, firmly believing that the warning has been conveyed to them by the appearance of a black horse on the ruins of Kellogg's Sanitarium at Battle Creek, Mich. Upon the side of a wall, which is still as white as before the fire, has appeared a perfect picture of a black horse burned in the wall. With extended head, open mouth, distended eyes and the ears lying back on the head, the animal presents a fierce appearance. Thousands daily visit the place and speculate on the strange sight. The Adventists, who lay great stress upon Bible signs, have been searching the Bible for a reference to the black horse. They have found just one reference, and that is in the sixth chapter of Revelation. This entire chapter refers to the end of the world and the troubles to come, and ends with this warning: 'For the great day of wrath is come and who shall be able to stand."—Chicago Record-Herald.

"The Cow Pea" is the title of the latest publication issued by the Experiment Farm of the North Carolina State Horticultural Society, at Southern Pines, N. C. This book neatly bound and illustrated, in plain and concise manner discusses the value and uses of this important crop, the Cow Pea. Every reader can get a copy free by writing to the Superintendent of Experiment Farm, Southern Pines, N. C.

Do such things as ghost apparitions, visible to human eyes, really exist? Yes, we are convinced they do. While we recognize the fact of their existence, we may not be able to explain their origin. This statement was made today by Professor James H. Hyslop, of Columbia University and Rev. Minot J. Savage, of the Church of the Messiah, who are members of the American Society of Psychical Research. "I think," said Dr. Savage, "that if you were to throw a stone at random in any part of this city you would be almost certain to strike a house in which at least some form of psychical phenomenon has been observed. Perhaps there is only one member of the family who has made these observations, and he may be keeping his thoughts on the subject secret from the other members of his family."

Dr. Savage is convinced that Mrs. Piper is a genuine psychic medium. "I had sittings with her many years before our society is founded, or before it was known to the public. It was through her that I obtained a message from my son, who died about two years ago." Dr. Savage said that during the sittings his son made known his presence through the medium, who was in a trance at the time. Mrs. Piper, he said, had never been acquainted with his son and had never seen him. Professor Hyslop, who is well known for his works on psychology and hypnosis, said: "I am familiar with the remarkable occurrences of which Dr. Savage speaks. I have had sittings with Mrs. Piper, and I know that she does transmit messages in writing of which she is unconscious. Where the messages come from I do not know, but beyond doubt they are genuine."—Record-Herald.

H. A. Budington writes: "The management has engaged the Schubert Quartette of Boston, for the entire season at Lake Pleasant next summer. The thousands of dwellers and visitors at this celebrated camp will be pleased to know that first-class vocal music will be rendered at this place next August."

G. W. Kates writes as follows of missionary work: "We have held meetings in Cincinnati, Ohio; Evansville, Ind.; Mt. Vernon, Ill.; Little Rock, Ark.; Marshall, Houston and Galveston, Tex. We have publicly referred to the excellent meetings in Cincinnati, Evansville and Mt. Vernon. At Little Rock we organized and chartered a society for the N. S. A., and at Marshall, Tex., we obtained a society for the Texas State Association. At Houston, we had large meetings and good results. Here they have a good working society with Mrs. Shaffer as their regular speaker, and supplied our meetings with good music by a talented orchestra. Such music always inspires good results. At Galveston we found a well conducted society, with John W. Ring as their regular speaker. They have lately purchased a commodious church and are refitting it and have already a comfortable home. We held the first meeting in the edifice, and have had large audiences. Residents near the Temple contributed $1,500 towards the purchase by the Spiritualists, and that goes to show how respectful is the cause here, made so by a regular work well conducted by a settled speaker. We have high hopes for our cause in this city, which has so grandly been resurrected from the flood that almost destroyed it. The Texas State Association seems to be well officered and is full of zeal. They hope to secure general co-operation of the Lone Star State Spiritualists. Every locality should organize and join in the labor of carrying the truths of life to all people within their borders. John W. Ring, as president of the State Association, is arranging our route and preceding us on the tour. We will be in Texas most of March, and hope to report encouragingly of the co-operative work being done by both the N. S. A. and the Texas State Association."

Before the New York City Training School for Nurses, Prof. John D. Quackenbos, at the New York Academy of Medicine, recently read a paper on "Hypo-Science, Its Progress and Its Future Development." He called attention to the important advance made by psychology by the assumption of a practical character and in part he said: "In no direction has this practical evolution been more conspicuous than in the recent utilization of psycho-therapeutics as an appropriate instrumentality for the treatment of the functional disorders, nervous diseases, delusions and imperative conceptions, moral obliquity and dis-equilibrium, backwardness and arrested mental development. High purpose and noble endeavor have been substituted in character for carnal propensities and sordid aims, worthy ideals for bestial standards, intellectual brilliance and living interest for obtuseness and indifference. Thus, through the transmission of automatic impulses to right doing for a few generations, it is possible by concerted philanthropic effort perceptibly to diminish crime. In educational work the value of suggestion can hardly be overestimated. Not only may dull minds be polished, unbalanced minds adjusted, gifted minds empowered to exploit their talents, but the educating intellect of the school child may tread the royal road to learning which ancient philosophers sought for in vain; the matured mind of the scholar may be clothed with perceptive faculty, with keenest insight, tireless capacity for application, unerring taste, and the imaginative mind of painter, poet, musician, discoverer may be invested with creative efficiency in the line of ideals that are high and true."—Pittsburg Telegraph.

J. R. Alter expresses his views of the Symposium: "In some of the articles in the symposium, there cropped out occasionally a harshness that grated on my sensorium like an intellectual buzz-saw a little out of fix. Permit me to say that I view the short article by Bishop A. Beals as very complete indeed, 'as words fitly chosen.' I hope it will be again read by all. But there is some best in all; some valuable truths."

The Virginia Capitol is infested with spooks, ghosts, spirits. This can be attested by men who were in the building while the suffrage question was being debated. The members of the Democratic conference were being entertained with a speech by one of the most prominent orators of the state, and he was soaring. The members were all attention and there was the best of order in the hall. The speaker paused and there was a solemn silence. "Talk! Talk!" thundered a voice in tones sepulchral and awful. The members turned and looked at each other. The speaker paled, and a search was instituted to see if one of the members had fallen asleep and was muttering. No trace of the disturbing sound was discovered. Chairman Keezell rapped for order, and the constitutionalists began to smile. A search was made of the galleries, it being suggested that some joker had gone up there for the purpose of injecting a little fun into the debates. The investigation failed to locate the presence of any one. Again did the orator essay to enlighten the members. After making a particularly strong point he paused for the remark to have a full effect on the conference. Again a voice cried: "Talk! Talk! Talk!" Members began to have cold shivers, and some expressed a desire to go home. "The sergeant-at-arms will make an investigation and report to the conference forthwith," said the presiding officer in a shaking voice. "All doors locked, sir. Not a trace of anything living up there," was that official's report. —Chicago American.

Dr. W. M. McCain writes from Detroit, Mich.: "Not being a Spiritualist, I was anxious to learn more of its teachings, and attended several meetings at Shane Hall, conducted by Mrs. Nellie Metcalf during the past winter, and who has been compelled to retire for a short time for a rest. There is certainly much in the teachings of this faith, expressed by Mrs. Metcalf, to inspire the respect of all thinking people."

A. L. Coffey writes from Le-Roy, Ill.: "On Dec. 2, 3, 4 and 5, G. H. Brooks, of Wheaton, Ill., delivered four interesting lectures here on Spiritualism, the first ever given in this little city. His lectures were followed with psychometric readings. In the month of February, Mrs. Georgia Gladys Cooley, of Chicago, gave us three soul-inspiring lectures, putting forth our beautiful philosophy in a masterly way. Her lectures were also followed by spirit messages, proving to many beyond a doubt the truth of spirit return. The work of these two earnest workers has caused quite a stir in our little town, and we hope in the near future to have them with us again. We have no organization here as yet, but through the generosity of a few we hope to erect a $4,000 temple this coming summer. Those who can, please send us plans, cuts or any information that may help us in the erection of our temple."

Arden Dearbeyne, an Armenian, who has been in Battle Creek, Mich., for several months, possesses strange occult powers which are puzzling the investigators of psychic phenomena. That which attracted attention to this Asiatic mystic was the fact that at a public meeting during the holiday time in one of his visions he described a calamity which was to befall this city by the destruction of a great public building. Since the verification of this vision by the burning of the sanitarium, more speculation has been aroused regarding the occult powers of this man. Dearbeyne was born in Smyrna. From youth he possessed psychic powers. He seemed by this power commanded to come to this country. He found his way to Battle Creek and has become a member of the Christopathian brotherhood, a new sect organized in this city about one year ago. Dearbeyne is not a Spiritualist, and does not claim to be influenced by disembodied spirits. His powers are those inherent and latent in every human being—the psychic, which if developed will bring wonderful results to mankind. He claims the power of "soul flight," and can visit his old home in Asia and see what his friends are doing. He also claims to visit Mars and the other planets, and tells of the people, and what they are doing in the other worlds. People who have had sittings with him have had him visit the home of friends at a distance and relate what was transpiring at the time. It is claimed that what he related was afterwards verified by corresponding with those friends and finding out what they were doing at that particular time. "Soul flight" is the principal phenomenon connected with his occult powers. During his sittings he remains in his normal state, simply closing his eyes and placing himself in a state of repose. —Detroit News.

J. D. G. writes from Los Angeles, Cal.: "There is considerable interest manifested here in the cause of Spiritualism. The two principal societies are flourishing. The Truth Seekers, under the presidency of Mrs. O. C. Knox, is holding large meetings at 11 a. m. and 7:30 p. m. Having no regular lecturer this society is frequently treated to good itinerant talent sojourning in this city during the winter season. The late Wm. Enspenmuller bequeathed to this society and to the Harmonial Society, the sum of $300 each. The veteran Prof. Loveland is now in the city, and is delivering a course of lectures on Modern Spiritualism, one lecture every Sunday afternoon at Lincoln Hall. Last evening he delivered a lecture on Socialism before the Socialists of Los Angeles in Woodman's Hall, to a large audience. Mrs. Edith Nickless-Cobb has been holding meetings at Brent's Hall and receiving good support. A mediums' meeting is held every Sunday at the large parlors of Mrs. Koecher; lectures under spirit control by Mrs. Mae Hunt; Mrs. Foster, a young medium of great promise; Professors Loveland and McLain speak also at this place. Mrs. Gilliland-Howe and husband, of Boston, who remained in Los Angeles after the Southern California camp-meeting, have been holding meetings every Sunday afternoon at Lincoln Hall, but they are now doing missionary work in Passadena, a suburban city eight miles north of Los Angeles. The largest society in the city, if not in the state, the Harmonial Association, is doing finely under the efficient board of trustees of business men, and the brilliant mediumship of Mrs. Maude L. von Freitag. This society is contemplating building a temple and have started a fund for that purpose, quietly and unostentatiously, and have set a high mark before them for the coming year to increase its membership to one thousand. 'Low aim, not failure, is a crime.' Board of trustees, President, W. J. Williams; vice-president Louis LaGoill; secretary, J. D. Griffith; treasurer, Mrs. Essie A. Ashby; trustees, Hamilton C. O'Bleness, Mr. and Mrs. Robert Adams, G. H. Ashby and George McNeil. During the last year this association and its auxiliaries raised $3,620.01; expenses, $3,135.93. Cash on hand, $492.08. This is independent of the temple fund and subscriptions made. We begin to feel in Los Angeles that this city is to be the 'Hub' of Spiritualism in a very short time."

The Philadelphia (Pa.) Spiritualist Society gave a package party on Friday evening, Feb. 28. The vice-president, Mr. Sam'l Wheeler, assumed the office of auctioneer, and his racy remarks and genial 'bid-ableness' contributed greatly to the fun of the occasion. After the auction a short address was given by the well-known speaker, Prof. Wm. M. Lockwood, who had just arrived in the city, and who is to deliver a course of lectures during the month of March. His address was well received. Mrs. C. Fannie Allyn, another eminent speaker, whose lecture course has just closed, gave several readings which were rendered beautifully. Not the least of them was a poem on our Civil War, in which Mr. Wheeler impersonated a worn and weary veteran of '61. Mrs. Allyn rendered the stanzas with much feeling, introducing in their appropriate places many of the old war songs, which were sung with stirring effect by choir and audience. The Lyceum also bore their share of the evening's entertainment, for which thanks are due Mrs. Allyn, who is an indefatigable worker. The Goddess of Liberty, one of the older girls, and the different younger children formed a moving tableau which made a very pleasing exhibition. 'Old Glory' was there in abundance, and everything and everybody was decorated with the red, white and blue."

Mrs. Amanda Coffman writes from Grand Rapids, Mich.: "I am at home again after a pleasant and successful engagement of three months—December and January with the good people of Indianapolis, Ind., and the month of February for the Independent church at Alliance, Ohio. The Indianapolis society is a strong one. Its officers are men and women of good business ability and spiritually unfolded. My stay was made doubly pleasant. I was fortunate enough to be located next door to the church and enjoyed the genial hospitality of Mr. and Mrs. Chas. Duvall. When ill they cared for me as if one of their own family. Human language is so incapable of expressing the soul's gratitude for these kind acts. From Indianapolis I went to Alliance, Ohio. The society is a small one, but alive and working for the cause of Spiritualism. It was my pleasure to be entertained at the home of Mr. and Mrs. Tiffany. They know how to make conditions for the sensitives that fall in their hands. Mrs. Tiffany is one of the finest psychics it has been my pleasure to meet. There was not a day while in her home that the loved ones did not manifest by opening and shutting doors, moving articles, rapping, etc. one day while we were visiting we heard a shower of raps on the ceiling, and they kept it up until Mrs. Tiffany was impressed to go up stairs, and there found that the stove was red hot, and half way up the pipe. In a short time the house would have been in flames. We are happy in the knowledge that we are watched over by loving ones from the spirit side of life. I arrived home the 24th, and it does seem good to be there once more to meet old friends. To-morrow I labor for the home society. The society here is in a flourishing condition owing to the excellent work of Dr. Lamar and D. A. Herrick, of Alliance, O. I will labor for the Jackson Society the last three Sundays of March."

Mrs. B. M. Kindle gives some of her experiences in investigating Spiritualism: "We began investigating Spiritualism in 1879, at Indianapolis, by attending a lecture by Frank T. Ripley. We were so well pleased with his lecture and tests that in a short time we investigated slate-writing. We are perfectly satisfied that spirit return is true. We then got O. E. Winans, of Edinburg, Ind., to come to our house and give a seance in 1894. They are grand. At one seance given by him later my twin sister, who passed out when a year old, surprised us by materializing in our parlor. She spoke to me and told me she often comes and sings for me. My Indian control, Minnie, materialized and stood out in the parlor several minutes. We sit with several others in our home for development. In four months I developed clairaudient singing; it is a phase that very few develop. The music is grand. I devote an hour every night to singing with my little angel band. When I awake in the night or when morning comes, I hear their sweet singing around my bed."

A. A. McCormick writes: "The Progressive Thinker is a grand and great paper. Well, Mr. Editor, keep up your Home Circle in the paper. I think it is a grand thing. George W. Kates and wife will be in Hillsboro, Texas, March 17, and we are going to try to make everything as bright for them as possible while here. Of course we are all a little bit mossy. We are all more or less ashamed to get out and fight for our cause publicly, as we ought to."

Dr. J. L. York, prominent as a worker in the fields of reform, writes as follows of the death of Mrs. Laura E. Peters, at Port Angeles, Washington: "We received with sadness the news of Laura E. Peters' passing away, and yet, knowing how long she has suffered we cannot mourn her release from life in which she could no longer find comfort and usefulness. She was a good soul and a sincere and brave worker in the cause of truth, and ever ready to lend a hand in the noble work of the emancipation of mankind from the bondage of ignorance and superstition. I write these lines from a long and happy personal experience and acquaintance with her in all of my early work in Seattle, and will never forget her friendship and kindness to me in my work during all those years, when we battled together for mental liberty, and from first to last she has maintained those sterling elements of character which made her above the average in intellect and a true wife, mother and devoted friend. Let her rest. Cover her grave with flowers, and I only wished that I possessed her abiding faith in conscious life beyond the grave, and can heartily endorse the statement of her bereft husband: 'The world has been a bit brighter and better for her having lived in it.' All I have said of her I trust may be said of me when the measure of life is full and my work is done, and then I shall be content. So it is, one by one the ties of earth are severed, and like withered leaves we fall to the bosom of Mother Earth, and if only to rest and sleep it is well. But if to take up life on a higher plane and meet and know and love those we knew on earth, it is better, and in either case I am sure that infinite nature will do all things well. In her I trust."

G. H. Brooks writes from Milwaukee, Wis.: "The Unity Spiritual Society, which meets in the Ethical Building, 558 Jefferson street, will celebrate the anniversary. It will give a dancing party in the hall Saturday evening; then hold two services, Sunday afternoon at three o'clock, and evening at half past seven. It is hoped there will be a goodly attendance from adjoining places. A very large cinch party was held at the residence of Henry Smith, 770 Booth street, Wednesday evening. The society is gay with different kinds of entertainments and socials. A musicale will be held at Henry Smith's, on the 19th."

Henry H. Warner may be addressed at Hotel Columbia, Denver, Colo., and he would like engagements in vicinity.

Marguerite St. Omer Briggs is said to be doing a grand work for the Society of Spiritual Unity, Detroit, Mich. She can be secured as speaker and test medium for coming camp season. Her address is No. 100 Clifford street. The society will hold anniversary services, March 23. Mrs. Jenkins and others will assist.

R. D. Morrison, M. D., writes: "I have been taking spiritual papers and journals for thirty years, and I want to tell you that The Progressive Thinker is decidedly the best. I don't know how I could live through the weeks without it, and just think we get it for one dollar per year, and eight beautiful premium books for almost nothing. I don't understand, Brother Francis, how you can afford to do it."

Dr. Louis H. Freedman, 3036 Indiana avenue, informs us that Dr. Harrison Hipp lately performed a successful surgical operation on his neck. He was under the influence of ether two and a half hours. The Doctor hopes to be about soon, and able to tend to his patients. We are glad to learn that he passed through the trying ordeal safely.

L. de Forrest writes: "The Band of Harmony will hold its annual Experience Meeting at its rooms, 608 Handel Handel Hall, 40 Randolph street, Thursday evening, March 20. Each member will earn a dollar, bring it and relate how it was earned, and how much pleasure it gives to contribute the mite to so worthy a cause. No limitation is placed upon the amounts over one dollar. Come everybody and have a good time. Any friends can have the same privilege. Afternoon session at 3 o'clock."

Mrs. Maggie Waite, the well-known platform test medium, is now located at No. 3116 Wabash avenue, Chicago. She can be reached by telephone, "Phone Green 724." She can be consulted daily. Mrs. Waite intends, we are glad to learn, to remain in the city for some time.

Stephen Gardner writes: "Rural mail carrier has to-day delivered our three premium books. We now have the eight books—a splendid library, for which we feel very thankful. The Progressive Thinker is always a welcome guest. I am nearing 84, and so long as I am here, you may count on me as a subscriber."

The Michigan State Spiritual Association will hold a mass convntion, in Longwell's Opera House, Paw Paw, Mich., March 28, 29 and 30, 1902. Program: Friday afternoon, March 28, informal reception to visitors at opera house. 7:30 p. m., address of welcome by Dr. B. O'Dell, Paw Paw; response by E. E. Carpenter, president of the Michigan State Association; address by Mrs. Dorotha Dailey, Detroit; messages by Mrs. Augusta Ferris, Grand Rapids. Saturday, 10:30 a. m., conference led by Mrs. E. C. Woodruff, South Haven. Saturday, 2:30 p. m., address by H. L. Chapman, Marcellus; messages by Dr. P. T. Johnson, Battle Creek. Saturday, 7:30, Address by Dr. P. T. Johnston, Battle Creek; messages by E. E. Carpenter, Detroit; messages by Mrs. Augusta Ferris, Grand Rapids. Sunday, 10:30 a. m., address by Mrs. Dorotha Dailey, Detroit. Sunday, 2:30 p. m., address by Dr. P. T. Johnston; messages by Mrs. Augusta Ferris. Sunday, 7:30 p. m., address by Mrs. Marian Carpenter; messages by Mrs. Marian Carpenter. The Paw Paw people will entertain as many visiting friends as they can. All intending to be present are requested to notify by letter, Mrs. M. L. O'Dell, Paw Paw. All are invited to attend these meetings as we anticipate having an enjoyable as well as instructive convention. E. E. Carpenter, president Michigan State Spiritual Association, Detroit, Mich. Laura Mattlock, secretary, Owosso, Mich.

Carrie Eloise Holmes writes from Sullivan, Ind.: "Our Psychical Research Society has had the services of Mrs. Jackson, the psychometrist, clairvoyant and clairaudient medium, whose home is in Grand Rapids, Mich. She has been with us a week. Every test has been absolutely perfect. She will remain with us a week or so longer and is open to engagements. Address her here."

Columbus Wells writes: "I heartily thank you for the premium book, A Wanderer in the Spirit Lands. It is a very interesting and instructive work. It puts a man in mind to make good and high resolves and then live up to them."

Mrs. Dr. Edwards has returned to Chicago, and is located at 544 North Clark street.

C. F. Van Luven writes: "The Oakland (Cal.) Spiritualist Temple Association will celebrate the Fifty-fourth Anniversary of Modern Spiritualism, at Woodman Hall, 521 Twelfth street, March 30, at 2:30 and 7:30 p. m. Chas. J. Anderson, the eloquent boy orator, and other prominent workers will take part in the exercises. There will be a grand banquet at 5 p. m. There will be recitations and solos rendered by local talent. Special music by the Ideal Mandolin and Guitar Orchestra, under the leadership of Prof. C. Pedersen. All are cordially invited to attend. Seats free."

To the Spiritualists of New York.

Dear Brethren:—Vigilance is the price of liberty. I have been out of the state since January, and have been very busy, and, perhaps, not as watchful as was my duty. The doctors have forced a vaccination bill through our State Senate. We are now all to be considered criminals and suffer the penalties of the law unless we allow some doctor to inject poison into our veins.

We have no objections to those being vaccinated who wish it; but in no case should we who are conscientiously opposed to it be compelled to submit to any such act of tyranny. The best place to fight this matter is in the legislature.

If vaccination is a preventive of small-pox, why should we, who prefer even small-pox to the greater evils which sometimes accompany vaccination be compelled to submit to it? If small-pox is not catching among the vaccinated, why not allow those who prefer it to vaccination have it to their heart's content. It can harm no others. Where is the danger?

If, on the other hand, vaccination does not prevent small-pox, then why should we be compelled to submit to it? In any case let us now present a solid front against it. We may be able to kill the bill in the assembly, or even with the governor, after the assembly shall have passed it.

What shall we do? I have written for a hearing before the assembly committee on the question. I have also written Dr. Sellen, the vice-president of the New York Anti-Vaccination Association, to gather the Anti-vaccination forces, to meet the M. Ds. before this committee.

I to-day write the president of the N. S. A. to be on hand and in the name of the N. S. A. assist in making this fight. I am also appealing to the officers of the N. S. A. to assist in this work. I shall be present at the hearing if we get one.

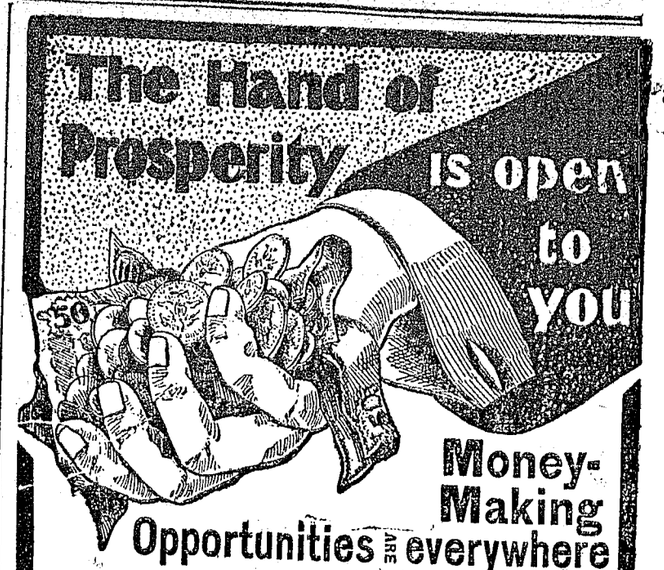
Now, let every Spiritualist, and every anti-vaccinationist write their assemblyman to fight this bill. They must know that we are alive and mean business.

Let every one who can, contribute from one to fifty dollars to assist in this work. Send your contributions to H. A. Richardson, treasurer of the N. Y. A. of S. Address him at East Aurora, N. Y. If we fail to get the desired hearing, the means can be expended in other good work in this state.

Address me until April 1, at 715 12th street, N. W., Washington, D. C.

Yours to try to save something of what there is left of our liberties.

MOSES HULL.



Money-Making Opportunities are everywhere

There is no reason why the year 1902 should not be the most prosperous you have ever known. If you cannot see these opportunities train your mind to do so. Riches and fame come only to those who can influence and control the minds of their fellow men. Every self-made wealthy man is a living proof of this fact. You have but one brain, one pair of hands; you cannot do everything, but **you can in your own home learn** in an incredibly short time how to influence, control and direct the brains and hands of other people so as to put money into your pocket. You can bend their wills and make them do your bidding. You can learn the science of success, and pass your competitors in business, in social life, in politics or in any other direction you choose. **You can charm and fascinate** people with an irresistible power and hold their love and friendship always. You can command success in all you undertake.

You need a knowledge of Hypnotism and Personal Magnetism to attain this result. **These sciences are the very life blood of business and social success.**

Valuable Secrets Free

The American College of Sciences, of Philadelphia, has in response to a popular demand issued a handsomely illustrated book, which clearly explains the secrets of the wonder science of the age. Twenty different authors of world-wide renown have contributed to it. A number of different methods are described which any intelligent man or woman can follow and materially better his or her condition in life. The secret of the money-making power of Carnegie, Morgan, Rockefeller and the Vanderbilts is made plain. The book **tells how** you can use Hypnotism to cure diseases and bad habits; how to make this grand science a potent factor in your life. It is full of intensely interesting and practical information. It is heartily endorsed by the most prominent doctors, lawyers, clergymen and financiers of this country. It has been issued at great expense, but to each interested person a copy will be sent postpaid for a limited time. If you want to acquire a wonderful power of personal influence; if you wish to rise higher in your accepted business or calling; if you wish to become a veritable leader of men—a man of mark in your community, send your name and address for a copy of this remarkable book which reveals to you the inner mysteries of the most marvelous mind and soul power known to man.

Capt. C. F. Strong of Dryden, N. Y., says: **"Every sentence in your grand work is a gem; every thought divine; money could not buy the knowledge I have gained."**

AMERICAN COLLEGE OF SCIENCES, Dept. P L 13 .420 Walnut St., PHILADELPHIA, PA.

GOOD WORK IN BUFFALO.

The Spiritual Bazaar of the First Church.

The First Spiritual Church of Buffalo, of which Rev. Moses Hull is pastor, is doing a good work for the cause of Spiritualism, including its humanitarian efforts and general reforms. Just now Mrs. Atcheson is serving in place of the pastor, and drawing large houses, and adding memberships.

I am glad to know this, for I regard her as an honest medium and worthy woman. Moses scatters himself over too much territory to hold the fort alone in Buffalo. Mrs. Matteson, the clairvoyant doctor, has done a splendid work for the cause and for the sick as well; and but for her the First Spiritual Church of Buffalo would probably never have been. Her energy, business tact, influence with business men, and her money made it possible.

Her daughter, Mrs. Nellie Whitcomb, is an active worker for the bazaar which is to be held the last week of March; and she will appreciate any help from friends or other societies, and I think I may safely say that she and her co-workers in Buffalo will be liberal in reciprocating favors from other societies. This is a good way to extend acquaintances, and enlarge social spheres, and thus mutually benefit.

Any society that feels an interest in the good work may do itself credit and enjoy a real benefit by making up a package of donations in money or any salable article, from a fan, a five-cent handkerchief, a book, a necktie, a painting, to a watch or a $10 note. Any amount, large or small, will be appreciated and used for the benefit of the bazaar and the cause. Address all donations for this "Independent Spiritual Booth" to Mrs. Nellie Whitcomb, 248 N. Division street, Buffalo, N. Y.

I am informed that the society is trying to get ready to enlarge its Temple—or church—as there is not room for the growing audiences, and this fair is to help in this laudable effort. This is a good report, for those who think Spiritualism is on the decline.

Let us realize that the cause is ours wherever it may be represented, and help all we can to advance the good work. LYMAN C. HOWE.

THANK GOD! I CAN SEE AGAIN.

A. J. Palmer, After Being Totally Blind, is Cured at Home by Dr. Coffee.

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**

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Articles of incorporation were filed in the county clerk's office, Louisville, Ky., by the Kentucky State Spiritual Association. The following are the incorporators: Val Speed, John L. Franck, C. Kircher, John C. Oesterich, W. C. Mann, J. H. Wilson, Edgar Bundy, J. S. Cully, E. L. Lentsch, Mrs. Mary Mann, Mrs. Mary Kircher, Mrs. Emma Hazard, Mrs. Elizabeth Miller and Mrs. Teresa Doll. There is no capital stock, the purpose of the incorporation being the accumulation of a fund to erect a church under the foregoing name.

Chas. Peters writes from Port Angeles, Wash.: "I had thought that among the many Spiritualist friends that my wife, Laura E. Peters, had, that some one would write to The Progressive Thinker telling you of her passing into the spirit world, which occurred on January 11. I am informed that she has already controlled a medium at a public meeting in Seattle, and I have no doubt she will be as active as a spirit as she was when on earth life, and try to help mankind out of the thralldom that still encroaches it."

Benjamin York, an old soldier of Monticello, N. Y., has suddenly become famous throughout Sullivan county through the discovery of $6,750. On Jan. 10, Mrs. M. C. Brand of New York, who has a country place near there, lost a gold purse containing $6,750. Mrs. Brand valued the purse at $300 and offered the $6,750 to the person who should find and restore it to her. Yesterday morning Ben York awoke with a start. He had dreamed that at a certain place in Main street, buried under a large snow drift, was Mrs. Brand's lost purse. Armed with a shovel he went to the place and after an hour of hard work he uncovered the pocketbook.

Louise Loebel writes from Milwaukee, Wis.: "The Ladies Aid Golden Rule Spiritual Society has made arrangements for a series of Dime Socials, for the benefit of poor and destitute families. Dr. F. L. Mehrtens and wife, of Ripon, Wis., have also given several seances at their home for the benefit of the Aid. The friends at Ripon are deeply interested in this work of love and charity, and assist us with contributions whenever they can. We thank them greatly for their kind thought and assistance."

P. W. Johnson writes: "There is something in Spiritualism that comes right down to date; it is now, not 2,000 or 4,000 years old."

W. J. Elmo writes: "Our meetings were well attended, Dr. Warne as speaker. He says he sees nothing but success for us."

Mabel Calen writes: "Allow me to thank you for your premium, A Wanderer in the Spirit Lands. Indeed, my husband and self can't thank you enough for the pleasure we have derived from the previous books you so kindly sent us, and are anticipating much pleasure from this one, not to speak of another year's visit from the dear old Progressive Thinker. Though a stranger to you, Mr. Francis, I feel deeply grateful for the happiness which came into my life through your kindness in enabling us to know so much of our future home, and our friends gone before. It is a subject that interests me beyond any thing else, and my books and papers are such a comfort to me."

Seventh Day Adventists are all wrought up and declare that the end of the world is near at hand, firmly believing that the warning has been conveyed to them by the appearance of a black horse on the ruins of Kellogg's Sanitarium at Battle Creek, Mich. Upon the side of a wall, which is still as white as before the fire, has appeared a perfect picture of a black horse burned in the wall. With extended head, open mouth, distended eyes and the ears lying back on the head, the animal presents a fierce appearance. Thousands daily visit the place and speculate on the strange sight. The Adventists, who lay great stress upon Bible signs, have been searching the Bible for a reference to the black horse. They have found just one reference, and that is in the sixth chapter of Revelation. This entire chapter refers to the end of the world and the troubles to come, and ends with this warning: 'For the great day of wrath is come and who shall be able to stand."—Chicago Record-Herald.

"The Cow Pea" is the title of the latest publication issued by the Experiment Farm of the North Carolina State Horticultural Society, at Southern Pines, N. C. This book neatly bound and illustrated, in plain and concise manner discusses the value and uses of this important crop, the Cow Pea. Every reader can get a copy free by writing to the Superintendent of Experiment Farm, Southern Pines, N. C.

Do such things as ghost apparitions, visible to human eyes, really exist? Yes, we are convinced they do. While we recognize the fact of their existence, we may not be able to explain their origin. This statement was made today by Professor James H. Hyslop, of Columbia University and Rev. Minot J. Savage, of the Church of the Messiah, who are members of the American Society of Psychical Research. "I think," said Dr. Savage, "that if you were to throw a stone at random in any part of this city you would be almost certain to strike a house in which at least some form of psychical phenomenon has been observed. Perhaps there is only one member of the family who has made these observations, and he may be keeping his thoughts on the subject secret from the other members of his family."

Dr. Savage is convinced that Mrs. Piper is a genuine psychic medium. "I had sittings with her many years before our society is founded, or before it was known to the public. It was through her that I obtained a message from my son, who died about two years ago." Dr. Savage said that during the sittings his son made known his presence through the medium, who was in a trance at the time. Mrs. Piper, he said, had never been acquainted with his son and had never seen him. Professor Hyslop, who is well known for his works on psychology and hypnosis, said: "I am familiar with the remarkable occurrences of which Dr. Savage speaks. I have had sittings with Mrs. Piper, and I know that she does transmit messages in writing of which she is unconscious. Where the messages come from I do not know, but beyond doubt they are genuine."—Record-Herald.

H. A. Budington writes: "The management has engaged the Schubert Quartette of Boston, for the entire season at Lake Pleasant next summer. The thousands of dwellers and visitors at this celebrated camp will be pleased to know that first-class vocal music will be rendered at this place next August."

G. W. Kates writes as follows of missionary work: "We have held meetings in Cincinnati, Ohio; Evansville, Ind.; Mt. Vernon, Ill.; Little Rock, Ark.; Marshall, Houston and Galveston, Tex. We have publicly referred to the excellent meetings in Cincinnati, Evansville and Mt. Vernon. At Little Rock we organized and chartered a society for the N. S. A., and at Marshall, Tex., we obtained a society for the Texas State Association. At Houston, we had large meetings and good results. Here they have a good working society with Mrs. Shaffer as their regular speaker, and supplied our meetings with good music by a talented orchestra. Such music always inspires good results. At Galveston we found a well conducted society, with John W. Ring as their regular speaker. They have lately purchased a commodious church and are refitting it and have already a comfortable home. We held the first meeting in the edifice, and have had large audiences. Residents near the Temple contributed $1,500 towards the purchase by the Spiritualists, and that goes to show how respectful is the cause here, made so by a regular work well conducted by a settled speaker. We have high hopes for our cause in this city, which has so grandly been resurrected from the flood that almost destroyed it. The Texas State Association seems to be well officered and is full of zeal. They hope to secure general co-operation of the Lone Star State Spiritualists. Every locality should organize and join in the labor of carrying the truths of life to all people within their borders. John W. Ring, as president of the State Association, is arranging our route and preceding us on the tour. We will be in Texas most of March, and hope to report encouraghgly of the co-operative work being done by both the N. S. A. and the Texas State Association."

Before the New York City Training School for Nurses, Prof. John D. Quackenbos, at the New York Academy of Medicine, recently read a paper on "Hypo-Science, Its Progress and Its Future Development." He called attention to the important advance made by psychology by the assumption of a practical character and in part he said: "In no direction has this practical evolution been more conspicuous than in the recent utilization of psycho-therapeutics as an appropriate instrumentality for the treatment of the functional disorders, nervous diseases, delusions and imperative conceptions, moral obliquity and dis-equilibrium, backwardness and arrested mental development. High purpose and noble endeavor have been substituted in character for carnal propensities and sordid aims, worthy ideals for bestial standards, intellectual brilliance and living interest for obtuseness and indifference. Thus, through the transmission of automatic impulses to right doing for a few generations, it is possible by concerted philanthropic effort perceptibly to diminish crime. In educational work the value of suggestion can hardly be overestimated. Not only may dull minds be polished, unbalanced minds adjusted, gifted minds empowered to exploit their talents, but the educating intellect of the school child may tread the royal road to learning which ancient philosophers sought for in vain; the matured mind of the scholar may be clothed with perceptive faculty, with keenest insight, tireless capacity for application, unerring taste, and the imaginative mind of painter, poet, musician, discoverer may be invested with creative efficiency in the line of ideals that are high and true."—Pittsburg Telegraph.

J. R. Alter expresses his views of the Symposium: "In some of the articles in the symposium, there cropped out occasionally a harshness that grated on my sensorium like an intellectual buzzsaw a little out of fix. Permit me to say that I view the short article by Bishop A. Beals as very complete indeed, 'as words fitly chosen.' I hope it will be again read by all. But there is some best in all; some valuable truths."

The Virginia Capitol is infested with spooks, ghosts, spirits. This can be attested by men who were in the building while the suffrage question was being debated. The members of the Democratic conference were being entertained with a speech by one of the most prominent orators of the state, and he was soaring. The members were all attention and there was the best of order in the hall. The speaker paused and there was a solemn silence. "Talk! Talk! Talk!" thundered a voice in tones sepulchral and awful. The members turned and looked at each other. The speaker paled, and a search was instituted to see if one of the members had fallen asleep and was muttering. No trace of the disturbing sound was discovered. Chairman Keezell rapped for order, and the constitutionalists began to smile. A search was made of the galleries, it being suggested that some joker had gone up there for the purpose of injecting a little fun into the debates. The investigation failed to locate the presence of any one. Again did the orator essay to enlighten the members. After making a particularly strong point he paused for the remark to have a full effect on the conference. Again a voice cried: "Talk! Talk! Talk!" Members began to have cold shivers, and some expressed a desire to go home. "The sergeant-at-arms will make an investigation and report to the conference forthwith," said the presiding officer in a shaking voice. "All doors locked, sir. Not a trace of anything living up there," was that official's report. —Chicago American.

When writing for this paper use a pen or typewriter.

Dr. W. M. McCain writes from Detroit, Mich.: "Not being a Spiritualist, I was anxious to learn more of its teachings, and attended several meetings at Shane Hall, conducted by Mrs. Nellie Metcalf during the past winter, and who has been compelled to retire for a short time for a rest. There is certainly much in the teachings of this faith, expressed by Mrs. Metcalf, to inspire the respect of all thinking people."

A. L. Coffey writes from Le-Roy, Ill.: "On Dec. 2, 3, 4 and 5, G. H. Brooks, of Wheaton, Ill., delivered four interesting lectures here on Spiritualism, the first ever given in this little city. His lectures were followed with psychometric readings. In the month of February, Mrs. Georgia Gladys Cooley, of Chicago, gave us three soul-inspiring lectures, putting forth our beautiful philosophy in a masterly way. Her lectures were also followed by spirit messages, proving to many beyond a doubt the truth of spirit return. The work of these two earnest workers has caused quite a stir in our little town, and we hope in the near future to have them with us again. We have no organization here as yet, but through the generosity of a few we hope to erect a $4,000 temple this coming summer. Those who can, please send us plans, cuts or any information that may help us in the erection of our temple."

Arden Dearbeyne, an Armenian, who has been in Battle Creek, Mich., for several months, possesses strange occult powers which are puzzling the investigators of psychic phenomena. That which attracted attention to this Asiatic mystic was the fact that at a public meeting during the holiday time in one of his visions he described a calamity which was to befall this city by the destruction of a great public building. Since the verification of this vision by the burning of the sanitarium, more speculation has been aroused regarding the occult powers of this man. Dearbeyne was born in Smyrna. From youth he possessed psychic powers. He seemed by this power commanded to come to this country. He found his way to Battle Creek and has become a member of the Christopathian brotherhood, a new sect organized in this city about one year ago. Dearbeyne is not a Spiritualist, and does not claim to be influenced by disembodied spirits. His powers are those inherent and latent in every human being—the psychic, which if developed will bring wonderful results to mankind. He claims the power of "soul flight," and can visit his old home in Asia and see what his friends are doing. He also claims to visit Mars and the other planets, and tells of the people, and what they are doing in the other worlds. People who have had sittings with him have had him visit the home of friends at a distance and relate what was transpiring at the time. It is claimed that what he related was afterwards verified by corresponding with those friends and finding out what they were doing at that particular time. "Soul flight" is the principal phenomenon connected with his occult powers. During his sittings he remains in his normal state, simply closing his eyes and placing himself in a state of repose. —Detroit News.

J. D. G. writes from Los Angeles, Cal.: "There is considerable interest manifested here in the cause of Spiritualism. The two principal societies are flourishing. The Truth Seekers, under the presidency of Mrs. O. C. Knox, is holding large meetings at 11 a. m. and 7:30 p. m. Having no regular lecturer this society is frequently treated to good itinerant talent sojourning in this city during the winter season. The late Wm. Enspenmuller bequeathed to this society and to the Harmonial Society, the sum of $300 each. The veteran Prof. Loveland is now in the city, and is delivering a course of lectures on Modern Spiritualism, one lecture every Sunday afternoon at Lincoln Hall. Last evening he delivered a lecture on Socialism before the Socialists of Los Angeles in Woodman's Hall, to a large audience. Mrs. Edith Nickless-Cobb has been holding meetings at Brent's Hall and receiving good support. A mediums' meeting is held every Sunday at the large parlors of Mrs. Kercher; lectures under spirit control by Mrs. Mae Hunt; Mrs. Foster, a young medium of great promise; Professors Loveland and McLain speak also at this place. Mrs. Gilliland-Howe and husband, of Boston, who remained in Los Angeles after the Southern California camp-meeting, have been holding meetings every Sunday afternoon at Lincoln Hall, but they are now doing missionary work in Passadena, a suburban city eight miles north of Los Angeles. The largest society in the city, if not in the state, the Harmonial Association, is doing finely under the efficient board of trustees of business men, and the brilliant mediumship of Mrs. Maude L. von Freitag. This society is contemplating building a temple and have started a fund for that purpose, quietly and unostentatiously, and have set a high mark before them for the coming year to increase its membership to one thousand. 'Low aim, not failure, is a crime.' Board of trustees, President, W. J. Williams; vice-president Louis LaGoill; secretary, J. D. Griffith; treasurer, Mrs. Essie A. Ashby; trustees, Hamilton C. O'Bleness, Mr. and Mrs. Robert Adams, G. H. Ashby and George McNeil. During the last year this association and its auxiliaries raised $3,029.01; expenses, $3,135.93. Cash on hand, $492.08. This is independent of the temple fund and subscriptions made. We begin to feel in Los Angeles that this city is to be the 'Hub' of Spiritualism in a very short time."

The Philadelphia (Pa.) Spiritualist Society gave a package party on Friday evening, Feb. 28. The vice-president, Mr. Sam'l Wheeler, assumed the office of auctioneer, and his racy remarks and genial 'bid-ableness' contributed greatly to the fun of the occasion. After the auction a short address was given by the well-known speaker, Prof. Wm. M. Lockwood, who had just arrived in the city, and who is to deliver a course of lectures during the month of March. His address was well received. Mrs. C. Fannie Allyn, another eminent speaker, whose lecture course has just closed, gave several readings which were rendered beautifully. Not the least of them was a poem on our Civil War, in which Mr. Wheeler impersonated a worn and weary veteran of '61. Mrs. Allyn rendered the stanzas with much feeling, introducing in their appropriate places many of the old war songs, which were sung with stirring effect by choir and audience. The Lyceum also bore their share of the evening's entertainment, for which thanks are due Mrs. Allyn, who is an indefatigable worker. The Goddess of Liberty, one of the older girls, and the different younger children formed a moving tableau which made a very pleasing exhibition. 'Old Glory' was there in abundance, and everything and everybody was decorated with the red, white and blue."

Mrs. Amanda Coffman writes from Grand Rapids, Mich.: "I am at home again after a pleasant and successful engagement of three months—December and January with the good people of Indianapolis, Ind., and the month of February for the Independent church at Alliance, Ohio. The Indianapolis society is a strong one. Its officers are men and women of good business ability and spiritually unfolded. My stay was made doubly pleasant. I was fortunate enough to be located next door to the church and enjoyed the genial hospitality of Mr. and Mrs. Chas. Duvall. When ill they cared for me as if one of their own family. Human language is so incapable of expressing the soul's gratitude for these kind acts. From Indianapolis I went to Alliance, Ohio. The society is a small one, but alive and working for the cause of Spiritualism. It was my pleasure to be entertained at the home of Mr. and Mrs. Tiffany. They know how to make conditions for the sensitives that fall in their hands. Mrs. Tiffany is one of the finest psychics it has been my pleasure to meet. There was not a day while in her home that the loved ones did not manifest by opening and shutting doors, moving articles, rapping, etc. one day while we were visiting we heard a shower of raps on the ceiling, and they kept it up until Mrs. Tiffany was impressed to go up stairs, and there found that the stove was red hot, and half way up the pipe. In a short time the house would have been in flames. We are happy in the knowledge that we are watched over by loving ones from the spirit side of life. I arrived home the 24th, and it does seem good to be there once more to meet old friends. To-morrow I labor for the home society. The society here is in a flourishing condition owing to the excellent work of Dr. Lamar and D. A. Herrick, of Alliance, O. I will labor for the Jackson Society the last three Sundays of March."

Mrs. B. M. Kindle gives some of her experiences in investigating Spiritualism: "We began investigating Spiritualism in 1879, at Indianapolis, by attending a lecture by Frank T. Ripley. We were so well pleased with his lecture and tests that in a short time we investigated slate-writing. We are perfectly satisfied that spirit return is true. We then got C. E. Winans, of Edinburg, Ind., to come to our house and give a seance in 1894. They are grand. At one seance given by him later my twin sister, who passed out when a year old, surprised us by materializing in our parlor. She spoke to me and told me she often comes and sings for me. My Indian control, Minnie, materialized and stood out in the parlor several minutes. We sit with several others in our home for development. In four months I developed clairaudient singing; it is a phase that very few develop. The music is grand. I devote an hour every night to singing with my little angel band. When I awake in the night or when morning comes, I hear their sweet singing around my bed."

A. A. McCormick writes: "The Progressive Thinker is a grand and great paper. Well, Mr. Editor, keep up your Home Circle in the paper. I think it is a grand thing. George W. Kates and wife will be in Hillsboro, Texas, March 17, and we are going to try to make everything as bright for them as possible while here. Of course we are all a little bit mossy. We are all more or less ashamed to get out and fight for our cause publicly, as we ought to."

Dr. J. L. York, prominent as a worker in the fields of reform, writes as follows of the death of Mrs. Laura E. Peters, at Port Angeles, Washington: "We received with sadness the news of Laura E. Peters' passing away, and yet, knowing how long she has suffered we cannot mourn her release from life in which she could no longer find comfort and usefulness. She was a good soul and a sincere and brave worker in the cause of truth, and ever ready to lend a hand in the noble work of the emancipation of mankind from the bondage of ignorance and superstition. I write these lines from a long and happy personal experience and acquaintance with her in all of my early work in Seattle, and will never forget her friendship and kindness to me in my work during all those years, when we battled together for mental liberty, and from first to last she has maintained those sterling elements of character which made her above the average in intellect and a true wife, mother and devoted friend. Let her rest. Cover her grave with flowers, and I only wished that I possessed her abiding faith in conscious life beyond the grave, and can heartily endorse the statement of her bereft husband: 'The world has been a bit brighter and better for her having lived in it.' All I have said of her I trust may be said of me when the measure of life is full and my work is done, and then I shall be content. So it is, one by one the ties of earth are severed, and like withered leaves we fall to the bosom of Mother Earth, and if only to rest and sleep it is well. But if to take up life on a higher plane and meet and know and love those we knew on earth, it is better, and in either case I am sure that infinite nature will do all things well. In her I trust."

G. H. Brooks writes from Milwaukee, Wis.: "The Unity Spiritual Society, which meets in the Ethical Building, 558 Jefferson street, will celebrate the anniversary. It will give a dancing party in the hall Saturday evening; then hold two services, Sunday afternoon at three o'clock, and evening at half past seven. It is hoped there will be a goodly attendance from adjoining places. A very large euchr party was held at the residence of Henry Smith, 770 Booth street, Wednesday evening. The society is gay, with different kinds of entertainments and socials. A musicale will be held at Henry Smith's, on the 19th."

Henry H. Warner may be addressed at Hotel Columbia, Denver, Colo., and he would like engagements in vicinity.

Marguerite St. Omer Briggs is said to be doing a grand work for the Society of Spiritual Unity, Detroit, Mich. She can be secured as speaker and test medium for coming camp season. Her address is No. 100 Clifford street. The society will hold anniversary services, March 23. Mrs. Jenkins and others will assist.

R. D. Morrison, M. D., writes: "I have been taking spiritual papers and journals for thirty years, and I want to tell you that The Progressive Thinker is decidedly the best. I don't know how I could live through the weeks without it, and just think we get it for one dollar per year, and eight beautiful premium books for almost nothing. I don't understand, Brother Francis, how you can afford to do it."

Dr. Louis H. Freedman, 3036 Indiana avenue, informs us that Dr. Harrison Hipp lately performed a successful surgical operation on his neck. He was under the influence of ether two and a half hours. The Doctor hopes to be about soon, and able to tend to his patients. We are glad to learn that he passed through the trying ordeal safely.

L. de Forrest writes: "The Band of Harmony will hold its annual Experience Meeting at its rooms, 608 Handel Handel Hall, 40 Randolph street, Thursday evening, March 20. Each member will earn a dollar, bring it and relate how it was earned, and how much pleasure it gives to contribute the mite to so worthy a cause. No limitation is placed upon the amounts over one dollar. Come everybody and have a good time. Any friends can have the same privilege. Afternoon session at 3 o'clock."

Mrs. Maggie Waite, the well-known platform test medium, is now located at No. 3116 Wabash avenue, Chicago. She can be reached by telephone, "Phone Green 724." She can be consulted daily. Mrs. Waite intends, we are glad to learn, to remain in the city for some time.

Stephen Gardner writes: "Rural mail carrier has to-day delivered our three premium books. We now have the eight books—a splendid library, for which we feel very thankful. The Progressive Thinker is always a welcome guest. I am nearing 84, and so long as I am here, you may count on me as a subscriber."

The Michigan State Spiritual Association will hold a mass convention, in Longwell's Opera House, Paw Paw, Mich., March 28, 29 and 30. 1902. Program: Friday afternoon, March 28, informal reception to visitors at opera house. 7:30 p. m., address of welcome by Dr. B. O'Dell, Paw Paw; response by E. E. Carpenter, president of the Michigan State Association; address by Mrs. Dorotha Dailey, Detroit; messages by Mrs. Augusta Ferris, Grand Rapids. Saturday, 10:30 a. m., conference led by Mrs. E. C. Woodruff, South Haven. Saturday, 2:30 p. m., address by H. L. Chapman, Marcellus; messages by Dr. P. T. Johnson, Battle Creek. Saturday, 7:30, Address by Dr. P. T. Johnston, Battle Creek; messages by E. E. Carpenter, Detroit; messages by Mrs. Augusta Ferris, Grand Rapids. Sunday, 10:30 a. m., address by Mrs. Dorotha Dailey, Detroit. Sunday, 2:30 p. m., address by Dr. P. T. Johnston; messages by Mrs. Augusta Ferris. Sunday, 7:30 p. m., address by Mrs. Marian Carpenter; messages by Mrs. Marian Carpenter. The Paw Paw people will entertain as many visiting friends as they can. All intending to be present are requested to notify by letter, Mrs. M. L. O'Dell, Paw Paw. All are invited to attend these meetings as we anticipate having an enjoyable as well as instructive convention. E. E. Carpenter, president Michigan State Spiritual Association, Detroit, Mich. Laura Mattlock, secretary, Owosso, Mich.

Carrie Eloise Holmes writes from Sullivan, Ind.: "Our Psychical Research Society has had the services of Mrs. Jackson, the psychometrist, clairvoyant and clairaudient medium, whose home is in Grand Rapids, Mich. She has been with us a week. Every test has been absolutely perfect. She will remain with us a week or so longer and is open to engagements. Address her here."

Columbus Wells writes: "I heartily thank you for the premium book, A Wanderer in the Spirit Lands. It is a very interesting and instructive work. It puts a man in mind to make good and high resolves and then live up to them."

Mrs. Dr. Edwards has returned to Chicago, and is located at 544 North Clark street.

C. F. Van Luven writes: "The Oakland (Cal.) Spiritualist Temple Association will celebrate the Fifty-fourth Anniversary of Modern Spiritualism, at Woodman Hall, 521 Twelfth street, March 30, at 2:30 and 7:30 p. m. Chas. J. Anderson, the eloquent boy orator, and other prominent workers will take part in the exercises. There will be a grand banquet at 5 p. m. There will be recitations and solos rendered by local talent. Special music by the Ideal Mandolin and Guitar Orchestra, under the leadership of Prof. C. Pedersen. All are cordially invited to attend. Seats free."

To the Spiritualists of New York.

Dear Brethren:—Vigilance is the price of liberty. I have been out of the state since January, and have been very busy, and, perhaps, not as watchful as was my duty. The doctors have forced a vaccination bill through our State Senate. We are now all to be considered criminals and suffer the penalties of the law unless we allow some doctor to inject poison into our veins.

We have no objections to those being vaccinated who wish it; but in no case should we who are conscientiously opposed to it be compelled to submit to any such act of tyranny. The best place to fight this matter is in the legislature.

If vaccination is a preventive of small-pox, why should we, who prefer even small-pox to the greater evils which sometimes accompany vaccination be compelled to submit to it? If small-pox is not catching among the vaccinated, why not allow those who prefer it to vaccination have it to their heart's content. It can harm no others. Where is the danger?

If, on the other hand, vaccination does not prevent small-pox, then why should we be compelled to submit to it? In any case let us now present a solid front against it. We may be able to kill the bill in the assembly, or even with the governor, after the assembly shall have passed it.

What shall we do? I have written for a hearing before the assembly committee on the question. I have also written Dr. Sellen, the vice-president of the New York Anti-Vaccination Association, to gather the Anti-vaccination forces, to meet the M. Ds. before this committee.

I to-day write the president of the N. S. A. to be on hand and in the name of the N. S. A. assist in making this fight. I am also appealing to the officers of the N. S. A. to assist in this work. I shall be present at the hearing if we get one.

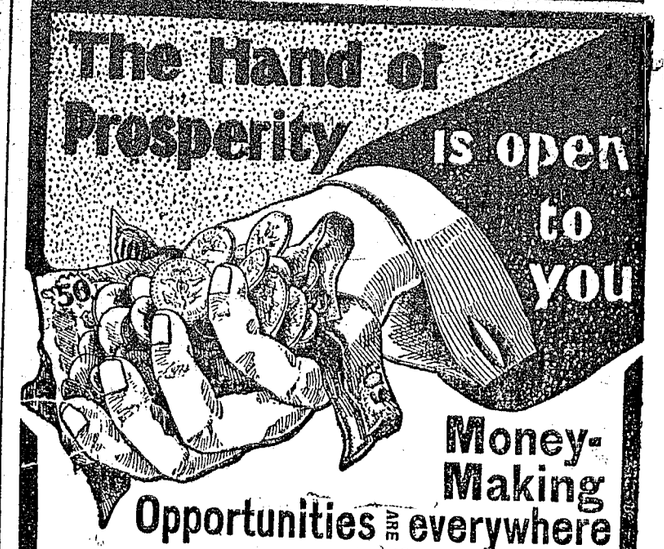
Now, let every Spiritualist, and every anti-vaccinationist write their assemblyman to fight this bill. They must know that we are alive and mean business.

Let every one who can, contribute from one to fifty dollars to assist in this work. Send your contributions to H. A. Richardson, treasurer of the N. Y. A. of S. Address him at East Aurora, N. Y. If we fail to get the desired hearing, the means can be expended in other good work in this state.

Address me until April 1, at 715 12th street, N. W., Washington, D. C.

Yours to try to save something of what there is left of our liberties,

MOSES HULL.



Money-Making Opportunities are everywhere

There is no reason why the year 1902 should not be the most prosperous you have ever known. If you cannot see these opportunities train your mind to do so. Riches and fame come only to those who can influence and control the minds of their fellow men. Every self-made wealthy man is a living proof of this fact. You have but one brain, one pair of hands; you cannot do everything, but **you can in your own home learn** in an incredibly short time how to influence, control and direct the brains and hands of other people so as to put money into your pocket. You can bend their wills and make them do your bidding. You can learn the science of success, and pass your competitors in business, in social life, in politics or in any other direction you choose. **You can charm and facinate** people with an irresistible power and hold their love and friendship always. You can command success in all you undertake.

You need a knowledge of Hypnotism and Personal Magnetism to attain this result. **These sciences are the very life blood of business and social success.**

Valuable Secrets Free The American College of Sciences, of Philadelphia, has in response to a popular demand issued a handsomely illustrated book, which clearly explains the secrets of the wonder science of the age. Twenty different authors of world-wide renown have contributed to it. A number of different methods are described which any intelligent man or woman can follow and materially better his or her condition in life. The secret of the money-making power of Carnegie, Morgan, Rockefeller and the Vanderbilts is made plain. **The book tells how** you can use Hypnotism to cure diseases and bad habits; how to make this grand science a potent factor in your life. It is full of intensely interesting and practical information. It is heartily endorsed by the most prominent doctors, lawyers, clergymen and financiers of this country. It has been issued at great expense, but to each interested person a copy will be sent postpaid for a limited time. If you want to acquire a wonderful power of personal influence; if you wish to rise higher in your accepted business or calling; if you wish to become a veritable leader of men—a man of mark in your community, send your name and address for a copy of this remarkable book which reveals to you the inner mysteries of the most marvelous mind and soul power known to man.

Capt. C. F. Strong of Dryden, N. Y., says: **"Every sentence in your grand work is a gem; every thought divine; money could not buy the knowledge I have gained."**

AMERICAN COLLEGE OF SCIENCES, Dept. P L 13 .420 Walnut St., PHILADELPHIA, PA.

GOOD WORK IN BUFFALO.

The Spiritual Bazaar of the First Church.

The First Spiritual Church of Buffalo, of which Rev. Moses Hull is pastor, is doing a good work for the cause of Spiritualism, including its humanitarian efforts and general reforms. Just now Mrs. Atcheson is serving in place of the pastor, and drawing large houses, and adding memberships.

I am glad to know this, for I regard her as an honest medium and worthy woman. Moses scatters himself over too much territory to hold the fort alone in Buffalo. Mrs. Matteson, the clairvoyant doctor, has done a splendid work for the cause and for the sick as well; and but for her the First Spiritual Church of Buffalo would probably never have been. Her energy, business tact, influence with business men, and her money made it possible.

Her daughter, Mrs. Nellie Whitcomb, is an active worker for the bazaar which is to be held the last week of March; and she will appreciate any help from friends or other societies, and I think I may safely say that she and her co-workers in Buffalo will be liberal in reciprocating favors from other societies. This is a good way to extend acquaintances, and enlarge social spheres, and thus mutually benefit.

Any society that feels an interest in the good work may do itself credit and enjoy a real benefit by making up a package of donations in money or any salable article, from a fan, a five-cent handkerchief, a book, a necktie, a painting, to a watch or a $10 note. Any amount, large or small, will be appreciated and used for the benefit of the bazaar and the cause. Address all donations for this "Independent Spiritual Booth" to Mrs. Nellie Whitcomb, 248 N. Division street, Buffalo, N. Y.

I am informed that the society is trying to get ready to enlarge its Temple—or church—as there is not room for the growing audiences, and this fair is to help in this laudable effort. This is a good report, for those who think Spiritualism is on the decline.

Let us realize that the cause is ours wherever it may be represented, and help all we can to advance the good work.

LYMAN C. HOWE.

THANK GOD! I CAN SEE AGAIN.

A. J. Palmer, After Being Totally Blind, is Cured at Home by Dr. Coffee.

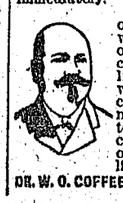
A. J. Palmer of Melrose, Iowa, tells all about his eye trouble and his cure, so anyone can understand it in Dr. W. O. Coffee's 80 page book, "The New System of Treating Diseases of the eye." This case and dozens of others, illustrated with colored cuts, showing exact trouble. Valuable information, interesting reading and free if you describe your case or some friend's.



A. J. PALMER

Read His Statement.

"The first I noticed anything wrong with my eyes was in December 1898. They commenced to matter and the lids stuck together and got a little sore and inflamed, and this lasted for a month or two. Each week they got worse until they got to be painful; sharp, neuralgic pains went through them at all times during the day and at night; then ulcers came on the sight which made me blind very rapidly, but it was in July, 1900, when I got totally blind, and I suffered with the most terrible inflammation and ulcers on the sight, and scums over the sight that a person could suffer. After I had doctored with several other doctors, I got no relief. I wrote to Dr. Coffee and put myself under his treatment. He doctored my eyes with mild medicines that soothed them, and stopped the pain in three days. My sight commenced to improve, and ulcers that had been there for a year, commenced to heal, and in three weeks I could see to read large print, and in three months time my eyes were perfectly well. I thank God I can see again. He used no blue stone nor caustic or any strong medicine, and I want to say to anyone who is afflicted with inflammation or weak eyes, that I think his Absorption Treatment is the most wonderful thing in the world, and you should write him immediately."



Dr. Coffee is the originator of the Absorption Treatment which cures you at home without any operation, and at small cost, of cataracts, granulated lids, scums, films, sore, weak or watery eyes or failing sight, complete paralysis of optic nerve only, excepted. Write today for this veritable eye encyclopedia which may show you or some friend the way to light. Address

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Many Spiritualists living in isolation, have formed lyceums in their own families; others have handed, two or three families together, while large societies have organized on the lyceum platform, and found great interest in this self-instructive method.
Do not wait for a "missionary" to come to your assistance, but take hold of the matter yourself, procure copies of the GUIDE, and commence with the few or many you find interested.
Mrs. Emma Rood Tuttle (address, Berlin Heights, Ohio) will answer all questions pertaining to lyceum work.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

H. H. H., Kansas City, Mo.: Q. Who founded the Alexandrian Library? By whom was it destroyed, and for what cause?

A. This most famous, and largest library of ancient times, was founded by Ptolemy Soter, 323 before our era. He was the founder of the Lagides or Macedonian dynasty, and first of the line of thirteen kings who ruled over Egypt under that name. He was one of the foremost generals of Alexander the Great, and after the death of that warrior was appointed governor of that country. With the noble love of knowledge of the Greeks, he founded the library, and a school to which he invited the most famous philosophers of his time.

His son, Ptolemy Philadelphus, continued the labors of his father and accumulated 400,000 rolls of MSS. He had the most careful scholars and copyists, who made copies of MSS. loaned him by their fortunate possessors, and by this school, at his command, tradition affirms the preparation of the septuagint was commenced.

The laudable object of the collection of the priceless treasures of thought, was continued by this noble dynasty until 395 of our era, or for over 700 years, when it is said to have contained 700,000 rolls of MSS. or volumes.

Printing being unknown, all books were written on parchment or papyrus, in continuous rolls. The material was scarce and costly, the labor of making a copy great, and often the author's original MS. was the only one in existence. Hence a collection of these MSS. meant something entirely different from a library of the present. A great library as of Harvard, or Boston, or Paris might be destroyed and yet thousands of copies of its best books be preserved in other collections. With only one library in the world, and this having the only copy, or a copy of not to exceed three or four in existence, destruction meant the complete blotting out of such books, and all record of the thoughts they contained.

There is no doubt but the Alexandrian Library contained the almost complete treasures of the ancient pagan civilizations of Assyria, Persia, Egypt, Greece and Rome.

But an age had come when learning, was scorned, and ignorance and credulity the most praiseworthy.

The Christian doctrine had gained ascendancy over the splendid teachings of philosophy, and the rule of the priest transformed the government into a theocracy, which made kings and emperors slaves, leaving them boastful of ignorance so dense that they could not write their names.

Theophilus, one of the most brutal, conniving and bigoted of the priests, became seated on the archi-episcopal throne of the diocese of Alexandria. He hated the old nature-religion; he hated learning; he hated the philosophers. Historians say of him: "He was a bold, bad man, whose hands were alternately polluted with gold and with blood."

In 395 of our era, he promoted an attack on the old religion by his bigoted and lustful followers. They sacked and demolished the beautiful temples, broke the exquisite marbles of the sculptors, and destroyed the writings wherever found. The Alexandrian Library was the object of his insatiate religious madness, and its priceless rolls were committed to the flames. Everything by which future generations might gain an insight into the beginnings of Christianity; everything written concerning it by unbelievers, if anything had been written, was destroyed. Christianity was made to stand for itself and to be its only witness. The utter, otherwise unaccountable silence of pagan writers, was accounted for.

But this was not enough for the theologians who promoted the cause of Christianity. In after years, the fact that the treasures of antiquity were destroyed by a swinish horde led by an archbishop whose power was about equal to that of the pope, reflected on the character of the church, and priests attempted to throw the disgrace on the hated Mohammedans. The story was started six hundred years after the event, that the Caliph Omar in 642 D. C., after the capture of Alexandria, ordered the library to be destroyed. He is reported as saying: "If these writings of the Greeks agree with the Koran, they are useless; if they disagree they are pernicious and ought to be destroyed." The six thousand baths of the city were heated with the precious rolls, and such was their vast number that they lasted for six months!

Not a historian of the time mentions this destruction of the library, and it is entirely opposed to the character of the Arabians, who regarded books with reverence akin to adoration, and while Europe was in the night of besotted ignorance, were keeping brightly burning the torch of Grecian learning.

There is not a dissenting voice as to the destruction of the library by Theophilus the Christian ruler, and if there was a library at Alexandria for Omar to use in heating the baths, it had been gathered in the intervening centuries between 395 and 642 A. D. Had such a library been collected, it would not have contained many of the writings of the poets, historians and philosophers of paganism, but its shelves would have been plethoric with the commentaries and religious lucubrations, the fabulous chronicles and accounts of miracles which characterize that period. Had the victorous Omar destroyed them all it would have benefited mankind. Hence, according to the most trustworthy and unimpeachable historic authorities, the most wonderful collection of literature of the ancient world was destroyed by Christians, to gratify their hatred for the old nature-religion which mocked them with the splendid galaxy of poets, historians, sages and moralists, in comparison with their canting priests, their herds of monks and ascetics boasting of their squalid filth, and ignorance of the amenities of life and common decency.

The fate of that old nature-worship, of the ancient civilization, is fulfilled in that of Hypatia, daughter of Theon the philosopher, and queen of philosophy, the most beautiful and accomplished woman in the falling shadows of that glorious age. She taught philosophy in a school thronged with her disciples, in the same city of Alexandria. Her success, to the distorted minds of the Christian leaders seemed like a revival of the paganism they were laboring to destroy. Hence St. Cyril, Bishop of Alexandria, gathered a mob, of the zealous church-members, and the savages from the environs of that cosmopolitan city, and these breaking into her lecture-room, dispersed or killed her disciples, dragged her from the rostrum, and literally tore her to pieces like infuriated beasts, and then howling at their deed, dragged the fragments through the city.

Hypatia in the gathering darkness of the beginning of the fifth century, represents the last flickering torch of learning, which with her expired, nor was again re-lighted until after more than a thousand years of darkness had fallen like an incubus on mankind. In her place that of the strong, intelligent woman who thinks and dares and leads in the practical ways of life, came the weak, pliant, yielding, obedient, and self-abnegating, pale and bloodless Mother of Pain.

George B. Ferris. Q. Do spirits appear to mediums, always as they really are?

A. When spirits appear objectively, that is, when seen by the spiritual perception, as objects are seen by the physical eye, they appear just as they are, and have the form and size they would have here as mature human beings, or as they would have at their age, if they departed earth life before maturity.

But it is not often that spiritual appearances are presented in this manner. They are subjective—that is, impressions or pictures made on the mind, just as the magnetizer magnetizes his subject and makes him see anything he wishes. The spirit stands in the place of the magnetizer, and the medium sees whatever the spirit suggests or wishes. Thus the appearance of spirits wearing familiar garments worn in earth life, the same cut of hair, beard, etc. This is for the purpose of proving their identity. Animals appear, as the familiar dog, etc. These are pictures, impressions made so vividly that the medium mistakes them for reality. As there is no means by which the recipient can compare these impressions or pictures, to determine size, locality, etc., he may make the strangest blunders in describing them. Hence such impressions may be genuine, and are strictly explainable by psychic laws, yet we should not for a moment take them as showing that such is the real size, or conditions of the spirits thus appearing.

Woman Suffrage in Utah.

Hon. Fred J. Kirsel, ex-member of the Utah Legislature, was at one time a strong opposer of woman suffrage, but has become converted to it since seeing its practical workings. When asked for the reasons of his change, he said:

"I was afraid of the votes of the women owing to the preponderance of the dominant church, which I was afraid would use its power perniciously with the female members of its creed, and perpetuate its political ascendency. A trial of six years of the system in Utah has convinced me that the women can be safely trusted, and that either the dominant church has chosen not to use its influence politically with its women members, or that the women would not tolerate dictation. I am inclined to believe the latter was the case, and believe that the constitutional convention acted wisely in conferring female suffrage. The result has been educational and elevating and not justifying the fears which I had expressed. Its practical demonstrations in my household, where the head only is a Democrat, whilst the female members consistently vote as Republicans.

"I repeat that in justice to the ladies and my new convictions, I could not do otherwise than vote for the memorial."

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

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Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address HUDSON TUTTLE, Berlin Heights, Ohio.

ARE WE NOT BROTHERS?

A Lecturette by Hudson Tuttle.

Prince Wolkonsky, when invited to a meeting where it was proposed to adopt measures for the founding of a universal brotherhood, did not attend, because, he said, mankind were already brothers, and the troubles and trials were because they knew it not.

Among all the grand thoughts uttered at the various meetings at the world's great fair at Chicago, none were more profound, or truthful. For eighteen hundred years the "fatherhood of God and brotherhood of man" has been repeated, with the thoughtless imitation of the parrot, while surrounding nations were treated as implacable enemies without rights. The heathen nations, five sixths of mankind, were destined for hell, and the socalled Christian nations appear to think that the appointed thing to do is to make a hell on earth for these unbelievers and for themselves. The word foreigner, from the beginning equivalent to enemy, has been used to justify wholesale cruelty and slaughter. The plains of Europe have been enriched with the noblest blood of countless thousands, by kingly wars, and the more awful and malignant conflicts fanned by the fierce flames of religious bigotry and hate.

The greater half of inventive skill and scientific art has been employed in devising engines of destruction and bulwarks of defense. From breaking a limb for a club, and adjusting to the bow the poisoned stone-arrow, to the Krupp gun and gatling battery; from the war canoe to the iron-clad battleship, lie ages of labor directed to the purpose of destruction. Until most recent times the fundamental doctrine of political economy was that the prosperity of one nation depended on the ruin of surrounding states. The growth of nations was a perpetual menace to their neighbors.

The heritage of hate has come to our own time, and after nineteen hundred years of the doctrine of divine brotherhood, behold the Nations—the civilized, educated, Christian Nations—stand massed along their borders armed with the last and most awful engines of destruction; ready at the word of command of king, or potentate, to spring at each other's throats, and murder or be murdered. And even this great Republic, which sits alone and undisputed ruler of the western world, expends year by year more for war than for peace, and honors the red-handed warriors above all others.

Whatever poetry and glamor there once was when the hero strode before opposing hosts ready to decide the combat with his own good sword, its day has passed and the soldier who now goes to the battle-field insensible to the fact that he will be a target for machines that pour forth a storm of balls with a precision no human effort can equal, and reduces bravery and cowardice to common dust, shows more ignorance than courage. The cynic may well laugh at the idea of national brotherhood! Love at the muzzle of rifled cannon! Peace with the bayonet thrust. Fraternity with the rattle of galing guns! Christianity in the cabin of the armored battleship!

Narrowing our horizon to our individual life, are we fraternal? Do we love our neighbors as ourselves? Is the truth triumphant? Is the angel of brotherhood present, yet unseen?

Are our criminal laws for reform, or for punishment and vengeance? For the erring have we charity or hatred? We have but to look into any of the many prisons, east or west to witness scenes of appalling horror. "Vengeance is mine, saith the Lord." "Vengeance is mine," echoes the law.

Not enough to send the unfortunate and misdirected criminal out of the world by hanging; science is called on to contribute her latest achievements in grasping the lightnings, and the quaking prisoner, helpless as a tethered animal is bound to the electrocution chair. Learned professors superintend the voltage which rends every cell and fibre with fierce agony asunder. Then is this unspeakably dreadful murder reported in the leading journals as having been remarkably successful! And yet, it is said, the trembling victim between the electrodes is a brother. Laws are so unjust that while the few waste in wanton luxury, the many starve. To maintain the idle one, a thousand lie down on hard beds with aching bones. To-night, every night, in America and England two million souls, decrepit age, strong manhood, tender childhood will wait the gray morning sleepless with hunger. With warehouses bursting with food, the famished mother weeps at the appeal of her famished child. Under the shadow of the church, hopeless virtue sells its soul to infamy for a crust to prolong life for continued torture.

Oh, Spiritualism, divinely fair and clear of sight, can you not solve the mystery and give us answer? Mankind has repeated the word "Brotherhood," but it has been a brotherhood to be created by common belief and not a fact of human nature. No less a brother is the Moslem for his Koran; the Persian for his Zend Avesta; the Hindu for Vedas; the Chinese for his Book of Kings. There has been more than one Christ; each race has a savior of its own. Zeus, Jupiter, Ormuzd, Allah, God, what are these but names for the same vague understanding or misunderstanding of the phenomena of nature and of life?

The brotherhood of mankind is expressed in the common heritage, the heirship to immortal life. We are all spiritual beings here in these terrestrial bodies and have already begun our endless journey through the spheres of light. We are to-day in the courts of heaven and the presence of God as much as we ever shall be in the ages of the future. We are spiritual beings now, and our purpose is not to live for glory in the next life, but for happiness and perfection in this; not to die well, but to live well, for the best preparation for life hereafter is right living here.

If this new philosophy of life has one truth more important than another, it is this—the heirship of a realm where all are immortal spirits with infinite possibilities. This makes us all kindred, and this world an inn, where we tarry for a day in our onward march.

As spiritual beings, it is our task and duty to eradicate the brutal, selfish propensities; to substitute love and charity for hate, the angelic for the tiger. The things of the world may be good for the world, but a pure and noble spirit is a priceless treasure. Such a spirit will not rest as long as there is a soul a-hungered, or a-thirst, a child in rags, a family without a home, a heart despairing, a mind oppressed. Until all are free, all basking in the beams of happiness coming from just laws, justly administered, such a spirit will find work to do, and in doing it, most supreme joy.

When I see the criminal cringing before the rude, unfeeling justice of the law, I picture an angel from the sphere of light, bending low, and taking him by the hand, leading him even from the scaffold to a higher life, where, under the guidance of those who know nothing of vengeance, or punishment for punishment's sake, his ignorance will be replaced with knowledge. And I think again, ages hence, perhaps; in the unfathomable future, we shall meet and perhaps gladly acknowledge his superior purity and wisdom. HUDSON TUTTLE.

AN OCCULT EXPERIENCE.

The Mysterious Letter, and Its Result.

A friend of mine relates the following remarkable story. It was in the winter of 1897, while engaged in a business which required a great deal of correspondence, and of course the bulk of this work fell to my lot to personally open, read and answer these letters, which of course took up a great deal of my time, and leaving me but very little time to aid the firm in its other departments of business. We were then located in a prominent city in Missouri, and one evening the postman on his usual round of delivery of mail handed me a bunch of letters among the other large mail. This was nothing uncommon nor surprising, for it occurred almost daily and in nearly every mail; but while I untied the bundle of letters and began to sort them for the different departments, one letter in particular attracted my special attention. It was not different in appearance, nor size, nor shape, nor was the handwriting very different from the rest, to cause this attraction. At any rate, I laid it aside from the rest, for some reason at the time unexplainable to me. An unseen force seemed at the moment to guide my thoughts, for after having attended to all the other mail, I again took up this particular letter. The very touch seemed to electrify me, for as yet I had not opened it. I took it up as any other letter had been, yet I hesitated to open it; I touched and handled it with a feeling akin to wonder, why this particular letter should attract my special attention in such a way, more than any other of the same day's mail.

The post stamp was from an Eastern State, a small place, which I looked up in my atlas, being a town of nearly 3,000 inhabitants, a beautifully situated place among the Eastern hills and mountains; but as yet I had not opened it.

Strange indeed are the intuitive workings of the human mind. Having been a silent investigator of these occult mental forces for a number of years, I yet held this tiny letter in my left hand, meditating, marveling and mentally asking: What is the attractive force here?

I was alone in my particular part of the office, and my meditation was not noticed by the other employes, so letting my somewhat trained mind have full play to attract to myself the hidden mystery of this letter and the person writing it, I received the following message, and at the same instant saw a picture intended only for myself, which I will try to tell in as few words as possible: "I am in great trouble, help me! O, help me!"

This was seemingly imparted to the letter by the writer unintentionally, yet the writing paper was a magnetically receptive article to take on the conditions from the writer and convey them to my also at the time receptive mind. These things are possible in all correspondence, and can thereby reveal the writer's true personality, contradictory to his written message, for the acute mentally developed mind of some sensitive and occultly educated person will intercept the true message irrespective of the written intended one on paper.

But this is a double transmission to me by this letter, for I also see the person, a very sensitive, greatly misunderstood, much abused, tortured and wronged woman of about 40 years of age. I see her sick, suffering and fast going to life's end, if timely aid is not rendered someway. I sense a large house, shade, and a stream, and the vision is ended, for I see no more. So deeply was I absorbed in the message and picture, that I was reflectively lost in meditating and dreaming, until by the step of my superior I was aroused from my lethargy. "Well, how about this evening's mail?" he said, "quite tired ain't you? Well, it seems work is our lot here on this earth plane, and I hope it will prepare us for the future life of which we hear so much and varied ideas, so that we will enjoy ourselves there better and with more satisfaction than we can here where we find it so difficult to be understood by our fellow men."

The doctor was an old and very successful man in his profession, enjoying quite an extensive practice, but yet I had not opened this letter, and mechanically opening it handed it to the doctor, who read it, and tossed it back to me on the desk, yet hardly had it left his hands when he picked it up again, and holding it close to his forehead a moment, he said: "Well, this is the old human story of agony, suffering and abuse. I wonder if the human race will ever learn life's important lesson of true mating, true living and true health principles?"

"What is it, doctor?" I asked him, "a severe case? one of those incurable ones?"

"Well, yes, both," he said, "from a medical point of view there is no aid to this patient; it's only by the aid of these forces which we handle here, that any possible aid can be given," he said. He therefore dictated a short letter to this lady, and I performed it on my typewriter and mailed it with the others.

In the course of our regular business I had about forgotten this peculiar letter, when one morning a stranger was ushered into our office waiting-room. I shall overgo all that transpired between her and the doctor, for after she was gone the doctor informed me that this was the lady who had written some few months previous.

I seemed to be in a dream at times, mentally following this lady, for she had taken lodging at a prominent place in the city close to our place of business in order that she could come for treatments daily. I had many opportunities of reading her sweet sad face, but being only a clerk, I did not vouchsafe to speak to her, nevertheless an attraction between us was already established, for when the doctor was engaged in the treatment room, she was sometimes compelled to wait her turn of treatment in the waiting-room, and on several occasions she addressed me on various topics of the great West, and our city, etc. She began to improve daily, and when she prepared to return to her Eastern home, quite an acquaintance had been established between us. I learned that she was a married lady, and the picture which I had seen in or through the mediumship of that strange letter was reviewed to me by her conversation.

I shall perhaps tire you, kind reader, with a lengthy friendship correspondence which followed between us. She took a delight in describing the fashions and customs of the manufacturing East, and I exchanged Western ideas with her. Several years had passed since then, when one day I received another letter from my fair Eastern correspondent in which she related to me her widowhood, her husband having been called to the great beyond. They had not of late years lived very happily together, as is the case with so many mismated couples. You may also have surmised by this time that I was one of those peculiar men, never having been espoused, for the reason that I could never marry a woman until that satisfying mutual feeling should manifest itself to me which I always held in my mind as my ideal of married life; but another epoch of experience has passed away and an arrangement was agreed to between my fair Eastern friend and myself, that we were in everything suitable to each other, and since we had no one to ask permission as to why we should not join our forces for a life of conjugal bliss and happiness, we were married one fair summer's day; and I must say that the ways of nature are indeed mysterious and wonderful, since strangers of two different sexes should be shown each other in so strange a way, in so true a condition of mind, body and circumstance as to know and love each other many long years even before the reality can be manifest; considering that a letter without written words nor painted picture by human hand can be the true yet mysterious messenger.

While I write this my life's companion looks over my shoulder approvingly, smiling. She says, "Yes, dear, tell it to the hungry souls striving to solve life's mysterious ways. Perhaps a knowledge of the occult forces will guide and aid and save many a deserving one." PROF. PH. NAGEL.

Reading, Pa.

UNCLE GABE IN HEAVEN.

The sun shone forth majestic o'er the
green New Hampshire hills,
And wreathed in golden glory her
mountains, woods and rills;
It painted lights and shadows on Cocheco's dancing tide,
And lingered gently on the house where
Uncle Gabe had died.

His was a sunny nature, little given to
renown,
But known as all the children's friend
throughout that rural town;
They held his hands, they kissed his
cheeks, they climbed upon his knee,
They filled his wagon brimming full—
it was a sight to see.

His Susan passed in earlier years on to
to that brighter shore,
While one by one beside her grave he
laid his children—four;
And though his head was white with
years, his heart was all aglow
With love, and Gabe brought sunshine
wher'er he chanced to go.

One day came an unbidden guest, enrobed in garments bright,
And he bore the soul of Uncle Gabe
away one stormy night;
Away like the mists of morning sped
the angel and Uncle Gabe
And each child that he loved and petted
laid a flower on his grave.

They came to the gates of heaven,
Saint Peter with watchful care,
Gazed out at the waiting stranger, then
questioned "Whom have you there?"
A pilgrim from old New Hampshire,
just here from a world of sin,
But he loved the beautiful children.
Said Peter, "Please ask him in."

So Uncle Gabe and the angel passed in
at the open door,
While the foremost there to greet him
were his Sue and children four—
Bennie and Jim and Bessie and the
wee one, Little 'Gene,
And they led him by running waters,
where fields were ever green.

To say that Gabe was happy would be
"drawing it rather mild;"
He just sat down in the sunshine and
cried like a little child;
Flowers bloomed in wondrous beauty,
birds sang their sweetest lay,
And about like glistening sunbeams
were children at their play.

The next that gave Gabe greeting was
a woman whose weary feet
Trod the sorrowful path of an outcast
through many an earthly street;
"Cast out by men" was the verdict; but
dear old Uncle Gabe
Had done her many a kindness ere she
filled a pauper's grave.

Then Uncle Gabe and the angel passed
on by another road,
And they met a weary mortal who had
borne rum's weary load;
"God bless you," murmured the pilgrim, as his eyes grew strangely
bright—
"Many a time your old farm wagon
bore me safely home at night."

They walked 'neath a grove whose
branches re-echoed the whole day
long
With strains of sweet music, trembling,
and the slave's salvation song;
"Massa Gabe and de good Lord's angel
come to set the black man free;
De night is past, de daybreak dawns—
de day of jubilee."

Then he met the meek and humble, not
the rich and proud of heart;
They spoke of his deeds of kindness,
and how well he did his part;
So we find that gold nor riches count
not on Life's ledger when
You crowd wrong or oppression round
the hearts of fellow-men.

And we find the words soft spoken in a
gentle, loving tone,
Can soften a nature warped by wrong
and well nigh turned to stone;
Not with prayers nor supplications did
Uncle Gabe pave the way,
But a love for all God's children
throughout each livelong day.

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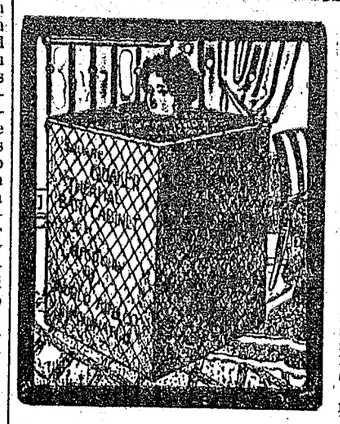
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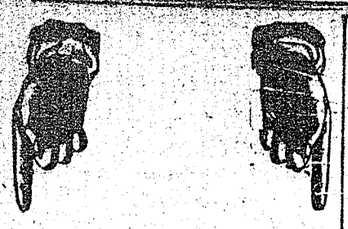
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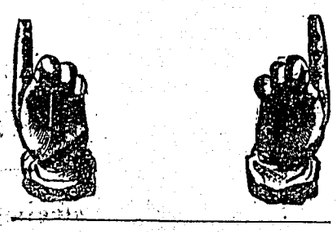
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Death does not end our thought and feeling, but the discarnate spirit soars aloft into endless pastures of wisdom, and grasps in its mental vision knowledge far beyond the conception of the spirit incarnate. This same thought and feeling lowers to earth again, and if we will only heed its tender call, it will shower upon us facts unattainable by mortal mind. How glorious it is to hear angel voices vibrating in the whispering breezes; and as we peer into the corridors of the celestial sphere, how rapturous it is to behold those loved ones whom we have long mourned, thinking they were lost in the gloom of the tomb.

For a good while I have been eager in the investigation of Spiritualism, and I have ever found the way decked with garlands of roses, roses lit with heavenly beauty, and every little cloud floating above contained a silvery lining. No wonder Shakspeare said: "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy." O, could the whole world be convinced that the philosophy of Spiritualism is a beautiful truth.

I will relate a couple of the manifestations which I have received, and which helped to prove to me beyond doubt that before things transpire on this terrestrial globe, they are photographed on the other side of life.

About two years ago my grandmother was sick. I always called her mother, so I will call her by that name here.) The evening before she ascended to the realm of souls, I had a manifestation of spirit power. I saw a casket borne into the room by pall-bearers walking with slow and measured steps which were highly suggestive of a funeral march. I made a strong resolution to disbelieve the fact that they bore a casket, because as my mother was sick, I surmised what such a phantom scene would symbolize. Just at this time the solemn bearers placed their unwelcome burden down before me, and glided to one side. Then a greater illumination shone on the casket which made up to perfection. There was no avenue out of the direful fact that it was a casket.

But also there stood my sister who had entered the corridors of heaven in babyhood, and in accents divinely sweet she said: "Mother is going to leave you. Do you want to see how she will look when she gets there?" I said "Yes."

Then an intervening portal seemed to be rent in twain—oh, most radiant, rapturous scene. There amid gently waving amaranthine bowers and snowy pillars, my mother serenely reposed, her raiments gleaming with heavenly lustre, and flowing in graceful folds around her to the floor. A peaceful smile lit up her countenance, that was glorious to behold. The entire scene bespoke rest, sweet rest; such placid repose that attendeth not the spirit of mortals. The next day the "boatman pale" carried our mother across "the mystic river" to the great Beyond, while her earthly tabernacle lay so still and beauteous in the icy clasp of Death.

Here is another manifestation which ever holds an intense interest for me. When Yuletide comes in all its resplendent beauty, I find a fascinating pleasure in presenting the holy Jesus with a slight token of my remembrance and esteem for his loving kindness. Every time I make the presentation, He responds in a most graciously gratifying and beautiful manner. One Christmas I made him a bouquet of lilies. In a short time I heard a click, and a great curtain seemed to have rolled back, and I was gazing, eyes open, far, far across an immense plain. No trees or hills were visible, but as far as the vision could penetrate the great expanse of plain stretched far in the distance. Flocks of sheeps lay in countless numbers upon the dew-gemmed ground. The trailing garments of the night seemed to hold a solemn stillness. Several shepherds were intensely gazing at an enchanting star which shone forth with great brightness.

Then I saw the blessed Savior upon whose kingly head rested a crown of thorns. The mouth which so many golden truths had uttered spoke in words so soft and musical, saying, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Subsequent to this the wound in the side was indicated, and a milk-white dove nestled beneath it, and the words came, "This is your only salvation. This is your only rest." Again I heard the voice now solemnly, silvery sweet saying:

"You must be to judgment brought,
And answer in that day
For every vain and idle thought,
And every word you say."

This and other manifestations have made me perfectly assured of the reality of Spiritualism. It is my earnest desire that Spiritualism may live on and on. And as the pious Aeneus willingly bore on his back the aged Anchises, let everyone convinced of the truth of Spiritualism willingly bear its aged banner on to victory. Aged its banner is, because Spiritualism originated with the creation of the world, and will endure forever and for aye. O, may Spiritualism be as the tree of Lebanon, may it take root deep downward, may its branches extend throughout the entire universe, and may it ever be a living, vivid proof that the immortality of man is not a delusion, nor God an empty name. BIRDIE McLAIN.

Chicago, Ill.

Use of Prayer.

The pros and cons concerning prayer, in your excellent paper, by eminent writers, calls out a little experience and observations of my own.

In my public meetings, held for at least a dozen years in San Francisco (the Circle of Harmony), I usually opened with an invocation, and then, perchance, some one of the speakers (as all were at liberty to express their best thoughts) burlesqued prayer and in their egotism referred to the God within, "there was no other," etc. So to make myself repugnant to none at the next meeting, I omitted prayer, and the meeting was almost a failure. The speeches were cold and indifferent, and I found to my entire satisfaction, that an earnest prayer to the invisible world, harmonized and uplifted the minds of the audience with aspirations to be good, and to do good.

The no-prayer speeches were like a cold, wet blanket, chilling and repulsive, while those who were religiously inclined and had some reverence for a Deific principle, angels and spirits, went forth from our circle to do good, to ameliorate the condition of humanity, and until we can make a spear of grass, or a rose, to say nothing of all animate nature and systems of worlds, we do well to withhold our invectives, and to continue to pray that we may become wiser and better, healthier and happier until we are attuned to the wisdom of holy intelligences in the spheres.

Another instance concerning prayer, which occurred only last week. An eminent medium had come from the snow-clad hills of the North to spend the winter with us and to practice her mediumship, when she was unexpectedly called home to attend a sick friend. She sat down as she was all ready to start, and asked Uncle Walter (my only brother) to say one of his prayers. So with feeble voice, as he has been quite out of health this winter, he uttered the following as near as I can recall it:

"Oh, Thou who fillest immensity of space,
With thy sacred presence and boundless grace,
Whose energy is wisdom sustained by love
In all the heavenly spheres above,
Dost guide the pathway of each sparkling star
Through measureless ether and space afar,
Until thy glory shines from sun to sun,
And thy will in all the heavens is done,
From this little planet on which we be,
Our holiest thoughts ascend to thee,
With thankful hearts for blessings given
To help us onward up toward heaven.
And we observe that nations in their line
Keep step to the measureless cadence of time.
In harmony with thy love, in harmony with thy will,
In harmony with thy sacred presence still.
For thou art all in all, and will ever be
The maker of all human destiny,
In worlds without end forever more.
Let anthems of glory resound evermore—
Amen, and amen!"

In a few days we received a letter of her safe arrival, and enclosed were these words:

"I will never forget brother Walter's little prayer the morning I left. It took me out of the slough of despond, and I am happy, and will not let anything bother me."

Thousands of instances in favor of prayer could be related, not that our humble prayers change the purposes of the infinite, but have a tendency to tune our hearts to the sphere of harmony. F. A. LOGAN.

Deadly Cancer Cured with Oils.

This terrible disease has at last yielded to a mild treatment. Dr. Bye, the able specialist of Kansas City, Mo., states that this terrible disease can be cured. The Doctor has accomplished some wonderful cures recently in what seemed incurable cases cured in from two to ten weeks treatment with a combination of Medicated Oils. A handsome illustrated book is sent free showing the disease in its various forms. The Oil cures cancer, tumor, catarrh, piles, fistula and all skin and womb diseases. Call or address Dr. W. O. Bye, 9th and Broadway, Kansas City, Mo.

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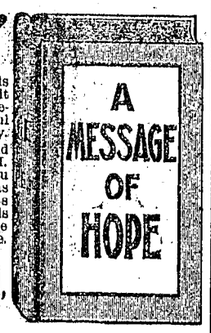
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Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course, "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mr. James E. Holley, after a short illness, passed to the higher life, at the age of 73 years, on Feb. 25, from his home at Flint, Mich. He is survived by a loving wife, one daughter and two grandchildren. They enjoy the knowledge of spirit communion. He was a pioneer in Spiritualism, also a veteran in the Civil War. Mrs. Marian Carpenter, of Detroit, officiated, giving comfort in her own sweet way.

MRS. E. A. PARKER.

Leander Bemis was born in Vermont March 4, 1819. He passed to spirit life Jan. 15, 1902, at Catlin, Wash. He was a firm believer in Spiritualism for over thirty years. Services were conducted by the I. O. O. F., which he joined at an early day. He died respected by all who knew him. JAS. JONES.

Mrs. Pauline Scott, born April 10, 1842, at Rochester, Iowa, passed to spirit life, September 11, 1901, at Portland, Ore. Her home was in Lexington, Wash. She was the mother of thirteen children, ten of whom and also her husband survive her to mourn her loss. She was converted to the truths of Spiritualism at the first camp-meeting held at Lincoln Grove, ten years ago.

JAMES JONES.

Passed to Spirit life, at Los Angeles, Cal., Mrs. Luella, beloved wife of L. W. Suth. She died as she had lived for many years, a consistent Spiritualist. A true wife, a faithful friend and a good woman has gone to her spirit home. Their former home was Chicago; well and favorably known by North Side Spiritualists.

P. A. B. KENNEDY.

Los Angeles, Cal.

My dear mother, Mrs. Elizabeth N. Stuart, passed on to the higher life, Feb. 17, after a week's illness of pneumonia, at the age of 74 years. She was a firm believer in Spiritualism for forty years, and she lived a beautiful life of unselfishness and in doing good, especially to those who were downtrodden and in trouble. Rev. F. A. Wiggin and the Schubert Quartette rendered beautiful service at the time of burial from my home, at Cambridgeport, Mass. She was well known in Onset by the name of Mrs. Stearns, a name she used for family reasons.

MRS. ARTHUR F. KELLENGH.

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Bradford McGregor, of Cincinnati, O., a well-known demonstrator of applied sciences, asserts as a fact that catarrh and deafness can be cured, this assertion following his personal experience. Having suffered for years with catarrh, which resulted in very poor health and almost total deafness, his condition became such that specialists refused longer to treat him, saying his case was hopeless. Thus thrown upon his own resources, after using all known applications, he finally devised a new method of treatment based upon a principle entirely different from anything he had ever used or heard of, and cured himself with it. His hearing is perfect now, health good and no catarrh. The success of this remarkable treatment in the many tests made upon those similarly afflicted has been phenomenal, and to further extend its usefulness and to prove that it will cure, a free trial and full explanation will be sent by Mr. McGregor to any who suffer and will address him at 430 Lincoln Inn Court, Cincinnati, O., and send twenty cents to pay the expense only for registering and mailing.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Athenæum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 1243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenæum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Contes and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

The Chicago Spiritual Alliance will commence its meetings on Sunday, Feb. 23, at Lakeside Hall, corner Thirty-first street and Indiana avenue. Will meet regularly at 3 and 7:45 p. m. Mrs. Ella Johnson Bloom will be present to represent the Illinois State Spiritualist Association. Mrs. Mary Elmo, pastor.

Spiritualistic meetings are held every Sunday at 3 p. m; conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others. All are welcome. Taborian hall, 2712 State street.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Dr. Emma Nickerson Warne in charge. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

North Side Church of the Soul, Odd Fellows' Hall, 183 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

First Spiritual Science Church, 77 Thirty-first street. Services at 3 and 7:45 p. m. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. J. Q. Adams, president.

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THE PROGRESSIVE THINKER

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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SPIRITUALISM, ITS SOURCE, COURSE AND GOAL

An Address Delivered by Florence E. B. Shaffer, before the Spiritualist State Convention of Texas.

The clearest concept of conscious passage to and existence in spirit life it has ever been my privilege to contemplate, is pictured forth in the following word-sketch, by Francis Gerry Fairfield:

My body slept. I stood and studied long
The set white lips. All things to me did seem
As unto one who wakens from a dream.
Around the bed, they talked in voices low
Of things that were as though I dreamed them long ago.

My wife sat weeping by. I bent and kissed
Her brow, her deep brown hair and pallid lips;
Her tear-stained eyes and the velvet finger-tips
That, in my fever-dreams, had spelled the pain,
With soft and magnet influence from my tortured brain.

They spoke of me as if of one just dead.
I saw their shapes as phantoms; and could hear
Their murmured tones—as with the inner ear
One hears sometimes, the yet unspoken thought
That stirs within the brain, but still is uttered not.

All things that real things had been before—
Solid—opaque—were now pellucid; and, like shadows,
Cleft asunder with the hand.
And I could pass through stone and mortared wall,
As though 'twere but a thing of vapor—that was all.

I whispered in her ear. She started not,
Nor seemed to hear me. Were her senses numb
With new-made woe? Or was my utterance dumb
To human ears? I drew a deep, deep sigh;
In vain—no answering look suffused her lovely eyes.

By slow degrees, upon my senses came
A world of new realities; and I saw
Faces of strange beauty floating by.
While forms whose loveliness all earthly things transcended,
Hovered o'er me on extended wings.

A strange, strange impulse through my being stole.
I seemed as one who, until then, had been
Encysted long a cold stone statue in;
A soft, sweet, mystic life-pulse trembled through
My limbs. I saw not, heard not, thought not; only knew.

Yes, knew. And outer senses needed not.
Soft notes of music seemed to stir and thrill
With vague pulsations through me; yet were still.
I was as one whose being has been set
To melody; that, once heard, none ever can forget.

Like things of mist were solid rocks and trees.
Like things of mist the shapes of living men.
The universe was peopled o'er again.
So, through the outer world of matter, ran
A world whose beauty is intangible to man.

Bewildered—lost in thought—like one in trance,
Or one who threads by night some lonesome wood,—
Vague and uncertain—wondering—I stood.
One like an angel took my hand and said,
"Like thee, I am the soul of one but lately dead."

And how wondrously does this view of passing onward differ from those held up for my consideration when a child. I was consolingly referred to "the dark river of death," which I must cross because I was "born in sin;" and somehow was made to feel that I was responsible for being so born. On the other side of this beauteous (?) stream, I was sure to be met by a fierce judge who would demand an account of every secret thought; for the thinking of which, if any failed to please him, I should be condemned to eternal punishment in a lake of fire and brimstone. Comforting, was it not? Which might we naturally prefer? The former, with many added characteristics tending to allure the soul heavenward, is taught by our grand and holy cause, Spiritualism; and gladly we learn it, for, while the old orthodox picture could not well do less than awaken in a child's mind as it fell asleep, visions of inconceivable horrors, comforting and strength-renewing (?) for the little form to grow beauteous upon while unconscious, Spiritualism teaches that when the weary one is ready to close mortal eyes in the last sleep, he is gently laid upon the couch as a loving mother places her sleeping infant to rest, the released soul awaking in a happy land of lovelinesso more entrancing than any dream could be. Have we any knowledge that this is true? Do we know aught of our beloved faith? Let us consider.

Without speaking one word against any religious movement which might, to many prove a stepping stone toward more exalted spheres, I am yet led quite often to compare the prevalent condition of what is meant for religious thought among the masses, to the spectacle of the man of whom I read not long since, being so moved with astonishment at his own wisdom, that he involuntarily raised his hat to his own shadow whenever he chanced to see it. Many latter day worshipers of creeds and dogmas stand so much in awe of their own professions as to fail utterly in perceiving that anything awe-inspiring may possibly exist outside of themselves. I formed the acquaintance of a woman a few years ago, who posed as wiser than the average, and a leader of ethics generally in her somewhat limited sphere of action. Converse, somehow, turned upon the question of politics; and taking my part in its march, led me to state my adherence to Democratic principles. She was amazed, and swift to say so. I proceeded to inquire why she was a Republican? What constituted the difference between the two parties? What principles they first sprang from, etc? A very brief examination of this order disclosed her utter ignorance of all political science, and the only reason she was able to offer for having a political bias at all, was because her father had been a Republican. Later, the unfortunate subject of Equal Suffrage was introduced. Turning to me she said: "I suppose you belong to this uprising also." I pleaded guilty; and whereas she had been amazed before, she was now horrified. I strove to defend my unwomanly (?) position through the old "survival-of-the-fittest" argument; that, in as much as when God commenced creating animals, He made the lower orders first, proceeding to higher and higher types until, in the evolvement of woman, He consummated the last grand act of creative power, hence it seemed to me she was qualified to assume some of life's most important responsibilities. With a look of blank surprise she said: "Why, I didn't know God made the lower animals first." I gave it up, and retired, defeated by ignorance.

Within the last few days, however, a good Presbyterian friend undertook to prove that, being a Spiritualist, I was outside the fold. I commenced asking him questions, also, only to discover that he did not know how many articles of faith or how many sacraments his church owned; did not know its origin, or history, why its name, nor, indeed, was he in the least equipped with any of the knowledge St. Paul must have meant when he admonished his followers to be able to give a reason for the faith they proclaimed; and I was constrained to agree with the prophet Hosea when he said: "My people are destroyed for lack of knowledge."

Our subject, Spiritualism, Its Source, Course and Goal, is sufficient to fill the world's vast libraries, and engage the listening ears of men for ages yet unborn; so we will glance only at the bright hilltops in our brief space this evening.

Backward through the gloom of antiquity as far as we can go, the most scholarly research of this latter age leads to the conclusion that the present stage of evolvement, the progress to human creation, developed somewhere upon or about the great Bactrian table land, or what our late geographies name, the Plateau of Iran; lying east of the great river Euphrates, and known to have been the early home of the Aryan race. Just when this mighty event transpired, we know not; but during the latter half of the present century, such men as Sir Henry Rawlinson, Sir William Jones and Henry Colebrooke, have furnished the world with a knowledge of the Sanscrit language; which was the living language of India—the country to which this same research also proves these Aryan peoples migrated 2,000 to 1,500 years B. C. These chronicles having lain sealed up within this ancient, and so many years to us, dead language, it was as effectually concealed from modern civilization as though buried thousands of leagues under the sea.

I now make the sweeping assertion—accept or reject it as you like, but study it before doing either—that every great religion which has aided in molding the world's destinies, has, before being prostituted to man's selfish purposes, been pure Spiritualism. The earliest records known of any earth-religion, tell us of Brahmanism; and of this, no personal founder was ever known. The word simply meant to its devotees what we mean when we speak the name of God. Our Christian Bible tells us that God is spirit; so God-ism or Brahman-ism would each mean Spiritism, or, as we have it, Spiritualism; and the same word comprehends all that can be known of spiritual religion, call it by what name you choose.

About 500 years B. C., when the practice of Brahmanism had grown corrupt, Buddhism rose in India, and its founder was Prince Gautama. He was called "The Buddha," in Sanscrit, signifying "Enlightened;" as "The Christ" in Hebrew signifies "Anointed." The importance of these truths forbids apology for reiterating them when we urge that they be studied before being rejected; and especially the spirituality of the teachings of Gautama, the Buddha. Spiritualism is the essence and real spirit of Judaism, as any Bible student must own who reads understandingly; for it is filled from beginning to end with spirit communion, and direct speech with God. The teachings of Jesus of Nazareth, and practiced by his disciples as recorded in the New Testament Scriptures, is also pure Spiritualism, as any unbiased and honest student must admit; indeed, we cannot find a religious movement anywhere in the world's history, which has wielded an uplifting influence upon mankind, that has not been in its essence, Spiritualism.

Now let us carefully notice a very significant fact. History teaches that from 1,500 to 500 years B. C., Persia had extended her borders until she reigned mistress of the then known world; but that on the fateful day of Arbela 337 B. C., her supremacy went down before Grecian valor, and Alexander became master of western Asia; carrying the fruits of his victories, as is customary, to his native land. Now, observe. Through the services rendered the world by these eminent Sanscrit scholars above named, we are enabled to compare the striking coincidences between Greek philosophy and that of ancient India, Grecian literature itself reveals the truth that Thales, Anaxagoras, Democritus, and numerous other of her greatest men living from 600 to 400 B. C., took long journeys into far Oriental countries for the purposes of study, even as we send our youth to Europe now for better educational advantages. This proof that Greece drew her principles of enlightened civilization from far Eastern nations whose course and years had endowed them with wisdom, is indisputable; as those who are sufficiently unprejudiced can easily convince themselves if they choose.

We have now reached the point where we must recognize the deathless truth that Grecian civilization is world-wide to-day. Read Greek classics, and dare deny this statement. If, then, through the rise and fall of Roman greatness which followed the decline of Greece, and which in turn bequeathed its rich heritage from former civilizations to the all conquering Anglo-Saxon, of what antique nationalities are we the heirs? The answer is simple. No people inherits from those who are to come, but from those who have passed on; hence the home of Spiritualism, all occult or esoteric wisdom, all anointing and enlightening, must logically be that mighty land of which we, dwellers in this western land, know almost nothing; Mighty India.

Knowing nothing of her greatness, we see ourselves so in her stead; hence are moved to uncover our heads to ourselves, deeming ourselves the only true religionists, because, forsooth, we are the only ones of whom we have knowledge, or before whom we can bow.

Thus much for the Source considering our time. Let us notice a little something of the Course of Spiritualism, and how it touches ourselves. Please bear in mind, I do not speak of mere abstract truth when I attempt to enumerate a few of its crowning blessings in waiting for the faithful, believing one who lives its truths. To such an one, it is an applied science; a living, glowing, refreshing life; transforming all the being into a divine, rhythmic harmony. Neither a thorough knowledge of music, nor the possession of a perfect instrument, or both will yield sweet sounds for the entertainment of the senses; but both must become active, or no music would ever be evolved.

An effect is never manifested except a cause lies back of it. All we can see of know of what we term good and evil, has its cause, and that cause is spirit power, either well or ill directed. When we see health and strength glowing, abounding, conquering, we know that spirit power in such person is present in harmonious activity. When knowledge and wisdom crown a life with works that are fruitful of good to all associated with it, we know that spiritual wealth is being shed into that life; and when universal love glorifies and illuminates and transfigures the whole personality, we may know the spirit of God dwells within. And such an one is a great spiritual medium; always; always has been and always will be distinguished by just such characteristics.

Here we touch upon a phase of Modern Spiritualism which, more than any other, perhaps, demands clear interpretation. A medium, speaking the term in its broadest sense, is always that objective substance or thing, through which motion, action or communication must take place; and we must remember that this object or substance can quite as easily communicate the false as the true; the right as the wrong; results depending upon causes directed by the human will. All the nearer spheres of invisible life are inhabited in about the same proportion with good and evil, or with highly evolved and undeveloped entities, as this plane upon which we live. No special argument is needed to prove this, for they are, when arriving on the other shores, just as they left here; and the proportion of those who aspire toward holy and divine things cannot well be greater there than here, while we might almost be justified in regarding it as less; for those who are fitted for higher spheres, would naturally advance to them at once, and thus be farther removed from us. These would find it less easy, and perhaps less desirable, except impelled by an interest in loved ones still here, to return to this level at all. Thus we perceive that our chances for being advised by wise spirits is less, possibly, than the same chances for gaining advice we can rely upon from those with whom we associate daily in the body; and most of us know how to place a proper estimate on that.

Spirit is ever striving to express itself through matter; and all forms of matter are spirit expressions; hence, mediums of spirit. And when conscious spirit forms from the invisible, seek to express themselves, their thoughts or wishes through the medium of human bodies such as they formerly inhabited, they seek first, such as are possible for their purpose, and secondly, such as are most congenial to their own characters. This point cannot be too carefully nor clearly stated. Nor can it be too carefully considered by those who seek communications from loved ones gone before, or advice as to their own progress. Pure water can be passed into an impure channel; but it can scarcely be expected to come forth pure. Mediums for spirit communication, abound everywhere; but it does not follow that they all receive communications from spirits endowed with such wisdom as may be trusted or accepted for the guidance of an immortal soul in its progress up spiritual heights. Like attracts like; and the false and impure, or undeveloped spirit, who would neither be able nor desire to exert any great influence for the uplifting of others, will ever seek to communicate through a similar human personality. The mere fact that a man's or woman's life is vile, false or deceptive does not prevent either the possession or exercise of mediumistic, or soul powers; but we must assert and emphasize the assertion, that it does determine the quality of the communications secured. Spiritual phenomena, such as inspirational speaking and writing, clairaudience and clairvoyance, artistic, musical, materializing and all such forms of spirit manifestation, are the legitimate and most logical fruits of Spiritualism. Did an apple tree fail to bear apples, we could never be sure it was an apple tree at all. Indeed, in the highest sense, it would not be one; but only a tree; since all that could make it an apple tree would be its fruit. Equally as well, however might we expect apples to grow without a tree as to expect phenomena independently of the principle of Spiritualism. In other words, spiritual phenomena must follow the application, or exercise of spiritual philosophy; and will do so, as surely as day follows night; but—the weight of this statement is its apology for repetition—the value of the phenomena depends more largely upon the purity of the medium than we are accustomed to think. How many careless and even mischievous characters have you met during your lifetime, who, were you to go asking advice, would concoct any kind of high sounding tale, tell you with sublime assurance that your welfare depended upon following their directions, and with you well out of sight, turn and laugh at your credulity; and do you think there are none in the invisible realms whose delight lies in the same occupation? These seek their own kind for communications.

Pure, white light cannot shed its rays through green glass except their hue is changed; nor through black glass at all. Our cause of Spiritualism, as it stands before the world for judgment, rests almost solely upon its mediums. By this, I mean all who are engaged in disseminating its truths either as teachers or phenomenal workers; for both are essential, even as the tree and its fruits. Could all our mediums be led to the high levels of purity, purity in thought and speech and life, we should speedily see our efforts to prove Spiritualism the one universal religion, triumphant; should see angel wings lowering over all the earth and perfection crowning all living things; aye the millennial awaits only this. Don't understand me to be condemning our mediums as a body, however; for I truly believe that proportionately, we have in our ranks to-day, a lesser number of impure people than the orthodox churches have. But I am speaking for edification among ourselves; our duty consisting more at present and as an association, in delivering ourselves, than our neighbors from bonds.

As we ascend the pathways leading to higher and still higher planes, we see farther and still farther out over life's varying expanse, and are enabled to discern with clearer and yet clearer vision, the causes of burdens under which humanity gropes blindly forward. From these heights we perceive that self, and not universal truth and righteousness is the mainspring in, alas, too many lives! The vast majority are seeking their own personal well-being instead of obeying the heavenly injunction, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." All these differing views are to be considered in the Course of Spiritualism, and many more might, did time permit; but we will glance briefly at its Goal.

And what is the Goal of Spiritualism? We all, daily, speak words which, if called suddenly to define, should find ourselves totally at a loss for any kind of definition. Is it eternal progress? That would scarcely be a goal; since a goal is an ultimate, and must forever lie ahead as we move onward. Is it eternal life? This, too, is endless. We might profitably consider many desirable points toward which to attain; but suppose we regard Universal Love as our Goal. Let us notice that we cannot even contemplate this subject without getting outside of self. Its very boundlessness compels our outreaching thoughts. Self-love and universal love are antipodal as light and darkness; and I repeat, cannot even be thought of in the same direction. Universal love is creative because it is selfless. It unites and does not dissolve. Let universal love reign among the people of the earth, and the resurrection day will dawn. A deathless glory will crown with immortality every living soul; and there will be no more death. This is Spiritualism; for spirit is deathless. Listen:

"Long centuries ago, in a famed city
Across the sea, a great cathedral stood;
A witness to the beauty Art had wrested
From marble, bronze and wood.

"One day the sunlight, through a slanted window,
Upon a shadowed arch a moment shone;
Revealing unto those whose eyes were lifted,
What none before had known.

"It was a sculptured face of such transcendent
And utter loveliness, that those who saw
Deemed they had looked upon a heavenly vision;
And held their breath for awe.

"And day by day, for many years thereafter,
Men came from far and near; happy to sit
And wait beneath the arch for the brief sun-ray
That should illumine it,

"And felt them well repaid for all their waiting
If they could catch, just for a moment's space,
Whereon to speak; to dream; to live; one single,
Swift glimpse, of that fair face.

"This is the story. When the great cathedral
Was being built, there, came, one day, with meek respect,
A man, aged and feeble, unto
The master architect,

"And asked, that of the work so sweet and sacred,
Some humblest portion might be granted him.
His feebleness and age compassionating,
Yet fearing that his dim,

"Uncertain sight, and trembling, eager fingers,
Might mar some fair design, some perfect view,
In the high roof's vaulted shadows,
Set him his work to do.

"Day after day, with sweet, untiring patience,
In his obscure and humble place he wrought.
From his more highly trusted fellow-workers
Winning scant speech or thought.

"At last one morning, still and cold they found him;
His right hand's cunning gone. The mystic grace
Of death enfolding him. His face upturned
Unto that other face

"That he had wrought. The face of the one woman—
For so they learned—that he had loved and lost
In early manhood's prime, ere care and sorrow
His happy path had crossed.

"And as they gazed, the artists and the sculptors
And the craftsmen, all, whose skill was making fair
And grand the vast cathedral, on the beauty
So strangely carven there.

"'Grandest of all!' they cried; and then they whispered,
'Who works for fame or gold doth something miss;
Unheeding praise or blame; in shadowed silence,
Love hath wrought—this.'

"'Grandest of all!' they cried; 'before whose perfect
Ideal loveliness, all our boastings cease.
Hail! to the love that thus, for love's sake only
Hath wrought art's masterpiece.'

"So, in the temple of the ages, builded
Out of men's lives, it comes to every one
Some day, to learn, there is no work so noble
As that which love has done."

So the principle which must finally deliver us from death, the principle which is immortality, is Universal Love; and this we find to have been the basis of all religions that ever strove to enlighten mankind; the earliest as well as the latest; and Spiritualism stands to-day, the representative of every denominational movement, embracing within her mighty name all that can be told.

THE OPTIMIST.

The fields were bleak and sodden. Not a wing
Or note enlivened the depressing wood;
A soiled and sullen, stubborn snowdrift stood
Beside the roadway. Winds came muttering
Of storms to be, and brought the chilly sting
Of icebergs in their breath. Stalled cattle mooed
Forth plaintive pleadings for the earth's green food;
No gleam; no hint of hope in anything.

The sky was blank and ashen, like the face
Of some poor wretch who drains life's cup too fast.
Yet, swaying to and fro, as if to fling
About chilled Nature its lithe arms of grace,
Smiling with promise in the wintry blast,
The optimistic Willow spoke of Spring.

—Ella Wheeler Wilcox.

If fun is good, truth is still better, and love best of all.—Thackeray.

All powerful souls have kindred with each other.—Coleridge.

A QUERY.

Is Spiritualism a Science or a Religion?

For the first time in my long life I am puzzled to know "where I am at."

It is nearly half a century since I witnessed my first test of that which a few days later was spoken audibly to me and called, "Spiritualism," which I then and there embraced for all the years of my life, or I may say, my existence.

I soon became very clairvoyant, clairaudient, and other good gifts were unlimited. Is it any wonder that I was enabled to see the very "soul of things."

Indeed, I was an enthusiast, and longed for "a thousand tongues to sing my great redeemer's praise"—(only I was so exalted in myself I did not feel the need of any such a helper, and was free to say so). Yet through it all I saw the wisdom of a creator, of Infinite Intelligence, whom I call God.

I one day called on an aged lady who lay on her death-bed. Her husband was also aged and blind, and they were poor in worldly goods, though "rich in faith toward God."

The aged man spoke very kindly, calling me back to my early teachings of the Gospel, when I, knowing about as much as most others in a like condition, answered rather pertly that "I believed I knew enough of that," at which the man drew in his breath quick and hard, saying, "Oh!" which seemed more like a groan.

It was the most effective sermon I ever heard, and I laid it well to heart. I had sense enough to feel that I was trampling on the only light he had to render life endurable.

From that day I began to "study the Scriptures," with the aid of superior help. I soon found that the prophecies therein were being fulfilled to the letter by the coming of this "phenomena" in the "clouds of heaven," and the holy angels with it, and Christ is the Philosophy of it all. But on what wings did he come? Here I was obliged to surrender my childish fancies of wings, and accept a more rational method of locomotion by electricity, and since the opening of this new age what has not been accomplished for the good of man by this agent? I believe in science as Mother, but I believe in God as "Our Father." "Without him was not anything made that was made," whose name is Love, Will, or Wisdom, all combined in Spirit.

I have worked for nearly half a century upon this plane. I have tested it in life and death, for truly I gave my life for another who was pronounced dead. I brought her back, though in doing so I pledged my own life, which was required of me, yet given back at what appeared to others to be the last of earth for me.

I have cast out devils—but this deserves a chapter of itself. I have drank poisonous things, but they irritate only for a season, when I, become more positive than before.

Healing the sick was my work for years. I never lost a case. The angels were with me, I had nothing to fear. No, though I have been many times obliged to deal with serpents, I have nothing to fear. "Spiritualism" is my Religion, then as now, and I trust forever.

* * * * * *

Now let me say a few words on your all important question, "Science," etc. I do not wish to be ignorant upon anything of so great interest to mankind. Hence in the beginning of my studies I made myself acquainted with the science of phrenology—which I esteem of the utmost importance to every one to know himself, if he would deal justly with humanity. Let him find out if he is able to decide this all-important question, when the organ of veneration, on a scale of seven, marks only five, or may be less, with Spirituality scarcely more, while the equally important organ of Benevolence goes begging altogether, can he make it up by Self Esteem, or Language, a galore? As well say he can measure the Infinite, entire, in a pint cup. Certainly he works injury to the cause we love so well. I beg of you not to dishonor Science in the very beginning of your Herculean task.

HARRIET S. PARKER.

Summerland, Cal.

TRUSTING.

When winds and waves are raging
Through every threadbare sail,
When my bark seems all unlikely
To stem the awful gale,
I drop my oars, am quiet,
And say: Let come what will,
All safe in the arms infinite
I know I'll be resting still.

E'en though my boat is stranded,
And the wild waves dash me o'er,
I yet shall make my moorings
Upon some fairer shore.
Or if the worlds should crumble
And back to chaos fall,
Serene, unhurt, undaunted,
I would triumph over all.

No matter where I wander,
On desert-land or sea,
Or out and on for ages
In the blue immensity,
I shall not be lost or injured,
For the Father's hand shall guide,
And within the love unfailing
I must evermore abide.

For since I'm "part and parcel"
Of the great eternal whole,
I'd as soon think God could perish
As that I could lose my soul;
Or that height or depth or distance
Aye, any powers that be
Could intercept the current
That bears my own to me.

The hand that guides the wild-bird
Through trackless seas of air,
To fields in sunny South-lands,
With matchless love and care,
I know will lead my footsteps
In paths that are the best—
The only royal highway
To regions of the blest.

LAURA B. PAYNE

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER FOUR

My Dear Professor, Carlyle Petersilea: Sir:—I have long desired to say something to the world at large on the very important subject of intromission, and I now find my opportunity. Of course all persons who have reached the years of discretion well understand the meaning of the word, but as an invisible being I wish to write of the intromission of the invisible within the visible.

Many scientists, together with agnostics, appear to entirely overlook the great law of intromission. They do not overlook it so far as the well known is concerned, for they are well aware that electricity, together with various gases, can completely infill a human body. They are now beginning to understand that all material things, whatsoever, are infilled by ether, or the ethereal atmosphere; in other words, that ether exists throughout all space continually, unbroken and undisturbed; that the earth, a house, or a material form of any kind exists within it without displacing or disturbing a particle of it. It infills and passes through all bodies as though they did not exist. To the ether all material forms are like shadows without substance, and to the material forms the ether is intangible, without form or substance.

Now I think I have stated these scientific facts clearly, and I don't know that any person of ordinary intelligence will disagree with me.

The human form, then, exists within this ether without knowing it is filled by it; and the ether is not cognizant of the human, or material body, rather. Now when scientists and agnostics admit the great truth of the unbounding and unbounded ether they are getting directly into the spiritual world without knowing it and they are admitting the immortality of the soul, as I hope to show further on, and by and through this ether hope to prove to all men as well, the immortality of the soul, and that there is a spirit and soul. I hope also to prove that nothing could exist without the ether, that it is the primal cause of all existing things whatsoever, and if we must have a God we might just as well call that God, Ether, for you are wont to say that God is within and about all things, that he it is who moves on the face of the deep and life springs forth. Life in and of itself does not originate within the deep or within matter; its origin is within ether, Life permeates all living things as does ether, the difference being that one is conscious of life and not conscious of the ether. Life is an element, or principle, just as is ether; but life is not continuous and unbroken as is ether but is broken up into or by form, and these forms exist within the unbroken ether.

"How, then," you ask me, "is ether the cause of life?"

Before I answer this question I wish to state that ether is possessed of many qualities. First, it is luminiferous, that is it holds, by the great law of intromission, an exceedingly fine, bright, ethereal light, that, like it and together with it, permeates all things whatsoever. The material light of the sun, and other celestial bodies has nothing to do with this light.

"And God said, Let there be light; and there was light." This was before the sun, moon, earth or stars were created, or at least before they existed. If we change the word God back to its original meaning, we have the word Om, or Am, or I Am, which really means the invisible life or breath which infills and surrounds all things. You now call it Ether instead of Om, that is, Ether is the English word for the Oriental Om. "And Om said, Let there be light; and there was light." Now you, to-day, call Om and his light, luminiferous ether. The Orientals really meant the same thing, and if their meaning had not been twisted and garbled it would be: "And within Om, there resided, or dwelt, Light." To you now it means, Within the boundless and unbounded ether, forever resides unbounded and boundless Light. God is Light. Om is Light. But Ether, together with its Light, is not visible to material sight, and this light and this ether are eternal, having had no beginning and consequently can have no end. They are co-existent and eternal. The eternal God. The eternal Om. The eternal Ether. All, really, mean the same.

Now light intromits, permeates, and infills ether, held within it in loving embrace. Two primal elements, male and female, positive and negative. Ether positive, its light negative.

Within this luminiferous ether there must, necessarily, reside the primal elements of all that was, is, or ever shall be. All must see, at once, that this must be so, necessarily. It could not possibly be otherwise; and in this sense nothing ever was created, and there never was a beginning, consequently there can be no end, simply involution, evolution, and development of that which ever was or ever shall be.

We think we have shown, conclusively that all things exist primarily within the luminiferous ether, even light itself. Now we come to that much mooted question, Infinite Intelligence; and here let us most solemnly affirm that Infinite Intelligence forever infills and thoroughly permeates the luminiferous ether.

Now we have Ether, Light, and Infinite Intelligence; all three co-existent and eternal. Just here is where the idea of a three-fold God originated. Not God as a personality, but the three primal elements that constitute the creative energy.

If intelligence were not infinite, without beginning and without end, no intelligence could be manifested throughout nature. This is clear and plain to all spiritual beings who are infilled with enough of it, but it takes a considerable amount of intelligence to fully comprehend it. One may say that intelligence is evoluted from matter; but, unless matter possessed it, it could not be evoluted from it; that is self-evident; but intelligence does not belong to matter except as it may infill matter. That intelligence is manifested through matter is also true, but it is no part of matter itself. Ether is not matter. intelligence is not matter, light is not matter, that is, not in their primal condition.

Now we come to matter, spirit and soul in their primal or first condition. These three are as eternal as ether itself and co-existent with it, never had a beginning, can never have an end. Now the ether is infilled with light, intelligence, matter, spirit and soul, and soul is life. The word soul should really be rendered life: The soul, which is the life thereof, or the life which is the soul thereof. Now all these things exist in their first, or primal state, together and with ether, submerged within luminiferous ether, which like a boundless ocean, engulfs them. "And the spirit of God moved upon the face of the deep." The spirit, or Om, moves within the abyssmal depths of the ether; that is, and was, the original meaning of the text; and the meaning is clear. Spirit is not immovable as is ether but moves within it, otherwise it is in constant motion, never still, no, not for an instant, and its movement is rotatory; in other words it is agitated by infinite intelligence, agitated, moved, or shaken, which causes it to coalesce, or cover itself with matter, hiding within matter, and together they form the infinite, eternal, never-ending ocean of atoms. Thus a marriage, or union, takes place between spirit and matter, and thus they are forever forming endless material suns, and these, in their turn, being in constant rotatory motion like the atoms of which they are composed, at length cast off their children, the planets, or earths; and here I will not go into details for the medium tells me that they have already been given a great many times by other spirits who have written through this channel; but atoms, although they are composed of spirit and matter, do not contain life or soul, nor intelligence; these, thus far, have not been made use of; they still reside within the ether; but soul and intelligence coalesce, or a union, or marriage, takes place between them and form is the result—living, intelligent form—for soul is life and intelligence hides itself therein and this forms the infinitesimal life germ. The invisible, infinitesimal atoms of spirit matter at length form worlds, visible worlds, but spirit is really the magnetic or attractive principle, and when a world becomes fitted for them, the life germs are attracted and held within spirit and matter. Now, just at this point the great law of evolution commences to operate together with the eternal law of involution. Spirit and matter involve soul and intelligence and then evolve them in a more perfect and developed condition.

We are well aware that scientific, so-called, men do not accept these great truths, but commence with matter as a cell, a minute cell; but if they were here in the spirit world as we are, they would at once see that the so-called cell was simply a point of spirit, or magnetic flame, covered with translucent matter which, of course, gives it the appearance of a cell, in other words a tiny hollow globe or oval; but these cells are infilled by spirit through the great law of intromission; so that which appears to be matter is really spirit and matter in equal proportions, one hiding or covering the other; but, be it ever borne in mind that spirit is the great attractive or magnetic force; otherwise matter could not be held together in any kind of form. All things in nature are composed of spirit and matter, but this is not all; spirit and matter are infilled by soul-life and intelligence; these are attracted by spirit, and thus are involved into matter and spirit; and when scientific men take up these threads they will be on the right road and arrive safely at their destination which should be immortality.

Some at this point may ask: "Mr. Denton, how about form in all its various manifestations?" and my reply is this:

Infinite Intelligence has no form; it infills the luminiferous ether; but when it coalesces with soul, or life, which also in its first or primal state infills the ether, form is produced, or the infinitesimal, invisible life germs—soul germs—from the lowest to the highest, from the smallest speck of intelligence to that of man, but involution precedes evolution, always.

O, how can the world overlook this great fact? Strange—passing strange, when it is going on before the eyes of all persons at all times. A chicken must be involved before it can be evolved. A human being must be involved before that being can be evolved. Not a seed can be formed until it has involved the germinal principle, or the life or soul-germ.

It is now being stated that matter is not dead. Spirits wrote that fact through this medium twenty or more years ago. It was then shown that the heart of each atom was spirit, but spirit is not intelligent. Spirit is not soul, but it is the fine, magnetic clothing of intelligent soul; and matter proper, which is really inert without spirit, is the coarser material covering of both spirit and soul which infills it. It is just as impossible to evolve that which had no previous existence as it would be to create something out of nothing; in fact it would really be creating something out of nothing. To evolve intelligence, that did not previously exist, out of matter which did not possess it, would be something like an old lady spinning thread without either flax, wool, cotton, or any other material. The old lady can spin the thread but she must have the substance from which to spin it; or, like a weaver, weaving a web without either warp or filling. One would think him insane if he were to say that by constantly keeping his loom going he could weave all kinds of beautiful cloths in various patterns—nothing was required but the loom and its motion. The loom may stand for matter and its motion for force per se.

The scientists will tell you that through the great law of evolution nothing is required but force and matter. It seems so ridiculous to me now, force and matter evolving millions of complicated forms of various patterns, and at the same time evolving intelligence of the highest order—God-like intelligence. If the scientist believes in a future existence at all, he thinks that matter also evolves spirit and soul. He doesn't put a thing into his loom of matter except motion, or force, and he takes out web after web of the most beautiful and serviceable stuffs, at least, he imagines he does.

Then there are others who think intelligent spirit and soul do not exist at all until through evolution the human stage is reached, that man alone possesses an immortal spirit, as they often call the immortal ego or soul, and that this has been gradually evolved from matter.

Now this is something like a woman putting the pot on to boil; she puts nothing into it but water, yet she insists that if the pot boils long enough she can take out the finest and best of dinners, all evolved from the boiling water and the material pot. But I tell you, my friends, if a good dinner is taken from that pot it must first be put into it. Nothing can be evolved from that pot except that which it holds. If man has been evolved up from a hollow cell of matter, pure and simple, until he stands an intelligent, immortal spirit, soul, ego, and nothing below him has a spirit, or soul, or intelligence, where in God's name did he get them? Perhaps by rubbing Aladdin's lamp; then if he goes floating off into space with nothing immortal below him, and nothing beyond him but progressed man—by what and through what does he progress and where, at last, is his landing place? How is it possible that countless millions upon millions, billions and trillions, sextillions, and as many tillions as one can think, of God-like intelligent angels, exist in the celestial worlds, all having their origin within a cell of protoplasm that never yet possessed a spark of intelligence? O, but you say that evolution did it all. The idea is too preposterous for even a child to think about. Evolution means to unroll or unfold something that already exists.

Well, do these things all exist within a cell of matter?

No, no, no! A thousand times no! Nothing can be evoluted which is not first involuted. One cannot unroll that which does not exist.

Now I am going to make a startling assertion, that is, it will be startling to most people. Things do not come up from the lower to the higher, but they descend from the higher to the lower. Now do not throw this down and say you will not read any further, for I am going to prove what I say; so have a little patience and read on.

You will all admit that soul, or life, is higher than matter, that intelligence is also higher than matter, that spirit is also higher than matter. Does a man's material body produce his soul, his spirit, his intelligence, or does his intelligent soul clothe itself with spirit and matter, in other words, descend into and infill it? Why the very fact of his stepping out of it, and leaving it dead and inert, is evidence in itself. If his intelligent soul, or life, descended into matter and took it on as clothing, am I not right when I say that it is from the higher to the lower, and not from the lower to the higher? The soul, or life principle, being united with intelligence, is higher than spirit and matter, and must first exist and become active before they can take on spirit and matter. How is it possible to deny this? Then soul life and intelligence must first be involuted before it can evolute, or unroll, or develop, and every living thing that exists must first be involuted before it can evolute, or develop, or unroll; it must first be there to unroll or it can't unroll; and this is true of every blade of grass, of every flower, of every shrub, of every tree, of every insect, bird and animal.

Now you ask me: How, does involution take place? and I will answer.

Matter and spirit form into atoms. Life and Intelligence form into soul germs, or atoms, minute germs, invisible to most people, or supposed to be; these are inhaled by all breathing creatures, and attracted by the spirit within all inanimate living things which do not breathe; the flowers of plant or tree acting as lungs, holding the germ and thus producing seed. In other words the little germ clothes itself with spirit and matter until a favorable opportunity presents to unroll itself, or evolute. And thus it is with man. Intelligent soul germs take on spirit and matter as clothing and then evolute or develop.

Ever yours,

WILLIAM DENTON.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGLAND.

MACCLESFIELD PEARLS.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mis-spend, desperate.

Life is not a little cup dipped from the stream at a time: it is itself a stream, and though at its birth it may dance and send forth cheerful murmurs as it does not afterwards, still it is intended to flow as it advances through more beautiful regions, and to adorn its shores with richer verdure and more abundant harvests.

All cannot play a hero's part,
And win a name in hard fought fight.
But all can have a loving heart,
Fear God, and strive to do the right.

A double blessing is a double grace.

When doing what is right the heart is easy, and becomes better every day; but when practicing deceit the mind labors, and every day gets worse.

People will wait for the time, but the time won't wait for them.

Let our lives be as pure as the snowfields, where our footsteps leave a mark, but not a stain.

Let your light shine in your home, and don't be afraid that it will become too bright. Don't be turning it down all the time, as some people do their gas.

Give us to see
The hidden good in work and care,
The growing grace that comes from Thee
In heavy woes and heart-wrenched tears,
Adown great griefs and bitter pain,
As flowers spring to greet the sky
Along the echoes of the rain.

ARE SPIRITUALISTS MEAN?

You touch upon a very important point in your leading article of last week. Whatever the cause, it is to be deplored that the offerings are so small at Spiritualist meetings. But what shall we say regarding those Spiritualists who absent themselves entirely from such meetings, and who give nothing whatever to the cause? There must be thousands of these, many of them well off in this world's goods, and well able to give a silver coin, and maybe a gold one.

There are many people who have attended Spiritualist meetings until they received conviction of spirit return and spirit communion, who afterwards seldom or never visit such places, but who go to orthodox places of worship, and give liberally to support them, either because it is considered more fashionable or respectable to do so. Are such people ashamed to be seen going to a Spiritualist place of worship because it is situated in a poor locality, up a court, or in an upper room?

It is very important that offertories should be large, for "money makes the mare go." If individual offerings are not large, let us endeavor to get more people to attend the meetings by advertising such events in the local papers each time, distributing pamphlets, and writing letters to the press in support of the cause; in fact, advertising Spiritualism in all ways. If more money can be got, good speakers can be engaged, larger halls or churches rented or built, and Spiritualism will take its place amongst the religions of the land, to flourish and increase for all time.

THE HEARSE.

Lord Dufferin used to tell a creepy story. Nearly twenty years ago he was staying in a country house in Ireland. While dressing for dinner he heard wheels on the gravel, and, looking through the window he saw a hearse drive up to the front door. He was impressed with the face of the driver—a puffed, heavy, unwholesome face. Assuming that a servant had died in the house he mentioned the matter to his host, but was told there had been no death, and that the appearance of the hearse was supposed to be a warning to the person who saw it. A little later he went to Paris, and stayed at the Grand Hotel. Entering the lift he observed with a shock of alarm that the attendant had the face of the man on the hearse. He got out and walked downstairs. Immediately afterwards the lift smashed, and all the occupants were killed.

LIGHT, LONDON, ENGLAND.

SEEN IN A MIRROR.

Monsieur X., justice of the peace in the town of Wielkie, Luki, in Northern Russia, related to Monsieur Witold Chopicki, of Warsaw (Rue Wilcza, number 30) the following occurrence:

"A few years ago I was living in Ukraine, in the town of Romny. Having resigned the post I had been filling, I was enjoying a time of rest in my house, which stood in a large garden, and at the same time awaiting from the Government a fresh appointment. My family consisted of four persons—my wife, two sons, and a daughter. My eldest son was studying at the Ecclesiastical Academy at Kieff; the younger was at home preparing to enter college (Gymnase). My daughter, aged ten, was going to school. On returning home one day, she ran in bringing the news that a fortune-teller had settled in the neighborhood and that she was surprising all who consulted her. The little girl, with the curiosity natural to her age, begged me earnestly to take her some day when she had not many lessons to do, to see this divineress. The day arrived, and we drove, in fine weather, to the dwelling of the modern pythoness. Her modest home was in a kind of villa. We stopped on seeing a little old lady approaching us. She was followed by an enormous dog. "Does the fortune-teller live here, madame?" I asked. "Yes, sir." We were taken into a small vestibule and thence into a large room. Our guide opened a door and called some one—'Madame Marie, we have visitors;' and there entered a woman of thirty-five or forty, wearing the dress of the women of the towns in Ukraine. 'What do you wish me to foretell?' asked she, lighting two little bits of candle, and covering the window with a thick curtain so that the room was quite dark. The candles were reflected in a little mirror on the wall. She placed another mirror in such a manner that the candles were between them. 'This is how it is done. I look in this third mirror which I hold near to me, and I communicate to those present what I see in it.' I glanced at the small mirror, my daughter doing the same, but we saw nothing but the light of the candles.

"'First of all, madame,' I said, 'be so good as to give me a few particulars as to your past life, at least those relating to the period when you were first conscious of the power of divining. How did it come about?' 'Once when I was a little girl,' she replied, 'the idea came into my head that I might be able to foretell things. I had heard that for this purpose a mirror was used. So I seated myself before the lighted candles, as now. I took the mirror and began to look. I saw in it my future husband and the whole of my destiny. Well, since then, whenever I have nothing to do, I light the candles, take the mirror in my hand, and wait for what it has to show me. I see every event. For instance, suppose someone I know is going to be ill. If he is to recover we find that we continue to see him, in the sequel, at work, at rest, going about. If he is to die, then the mirror shows us the funeral—the priests, the torches, the coffin, the cemetery. If I ask mentally whether these events will take place in a few days, a week, or a month, I am at once shown a date marked in dots (points). Sometimes an annoying incident happens in the neighborhood, such as a robbery. I am aware of it immediately, and I give information as to where the lost goods are to be sought. They are recovered, and the owner is very grateful to me. Occasionally the fear that I am committing a sin comes over me. I one day confided this fear to a priest, my confessor. 'Pray to God,' said he, 'He will forgive you, though I can see nothing wrong in coming to the help of one's fellow-creatures.' Thus I gradually grew accustomed to foretelling. At first I was only successful in the evening or at night, but now I am equally so at high noon. 'I no sooner look in the mirror than I see the whole life of man pass before me.' 'I see,' she resumed, after a few moments' silence, 'that you are a rich man, and an official. You—but, no, you have no appointment now. That is the past. I see you in uniform; how richly braided it is! You have a gold chain around your neck from which hangs a medallion inscribed 'Justice of the Peace.' But all that is over. You have had no appointment for three years.'"

A DEATH-BED SCENE.

Having heard that the father of a dear friend was very ill, and knowing from experience how trying night nursing is, I called and offered to sit up, while my friend and her husband rested.

As I walked into the sick room, I saw a light fleecy mist over the bed, and after a little time I was able to describe the spirit form of a lady, who was at once recognized as the old gentleman's wife.

She appeared to me to be making "passes" down the sufferer on the bed, who soon dozed off into a quiet sleep. He had previously been in great pain.

From time to time we saw spirit forms flitting over the bed, and often the old gentleman would begin to talk to someone by name, who, his daughter told me, had passed on years before. He would ask and answer questions, and wish the "friends" good-bye, looking towards the door, and waving his hand in adieu to them. We, his daughter, son-in-law, and myself, saw that the end was approaching. All night we watched him in his quiet, unconscious sleep. At times beautiful light flitted over his bed and the calm feeling that came over us was beyond words to describe. All at once we heard, faintly, the sound of angelic lullaby strains for a few moments.

Morning came, and at 9:30 we saw that the end was at hand; over the head of the bed a glorious light broke forth, while the spirit friends seemed to gather together, and we distinctly saw his wife stoop down over him, put out her hands as though lifting him up, and, with a quiet, but distinctly audible "Come," we saw the light and spirits ascend and a beautiful golden light burst forth and enveloped them. Nothing remained but the peaceful, cast-off, worn-out body.

May God and His holy angels grant us, one and all, such a glorious entrance into heaven.

PASSAGE OF MATTER THROUGH MATTER.

When first I read of the passage of matter through matter it was entirely incomprehensible to me. Afterwards I read the "Light of Egypt," the author of which has an extensive knowledge of psychic phenomena. He says:

"No matter how solid any external object may appear it is not so, for every molecule of which it consists forms an extremely small atomic system of satellite atoms, revolving around their primary atoms, which forms the impenetrable point of every crystal. There is space between every one of them. To dematerialize matter and resolve it into its original elements require the application of an external force powerful enough to polarize the material cohesive affinity of the atoms. If the dematerializing force is electric the form is destroyed as far as the external plane is concerned, but if it is magnetic the object is only etherealized, and in this state matter can be made to pass through matter, and immediately the magnetic dissolvent is withdrawn the object will reassume its original shape. We need scarcely add that in this natural fact lies the secret of the spiritual materializing phenomena of Modern Spiritualism, and it forms the true foundation of all magical manifestations of a physical nature."

If credible human testimony has any value whatever, matter has passed through matter. I have never had an opportunity of witnessing this peculiar manifestation but my investigation has clearly proved to my mind that spirits can not only materialize but be photographed. It is difficult to determine what is impossible; and what appears to be impossible now may become an actuality in the future.

MARCH

"And thou hast joined the gentle train
An' wear'st the gentle name of spring."

Thou blusterer March! we welcome thee,
Though in stern Winter's guise,
For in thy honest heart we see
The good that latent lies.

Thou lovest with the howling blast
To sport in fitful glee,
But when thy ruder mood is past
Thou laugh'st right merrily.

Thou hid'st beneath thy mantle's fold
The bonnie face of Spring,
Yet half would'st thou release thy hold
To give her spirit wing.

Through all thy wild, wild masquerade,
Thou hast one purpose held,
Forgotten ne'er, though long delayed,
To be with grace fulfilled.

When thou hast had thy merry rout,
Thou wilt thy tribute bring;
Fling all thy beauteous banners out,
To thy sisters of the Spring.

Mad, merry March, we love thee well,
But thou hast tarried late,
We bid thee hail, and then farewell,
For thy gentle sisters wait.

HELEN R. BARNSDALL.

Buffalo, N. Y.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

E. W. Sprague's Report.

Since our last monthly report, we have organized four new societies and visited five others that we organized last year.

After we were at the mid-winter meeting at Battle Creek, Mich., we visited Lawton, Mich., where we organized a fine society which we chartered with the Michigan State Spiritualists Association. Our visit to Owosso, Mich., instilled new life into that society. We raised thirty-three dollars by subscription, the amount to be used in leasing the hall again which they had given up and moved out of after having held it for many years. We left them with good prospects for future work and very much encouraged.

Of the societies that we organized last year, we visited Ft. Wayne, Argos, Rochester, Frankfort and Elwood, Ind. All of these are at work, some working under difficulties, others with better conditions; but all doing good for our cause.

The other new societies that we organized are at Rensellaer, Lowell and Sedalia. At Rensellaer we held our meetings in the building of the "Church of God." I wonder what Elder Covert will do when he finds it out. We spent but two days in this town, when it needs two years of persistent work to do justice by the people and to our cause. Nevertheless, this little band of earnest souls will do all in their power to enlighten their townsmen and neighbors. Rensellaer was one of the centres of Spiritualism twenty-five years ago.

At Lowell we organized another small society. This was the early home of our arisen sister worker, Mrs. Colby Luther, and it was in this vicinity that she developed her mediumship, the great power of which was felt throughout the land.

There are not as many Spiritualists in Lowell as there were in those early days, and the reason for it is that there has been no leader and no organized effort. The children have been allowed to grow up in the Sunday-schools, and many of them have naturally drifted into the church; but the good work of Mrs. Luther has not been in vain, for there are a few Spiritualists left here that are determined to keep the truths of Spiritualism alive. If the work of Mrs. Luther had been carried on systematically from the time that she first began it in this place, I do not believe there would have been an orthodox church doing business in this vicinity to-day. It is the perseverance and the persistence of the church that keeps it alive. It is apathy and lack of organization that keeps Spiritualism from advancing.

If we expect to advance the cause of Spiritualism as it ought to advance we must send our missionaries to the Christians, and do it through systematic organization.

We trust this little society, which is composed of earnest and enthusiastic souls may grow in numbers and influence, in accordance with the wishes of its supporters.

We next visited Sedalia, Ind., held four meetings and organized a society. This is a new field around which the interest centers. Chesterfield camp-meeting has played an important part in bringing the light to this place. Large audiences came to hear us, many were curiosity seekers at first, but became interested as they listened to the true gospel.

The missionary work of the N. S. A. is an object lesson which the Spiritualists want, and we trust it may be the means of loosening the purse strings of the many who are able to assist the few good souls who are now so nobly assisting the N. S. A. in its good work.

Let us not become impatient, for our cause is marching on to victory. Every days it grows stronger. We feel there is great promise for Spiritualism and our National and State associations for the future.

E. W. SPRAGUE.

Spiritualism and Religion.

To the Editor.—Dr. A. T. Hudson, of Stockton, Cal., departed this life, Feb. 5, 1902. He seemed to be waiting to welcome the expected call. By three years he had passed the four score mark.

Brother A. T. and myself began our subscription to The Progressive Thinker nearly at its outset. Indeed I think it was the year of its birth. Our love and interest for it as the champion of modern spiritual lore has never abated. It is one of those captivating journals that, once it secures the attention of the reader, leaves no place to stop or let go.

While I have never had a spirit message from the celestial side of spirit life, yet every report from that source has been to me freighted with solid meaning and real worth. Thomas Buccal, of England, had the same idea and estimate of Spiritualism which I indorse and defend.

He is reported to have said: "When we admit the claims of Spiritualism and its philosophy, it is of small concern about that which is outside of it. Spiritual philosophy occupies so large a domain of human thought that its study becomes at once profoundly absorbing. The knowledge of kindred and friends who have gone before consists of wisdom of a sober second thought. It is spirit lore condensed, verified and refined. Nothing but a wise experience can improve, correct or add to it. We are happy to say there is now an open door between the two worlds, and it is likely to remain open as a lively thoroughfare as long as human intelligence lasts. From the realms of the spirit world comes the startling announcement of a most commanding import. It relates to Belief and a Supreme Being. It should be printed in letters of gold. Spirit Georgie says: 'The angels look back over the history of the ages and see the sorrows, trials, suffering and unrest caused by a belief in a Supreme Being.'"

Is it possible? Only think! The mere fact of belief in a Supreme Being, a curse, a woe-begetting force, spent on the pious victim. It smites the Christian cult with a withering blight. It shadows the prelate and his occupation with a dismal comment.

The Progressive Thinker asks, "Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science?"

To my view our spirit philosophy has no more concern about religion than has geology, mathematics, or the fourth dimension of space.

Science and religion are not only opposed to each other, but they are hostile and as inimical as knowledge and barbaric ignorance. Science is based on three predicates, as fact, observation and reason. Spiritualism also comes before the world based on fact, observation and reason. The word religion has a forbidding make up. It is the obverse of freedom. It is shackles and bondage. Religion is from the Latin word Ligo to bind, and religo to rebind or bind back. Save us from restraint and fetters.

A. S. HUDSON, M. D.

Mt. Vernon, Ohio.

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OUR ECLECTIC MAGAZINE

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OCCULT MYSTERIES.

THE GREAT DIVINE, THE REV. DR. SAVAGE, GIVES THE GROUNDS OF HIS BELIEF

EXAMPLES OF SPIRIT WRITING AND OTHER COMMUNICATIONS FROM THE OTHER WORLD WHICH HAVE COME WITHIN HIS EXPERIENCE—SOME TESTS OF MEDIUMS.

In an interesting article on "Results of Psychical Research," which appeared in the March number of Ainslee's Magazine, the Rev. Minot J. Savage, D. D., says that he is perfectly certain that such things as ghosts exist, but is not ready to explain their origin or nature.

Dr. Savage gives several examples of spirit writings and communications from the dead. He offers them as typical cases classed as mental phenomena and says that his purpose in making them public is to place the intelligent reader in such a position that he may be able to make up his mind as to what theory seems best fitted to account for the facts. The author explains that he deals with occurrences with which he is personally familiar.

The first example given, Dr. Savage says, occurred here in the immediate vicinity of New York. A young man who had been studying abroad and was of anything but an imaginative temperament, had returned home apparently in perfect health and was at the summer home of his mother.

It was his habit after dinner to go out on the piazza and walk up and down smoking his pipe. One evening he came in quietly and without talking to anybody went to bed. The next morning he said to his mother:

"Mother, I have something very sad to tell you. You must be strong and brace yourself to bear it. I am going to die very soon."

When asked for an explanation, he said: "Last night when I was walking up and down on the piazza, smoking, a spirit appeared and walked up and down by my side. I have received my call and am going to die."

The mother, of course seriously troubled, sent for a doctor and told him the story. He made a careful investigation, found nothing the matter with her son and treated the whole thing as a bad dream or a hallucination.

The next morning the young man did not seem quite so well, but the doctor said there was nothing the matter and tried to laugh the family out of their fears. The third morning the young man appeared to be still worse and the doctor was again summoned.

Then he discovered a case of appendicitis. The young man was operated on and died in a couple of days. From the time of the vision until his death not more than five days had gone by.

Some time after this experience the mother visited a psychic here in New York. She made no previous appointment, but went as a perfect stranger and awaited her turn.

The son's spirit seemed to be present at once and told the mother a series of very remarkable things which, by no possibility, could the psychic ever have known. Then in answer to the question, "Who was it that you saw that night?" the question being purposely framed so as not to appear to refer to anybody out of the body, he said that it was his father. The father had been dead some years.

Dr. Savage says that his daughter made an appointment with Mrs. Piper under an assumed name and went to her utterly unknown. A friend had given her three locks of hair. She knew nothing about them, not even so much as whether they had been cut from the heads of people living or dead.

After Mrs. Piper had gone into a trance the locks of hair were placed in her hand one at a time. She told all about them, gave the names of the persons to whom they belonged and the name of the person who had given them to her, told whose heads they were from, whether the persons were living or dead and in regard to one of them, asked why they had cut off the extreme ends of the hair, where it was lifeless, instead of nearer the head. The daughter made notes of what Mrs. Piper said and later found that she had been accurate in every particular.

Another case which Dr. Savage gives is that of a friend, the daughter of a New England clergyman, whose husband in later years was also a minister. When she was a young woman the mediumistic power would take possession of her, sometimes against her will. She never sat for pay, but sometimes would oblige a friend who desired to witness experiences of this sort.

One day a German, evidently a gentleman, whom she did not know, came and begged for a sitting. She consented and among other things, began to jabber sounds which to her were without meaning.

When the influence had left her she was going to apologize by explaining that she had been forced to utter these sounds and was not able to control herself. The German told her not to apologize or explain.

He said that she had rendered him an incalculable service. He assured her that she had been speaking in German and that his father had been talking to him.

Then he went on to explain that his father had died suddenly, leaving his business affairs so entangled that they were utterly unable to straighten them out. He needed certain information, he said, which he had no way of obtaining. This, he said, his father had given to him through her and the matter was perfectly plain.

Dr. Savage tells of a Boston clergyman who was very active in charitable work. At his death his parishioners were scattered.

The widow of the colleague of the clergyman was the medium in this case, though she had never seen a medium in her life. She had nothing to do with ordinary Spiritualism, did not believe in it and was, in fact, opposed to it.

The deceased clergyman talked to his colleague's widow and made her the agent in charitable undertakings. She would receive orders to go into town to a certain street and number and would be told that there she would find persons to whom she could minister.

Cases like this occurred frequently. She would follow these directions, knowing nothing of the case except that which had thus been told to her, and she said that a mistake was never made.

She always found the person and the condition as they had been described to her. In one instance she traveled out of the state knowing not even the name of the person she was to seek out, and she found the case of which she had been told.

On one occasion, too, the daughter of the old minister, through the colleague's widow, was told to put $20 into an envelope and to send it to another town to an address that she had never heard of. She hesitated to send the money in this way, wishing to delay and get a check, but she was peremptorily ordered not to wait as the matter was one of immediate and vital importance.

She sent the money as directed and later received a letter acknowledging its receipt. The writing and grammar were poor. It told the story of abuse and desertion of a wife on the part of a husband.

The wife had done all she could to keep the little family together. She had reached the limit of her endeavors, had pawned the last bit of decent furniture and as making preparations to go out into the world with her children when the money arrived.

Dr. Savage says that never in his life until his son died two years ago did he attempt to get into communication with any special person at any sitting held with a medium. On two or three occasions within the last two years, he says, he tried to see if he could get any communication from his boy, who died at the age of 31. Dr. Savage says that during a sitting with Mrs. Piper his son seemed to be present and said to him:

"I wish you to go at once to my room. Look in my drawer and you will find there a lot of loose papers. Among them are some which I wish you would take and destroy at once."

Mrs. Piper was in a trance at the time and her hand was writing. She had no personal acquaintance with the son and had never seen him.

Dr. Savage went to the room and found in the drawer the papers referred to. They contained things which the young man had jotted down and entrusted to the privacy of his drawer.

The experience of a world-famous naturalist is also given: He once expressed contempt for all spiritual matters, but was led to make a study of them by some personal experiences.

He and other people organized a circle of sixteen persons to investigate. None of them possessed mediumistic powers at first, but as they went on psychic powers of description were developed within the limits of their own membership. The naturalist himself became an automatic writer.

One of the members of the circle had a brother who before he died had promised to try to communicate with the member after death. The scientist tried to get in touch with his dead brother.

Soon his hands began to move making at first meaningless scrawls, but later it strung letters together in the form of words. As he looked at what had been written it seemed to him without meaning. When he showed the scrawls to the brother of the dead man the brother said with some surprise:

"Perhaps it has no meaning for you, but it has for me."

He then explained that his brother had made up certain words out of his head. He had given these to the speaker and had said:

"If I can ever come to you I will bring these as a test. If I do not bring them you need not believe that it is I."

The naturalist had produced the identical combinations of letters which the dead brother years before had made as a proposed test for the living one.

The last experience which Dr. Savage gives is that of a young English girl who was engaged to a young American. He died suddenly.

Some time after his death she went to a medium in this city. She made no appointment and the medium had no way of knowing who she was.

The medium went into a trance and immediately the girl's lover seemed to be present. He recalled circumstances of their acquaintance and then said:

"I am glad that I have been able to save your father's life once or twice during the last year."

A short time afterward the father wrote home from South Africa telling how he was sitting in his tent one day when there came upon him suddenly an unaccountable impression that he was in danger. It was as though some one were trying to make him feel his danger and make him move.

So strong was the feeling that he left his place and went over to the other side of the tent. He had hardly done so before a shell struck the chair on which he had been sitting. Had he remained there he would have been killed instantly.—New York Sun.

IN THE OCCULT.

The Amazing Feat of a Somnambulist.

(By J. Sanderson Christison, M. D., author of "Brain in Relation to Mind," "Crime and Criminals," Etc.)

Among the phenomena of nature most surprising to man, a supernormal performance by an ordinary representative of his species is probably the most attractive because the least expected. And while it is commonly believed that the day of miracles is past, yet from time to time our attention is called to well-attested phenomena which are difficult to place in any other category, although in some respects they fall short of its requirements. For one thing, they usually lack a satisfactory purpose or occasion. But such affairs are always interesting and suggestive and may indeed be very instructive. They at least contribute to the rational basis of faith and teach us to accept much more than we can comprehend.

The affair I am here about to describe is a case of somnambulism which in some respects seems the most remarkable illustration of its kind that I have yet met with or found on record. The subject is a young mulatto housemaid who was referred to me by her employer owing to the fact that she had suffered an epileptic attack on the day following her astonishing feat. I shall here introduce her as Miss Julia, a much esteemed employe of Mrs. Brown, who resides within one of the most aristocratic precincts of the North Side of Chicago.

It was only a few nights ago, about 3 a. m., when Mrs. Brown was awakened by an unusual noise, pointing to a disturbance in a room adjoining which was occupied by Julia. Mrs. Brown immediately arose to investigate the cause, and after opening Julia's door she called her name several times. To these calls she received no response, but heard a slight creaking sound in the direction of a stairway that ascended from Julia's room to the floor above. She also observed that some of the furniture near the door was not in its usual position. This condition was very perplexing to Mrs. Brown, and she immediately proceeded to secure help in her investigation, when a moment later a great crash was heard that awakened the inmates of the house on three floors. At once half a dozen more persons joined in the investigation of the cause of the disturbance.

But they had not far to go, for during the moments of preliminary consultation the heavy breathing of a person was heard as if but a short distance away, and this clew almost directly led to the discovery of Julia lying on the floor at the top of the stairway in an apparently stuporous state. The high tension of the alarmed company was now relieved, and after they had administered a few "shakings" to Julia she slowly arose to her feet, with a dazed look in her eyes. She, however, made no answer when asked if she knew where she was. But a few moments later she inquired what floor she was on, and shortly thereafter she was led down to her room, where she at once fell sound asleep.

In the morning she was attending to her duties at her usual time, without either a scratch or a bruise on her person; and upon being asked by her mistress how she felt Julia promptly replied, "all right," but in a way which indicated marked surprise at the question. On further questioning her it was discovered that she had absolutely no recollection of the night's surprising performance.

So far it would appear that nothing very remarkable had occurred. But when a few more details are added it will become evident that Julia had performed an amazing feat.

The stairway that Julia ascended was closed at the top by a heavy door, which was nailed down horizontally to a strong cross-beam, securely fixed. The door not being sufficient to cover the whole space, a half-inch board had also been nailed to the cross-beam to fill the vacancy along one side of the door. It is evident that great effort from below would be required in order to dislodge the door from the strong and firmly set cross-beam to which it was nailed. This, however, would not be so hard to understand provided a good leverage position was available for the feet on the steps beneath.

It should also be understood that the stairway thus inclosed contained various household utensils, the steps from the bottom to the top being utilized as shelves to hold the articles. Practically not an inch of space was vacant.

Just here is the greatest mystery, for while Julia succeeded in raising the door, presumably by applying her head and shoulders, she had passed the crowded stairway without leaving the slightest trace of having done so, for not an article on the steps indicated the slightest disturbance, everything presenting the same appearance and position as before the girl's ascent.

If the readers will examine the illustration it will be seen that with the exception of the first step there is nowhere sufficient space for even the toes of a human foot to rest upon. And for anyone to attempt a footing on the miscellaneous and fragile collection crowded on every step could result in nothing but breakage, disorder, injury and failure. Indeed, if the steps had been cleared of everything but the crutch that leans across the stairway it would still be a mystery that this article should have remained undisturbed through such a fierce struggle and crash as Julia's feat would seem to require. Even the iron rod resting on the edges of the steps and ready to slide downward on but little disturbance remained unmoved.

But the fact is that the more the details are thoughtfully examined the deeper the mystery seems to grow, especially when we add that Julia's whole performance was effected in absolute darkness, disclosing a wonderful feat by a somnambulist.

Julia is rather above the average height for women, is of spare build and ordinarily not very strong, and her health not very good. But she is a quiet, sensible, diligent person. She tells me that when 12 years old and living on a farm in southern Missouri she had her first sleep-walking experience. It seems that she had been permitted to go to town with her brother on account of a Republican rally, and returned long after milking time, a thought which worried her much. The family had retired, but she found a note on the table informing her that the cows had been milked and she should go to bed. She went to bed, but about midnight she was discovered running toward the cows in an adjacent field. She was loudly called to by her employer, which act woke her up just as she bumped against the trunk of a tree.

Julia is one-fourth Indian extraction and a quite remarkable peculiarity in her family, in which there are nine children, is that all have dark-colored skin, two of her sisters and three of her brothers have brick-red, kinky hair, all the others having black kinky hair. On account of this peculiarity inducements were offered, but not accepted, for the appearance of the family at the late world's fair.

Somnambulism is quite common among children and not so very uncommon among adults. It is frequently associated with epilepsy, as in Julia's case, and is regarded by authorities as a masked form or substitute for a "fit." The subjects often exhibit extraordinary perceptive and executive powers, but their executive displays are usually along lines of previous experience. In some cases the entire character qualities are apparently reversed, so that what was but a thought in the normal state becomes action in the altered state. Sometimes the personality is more than duplex, as in the case of Beauchamp, in whom Dr. Morton Prince of Boston discovered four personalities.

The length of a spell may be little more than momentary, or may last for hours, weeks or months. Its onset may be abrupt or the subject may pass into the second personality while continuing business transactions quite properly. In this condition some idea may arise which acts as a mental switch, so that after a prolonged absence from home the subject may find himself a bewildered visitor in a strange city.

One man is recorded to have left home and family and launched into a strange business in a remote town with some success, and several years afterward returned to his previous home with no memory of the events occurring in the interval.

In explanation of the development of the "second" personality an eminent observer thinks that "a psychic shock is sustained, the result of which is that the mind is put through a prism and a certain number of rays are separated from the rest and developed into an independent personality." Other writers define the condition as simply due to a development of what is called the subliminal self, with a sinking of the ordinary self. But it seems to me that the explanation is more simply stated by assuming that a switching of ideas takes place through a break in the associative processes caused by some physiological perversion which continues for a variable period, and thus certain groups of thoughts that would naturally be associated and more or less rule in the normal state are excluded from action. Thus the mind is narrowed in its range of operations and, according to the law of apperception, the perceptive powers are increased.—Chicago Record-Herald.

IT IS VERY SUGGESTIVE.

What Is the Matter with Us, Anyway?

To the Editor:—I have read with interest and thoughtfulness the appeals from Mr. Hull in The Progressive Thinker and other Spiritualist papers regarding the Morris Pratt Institute. Now the writer is in favor of education and of schools, and yet in my opinion all the Morris Pratt Institutes and all the Moses Hull Training Schools will not prevent ignorance from coming to the front. Mr. Hull and others say that Spiritualism is on the wane, and that one prominent cause therefor is that ignorant so-called mediums, and speakers with bad grammar, bad logic, and general ignorant denunciation of everything, have driven the better and wiser people into the liberal churches.

But will the establishing of schools prevent this while the mass of people are on this this plane of life upon which we find them to-day? I think not.

The fact of the matter is that we who are on the ignorant plane don't know it, and no one can make us know that we are there. We think we know as much as the wisest; many of us have "guides" with big names and controlling "bands" of Indians (wild or otherwise) and other "influences" about us, and these "controls" tell us, or we think they do, that we have a work to do for the world, that we must heal, or give tests, or preach, be ordained, etc.

These guides tell us, or we think they do, that they do not want us to read, study or inform ourselves, but that they will furnish the bad grammar and poor logic for us, and why should not the guides be obeyed? They are spirits, and don't they know all about everything? Haven't these spirits who control us greater wisdom than any or all the presidents and teachers of earthly schools? Of course they have.

Even Mr. Jamieson, in debate with now President Hull, says that if there are spirits they ought to know everything about everybody and everything; and they do, of course, especially those who control us, and these controls want us to work for humanity and incidentally for ourselves, and if no society wants us we'll start one of our own.

But then many societies like our style and employ us in preference to the college-bred, and the people will come to hear us, too. Of course, again, some who think they are high up and deep down thinkers will go to the liberal churches, but then we'll have the biggest lot of people who want to know about spirits—who want "tests" and and "messages" and "readings" and profound preaching or "sermons." And how will any Morris Pratt or Moses Hull school prevent it? Will some one enlighten us?

There is no law of the land that can bid us be silent. The N. S. A. has as yet formulated no plan by which we ignoramuses can be set one side, and Infinite Intelligence, too, is as silent as the grave upon this important matter.

This is one side of the picture. But another chapter may be added. What is the matter with us, anyway? Why cannot Spiritualism produce to-day as grand and exalted talent unaided by Spiritualistic theological institutions as it has done in the past? There is no denying that Spiritualism was built up to its height of glory by speakers and workers reared within its ranks without colleges or schools of mortal kind. One boast of Spiritualism has been, not that its "rising speakers were uneducated," but that it had power within it to educate them, that it had a system of education peculiar to itself—schools higher than those of earth. Have we not had culture and refinement and "finished scholars" backed by the highest intelligence in the "unschooled" representatives of our great and grand cause?

The boast of Spiritualism has been that it has taken the unlettered and unlearned, the shrinking, the retiring, the bashful, and even the uncouth, and by and through the power inherent within it, or in other words under the tutelage of the unseen helpers and wise spiritual instructors, it has roused into action the sleeping, dormant powers of mind and soul, and untold blessings unto individuals and to the world has been the result. What school of mundane teaching would have improved upon the wondrous writings of A. J. Davis? What training school of earth would have brought forth finer thought than that of W. J. Colville?

Wherein would higher culture, deeper refinement, truer dignity, better understanding, sounder philosophy, choicer diction and loftier eloquence be attained by academic teaching than that evinced by many of the workers that have graced (not disgraced) our platform, and who have been educated through spiritual powers and processes? Mrs. Emma Hardinge Britten, Mrs. Nellie Brigham, Mrs. Elizabeth Lowe Watson, Mrs. Cora L. V. Richmond, Mrs. R. S. Lillie, Mrs. Carrie E. S. Twing, Mrs. Colby Luther, Lyman C. Howe, A. B. French, Walter Howell, J. J. Morse, Hudson Tuttle and many others, all trained and taught in the schools peculiar to Spiritualism.

Mr. Hull says: "The fact is, able, intelligent, respectable young men and women are not willing to go before the world as public workers unprepared. They want in addition to what the spirit world can do for them the preparation which culture can give." What meaning shall we place on these words? Was the implied meaning that no culture can come from the spirit world, intended, and that those thus educated were unprepared? It can hardly seem so.

We have a few college-bred speakers in our ranks, but in what sense is their appearance upon the rostrum superior to those "unschooled" ones before mentioned? Some of us have detected errors in various ways in public work among our "educated" ones. Some of us have heard Unitarian and Universalist preachers who had the benefits of a theological training, that were not perfect in expression and were awkward in manner and unsound in logic.

Again, Mr. Hull says that the old days and old ways of educating the workers are "gone forever." It may be so, but would they could return. It is claimed there are no young workers coming into the cause. Why is this, and what is the trouble? Is it lack of interest and effort on the morthl side, or on the spirit side, or both? Has the spirit world become tired of its effort and given us over to our new schools to be? Have the spiritual helpers become disgusted with our bickerings and vagaries and our efforts to be "popular," and left us to work out our own salvation, or is the material out of which fine speakers and mediums are developed, exhausted? Who will answer?

As before stated, I am in favor of schools and of education from a mundane source for those who may not or cannot come under the higher spiritual training, but I would have those schools rest on the solid foundation of science and philosophy and not upon the shaky foundation of religion—a something that has no counterpart in nature.

CLARA WATSON.

Jamestown, N. Y.

THE GOD QUESTION.

A Discussion of Judge Arington's Essay.

To the Editor:—The very instructive, though extensive article from A. J. Davis' Arabula, on the God question, which appeared in your issue of February 8, was very interesting to me. Not, perhaps, because I entirely endorse the masterly argument of the learned author, Judge Arington, in all its details, for it seems rather far-fetched and superfluous, but rather because it shows to what lengths human reason will go, how it will search for proof and argument in the far-off distance, in the greatest depths and greatest heights, to prove a favorite proposition, the incontrovertible proof of which lies so very near and close at hand.

All individuals necessarily look at the same things and objects from different standpoints and consequently these things and objects acquire correspondingly different aspects, and it is by the mutual exchange of opinions based upon these different aspects that true knowledge concerning the things and objects is finally acquired. Now it may be barely possible that my point of vantage is at a sightly greater altitude than that of our learned friend, or it may be my physical anatomy is more extensive in the direction of its length than his, at any rate it seems to me that I can see over Judge Arington's shoulder, and although I perceive and recognize the same God, the same, or at any rate some universal controlling power and intelligence. I also perceive that the different natural phenomena cited by our friend in the article are not entirely dependent upon the conscious and intelligent volition of the God in question, but are rather the spontaneous, automatic and inevitable outgrowth of pre-existing conditions and circumstances. And neither the God who controls this our universe or any other God within what appears to us as boundless nature could possibly enact, execute, repeal, change or hold in abeyance any of the so-called laws or courses of procedure which by their action and interaction produce all of the phenomena brought forward.

For instance, it is as superfluous if not to say absurd, to cite the existence of a five-petaled flower, the seven colors in the rainbow, or any geometrical or mathematical equation, as it would be to say, two plus two makes four, ergo there is not only a God, but that God can count four. And the chances against two plus two making four in a Godless universe would be far more infinite than our friend considers the chances against the production of a five-petaled flower. But to my understanding, looking at things from my standpoint the production of a three-leaved clover-leaf, a four, five, six, twelve, or twenty-four petaled flower, the seven colors of the rainbow, the reflection of light or heat rays, or any geometrical or mathematical equation is just as uncreatable, as immutable, as inevitable and spontaneous and beyond the power and fiat of any God whatsoever, as is the simple proposition that two plus two makes four, God or no God, intelligence or no intelligence, law or no law. Of course it is entirely beyond the scope of this article to even hint at an explanation of my position, as this would require as much if not more space than Judge Arington's argument, as we would have to go much deeper into the nature of things, and causes. But I think I can show very clearly that the God who controls our universe at least, does not trouble himself or herself over-much about the production of either four, five or twelve petaled flowers, ten-fingered humans or hydra-headed monsters, or any geometrical or mathematical proposition whatsoever, whatever his employment or daily labors and intelligent efforts may be, which of course I do not pretend to know, not standing in his shoes if in shoes he stands.

In order to show this I shall be obliged to draw a comparison between the microcosm, man, and the macrocosm, our universe, and study the former in order to ascertain facts in regard to the latter which are beyond our range of examination. I suppose we all agree that the laws and rules of nature act upon and hold good in regard to the microcosm, the same as they do in regard to the macrocosm, and vice versa.

Considering now a human being, we find a supreme controlling intelligence or soul, whether intelligent or not, inhabiting a physical embodiment. This embodiment is composed of bones, muscles, nerves, etc., and among other things we notice little, tiny, flat, round disks, called blood corpuscles, traveling hither and thither in all directions. In examining one of these tiny disks with the most powerful microscopes yet invented we obtain no information in regard to its ultimate molecular composition; we can only discern a still more tiny speck called a nucleus. But examining these disks with the mind's eye, we find that they are composed of certain ultimate particles called molecules, and in examining these molecules we find that they in turn are composed of still smaller ultimate particles called atoms. Now, as we cannot study the nature of the molecules and atoms in the microcosm, on account of their smallness, let us see if we cannot study them in the macrocosm. Let us consider that the atoms of the microcosm hold the same relation to each other and the molecules, as do the moons, planets and suns to each other and to the macrocosms, then we shall behold in every solar system a molecule of the macrocosm. And every molecule is a solar system of the microcosm. Going one step further, let us consider that every atom of the microcosm is evolved, developed and perfected by and under the same laws and rules as evolve, develop and perfect the planets of the macrocosm, which for all we know to the contrary is perfectly feasible and possible, yea probable, if not actually a fact. If this is so, then we might expect to find blazing suns, surrounded by attendant planets, each planet at some time in its history bringing forth continents, oceans, vegetation, animals, men. These men, being evolved and developed under and by the same laws and rules as ourselves, would in time perfect their reasoning faculties and make inquiries regarding the causes of their being and whether or not there was a God who gave them life.

Now, it seems to me, that we, as human souls, being to all intents and purposes the God of our own physical embodiment, pay about as much attention, are as much interested in the squabbles, exploitations, opinions and disputes of these tiny inhabitants of the atoms of our blood corpuscles, as the God of our universe pays to us and our talk.

We as human Gods know, that if we observe the laws of health, the blood corpuscles will take care of themselves. They perform their assigned tasks without any conscious effort on our our part; yea, we are not even familiar with the modus operandi of their extraction and manufacture from the food we eat, nor with the way and manner in which they perform their office, nor with the nature of these various offices. But even if we did know these things, this knowledge on our part would not help the blood corpuscles, nor would it effect them in the least. For the blood of an idiot performs its duty as well as that of the most profound sage.

Now, upon the immutability of natural law, it would be very easy to understand, that among the vegetable productions of these atomical planets, there would also most probably be some five, six or twelve-petaled flowers, there would also be some ten-fingered humans and four-legged dogs, etc., all without our knowledge and consent, and in spite of the fact, that we perhaps are entirely incapable of counting either twelve, six, or even two. The molecular suns of the blood corpuscles would shed their radiance upon the atomical planets, and the angles of reflection would be ever equal to the angles of incidence, whether we knew of it or not. And whenever conditions were favorable, refulgent rainbows with the same unvarying prismatic colors would gladden the eyes of the tiny beholders, although we, as Gods, of our bodies, might not even know what caused a rainbow anywhere in nature.

I think I have shown quite conclusively that the production of the natural phenomena cited by the learned judge is not at all dependent upon the wisdom, intelligence or state of mental development of the God controlling this our universe. He or she may be perchance a novice or experimenter in universe-building, a mere Infant-God; the phenomena would occur just the same as long as any God were present. How, then, can we know that there is a God at all? This is the easiest of all questions to answer.

How do we know when a human body is alive or when it is dead? How do we know when the human God is present or when absent? We know it by the result. As long as the human soul, the spirit is still present, the blood coures through the arteries with regular rhythmic motion. The nerves, the muscles and all the organs of the body work together in harmony and for the general upbuilding and maintenance of the body. As long as this continues, we may be sure that the God of the body, the human soul is still present, that the body is alive. As soon as the soul or spirit departs permanently, circulation stops, the organs cease to perform their functions, the body is dead. The atomical and molecular life of the body now asserts itself and gets the upper hand, because the controlling and harmonizing influence of the soul has been taken away. The different molecules separate from their neighbors and acquire individual existence independent of each other and of the body in general, and finding the body too small for all of them, they escape into the atmosphere and form gases. Thus the organs of the body fall to pieces and the body decays; disintegrates back into its constituent elements, which under the harmonizing and controlling influence of the soul, the God, were extracted and combined and held together to form a beautiful harmonious whole, which now is all chaos and confusion.

The office and influence of the universal God as well as that of the human god is merely one of furnishing the necessary power and energy to keep the machine in running order. To supply all souls within the universe with the necessary energy to extract, combine and assimilate the requisite elements to maintain their bodies and perform their functions each in its own sphere and on its own plane of life and action. The moment that the Godhead were withdrawn from the universe, that moment all rhythmic motion would stop. All systems would begin to tumble about and over each other. All order would be turned to chaos, all harmony to discord, all life to death.

The very fact that all is life, all is order, all is harmony with a general tendency towards universal improvement and progress is sufficient and abundant proof that our God is still at the helm and the universe is still alive, all squabbles disputes and opinions to the contrary of any of us poor, tiny, ignorant, arrogant and self-conceited mortals notwithstanding.

CHANNING SEVERANCE.

Los Angeles, Cal.

The God of Israel.

St. Paul found in a certain city a temple inscribed to the "Unknown God," and he modestly told those agnostics that, "Whom ye thus ignorantly worship, him proclaim I unto you." And straightway he set the mill to grinding as it had been grinding since the early days of Moses, and as it continues to grind to-day.

As, confessedly by the scriptural writers and the churches, God is incomprehensible, the only chance for St. Paul or any other man to proclaim God is to tell what he is or has done in the world and to impute to him certain motives, purposes or reasons for the doing. This the scriptural writers did, and this the church continues to do; the scriptural account starting out with, "In the beginning God created the heavens and earth;" the church account to date ending with, "The sun do move."

That is the God of Israel, sometimes called the God of the Bible, at others the God of Moses, and now the God of the church. To ask you whether you believe in the God of Israel is to ask you if you believe in the many remarkable statements of God's dealings and purposes in the world found in the Bible and repeated by the church.

To ask you whether you believe in God is quite another question, and few, if any, can answer in the negative. Yet, so persistently has the God of Israel, or Jewish account of God, been dingdonged into this people, that many when they reject that are ready to say there is no God. On the other hand, if any man uses the term God, they take it that he must necessarily mean the God of Israel. F. J. RIPLEY.

Afton, Tenn.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

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KAREZZA Ethics of Marriage. By Alice B. Stockham, M. D. Karezza makes a plea for a better birthright for children, and aims to lead individuals to seek a higher development of themselves through most sacred relations. It is pure in tone and aim, and should be widely circulated. Price, cloth, $1.

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Or a Night at the Vatican.

Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "puttecn," and an Irish recipe for "conwounding" the same. "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence; "and then put in the sugar; and remember, every dhrop of water you put in after that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father Tom was saying. "Glory be to God!" says he, smacking his lips. "I never knewn what dhrink was afore," says he. "It bates the Lachrymalchrystal out ov the face," says he—"it's Necthar itself, it is, so it is!" says he, wiping his epistolical mouth wid the cuff of his coat. Paper, 25cts.; cloth, 50 cents. For sale at this office.

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SATURDAY, MARCH 22, 1902.

Baksheesh! Baksheesh!

He who travels in Mohammedan countries, more particularly in Egypt and Syria, is everywhere met with the cry from the rabble, of "baksheesh, baksheesh." It is the first Arabec word he meets with in his journeyings, and the last that greets his ears on leaving the country. It means in English "a present," and should be met with "La shy hu,"—"there is none." But that will not prevent the beggars from hounding his track and imploring with greater vehemence for baksheesh, baksheesh.

From the multiplicity of American cities appealing to Andrew Carnegie for money to erect library buildings it would almost seem as if the word "library" has a meaning with him closely resembling the Arabec petition to "give, give."

Would not humanity be the gainer if these appeals of mendicants were limited to demands on mortality? Instead, wherever we go, we see men and women imitating courtiers on bended knees before a throne, asking special favors of the Supreme Ruler of the universe, and reminding him that his Son taught that they who asked in faith, nothing doubting, should be amply rewarded by him, and insisting that their petitions be granted on that account.

Omitting the saving of a ship in a storm by the prayers of Moody, and the prevention of a comet striking the earth, making a general wreck of this old globe, at the urgent request of a pope, we have no well authenticated case of an answer to prayer! And even in those cases there are skeptics, doubting Thomases, who think the winds had spent their force when Moody prayed, and the comet did not change its course to please the Holy Papa.

It is no unusual thing to see a whole nation, with its millions of devout worshipers, joining in a common request, asking for some beneficent act, as the saving of the life of a worthy President; but who has ever witnessed the intervention of the Almighty arm on such occasion? A Nero could not be more heedless of such prayers than is the great Father.

Five times a day, in sunshine, shade, or storm, on raging main, or traversing desert sands, the Moslem bows to Allah, reminds him of his mighty power, and asks his aid in crushing his enemies; but Allah remains as silent when addressed by his Arabec name as when appealed to under his Anglo-Saxon cognomen of God.

Positively are not such appeals to outside forces for aid, absolutely pernicious, with a tendency to destroy confidence in one's own ability to do and win success? The beggar who has no motive for toil, soon relapses into that indolent characteristic of the bushmen, who thrive on nature's products, with no ambition but to pick the fruit, "eat, sleep, and breed."

Teach all, whether in pursuit of fame or worldly pelf, to trust to his own unaided energies, to invigorate his brain and muscle by exercise, and to rely upon them to supply his needs. The instruction carried out in practice, then it is puling babes, decrepit age, the invalid encountering some sudden disaster, and the simpleton without brains, who need implore aid from God or man.

Good for Dr. Harper.

President Harper, of the University of Chicago, in an address on "The Church and Higher Education," given the other evening at the Auditorium, took occasion to disapprobate the action of the Northwestern University in its treatment of Prof. Pearson for repudiating Bible Miracles. Said Dr. Harper:

"A university which endeavors to curtail the researches of professors because of their beliefs, and because they published the results of their discoveries, will not long remain a university. The university has no more right than the state to restrict research, or the promulgation of the results of such research.

"The university is a modern institution. Previous to 1870 there was no university, the higher educational institutions being colleges. Our curriculum then was wholly of the past. Latin was the great essential and English was hardly recognized, while the study of modern literature was excluded entirely. The changes have been so great in recent years that it can hardly be called evolution, but revolution. The course of study in the high schools of to-day is better than that of most of the colleges of the past and of many of the poorer colleges of the present time."

But the universities, as well as colleges, are mostly under sectarian management, and education is manipulated in the interest of the church. So soon as a Professor discovers the source of the Christian fraud, and reveals the fact to students, or through the press, he is shoved aside, and an ignoramus, so far as real learning is concerned, is substituted in his place. President Harper himself is in absolute danger of removal, for he has been very free in his expressions of late.

Conquer a vice to-day and you save your descendants untold misery.—Anon.

A kind voice is to the heart what light is to the eye.—Elihu Burritt.

Let Us All Rejoice.

The following Associated Press dispatch will be read with profound interest:

New York, Feb. 28.—In one of the most remarkable operations known to surgery, says a Baltimore special to the World, the brain of the Rev. Wm. A. Stark, pastor of the Broadway German Methodist Episcopal church of this city, has been actually lifted from its bed and the roots of certain nerves that had caused the clergyman excessive neuralgia were extracted. The patient is said to have stood the operation well and few doubts of his recovery are entertained. The operation was performed at the John Hopkins hospital.

There is hope for the future if operations like the above can be successfully performed on the clergy. When the first symptom of insanity shows itself in a dominie, evidenced by his graphic pictures of a flaming hell, place him on an operating table, remove the skull, lift the brain, if he has any, from its place, clip the nerves which inspire the hell-fire discourses, let him rest for a few days, then he can return to the pulpit, and tell of the loving kindness of the All-Father, forgetful of his former harangues when he whooped up hell for more than it was worth. Great is surgery.

A Narrow Inspiration.

Some scientist anxious to bring to our comprehension the immense distance of some of the so-called fixed stars, has selected the nearest in the constellation Centaur, of which there are thirty in this southern group. He suggests a railway, and the fare one penny for each one hundred miles, and finds the cost of a trip to that little twinkler in the heavens at £1,100,000,000. The speed of travel fixed at sixty miles an hour, it will require 48,663,000 years to make the journey. One of these stars, formerly supposed to be a central orb around which the millions of other suns, with all their planetary trains, revolved, is a thousand times larger than the sun which illuminates our earth.

God, according to Bible authority, made that star and all the countless host that wheel in mystic dance in the heavens, in six days, became wearied with his laborious task, and rested on the seventh day.

The wonder to us is, whether it did not seem a menial employment to the great Creator to engage in making aprons for Adam and Eve after they had eaten of the fruit of knowledge and found themselves naked? We suspicion the inspired historian, when detailing that event, had a very poor conception of the immensity of the material universe. Unfortunately his inspiration did not extend in that direction.

On the Road to Infidelity.

Prof. Delitsch, the learned Assyriologist, who recently gave a lecture in Berlin, on the "Babylonian Origin of Hebrew Ideas," before the German Emperor, is about journeying to Bagdad, Asiatic Turkey, to study the topography and antiquities of Babylonia.

If the Professor is industrious in research, will leave his religious education behind, and give full expression to his real discoveries, he will find the Hebrew Bible is but a compilation, mostly of Assyrian myths, revamped and adapted to the people passing as Jews. But he will have the satisfaction of seeing Infidel, perhaps Atheist, attached to his name, as is the modern habit of doing, a late substitution in place of Inquisitorial tortures.

Just Her Luck.

Rev. Dr. Roberts tells of an old woman who had spent all her years trying to protract a precarious existence cultivating among the rocks of a New England farm. She grew aged with her rough experience, and was near her end. Just before she died her minister was called in, who, by way of comfort, said:

"Well, my sister, you have had a long, hard life. Now you are about to enter into your well-earned rest."

To this the dear old lady responded:

"No, parson, it would be just my luck to have the resurrection come to-morrow morning."

Such is the cruelty of fate. It is hoped the good old woman had a day or two off before she entered on her eternal round of singing, "Glory, glory to God and the Lamb forevermore."

Ransoming Missionaries.

It is reported that Miss Stone, who went missionarying and was kidnaped, has been ransomed, the sympathetic people of this country raising $75,000 which the brigands accepted after much haggling. It is sad and pitiable to see intelligent and well educated persons so misguided by religious zeal and superstition as to leave their homes to propagate their beliefs among other races; but if they do they must accept the consequences. The Chinese and Mohammedans have their own religion, as sacred to them as Christianity is to the Christian; a faith that has grown through thousands of years, and they abhor the foreigner who would come among them with a system of religion which would subvert the faith of their ancestors. How would we like it if the Mohammedans should send missionaries to this country, and they should not be content to teach, but constantly interfered with our government, and their converts became opposed to its fundamental principles?

These foreigners never have asked for missionaries. They have done everything they could to keep them out of their countries, yet the missionaries have forced themselves forward, and often under the cannon's mouth erected their churches! They trust in God for protection, but when there is a test of his special care, they have to fall back on the government. God will not even give a friendly warning to a missionary running straight into an ambush of cannibals. If it had not been for American energy in pushing directly against the Boxers, the entire company of ambassadors and missionaries would have been massacred.

It strikes one of good plain common sense that it is better for missionaries to keep away from countries where they are not wanted, and confine their energies, and the use of the vast sums of money raised for missions, at home where so much needed.

These "pagan" peoples have religions of their own, perfectly adapted to their wants, and their morality compares favorably with Christians. If the young fledglings of theological schools continue to go, they must adopt new methods. Now that the "poor benighted heathens" have learned the value we set on a missionary, they will go into the kidnaping business, and there will be less safety for missionary and traveler or no safety at all.

Greatness.

In the common acceptation of the term, "greatness" conveys the idea of political height, statesmanship, position, etc., as a congressman, senator, president, king, or emperor. But true greatness may include either or all of these. It means largeness, broadness; noble manhood and womanhood; generosity, benevolence, love and kindness.

Men and women are only great when they use their energies and intellect toward doing noble acts, toward leading lives of true greatness. If they are fortunate in the accumulation of wealth and can use it to the advantage of less fortunate fellow-men, not lavishly and extravagantly, but systematically and appropriately, always where it will do the greatest amount of good, such persons are greater than the average king or president.

Generosity does not consist of giving indiscriminately to all applicants for aid, but in the proper and consistent use of the means at one's command for the good or assistance of the needy. Generosity leads man to speak not bitterly but kindly of and to the fallen, the weak and despondent. It inspires man to become great in this one sense. But kindness is the one great and leading gift to produce greatness.

One may hand his money out to a beggar as he would toss a bone to a hungry dog, and the world, seeing, will call him generous. Or, having many millions, if he gives fifty thousand dollars to a church they call him benevolent, but if he has such a surplus that he can corner any commodity he chooses and does so to make an extra million, his benevolence and generosity are but sham. No man works a corner on an article of use that he does not do so to raise the price and force the customers to pay it.

There may be shrewdness and sagacity but no real greatness in the average millionaire. There is more of it found among the common people who give an occasional dollar to their fellows who are in need than can be found in the ranks of the aristocratic "400" we hear so much about.

Strength of character, kindness and trueness of principle are the greatest factors for the unfoldment of the best within man, and coupled as they always are with a spirit of progress will produce true greatness for the present and the eternal future.

Let us learn to be unselfish, unprejudiced; kind and sympathetic; generous without hope of remuneration; let us be true as the laws or principles of Nature; let us be as great as the whole of being from whence we came. This is Spiritualism without frills and tucks, pure and simple.

No Dishonest Mediums.

Says a prominent Spiritualist, "There are no dishonest mediums." Would to heaven this were true. Would to heaven the millers, the bakers, the grocers, the druggists, the doctors, the lawyers and everyone else were honest, but this assertion, though coming perhaps, from an honest soul, is very erroneous.

If all men and women were honest there would be no dishonest mediums, and Spiritualism would stand for about all that can be known of a future existence, and its advocates, lecturers and mediums would be looked upon as sacred sponsors of the loved ones who have passed from this sphere of existence, message-bearers from spirit friends, by the whole world, but this is not the case, and because of this human failing many who possess medial powers and who ought to hold such powers as too sacred to prostitute, become so base and so reckless as to give out that which they know to be false, and the cold, prejudiced world of human beings begin to look upon the whole institution or system as a humbug and delusion. This is one of the mightiest walls that Truth has to contend with. This has not only been true of Spiritualism but of every other new truth that has sprung up in all the ages of the past of which there is any record, and no one should expect Spiritualism to be an exception to the rule.

We are sorry there are dishonest mediums, but we know there are mediums also, who would rather starve than be untrue to the gift of their medial powers.

Our Constitution's Guarantees.

Not satisfied with indirectly compelling the tax-paying public to help support religion and the church, by the exemption of church property from taxation, the godly school board of Topeka, Kansas, has issued an order compelling all children in the city schools to attend religious exercises and take part in the same. The resolution making the request for the order issued by the board was drawn up by Rev. Charles M. Sheldon, who gained some cheap notoriety by editing for one week a Topeka daily paper, to show the world how Christ would run a paper.

Full of the true "evangelical" spirit, which denotes more of the spirit of popular religion than of Jesus, this godly man and the school board apparently have no respect for the rights of those who do not believe the Bible and who object to having their children take part in religious exercises.

A son of Mr. Phillip Billard has been suspended because he failed to take part in these exercises, and the board refuses to reinstate him.

Failing to secure an order from the school board permitting his boy to return to school without reading the Bible and repeating the Lord's Prayer, Mr. Billard filed suit to compel the Topeka school board to readmit his son. Mr. Billard cites in his petition that he has for many years been a heavy tax-payer in Topeka, and has been a payer of taxes to sustain the schools of this city.

In his petition Mr. Billard says: "About the month of December, 1901, it began to be publicly understood that religious exercises were to be conducted in the schools of the city, and were to be made obligatory upon all pupils, and affiant thereupon instructed his son to pursue his studies as usual during such exercises and not to participate therein, affiant being conscientiously opposed to such a violation of the letter and spirit of the state constitution, his son sharing his views in that regard; that, Jan. 9, for the sole reason that affiant's son quietly and unobtrusively pursued his studies during said religious exercises, which constituted a form of worship consisting of prayer, the singing of religious songs, the recital of the Lord's Prayer and reading from the Bible, and did not participate in said form of worship, the principal of Quincy School suspended affiant's son from the privileges of the school."

If the case be lost in the lower courts, steps have been taken by the Topeka school board to carry it to the State Supreme Court.

It is to be hoped that if the case be decided adversely to Mr. Billard, he will carry it, if need be, to the highest tribunal of the land, that it may be settled whether the guarantees of our National Constitution are of any effect or not.

Morally, and by the letter of the Constitution of the United States, a board of education has as good right to compel school children to listen to, and take part in, exercises including the reading and reciting of characteristic selections from Paine's Age of Reason, and Robert G. Ingersoll's lecture on Voltaire, as it has to order the reading and reciting of selections from the Bible, and the singing of hymns saturated with evangelical rot.

If such an "infidel" order were issued, the godly evangelicals would raise a howl that would reverberate from Maine to Mexico—but as it is only the "infidel" ox is gored, that is all right and proper. Such seems to be the orthodox views of ethics and human rights.

The Church's Predicament.

If we may rightly judge from the reports and editorial comments of the secular press, our Presbyterian brethren are in somewhat of a quandary over the revision of their creed. To Spiritualists it would seem the correct thing to do to pitch the whole old confession of faith into the waste basket of obsolete things, or, better and more appropriate still, cast it into a burning fiery furnace, where it would surely be "purified as by fire."

The horridly abhorrent dogmas of the old creed are of such a character that they would disgrace any decently respectable Devil who had any regard for his moral character and his good mental and ethical judgment; much more are they dishonoring to a good, wise and loving God.

The Inter-Ocean, which seems to lean toward old-fashioned orthodoxy in its editorial expressions, says that the Presbyterian committee on creed revision has maintained a wise reticence regarding its deliberations. However, if the committee's conclusions be judged from some recent indications given by Dr. Herrick Johnson, the acceptance of them by the church must be regarded as extremely doubtful.

Dr. Johnson states that "the expression of revelation as contained in the Westminster Confession" has been slightly modified. His use of the word "revelation" instead of "inspiration" doubtless indicates the nature of the modifications. For these two terms are the shibboleths of the "new theology" whose influence is chiefly responsible for the attempted revision. The distinction between these two words may seem wire-drawn to laymen, but it goes to the heart of the whole matter.

The Westminster Confession is built upon the affirmation, put forward in its first chapter, that the Bible is "immediately inspired of God." Its framers adduced texts from the Bible to support its every position. They held these texts to contain absolute truth and to be divine authority. They made the "Supreme Judge" of all questions of faith "the Holy Spirit speaking in Scripture."

The advocates of the "newer theology," of which Dr. Heber Newton and Dr. Lyman Abbott may be named as conspicuous and moderate exemplars, decline to accept the Bible as containing absolute and particularly inspired truth. They admit it contains a "revelation," but they also hold that the scriptures of other religions likewise contain "revelations."

They find in the works of Confucius, of Plato, of the great poets and philosophers generally, "revelations" more or less valuable. They would class the Bible with these works of human genius—at their head, perhaps, but still with them—and would deprive it of its unique position as the only book believed by Christians to be actually "inspired of God."

Christianity's foundation is universally admitted to be the miracle of the incarnation. The evidence of that miracle is contained in the Bible. It is of itself a miracle so incredible to merely human reason that it is difficult to believe that serious and truthful men would have ventured to record it unless the power of "inspiration" impelled them to do so against their purely human judgment.

Thus it would appear that if the Presbyterian church is prepared to abandon inspiration it would thereby pave the way to abandonment of the miracle of the incarnation. When confidence in the special knowledge of the witnesses is lost, then faith in the thing to which they witness falls to the ground.

It is hardly possible, however, that the Presbyterian or any other church, whatever the vagaries of some theologians, will abandon inspiration and the miracle of the incarnation. In so doing they might well continue to be teachers of ethics, but they would no longer be Christian teachers of Christianity.

As Spiritualists it is none of our fight, but as onlookers interested in human and humane progress everywhere and among all parties and sects, we feel impelled to keep close watch on all apparent attempts to ascend to higher ethical and religious grounds. The spirit of the age is crowding old orthodox beliefs and dogmas on every side, and the life and growth of Christian denominations depend on their advancing with the progress of modern scholarship and thought. They must let go the untenable doctrines that were once held to be the veritable truth of God, and must give way to the higher and better views of advanced thinkers to-day.

Calling these newer views "vagaries" will not render their acceptance less imperative, if the church would retain in any great degree its hold on the modern mind.

The predicament of the churches is, they must march with the progress of scholarship and thought, or be left behind to dwindle into a state of petrified desuetude.

IMPORTANT LECTURES.

As previously announced, we shall soon publish three highly interesting lectures: One on "Psychic and Astral Development," by Countess Constance Wachtmeister. Another on "Dreams," by the great English psychic and scholar, C. W. Leadbeater. Another, equally as important and interesting, by the guides of Cora L. V. Richmond, on the "Twentieth Century Fulfillments." It was a mistake, in announcement of a lecture by Col. Olcott. The one announced was published in December last, and created such an interest that the large edition printed was exhausted in a few days.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

1848 An Anniversary of Deeds, 1902

NOT WORDS ALONE.

Chicago Spiritualists and their friends are invited to make ready to attend a benefit for the mediums' home established at Reed City, Mich., by the National Spiritualists' Association. It will be given on Saturday evening, April 5, in the Auditorium Hall, No. 77 Thirty-first street.

The programme from 7:45 to 9:30 o'clock will consist of music and messages by excellent talent, after which there will be dancing until 2 a. m.

Every medium in the city is asked to co-operate towards the financial success of the enterprise. The object sought is of greater importance than the gain of any individual, or single coterie of men and women. Let there be no jealousies but rather a worthy rivalry as to who most can work and best agree. No other sect wholly neglects its worn-out workers.

Admission to programme and ball, 50 cents. The tickets of admission will be tasty in design, and belong to the purchasers as souvenirs of the evening. Friends in the city or state who are unable to attend may add their contributions by sending orders, accompanied by cash, to Geo. B. Warne, chairman, 4203 Evans avenue, who will return souvenirs to the applicants.

All mediums who will aid in this effort, are asked to forward their names and numbers forthwith, to W. J. Elmo, 3117 Wabash avenue who will see that they appear on the advertising matter which will be widely scattered.

Executive Committee: Geo. B. Warne, W. J. Elmo, A. H. Bliss, A. J. Cutler, Ervin A. Rice, J. Kirby Smith, T. S. Russell, Charles E. Quinlan, Mrs. J. R. Francis, Mrs. H. A. Cross, Mrs. Ella Johnson Bloom.

HOME CIRCLE EXPERIENCE

The following is a synopsis of my experience of spiritual manifestations in the home circle.

For several years I have been investigating the phenomena of Spiritualism, but without much satisfaction, although I traveled nearly from coast to coast in search of truth, and many times I participated in these so-called home circles, but with the exception of three or four times did not receive anything worthy of any notice; but last spring, 1901, I happened to meet two ladies of my acquaintance at a sociable, and among others matters we spoke of Spiritualism and home circles, and I promised these two ladies, Mrs. H. Wulf and Mrs. Dr. Oxford that if they wished to form a circle I would be glad to attend regularly, which I did, as the following will show.

March 20, 1901, we had our first meeting at Doctor Oxford's residence. At our meeting were present Mrs. Wulf and daughter, Mrs. Oxford, son and nieces and myself. Manifestations were raps and answering of questions by raps, and we were informed that after thirteen meetings we should have some nice manifestations through my mediumship, or organism, and apparently an Indian spirit seemed to try to control me and talk, but I did not give up to the forces.

At the second seance those present were Mrs. Wulf and daughter, Mrs. Oxford and niece and myself. At this seance some spirit or force tried to control the hand of Mrs. Oxford, but for some reason no writing was received. Raps as before, and at times it looked as if there were clouds of vapor arising and floating through the room.

Seances three, four and five were like the second seance, but seances six and seven, present Mrs. Wulf and daughter, Mrs. Oxford and myself, on asking questions the table would answer by moving from one to another without being touched, and I requested the force to have the table follow me, and it did, a distance of about eight feet until I could go no further on account of the wall.

At seance eight, those present were Mrs. Wulf and daughter, Mrs. Oxford, niece, and myself. After some rather forcible movements of the table, we found leaves of some small plant like spring cress on the table, and Mrs. Wulf had several on her hair and dress, and on investigating we found the force to be the spirit of an Indian that that brought those leaves, and at times we could smell the aroma of flowers, but where it came from no one knew. We could hear voices also, but could not understand anything, and concluded to get a trumpet to assist us and the forces, and before we concluded this seance our table, which was always in the center, was raised up and turned upside down, and slid down on the body of the niece of Mrs. Oxford until it fell on the floor. After setting the table right again it followed me to some extent around the room, and questions were answered by very loud raps.

At seance nine those present were Mrs. Wulf and daughter, Mrs. Oxford and niece, Mr. Schoenfeld, Lee and J Rau and myself. The only manifestations were raps and answering of questions.

At seance ten, present Mrs. W. and daughter, Mrs. O. and niece, Mr. Rau and myself; the manifestations were very loud raps and shaking of the table. On examination we found a number of leaves and a few little white flowers on the table. The table again moved to and fro and followed me across the room and was turned over into my lap.

At seance eleven, present Mrs. W. and daughter, Mrs. O. and myself, and as I had received the trumpet from Newport, Ky., we hung it up under the chandelier. We could hear voices but not strong enough to understand anything that was said. Questions were answered by raps.

At the twelfth seance, present Mrs. W. and daughter, Mrs. O. and niece and myself. During the week Mrs. Oxford had been informed through automatic writing that the spirits would give some surprising manifestations through my organism. We concluded to get a little cabinet which consisted of two curtains of some black, light material, behind which I took my seat. After this we laid the trumpet on a little stand in front of the cabinet, as the forces were quite boisterous with the table, I requested them to desist, but the forces either did not understand or did not care. A little bunch of various colored leaves was laid at my feet in the cabinet, and little balls of light could be seen floating around near the cabinet. Mrs. W. was partly controlled and seemed to be taken to a battle-field and a voice spoke through her and said: "Take this to my mother. Good bye." Apparently it was a dying soldier trying to send a locket to his mother.

At seance thirteen, present Mrs. W. and daughter, Mrs. O. and niece and myself, manifestations were rather forcible movement of the table. The trumpet lay outside of cabinet on a stand, with mouthpiece toward cabinet. Lights could be seen and at various times the folks outside the cabinet noticed what seemed to be building of forms. On request not to be so boisterous, the forces got worse and I went out of the cabinet and told the forces that I would stop the noise, and lay on the table crosswise, full weight of 165 pounds, thinking I would stop it, but in the wink of an eye I was thrown back into my seat in the cabinet and again I tried to stop the table by laying on it, and used my feet as braces on the floor, but it was of no avail, I had to desist or have the table go to pieces, and finally it quieted down and answered questions by raps. As the trumpet is in three sections of about 12 inches each, we neglected to put it together right, and we heard no voices for some time, until the last, but could not understand anything.

At seance fourteen, present Mrs. Wulf and daughter, Mrs. Oxford and myself in the cabinet. The table began to rap instantly and answer questions, parts of hands and faces could be seen, also lights floating through the air. Finally the trumpet could be heard, as a voice said, "Jacob, my dear son," and when I put the question who else was here the voice said, "Gretel (my sister) is here, also in fact we are all here," and after a bit other voices could be heard which said, "Mollie and Lucy are here," both being sisters of my wife, and one of the voices seemed to cry, at least it sounded that way, and to close various questions were answered.

As it had got too close to mid-summer and was extremely warm, we concluded to discontinue until fall, when weather would be cooler, and as the Doctor objected to having seances at his house, we concluded to look up some other quarters where we would continue our search of the truth, but being unable to get any one interested, we concluded to have our meetings at Mrs. Wulf's house, and on October 3, we had our first meeting at Wulf's. Present were Mrs. Wulf and daughter, Mrs. Oxford and myself, and at the first and second meetings we received no manifestations outside of raps and answering of a few questions, and as the house is very small, and the rooms also, and there being too much disturbance, we concluded to fix up a little seance room in the coal and wood house, further away from the house proper, which we did forthwith. We covered the sides of the shed with some black stuff and put the cabinet in the southwest corner of the little room, got some new chairs, table and music-box, and soon were ready for further investigation.

October 17, third seance in new quarters, present Mrs. W. and daughter, Mrs. Oxford and myself. Manifestation, many leaves and some flowers were left on the table, also some one tried to speak through the trumpet.

October 21, fourth seance, present Mrs. Wulf and daughter and myself. Manifestations rather boisterous, movements of the table (through the spirit of an Indian, who also brought the flowers, as we found out). I felt something drop in my hand, on examination found some flowers and quite a lot of leaves, which were evidently brought from somewhere, as Mrs. Wulf had nothing like it in her garden; and some one tried to speak through the trumpet.

Fifth and sixth seances same as the fourth.

Seventh seance (manifestation), present Mrs. Wulf and daughter and myself. Beautiful chrysanthemums, raps and answering questions, spirit lights and speaking through the trumpet by my mother and sister, who also promised better manifestations in the future, and advised us to get more truth-seekers in the circle. We also concluded if practicable to have two seances a week.

Eighth seance, present Mrs. W. and daughter, F. H. Alexander and myself. Manifestations, beautiful chrysanthemums for each of us, boisterous movements of the table; as I tried to hold the table down, as I did once before, I was thrown back into my seat in the cabinet; also speaking through the trumpet.

Ninth seance, no results.

Tenth seance, present were Mrs. Wulf and two daughters and myself. Four flowers were brought by Indian, the table was thrown to and fro. I also requested Indian to bring flowers with long stems and leaves, which he did in following seances.

Eleventh, twelfth and thirteenth seances, no results to speak of.

Fourteenth seance, present Mrs. Wulf, daughter, and myself. Indian brings two beautiful roses; have about half-hour conversation with mother and sister. The roses and fern leaves were just as nice as if they had just been plucked, and dew-drops could be seen on them; when light was made the table was turned upside down on request, and turned back again.

Fifteenth seance, no results.

Sixteenth seance, present Mrs. Wulf, daughter and myself. Manifestations, beautiful roses and fern leaves, speaking through the trumpet, also the Indian tries to speak, as I accused the Indian in former seances of not always telling the truth, he says through trumpet, "Me good, me no lie." The spirit of a little girl came and instructed me to bring the New Year's greeting to Grandpa and Grandma Arneman, also to mamma, which I did next day. This was the most pleasing and satisfactory seance held so far.

Seance seventeen, present Mrs. Wulf, daughter, Mrs. Oxford and myself. Indian brings beautiful roses and fern leaves, different voices are heard through the trumpet, questions are answered through trumpet, also by raps on the table.

Seance eighteen, present Mrs. Wulf, daughter, Mr. F. H. Alexander and myself. The spirit of a lady by name of Stuart came and talked to us about 20 minutes, also a spirit called Emma, and tried to write on a slate and afterwards we found her name written between the slates in beautiful handwriting; also the spirit of a colored man whom I knew in earth life about thirty years ago, and he answered all questions by lifting the table and dropping it on the floor instead of rapping.

Seance nineteen, present Mrs. Wulf, daughter, Mr. Haines, Alexander, two gentlemen named Stakke, from Beresford, S. D. Manifestations, quite forcible movement of the table and answering questions through raps. The spirit of the colored man brought what appeared to be the heads with the seed of broom corn, and on inquiry stated that he had got it on a farm near by, and I requested him to get something better for the ladies, as he promised he would, and he went and got some myrtle and seemed much pleased at what he had accomplished. The gentlemen from Dakota seemed to be very much pleased, as they evidently had never witnessed anything like it.

Seance twenty, present Mrs. Wulf and daughter, Mrs. Oxford, Mrs. Behm, Mrs. Pfeifenberg, Mr. Haines and myself. Manifestations, first the colored man, or rather his spirit, answered various questions and informed us we were to receive lots of flowers through the Indian spirit; then some one spoke through the trumpet, which was followed by a lady giving her name as Marie Stakke and a sister of the gentlemen from South Dakota, but she passed away about 26 years ago, and while speaking to this spirit the Indian guide made his appearance with a basket, and on striking a light (our seances were all held in the dark) the whole floor around and about me was covered with roses, carnations, myrtle, smilax and fern; there really must have been a small armful, and they were all as fresh as though they had just been plucked and carried through the rain. After answering several questions, the Indian left us; Marie Stakke talked to us again and told me to send her and father's and mother's love to her brothers and sister, and send them what she left on a little table on which we have the trumpet. On investigating we found she had taken some of the smilax and put it in the trumpet. When I asked her where she got the smilax, she said she took it off the table, as we had so much of it we could spare that much for her brothers. I think this was the most beautiful seance we had so far, and I shall take pleasure in reporting again later on of the progress we are making. Hundreds of minor manifestations took place during this time, which I have not stated here, thinking this would be enough.

Now, Brother Francis, if the foregoing manifestations were not produced by spirit forces, I would like to have some one explain to me how it is done, as my companions and myself would not have the patience we had during all these months, to deceive ourselves or one another. If those honest seekers of truth will get at this work with a will and perseverance, they can all accomplish like results, and if any of the readers of The Progressive Thinker wish a little information as to our work, I shall be pleased to answer all questions as near as I can.

I say there is nothing equal to a home circle.

JACOB KOPP.
1316 Jones street, Omaha, Neb.

This excellent Home Circle will be followed by one from Mrs. A. B. Severance, of Whitewater, Wis., and one from Edward Simonton, of St. Paul, Minn. Contributions in the same line of thought are invited.

ATTENTION, HEALERS!

The Illinois State Spiritualists Association would like at once the name of every person who is or has recently been actively engaged in the practice of magnetic healing, either in Chicago, or in the state. Kindly send name and address to the undersigned at 4203 Evans avenue, Chicago, without delay. Matters of personal interest to every individual identified with that line of work will follow from compliance herewith.

GEO. B. WARNE.
President Ill. S. S. A.

VALUABLE PREMIUMS.

AN INCOMPARABLE SPECIAL OFFER TO NEW SUBSCRIBERS, OR THOSE WHO WISH TO SECURE THESE TWO OF OUR PREMIUM BOOKS.

Two exceptionally valuable books will be sent out for twenty-five cents each, to every one who sends in a yearly subscription for The Progressive Thinker. The paper one year $1.00 and the two books 50 cents. Total for paper and the two books, $1.50. The paper one year and one of these books, $1.25. Or if you wish to secure an exceedingly valuable library, you can secure our eight premium books for $2.50. The paper one year and these eight books, $3.50. See second page, "Premiums."

One of the above books offered for 25 cents is entitled "A Wanderer in the Spirit Lands," and the other is Vol. 3 of "The Encyclopedia of Death, and Life in the Spirit World." Both of these books are nicely and substantially bound in cloth. They are printed in bold, clear type, and will prove invaluable to every reflective mind. These are the only two books we offer at the price. If you desire any more of the premium books than the two offered then you can only secure these two on the terms offered on our second page. Such a liberal offer has never been made before by any other publisher on this earth, you will admit. Our eight premium books cannot be excelled in intrinsic merit by any other eight books you may select in the whole range of Occult and Spiritualistic literature. And as to their price it is only about one-sixth of the price of other works on like subjects. You miss the chance of your life in not securing these valuable books.

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"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

THE HOME CIRCLE

THE ONLY TRUE AND PERFECT WAY TO THE HIGHER SPIRITUAL ATTAINMENTS AND UNFOLDMENTS.

Malignity—How It Ruined Mary Ball.

I.

There is no condition of the mind that is more deplorable than that state commonly designated as malignity or unquenchable hatred. Milton says:

"I see thou are unplacable, more deaf
To prayers than winds and seas; yet winds and seas,
Are reconciled at length and sea to shore;
The anger, unappeasable, still rages,
Eternal tempests never to be calm."

That person who nurtures a cruel, relentless malignant spirit, is clasping to his bosom a monster that will blacken his spiritual nature, deaden his moral perceptions, hamper his intuitions, and effectually block the road of progress, and prevent the ingress of high and exalted thoughts into his soul.

"You do not now how hate can burn
In hearts once changed from soft to stern;
Nor all the false and fatal zeal
The convert of revenge can feel,"

unless you first become a brutal monster, a man-beast, or a devil; in fact, until then you cannot realize the awful condition of that person who manifests an unforgiving spirit, and who refuses to receive back into the family an erring daughter who plaintively pleads for forgiveness; who seeks with tear-stained eyes, and a heart that is surging with emotions of genuine sorrow and repentance, to be again admitted to the home circle; who supplicates, implores,—yea, cries to have the portals of her parents' hearts opened again towards her, that she may once more feel the sunshine of their love, and by noble deeds atone for her misstep in life; but who meets with nothing but repulses; who sees pointing tauntingly and maliciously towards her the hydraheaded finger of scorn, instead of the beckoning arms of filial affection, and who finally, after doing all that a penitent child could do to soften her parents' malignity, plunges into the dark abyss of despair—seeks relief from the horrors of her surroundings through suicide. She had said to her father:

"Thou shalt not force me from thee;
Use me reproachfully and like a slave;
Tread on me, buffet me, heap wrong on wrongs,
On my poor head; I'll bear it with all patience,
Shall weary out the most unfriendly cruelty;
Lie at thy feet, and kiss them though they spurn me,
Till wounded by my sufferings thou relent
And raise me to thy arms with dear forgiveness."

The father would not relent. Look at the sleuth-hound pursuing the innocent fawn; gaze upon the boa-constrictor coiling around the victim of its greed; look at the venom of the cobra, and at the deadly sting of the centipedes; gaze at all that is low, vile and devilish, and behold them all combined in one human being, a father who crushes with the coils of his hate the gentle spirit of his daughter.

As the tragic tale runs, which occurred many years ago, and which we select as one of the "purest" cases of malignity that ever existed, Mary Ball, a daughter of a well-to-do merchant of Wheeling, W. Va., was enticed from her home by a commercial traveler. By a false marriage, he induced her to come to Chicago. After arriving there she learned that the marriage ceremony which she supposed to have been performed, was false. Poor, deluded child, heart-broken, she immediately returned home, but her father positively declined to receive her. Almost distracted the disheartened girl sought refuge at Wellsboro, Ohio, with some friends. Her father, not content to let his wayward child alone, maliciously followed her, drove her from there, and she was then compelled to seek an asylum in Pittsburgh, and finally by the force of circumstances she was actually driven to a house of prostitution. Well educated, remarkably pretty, and with a soul that yearned for purity of life, her descent under the circumstances was really heart-rending.

The pathetic story of her difficulties with her father were written up in the Pittsburgh papers, and created at the time no little comment; but they did not bring a ray of sunshine to the heart of this despairing young girl; they gave her no hope—nothing on which she could clutch to keep her from sinking. In all the darkness of her soul while struggling to once more stand an honored member of society and the Home Circle, did she lose all regard for herself, nor the recollections of the days of innocence. Finally she gave way to despair! Her father's heart was closed against her like a granite rock; her mother, too, turned from her, and then she purchased a revolver.

Picture the agony of that young girl; see the dismal, sorrow-breeding clouds of her soul, as they shade her eyes, darken her features, and surge forth in her plaintive sighs, as tremulous as the emotions of pity that linger sweetly on the lips of an angel, who bends tenderly over the despairing victim of a father's heartless vengeance. Oh! how she regrets her wayward step, and how impatiently she watches the lingering moments on the dial plate of time, hoping the next one will come freighted with a message of love and forgiveness from the home of her childhood, so that she can step forward—REDEEMED! They come—each one—with only a wailing agony of despair for her poor lacerated soul. Finally she clasps the revolver desperately in her hands, and fires the fatal shot! Poor Mary Ball is no more on earth!

II.

The daughter, suffering acutely from the pangs of remorse, and her every emotion a wish to heaven for forgiveness, and her every thought prayer-crowned and rendered beautiful with aspirations that would be an honor to any of earth's children, it seems very strange that in this enlightened 19th century, her own father should repulse her; yea, more, pursue her with unparalleled venom, and throw obstacles in the way of her reformation. He should, on the contrary, have awaited her penitential return, with an anxious heart and outstretched arms. When the Arctic survivors returned to New York, it is said that Lieut. Danenhower, who had recognized his parents as soon as the vessels were near enough to distinguish faces and forms, waited for no gang-plank, but simply swung himself to the bridge of the tug-boat, where he was met by his brother-in-law, Schenk. After embracing and kissing him, his first question was, "Where is Rae?" meaning his sister, Schenck's wife, but without waiting for a reply he bounded towards his mother, whose arms remained outstretched all the while to embrace him, and after two years' weary watching and waiting, the mother and son were united in tears of joy. They remained in this touching position for several minutes without exchanging a word, when the manly fellow embraced his father and brother, who were also weeping. Returning to his mother, he said, "Mother, let us go into the cabin; I have so much to say to you."

Here were anxious parents awaiting the return of a son from the Arctic regions, and they greeted him with tender tones of endearment. Should not the return of a wayward daughter, from a more dangerous and appalling journey than the exploration of Arctic seas, receive a like tender and cordial greeting, while over her lacerated soul should be placed the mantle of forgiveness.

III.

Mary Ball, once in spirit life, met at the threshold those who had seen her aspirations as they surged heavenward as brilliant as the smiles of an angel; who heard her heart-rending prayers; who saw her pathetic struggle to be forgiven by her parents, and her earnest effort to be good and do good, and who gave her a cordial reception to a sphere where all her desires to advance will receive hearty approval and recognition. Verily, verily though a woman of the town, Mary Ball was nearer God, nearer the angels, nearer those wise sages who can survey the nature of each one, than her parents who repulsed her when she tenderly sought their forgiveness. Nurse malignity; nurse hate; nurse envy; nurse covetousness; and nurse an unforgiving selfish spirit, and you can no more enter the spheres of light, than a demon can. They are the currency of hells. TO DO GOOD, and BE GOOD are the currency of heaven. Choose this day between the two.

J. R. F.

CONSOLATION.

My boy is dead. I lay upon my bed,
Anguished and worn; my stricken head,
Low bent with sorrow, and my whole self numb
With the agony that holds the spirit dumb—
And seals the font of tears. Grief's mailed hand
Closed on my heart and tightened, as a band
Is tightened by the waxing power—
Of wheel and thumb-screw.

In that awful hour,
The terror of the grave fell on me, dark
As night-slain day; rigid and stark
As the dead clay in the churchyard mold.
And o'er my fainting spirit rushed the cold
Of endless winter, with a burn'd out sun,
And forces spent ere half the work be done.
In the thick darkness that around me went,
The veil within my being's temple rent,
As tho', with noise of elemental strife,
Great forces warred. My soul's strained life
Faint on its cross, all motionless there hung,
While from spaces of the infinite were flung,
Swift as wing'd javelins the bitter gibe
And taunt demoniac, as tho' a tribe
Of devils scoffed at Love's bent head,
Crying, "What help hast thou? Thy son is dead!"
And 'neath the taunt my aching spirit sent
Upward in agony the cry that went—
Upward from Godgotha—that same strain,
"My God! My God! hast Thou forsaken pain?"

After the cry, my spirit waited dumb,
And silent, for the answer that must come.
And all the anguish of my weary heart,
Drew back a little—that the nobler part,
The purer essence that had called on God
Might watch, unhamper'd by the aching clod.
Then thro' the dim arches of awaiting space
Trembled a strange effulgence. All the place,
Emptied itself to silence. To mine ear,
De-waxed of its material—came clear
True harmony; as when instruments of gold
Woo'd tenderly doth yield sweet music's soul
In mystic cadence. Or when voices ring
The gloria in excelsis, and a King,
Coming to his own, receives glad cheer
Of welcome.

Then, unto my spirit near,
A Presence drew, and a voice came. I lay
Sense-bound and still. "Behold another day
Approacheth. Arise and follow!" So spoke
The voice triumphant, as when the deep stroke
Of some grand tocsin sounds aloud the call
To conflict. My nature roused to all
Fulness of sensation, the numbed blood
Quickened and sped onward, as spring flood
Released from winter's hold, with strong
Tumult of on-rushing, foams along
Its channel. Obedient to the voice
I rose and followed, knowing no choice
Nor will in following.

Swift, to the room
Whose atmosphere devitalized held gloom
Of death, and naught save death, my spirit still
Submissive to that Omnipresent Will,
Went softly. And preceding me the cry
Of a great love went, as homeward fly
Upon strong wings the weary birds to nest
And huddling young. Within my aching breast
Ever the wail, "O, Love! My son! My son!
Would God that I had died, and dying won
For thee full living. O, mother love! so bold
To grasp, cans't thou be impotent to hold?
Love vanquished Death at first, and can it be
That death at last o'er Love hath victory?"

Beside the bier, with the dead hands pressed
Within mine own, and the silent breast
Pillowing my brow, I crouched me down,
Even as plants bend earthward 'neath the frown
And lash of tempest. Then the Presence came
More nearly to me. The celestial flame
Of perfect Love, which is its essence, shone
Around about me, and my heart-sick moan
To silence still'd itself. The voice of Love
Breathed softly, as the nest song of a dove,
Unto my soul—"O, Grief! most manifest,
Hast thou no hope to soothe thy fever'd breast?
Can'st thou not balm thy heart with tears? Is pain,
Love borne, so omnipresent that the strain
Yields not to deeper loving? And can Truth
Show only beak and talons? Has thy ruth
No recognition of High God's decree
Of growth eternal?

"E'en as from the tree
Falls the dead bark, that fuller life may be
In wood and fibre, so the growing man
This earthly covering looseth. Thus only can
The true life quicken, with the larger beat
Of effort, and grand impulse to complete
Its course celestial. O, Love! cans't thou,
Out-reaching 'yond this mortal, even now,
Unto that strange immortal, which thy soul
Feels dumbly must transcend the mold
Which unto mold returns, cans't thou still think
That life, true life, shall end at the grave's brink?
That that strange essence which is born of God
Shall perish into nothingness, as this clod
Shall perish? That the great God of breath
And life yields sovereignty to death?
Living, thy son!—and shall live; e'en as God
Himself doth live, and operate in sod
Of earth, in pulse of air, in heat of sun,
And motion of the spheres that courses run
In spaces universal.

"And for thee,
In recognition of thy love, shall be
A sign in heaven; even thy dead child,
Who living in God's love shall send erewhile
The Love Divine, thro' human love, thy life
To guide and elevate into the noble strife
Of effort Godward. Humanity shall stand,
And thro' pale Sorrow's lips demand—
Of thee full brotherhood with thy dear son,
And thou, the claim admitting, shall have won
A triumph o'er the grave. And Love in thee,
Shall hold Death robbed of his grim victory.

Norwood, Va. M. G. McClelland.

THE IMPOSSIBILITY OF CREATION

An Exhaustive and Philosophical Argumentative Essay Controverting the Theistic Idea of Creation.

BY PROF. J. S. LOVELAND, OF SUMMERLAND, CAL.

All genuine Theists, or believers in a personal Deity, regard him as the creator of the material universe and all that in it is. This also includes all intelligent beings whether they are angels, devils or men. All are from him. If God did not create them, they are not dependent upon him, are under no obligation to him for life, and he has no right to govern or control them. If he assumes to do so, it is the assumption of the despot. Of right they can demand reciprocity. They owe him no more duty than he does them. But how did these angels, devils and men originate, or are they eternal?

I suggest these queries to stimulate thought as the proposition before us is the impossibility of creation. For the sake of the argument, and to show its perfection, I admit the existence of the God of the Theist, and all his assumed attributes or perfections. He is Eternal, Omnipotent, Omniscient, Omnipresent, Immutable, Holy, Just and Good. In essence, he is Spirit. But no definition of Spirit has ever been given, yet the above named attributes are the qualities of the Infinite Spirit. All Theists, however, affirm that matter and spirit have nothing in common. They are two totally unlike substances. Matter has not a single attribute of spirit, and that not a single property of matter. This position is absolutely necessary for them to take, for the admission of a single element common to both would render distinction between them impossible. Theists make this a strong point in arguing the immortality of the soul. We will, therefore, lay down this position, as one of the fundamentals of Theism, that God, in his essential nature, embodies not one single element of matter. He is pure spirit, whatever that may be. Hence, his activities must be of a purely spiritual character. Spirit can no more perform the functions of matter than that can of spirit. This position is self-evident.

But some of our modern dreamers tell us there is no functioning power in so-called matter; that what seems to be the working of material substance is only the outer show of the invisible activity of spirit. This is simple assumption without one particle of proof, and right in the face of prima facie evidence. For instance, the fact and law of gravitation can be stated and comprehended only in terms of matter. The same is true of electricity. But the most fatal defect for the Theist is that it annihilates his assumption of a creation; for, if all the motions and workings in, and of, what we call matter are all spirit, and matter is simply the algebraic x or shadow of the real spirit worker, then all that is, is eternal or unbeginning, for spirit never began. Spirit is God and God is eternal, hence creation would be impossible.

But there is the principle of motion in matter. It attracts, (pulls) directly in proportion to quantity and inversely to the square of the distance. This puller is matter or spirit. If matter, then spirit is unnecessary. If spirit, then, as said before, there was no creation, for spirit is confessedly eternal. Attraction, repulsion and motion are all embraced in the power of matter in accordance with the verdict of the common sense of mankind, therefore spirit cannot possess them unless it is a form of matter. But, if spirit and matter are in essence one, then that one is the infinite God, and there was no creation.

The N. S. A. very consistently proclaimed in their creed, "We believe that the phenomena of nature, physical and spiritual, are the expressions of infinite intelligence." The cyclone, the volcano, the plague or the cholera are the expression of the same nature as the supremest triumphs of human genius. And the unspeakable horrors of war, the reign of murder and the vast category of crimes, and the consequent misery are from the same attributes as the most glorious works of benevolence and good will. In other words, all the vast phenomena of active nature are the actual workings of the living God. Reduced to its last analysis, it is the broad affirmation that in reality there is nothing but God. Nature, human, animal, vegetable and mineral, constitutes the vast instrumentality by which God outworks his manifold attributes. But the Theist will not admit these logical deductions from his own premises. He must have a creation, and that creation put out of joint in some way so as to account for the existence of evil and suffering.

With these preliminary remarks as a necessary introduction, I will now submit the positive argument. Prior to a creation there must have been infinite space—an infinite void so far as physical substance was concerned. But this infinite space was filled with an Infinite God. He had spent an eternity in self-contemplation and enjoyment. Being infinite in nature, infinite in attributes, nothing could be added to his being or his consciousness. There could be no new thought, no new element of knowledge. Hence, there could arise no new motive or incentive to action. There was nothing outside of him, and his essential nature was "the same to-day, yesterday and forever." His motives must be unbeginning, and could have no more influence at one period of time than another. Hence, the impulse to act could be no more potent at one time than at another; and a changeless God could be no more amenable to the impulsion to act at one time than another. God, an immutable God, could never begin to act, for beginning to act implies a stronger impulsion than had existed before. But nothing existed but God. He was alone and had been inactive from eternity. No impulse could arise, except in himself, and could not arise there without a change from inaction to action. But a perfect God, an immutable God could not change. Creation was not necessary to his happiness or his perfectness. If it was, he had been imperfect and unhappy for an eternity. And if the non-creative, or do-nothing period was a perfect one, then he has been imperfect ever since.

But it is self-evident, from these positions, that a perfect God could never begin to act. Hence, he could never create, for that would necessitate the susceptibility of God to an influence of a motive which for an eternity had had no influence on him whatever. Here was God. For an eternity living in, of, for, and by himself. Doing nothing. Incapable of change, because immutable; yet suddenly rousing up and creating the universe. A motive, or a number of them, which had been utterly powerless for uncounted ages, in a moment became potent enough to stir the Immutable Omnipotent to the inconceivable task of creating from nothing or from himself the material universe in six days. No wonder that he was tired after such an effort and wanted one day for rest. After an eternity of idleness such a work might well make him weary.

But the very statement is prima facie demonstration of the impossibility of creation. Here is the immutable, changeless God, "the same to-day, yesterday and forever," changed in a moment, (with absolutely nothing to induce the change,) from eternal inaction into an infinitely active doer. The lethargy of eternal ages gave way to ceaseless work, for the creator is also the upholder. He is in and through all things. As Paul wrote, he is "Ta Panta en Ta Panta," the all in the all. He counts the hairs on all heads and numbers the sands on the seashore. He feeds the sparrows. Eternal inaction has changed to ceaseless action. The changeless has changed. The immutable has become the mutable. The will power of God has become weaker, or the motive power stronger. The infinite consciousness of the infinite God has, all at once, been transformed into the material universe. Spirit has descended to matter. But these are conceded impossibilities and, therefore, creation is impossible, for it involves them all. And there is no way for the Theist to wiggle around them. He can find no new motive in the mind of his God for creating, or doing anything else for that matter.

Mr. Theist, of what did God make the universe? Of himself or nothing. We may dismiss the nothing hypothesis at once. Nothing can ever become something or something nothing. And as God was the reality in space, the universe must have sprung from his own being. It must be a perfect manifestation of his essential nature. Rev. Hosea Ballou said that God made the universe of himself, and he naively asks what else he had to make it of. But, if the universe is an output from God, it can have nothing but what is in perfect harmony with him. Its substance, properties and motions are, all of them, the nature and acts of God. He is not at war with himself. Every tendency of everything and being must be a manifestation of some characteristic of God. But the Theist can by no means accede to these positions, for they array God against himself. They make perpetual clashing in the Godhead itself. But they demonstrate the impossibility of creation. A perfect God never did, never could create a universe which is at war with itself.

The Theist seeks to evade this insuperable objection. He talks about a moral law, free will, and transgression on the part of devils and men. But hold on, Mr. Theist. Who made these men and devils? Why, God, of course. Have they any powers or tendencies which God did not give them? If so, where did they come from? Was there any such thing as moral evil, or any other kind of evil prior to creation? No, of course not. Well, then, evil is in some way the result of creation, and as God is the Creator, evil has come directly from him. It is the direct, foreseen result of the powers and tendencies which he created, and called man or angel. There was no other being but God in existence before creation. For all the results of creation God is alone responsible.

But it is an impossible supposition that any being, much less a perfect God, could or would create the powers or conditions which would produce eternal war and suffering in his dominions. A good God could never allow suffering, and a holy one could never allow sin. Therefore the world of sin, war, confusion and pain was not made by God.

Some shallow minded Theist will say: "O, God created man upright, but he made himself sinful." How? "Why, he violated God's law." Was the law good and holy? "Yes, of course, for God made it." Was man good and holy? "Yes." Was there anything but goodness and holiness in the creation as it came from the hand or heart of God? "No." Then sin or moral evil was impossible. Nothing can change itself into its opposite. As there was not a tendency or impulsion to evil in the entire universe of God, evil was impossible unless God was evil. But, he is Holiness itself, says the Theist. He is also Goodness. Then he did not create this world, for it has much, very much of evil. Hence, our world was never created. Creation is an impossibility. If one world is uncreated all worlds are uncreated.

Many Theists, seeing the absurdity and impossibility of this old assumption, say: "O, we don't believe in any such a creation as that. We know that evolution is a truth, and all the creation that has occurred is that God has framed and fashioned the material universe according to his own pleasure. And he is still carrying on the work of creation in the boundless space."

This is a denial of actual creation, and an admission of the eternity of matter. Its God is only a Supervising Architect working upon pre-existing material. But the same difficulties exist as to God's beginning his constructive or forming work as in the prior theory of absolute creation, and a great many more which Theism has never solved and never can.

As matter, material substance, is eternal, it has properties of its own. It is self-existent. Its properties, or attributes cannot be destroyed or altered for that would be annihilation. Hence, God, in working upon or with matter, must be limited or conditioned by the nature of matter, hence, he could not be omnipotent, for he is subject to the properties of matter. And, as it is eternal and progresses, we know not how many innate forces and tendencies, how do we know that every change and motion in the material universe is not the result of the innate forces which pertain to it as a self-existent substance? There is not a particle of evidence to the contrary. And it is just as impossible for a just and holy God to co-operate with an imperfect, unholy nature, as to create it in the first place from himself or nothing. Hence, creation is impossible with this view. It completely destroys the idea of a God with the attributes of infinite perfectness. Indeed, it cannot be shown that this God is of any use, or subserves any purpose in the economy of things. If he acts at all, it is just to that extent which the attributes of matter will allow him. If any of the motions of matter are the effects of its innate energies, then all of them must be placed in the same category. If any of the forces of nature are effects of God acting, then all are, and the whole machinery of nature is the instrumentality through and by which God outworks himself. This, of course, makes him the doer of all the evil as well as the good. But that is impossible, for a perfect God. Hence, God never created or formed this warring nature, and he has nothing to do with it. The rage of the tempest, which overwhelmed Galveston, killing hundreds or thousands, was not the wrath of God any more than the volcanic outpour, which overwhelmed Pompeii and Herculaneum.

God is not the slaughterer of the Filipinos or the Boers; and he did not murder by tens of thousands the unfortunate Hindoos in the late famine. But if he governs the world he did all these things and countless others of the same character. But all these are evidences and manifestations of imperfection, therefore, God did not do them; is not the ruler of nature, or he must have prevented their occurrence. And, if he had created nature, he would have rendered such things impossible. There is no more a God Ruler than there is a God Creator. Both are impossible. As I have shown, action by an intelligent being is always preceded and is dependent upon motives, which are impulsions to action. Action is the embodiment of will or volition. There are motives, volition, action. In an immutable being, if the motives or impulsions to action, were powerless at one time to secure volition or willing, they would be equally inefficient at all times. Therefore, God could never have a motive sufficiently strong to induce him to create unless he changed, or in other words ceased to be the immutable being he is claimed. But such a God could never cease to be, could never change.

From every point of view, the conclusion is forced upon us that existing substance was never created, and that creation is an impossibility. If any modern Theist, whose God is only the great architect of the universe, and whose creation is limited to form and does not include substance, should attempt to argue this question, it will be necessary for him to define very carefully what are the essential qualities and possibilities of uncreated substance. And also to point out what pertains to any material organization which does not inhere in its own essence, but has come from some ab extra being which is not included in what we term nature.

It is very necessary that we know just what the assumed God is doing, what he can or will do, so that we can govern ourselves accordingly. We don't want to trench upon the domain of God, and we don't want to be waiting for him to do what belongs to ourselves. In fact, we want to know what this assumed God amounts to anyway, as he is neither a creator nor upholder of the universe. We are sure that this God notion is the grand reason why so many are doing so little or nothing to uplift humanity. It is the ready excuse for selfish indolence, whether the God be called Jehovah or a returning spirit.

In conclusion, I suggest to all thinkers that the argument of this article completely overthrows every phase of the so-called evidences for the existence of a God, which are to be found in all the works upon Natural Theology; from the Design argument of Paley to the anthropomorphic plea of the New Thought philosophy which is held by some Spiritualists. There having been no creation—material substance being eternal, and its properties and tendencies being eternal also, Paley's designing and Plato's geometrizing have nothing to do with the motions and workings of the physical universe.

The Theist must prove that our world is a created and governed one, before he can adduce it or its workings as evidences of a Deific personality. All the prima facie evidence and facts are ours. The Theist is compelled to start with unproved assumptions and inferences, and hence his conclusions are glittering non sequiturs. But now is not the time to unmask the fallacies of Theistic reasoning. In a future article I may notice some of them.

J. S. LOVELAND.

SPIRIT LIFE NOW.

A Message from Frances E. Willard.

Dear Brothers and Sisters:—Since I have entered into a larger view of life, and look around and see the great necessity for radical reform in earth life, I feel like putting forth a mighty effort to try and convert the world to my views of radical reform. But common sense tells me that there are "many men of many minds," and as it has taken years of time to bring about the present condition of mankind, which is not altogether deplorable, so will it take time to produce any very great radical changes in their habits and modes of living. Anyway it is a matter of education, and an education of slow growth, but the results are sure and certain. All of us who hold utopian ideas for a more perfect manifestation of life on the physical plane, will certainly have the pleasure of seeing them fulfilled, when the era of the brotherhood of mankind is at its height and in full maturity. Therefore it becomes us as true reformers to concentrate our efforts and assist in bringing about the conditions necessary for this era.

It will never cease to be, to me, an ever recurring regret that whilst in earth life I lacked the courage to acknowledge my belief in Spiritualism. Whilst the position I held as leader of the Woman's Christian Temperance Union would have been jeopardized by such an avowal, and much good work lost to the world by it, yet personally to me the benefits would have been much greater and I could have been more useful in other fields of reform work, which would eventually have embraced all true reform.

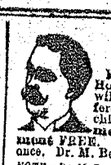
The question might be asked, am I as radical on the liquor question as formerly? Yes, but greater progression has broadened the field, and as I said before, there is a more expansive view of all sides of the question, and now my greatest efforts should be and are to assist in bringing all humanity into more fraternal relations than now exists. When man feels, and his whole being is saturated in fraternal love for his fellow man, and this love has conquered all selfishness, then and not until then will there cease to be manufactured, bought and sold, anything that will injure my brother or my sister.

Yours ----ngly,

FRANCES E. WILLARD.

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CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Stella A. Keys writes from Worcester, Mass.: "The People's Spiritualist Society held its usual meeting Sunday, and there was a good audience. Mrs. Belden was our speaker and test medium. She gave a good lecture at both sessions, and the tests were mostly recognized. We had our usual semi-monthly supper and a public whist party in the evening, and gave prizes."

The Chicago Tribune has the following: "A dispatch from Harper, Kans., says that an alarm amounting among the more superstitious to almost a panic has spread here because of what are believed to be the prophetic inspired words of a 5-weeks'-old infant. The child began talking at the age of three weeks. Its first attempt was made on Feb. 20. Its words were clear and incisive, and it has kept repeating them at irregular intervals during wakefulness ever since. They are: 'Six years of famine in Kansas.' The sentence is taken by many to be a message from the Deity, to be disregarded by hearers at their peril. Already a number of farmers are leaving the state, firm in the belief that a long drouth is approaching. The child shows unusual signs of intelligence, is well formed, and of normal growth, but parrots the words like a phonograph. It can say nothing else. The father, John Shelby, is a laboring man. Hundreds have traveled here, and waited for hours to secure confirmation of the story from the baby's lips."

G. S. Klock informs us that Max Hoffman has left Lincoln, Neb., and will locate in Milwaukee, Wis. He has met with success at Lincoln.

Geo. W. Mosey speaks approvingly of the work of M. C. Jessup, at Elwood, Ind.

The Chicago Chronicle has the following from Lafayette, Ind.: "The noted will case of William Case, contested by forty relatives of the decedent against the National Spiritual Association of New York, to-day was set for hearing in Tippecanoe circuit court on March 12. Case at his death in July 1900, willed his estate, valued at $20,000 to the Spiritual Association and to Eugene M. MacDonald, editor of the Truth Seeker, the official organ of the society, to promulgate the work of the Spiritualists. Case's body was cremated in Cincinnati two days after his death and his ashes scattered to the winds. The relatives bring suit to set aside the provisions of the will. It is believed the estate will be wasted in litigation."

G. N. Hilligoss writes from Lake Helen, Fla.: "I notice in the report of my marriage at the Southern Cassadaga Camp, a typographical error that I wish corrected. I was united in marriage to Mrs. Louis Klotter of 2400 W. McMicken avenue, Cincinnati, Ohio. The report as printed reads 'Blatter,' which is very misleading to the many friends of us both."

The Lansing State Republican says: "Reverend Minot J. Savage has declared his belief in spirits. The particular evidence which he offers just now is the fact that Mrs. Piper told him that in a certain drawer he would find papers left by his dead son which ought to be destroyed. He says the message came through Mrs. Piper while she was in a trance and that she knew neither of his son nor the papers. The incident was truly remarkable, but it is called upon to prove rather more than it will bear. Dr. Savage has been a foremost investigator of psychic phenomena in this country for a long while and his affairs must be pretty well known and discussed among those who work with him. Of course Dr. Savage does not rest his case upon the one instance, but he believes he has sufficient proof that an impalpable, invisible something is left over after death which is able to affect living matter in this world. That something possesses memory and a sympathy with the living. If this is true now it must have been true for the countless centuries during which man has been substantially what he is now. Why have our dead friends declined for all these centuries to do anything which appealed to a scientific man as evidence of their existence? Evidently though, Dr. Savage rests his conviction upon what he believes to be sound scientific reasoning. He has a vast weight of evidence to move before he can carry any considerable number of people with him.

E. G. L. S. writes from St. Paul, Minn.: "The St. Paul Alliance, one of the strongest spiritual societies of the ...ties, has held very successful meetings this year, having been presided over by local talent, with decidedly good results. It has organized a very fine lyceum for the benefit of the little children and I notice the older ones seem to take great interest in it, judging from the size of the adult class. As a leader in the lyceum work, Mr. Jos. P. Whitwell could not be excelled. He is always affable and kind in his manner, and possesses the magic power to instill confidence into the minds of the little ones, thus helping them to so beautifully express in their own words the lessons they have from the study of the hour. We all realize what a great benefit each little expression of their thoughts given again and again will be to them in the future in giving them self-confidence to speak before the public if called upon. A little library has been recently added to their work for the benefit of all who may desire to investigate the truth of the beautiful philosophy of Spiritualism.

The Chicago Chronicle has the following from Mishawaka, Ind.: "While in a trance for a period of thirty hours Miss Myrtle Dohner, daughter of a wealthy farmer, claims to have experienced a remarkable transition from earthly scenes to the heavenly domain. In a statement given to Rev. W. S. Tracy, pastor of Zion's church, she says she was first ushered into a heaven where Christ sat upon a throne in magnificent splendor, surrounded by hundreds of angels waving palms. There were also many others all robed in spotless white, and myriads of children graced the scene. Christ beckoned unto her, and the entire populace of the brilliant realm sang praises to the Lord. Next she was led into a different world. All was black and in a lake of fire. Satan's subjects were writhing in pain and begging for mercy. Satan smiled in derision at the suffering ones and asked Miss Dohner to follow him, but a guide interposed. Miss Dohner is one of ten who passed into a trance at a revival meeting in Salem church. While in this state she spoke the names of three persons, declaring they had just become Christians. The three joined the church at that hour, but the girl was four miles from the scene where the conversion was recorded."

T. A. Wentworth, Springview, Neb., writes that he is surprised to find so many Spiritualists joining hands with the ministers, teasing their God. So many prayers injure God's hearing, and that may be the reason so few prayers are answered. All Spiritualists believe that we are part of one great whole. Now, if we pray, it is a part of God praying to another part; or God praying to himself for aid or strength from himself. The man who prays to God to do what it is his own duty to do, is a shirk. Right dealing between man and man will do more good than all the prayers of christendom. Matter can't exist without spirit, and spirit can't exist without matter; each is worthless without the other.

The Boston Traveler has the following: "On the 10th day of last June, while alone in my room, having first arranged the 'conditions,' an alleged spirit announced itself to me, which proved to be that of a person I had last seen about two weeks previous, a well and hearty man. The spirit said he had been in the spirit world less than 24 hours, giving me his name, the cause as well as the time and place of his death, together with many other particulars. He told me there was a news item in the newspaper, announcing his death and the cause, giving me the name and date of the paper, which I afterwards verified. He also said the funeral services over his body would take place the next day, June 17, at his former home, and indicating also the hour, inviting me to attend. In connection with verifying the news item I also found in another paper, in the usual column, a notice of his death, as also the date and hour of his funeral, corresponding exactly to what the alleged spirit told me, and of which I had possessed no previous knowledge or intimation however remote. Now, Mr. Editor, and all others who are disposed to receive this as a truthful statement, which I am prepared to make oath to if necessary, I submit without fear of contravention that there is no theory yet invented by the pigmies of materialistic science that can explain the how or why of the information coming to me in the manner described, except and only upon the assumption that it was the decarnated spirit of the one it purported to be, or some other spirit acting in his behalf."

T. S. Russell writes: "The Englewood Spiritualist Union is arranging for elaborate services, March 30, to celebrate the anniversary of Modern Spiritualism. Emma Nickerson Warne will be in charge, assisted by Mrs. Maggie Waite, Mrs. J. C. Chesnut and other noted workers. There will be services at 2:30 and 7:30. An excellent program, music, recitations, lectures, messages, lunch, etc. Come to the feast."

The Chicago Inter Ocean has the following from Butte, Mont.: "A remarkable instance of a dream coming true, or a demonstration of clairvoyance or other psychic phenomenon, comes to light here with the death of W. S. Mann, a stranger in Butte, who died of paralysis on Feb. 23. There was nothing among his effects by which his relatives could be located except several unsigned and undated letters from his wife. The body was held by an undertaker in the hope that the relatives might be found, and the day following the death a letter was received at his hotel. This was turned over to Undertaken Duggan. It was from the wife and had been written a few days before her husband's death. The letter was again unsigned. About a week later another letter was received from the wife, having been written at Hot Springs, Ark. This letter followed Mann about the country, but arrived in Butte after the body had been buried. It was dated Feb. 23, and was a heart-breaking message. Mrs. Mann wrote that she had a most shocking and realistic dream that night when she saw her husband in his coffin. She dreamed further that he had been buried alive, and that when the grave was opened the body was found turned over in the coffin. Still another letter came, and in it she said she had the same visions three times, and she begged an immediate answer from any one who might get the letter. Undertaker Duggan was so impressed with the letter that he had the body exhumed to satisfy himself that Mann had not been buried alive. Decomposition had set in, and the undertaker says he could find no evidence that Mann was not dead when he was buried."

G. S. Klock writes: "The word God was formed by the people to designate that which they worshiped. There was a time when there was no such word as God. As long as there has been people there has been something worshiped. Was it the word God? No. It was a thing or a condition. Now, we would like to have some of the God-knowing people tell us who and where our God is. We have never found him in form."

Mrs. A. C. Priest writes from Spokane, Wash.: "I have, at my own expense, opened a public reading room and hall for the benefit of Spiritualists and investigators. Sunday meetings at 7:30 p. m.; Thursday circles, 7:30 p. m.; developing circles, Tuesdays and Saturdays; spiritual readings by appointment."

The Baltimore American says: "Rev. Minot J. Savage makes no secret of his belief in apparitions and only a few days ago in the pulpit in New York gave an interesting account of incidents within his own experience of what seemed to return from the other world. Dr. Savage has also expressed his faith in the genuineness of the phenomena witnessed in the presence of Mrs. Piper, of whom so much has been of late said and written. Kellar, the magician, speaking this morning of Dr. Savage, said that he was undoubtedly sincere and certainly was one of the most brilliant men in the country, 'But,' said Mr. Kellar, 'almost everyone may obtain the faculty of conjuring up an apparition. It is a common experience to close the eyes and see faces—the first face invariably a pretty one. But in a moment it is displaced and an ugly, sinister face appears instead. Now, by long practice, I have acquired the power of retaining before me the pretty face, or any face I may choose. I can hold the one face as long as I please, and no matter how far away, I can at will summon the apparition of any person I have ever met. The person is as distinctly outlined and visible before me, for as long as I choose, as he or she could possibly be in real life. Now, why may not Dr. Savage's faculty of seeing apparitions be allied to mine?' Mr. Kellar believes also that Mrs. Piper's phenomena are genuine, inasmuch as there is no willful deception."

A. L. Van Norman writes from Meridian, Miss.: "The Progressive Thinker has come to me every Wednesday, so regularly now for over a year, that I would feel as though I had lost the dearest friend I had, should it stop. I look for it with a great deal of pleasure every week. I have since my childhood been a freethinker. I never could believe in vicarious atonement and blood salvation as taught and preached from the pulpit. I have been a staunch and firm believer in Spiritualism for over fifteen years."

The Evening Observer of Dunkirk, N. Y., says: "Henry F. Schmul gave a demonstration in hypnotism, magnetism and suggestive therapeutics before the members of the I. O. O. F. in their hall in the Monroe Block, Thursday evening. He gave illustrations of hypnotism in the walking state as well as in the sleeping. Among the different phases of the science he gave demonstrations in anasthesia, and illusions in catalepsy. The subjects he worked upon were taken from the audience. After hypnotizing one subject he caused him to pass into a state of anasthesia. He stuck pins and needles into the flesh but the patient was unconscious of feeling. The first subject was hypnotized in less than thirty seconds simply by Mr. Schmul looking at him. He placed him in a state of catalepsy in which the body became rigid and placed the feet and head over the backs of two chairs. Mr. Schmul sat upon the body of the man, but his weight had no effect, the body remaining stiff and motionless. He hypnotized two other young men and to each he told them that their best girl was in the hall. They approached each other and kisses flew thick and fast. When Mr. Schmul brought them out of the state they were locked in each other's arms. He caused others to drink salt water making them believe it sweet, and to throw away sweet water which he told them was bitter. Mr. Schmul is an accomplished hypnotist. A conversation which he held with the late Dr. Henry Raymond Rogers at the Electricity Building at World's Fair at Chicago, caused him to make a study of the cosmic and occult sciences."

Sue J. Finck writes: "I thank Mr. Tuttle for his views in your Symposium, yet I think Spiritualism might be considered a 'sacred fact.' It is in my opinion wholly a personal matter as to the use that is made of it; at least thousands who have accepted the fact make it such. I also thank Sar'gis for his 'A Lesson and Its Uses,' in a late Progressive Thinker. May both live long to advocate the fact of Spiritualism free from human fallacies."

E. B. Candy writes from Princeton, Ind.: "We have no society here, but as often as possible we meet the friends in Evansville. They have recently organized a new society with thirty charter members, known as the First Church of Communion of Spiritualists, with Brother McElroy as president, and Jas. Vandyke, secretary. Their meetings are held in A. O. U. W. hall. I will endeavor to get a society started here, as several are getting interested and are anxious to investigate."

Mrs. C. A. Rodgers writes: "I have the whole set of premium books, and they are a continuous pleasure. I never tire of reading them, they are so full of instruction. It was a grand thought when you made the price within the reach of the poorest."

The Evening Leader has the following: "We regret to learn that a bill has been introduced in the state senate which will have the effect to drive out of Virginia those practitioners known as Osteopathists. We shall not enter into any discussion as to whether or not Osteopathy is a science, but we are satisfied, from our own investigation, that in some cases at least, notably in chronic nervous troubles, rheumatism, and the like, the treatment is often most successful. There are many men and women of good sense who will testify that they have been greatly benefited by this treatment, and we do not believe that there is one who will testify that he has been harmed by it. There are only five or six such practitioners in Virginia and so far as we know to the contrary they are honorable men, and faithful to their duty. We know that this is true of the two practitioners in Richmond, and it seems to us a hardship and an injustice to drive them out of the state. As we understand it the Osteopathists are entirely willing to be examined by a board, competent to pass upon practitioners of that character, and are willing to pay their license as other practitioners pay. Of course they could not pass the examination of the State Medical Board, because, for one thing, they do not use medicine in their practice. We believe that the public should be protected from quacks and fake doctors of whatever character, but these men are neither quacks nor fakirs. They hold that a certain manipulation of the bones will drive out certain diseases, and they are graduates of the school that teaches this so-called science. The general assembly should certainly not exclude the Osteopathists until the members have made a thorough investigation and satisfied themselves that it is contrary to the public welfare to permit them to practice."

When writing for this paper use a pen or typewriter.

E. W. Sprague and wife are now doing missionary work in Indiana. They wish to hear from parties wishing their services. Anyone sending them addresses of Spiritualists in their respective localities will do them a great favor and also assist the work. They have a little time for camp-meeting work still open. Address them at Rochester, Ind.

George Friend writes from Toledo, O.: "It affords me great pleasure to announce that the Independent Association of Spiritualists is enjoying a feast of knowledge which is being disseminated through the lips of Mrs. Marian Carpenter, of Detroit, Mich. She has been our speaker and medium since Feb. 1, and will continue with the association through the month of March. She has been with us on previous occasions and it is only justice to her and the cause to say that the guides speaking through her organism are fearless and outspoken in their denunciation of priestly rule. Arrangements are being made to further the knowledge of spirit return by a grand anniversary meeting on March 23, when the association will occupy the Memorial hall proper, which is on the floor above where the present meetings are being held, and which has a seating capacity of nearly one thousand. On this occasion the hall will be artistically decorated by Nelson G. Trefry & Co., florists and decorators, of this city, also flowers and ferns from members and friends of the association. Special music, both vocal and instrumental, will be a great feature of the occasion, Mrs. Marian Carpenter and her husband, Mrs. Geo. Dailey, a fine elocutionist, of Detroit, and other talent will officiate on this occasion to make the day one that will long be remembered in Toledo and vicinity."

N. A. S. writes from Toronto, Canada: "Oscar A. Edgerly, who served the Toronto Spiritualist Association during January and February, has been re-engaged for March, April and May. Mr. Edgerly's lectures have given great satisfaction, being of a broad and liberal character, strongly impregnated with common sense deductions, clear and logical reasoning, and unbiased by creed-bound influences and the numerous relics of paganism which are still cherished to a surprising extent by the great variety of religions having sway in the present century. He believes it is high time the various churches of our modern civilization were entirely discarding the great mass of absurdities which are found in the so-called sacred writings and church dogmas and creeds. Mrs. J. A. Murtha is also engaged for the months of March and May, as test medium, and both precedes and follows Mr. Edgerly's lectures with spirit messages. Mrs. Murtha is giving excellent satisfaction, and the Sunday and week-night meetings are crowded. Mrs. Murtha will serve the Toledo society during April. Our association has started a free reading-room, which is open every afternoon, and is doing a good work for Spiritualism. The cause is steadily acquiring adherents. Toronto is an excellent and agreeable field for good, honest mediums, but proves a very undesirable place for fakirs."

Dr. L. P. Griggs writes from Wrencoe, Tenn.: "If you hear or know of some obscure medium that is good at finding things unseen by the physical eyes, commend them to me. I have got a tough problem for them in a fouracre field which if they can solve, there is $1,000 in it for them. I have tried a number of the notable ones and they have failed utterly. Some of my experiences with them would make interesting reading."

The following is a pleasant tribute to the work of Prof. W. M. Lockwood, by the Spiritualist Society of Columbus, O. The president, J. D. Arras, and the secretary, C. H. Parsons, write: "Tonight closes the two months' engagement of Prof. W. M. Lockwood, of Chicago, Ill., with our society, and we feel that we cannot let him go without some expression of our appreciation of his logical and instructive lectures, which bring the philosophy of Spiritualism into the domain of Naturalism, and establishes the fact of spirit return by linking together matter and spirit through the ceaseless changes of cosmic evolution. He leaves us with the best wishes not only of the board of trustees, but of all who have had the pleasure of listening to his interesting and instructord-Herald.

F. J. Raab visited Port Hadlock, B. C., and held circles there with good results. He has a devoted love for the truth, and desires to spread the same.

L. S. Hoover speaks well of the mediumship of Mrs. Maude Colby Kuboock, of Muncie, Ind. She is controlled by her well-kpown grandmother, Mrs. Colby Luther, and under her inspiring influence is able to do a grand work.

Lady Wanted for Thought Transference.—Telepathy, or transmission of thought between two minds widely separated, is now a scientific fact, as much so as the wireless telegraphy of Signor Marconi. This, the writer and others has repeatedly and conclusively demonstrated, but he desires the co-operation of an intelligent, educated lady for further experimentation. The object is simply in the interests of science and the personal pleasure derived through benefits to mind and soul. The lady must possess a quick, susceptible, idealistic mentality; strong powers of concentration, and that element of spiritual harmony indicated by strong, affectionate nature, musical talent, and love of the beautiful, the artistic and poetic. Good physical health and a wholesome personality are absolutely essential for marked success in this work. She should possess strong sympathies and have that inherent, subtle feeling of reaching out of the heart and soul; for it is this that indicates a spirit that reaches out across space, that annihilates distance, that makes the far become near, the absent to be present, through an established, perfect and harmonious rapport. The nature should be bright, sunny, hopeful, sanguine, optimistic, aspiring; and sufficiently intuitional that in the very reading of this there will flow into the mind something of the writer's personality, vague, subtile and indescribable though it be; sufficiently intuitional that you will distinctly feel a sense of harmony, a something you can scarce grasp and yet that seems to awaken responsive chord, as though the soul of the writer spoke and your soul listening, heard. Kindly address for further information, Lock Box 47, Cleveland, Ohio.

Adair Welcker, Attorney-at Law, writes from San Francisco, Cal.: "In the opening article of McClure's Magazine for March, 1902, the statement is made that Prof. Loeb of Chicago, conceives life and electricity to be the same. He believes it also to be the fact, that as the result of the magnificent work done by him and those assisting him, life may be prolonged. With the last statement I agree, but as will appear from the pages of a manuscript script book called 'His Verses For Those Kindest Hearted,' copies of which were presented by me several years ago to the libraries of Royal Societies in Ireland, Scotland, and England, to the libraries of their chief universities, and to the chief universities of America. With the first statement I do not in all respect agree. In one of the poems therein contained called, 'How to Overcome the Last Enemy,' are these words: 'For electrified is action, and (transmuted) will, through deeds, come a force to end all dying,' etc. Action is, indeed, as has been seen by Prof. Loeb, the result of the operation of electricity; for as in the poem stated, electrified is action, but back of electricity is something more subtile, which determines its character, as to whether the manifested electricity will be negative or positive. This subtle something is thought. Of thoughts there are two kinds: One kind causes the world to most highly honor and pay those willing, for such rewards, to take the life of their fellows; the other is the kind of thought requiring the highest known form of human courage, whose final end is, not destruction, but creation, and out of which comes the discovery of the X-ray, and such work as has been done, by Prof. Loeb, for which the world has not capacity sufficiently to reward him."

Will C. Hodge is now visiting D. Edson Smith, at Santa Ana, Cal. He will go from there to Los Angeles.

A meeting of the chartered societies and members of the State Spiritualists Association of Missouri will be held at De Honey's Hall, 3944 Olive street, St. Louis, March 31, at 1 p. m., for the election of officers and the transaction of other important business. All Spiritualists who are interested in an efficient state association are cordially invited to be present and take part. By order, Dr. Green, Secretary, 518 Commercial Building.

District Judge Holmes, of Des Moines, Iowa, directed the issuance of a writ of mandamus to compel the state board of medical examiners to issue certificates to graduates of the S. S. Still College of Osteopathy in Des Moines in accordance with the provisions of the statutes. The board had refused to issue certificates to graduates of any college of osteopathy on the ground that the standard of the schools was not satisfactory.

F. P. Wilmarth writes from Springfield, Mo.: "The many friends of C. M. and Josie K. Folsom will be glad to learn that Mrs. Folsom is fast recovering from her long five months' illness. Mr. and Mrs. Folsom are honest mediums and they desire to hear from societies desiring their services; also from camps for the coming season. Secretaries of societies and camps can get their terms by addressing them at 1136 Robberson avenue, Springfield, Mo."

Mrs. Mary C. Von Kanzler writes: "I went as speaker and test medium to the First Association of Spiritualists in Philadelphia during October, December and January. This association is about to celebrate its fiftieth anniversary as a regularly organized society. It has in connection with it a Children's Progressive Lyceum, also a Young People's Union, and a most valuable aid in the Women's Progressive Union. It owns its church to meet in, and it has a pleasant dining-room in which to serve dinners and lunches. The officers are efficient. Captain Keffer, with his nearly eighty years, a veteran of the G. A. R., and also a veteran Spiritualist, bears the honor of being the president, and Mr. Frank Morrill is one of the most earnest spiritually interested workers in this society. Mr. Groom, conductor of the children's progressive lyceum, and Mrs. M. E. Cadwallader, guardian, and Clara Zimmerman, secretary, are doing a good and lasting work for the young. The Young People's Union, Bert Benner, president, and Amelia Gunderman, secretary, is a success."

Mrs. Mary Flanders writes: "I received 'A Wanderer in the Spirit Lands,' and allow me to thank you for it. I think it very interesting and instructive. The Progressive Thinker comes to me every Tuesday, and I don't think I could live without it. It is a great comfort to me."

Mrs. Mary C. Von Kanzler writes: "I came to Elmira, N. Y., and assisted in organizing the First Spiritualist Unity Society during the month of last November. I addressed large audiences twice every Sunday of that month, and twice during the week days. Mrs. Tillie U. Reynolds and Mrs. Wridet, the trumpet medium, did most valuable service during December and January. February I returned to the society and continued my labors so well received before. This society has purchased a church formerly owned by the German Evangelical society. It was built in 1876, and is of brick, and is now undergoing repairs and will be dedicated some time in May. This society admitted the public without a fee at the door, and from the first they had raised a fund for the treasury by a membership fee of one dollar. This fund was constantly increased, the collections proving sufficient to pay the expenses of speaker, hall, etc. As president, Mrs. Louis Dahl knows how to inspire every member. Her good husband is a most valuable aid, and not only supports his wife in word, but goes into his pocket for the cash to move the wheels of progress. He gave $500, and Mr. Benjamin Rhodes gave the same amount, while one good lady gave her new gold watch and chain. There are others who will give just as freely to pay for this beautiful church building, centrally located on Church street."

Ex-Congressman O. M. Kem writes from Montrose, Colorado, about Dr. Bland's book, "In the World Celestial," as follows: "I have read many works along occult lines, but I have read none which I appreciate so highly as I do this. It is clear, concise and free from the absurd theories so often found in books pertaining to the occult. Being personally acquainted with the hero, I can believe that the book is substantially a record of his personal experiences, which gives it great additional interest and value. All who contemplate emigrating to that country beyond the 'great divide,' should read this book. It will help to clear away the accumulated mythological mists of centuries, which have shadowed and made dismal the path of the pilgrim. This delightful book answers the question, 'If a man die shall he live again,' by clearly showing that in reality there is no death." Price $1.00. For sale at the office of The Progressive Thinker.

There will be a union celebration of the 54th anniversary of the advent of Modern Spiritualism, under the auspices of all the local societies of Cleveland, O., Sunday, March 30, at Pythian Temple, Huron street, near northeast corner of Erie street. Good speakers, mediums, singers, music, etc.

A. W. writes: "The cause in Jackson, Mich., progresses favorably. For the past five Sundays we have had Mrs. Emma N. Moore, of Elwood, Indiana, whose in defatigable labors have endeared her to us all. Her lectures, messages and psychometric readings gave great satisfaction. The society has engaged her services for the month of April. Last Sunday evening before dismissal, the president of the society presented her with a beautiful bouquet of carnations, and an address signed by all the members of the executive committee, thanking her for her unwearied efforts to promote the cause and welfare of the society. Mrs. Amanda Coffman, of Grand Rapids, Mich., will be with us for the last Sunday in March."

The secretary writes that Mrs. Sarah E. Bromwell has been elected again president of the National Sunlight center Club. A very pleasant evening was spent and refreshments served by the president, whose home was beautifully decorated with flowers. It was decided to hold an informal dance at the Great Northern Hotel, April 1, at 8 p. m. Tickets only 50 cents.

INDIANA NOTES.

Good News of Spiritualism in Rochester.

We feel that the readers of the best and most widely circulated Spiritualist paper in the world should know of the progress of the cause in Rochester, Ind.

In September, 1891, one man fitted up a hall for the purpose of holding Spiritualist meetings, and the first speaker was J. S. Loveland, the second, Emma Nickerson Warne, third, Mrs. Lena Bible, fourth, Prof. C. W. Peters who remained for one year, at which time we contracted for a new hall of our own, furnished it with carpet, pictures, electric lights, etc., and seated it with opera chairs. This hall is centrally located and well maintained, and for ten long years the gospel of truth has been proclaimed from its rostrum by some of the most prominent workers in the cause of Spiritualism, and to-day the Spiritualists in this town and county are numbered by the hundred though a great majority of them are, as elsewhere, cowards to their conscience, and dare not take a prominent part in the promulgation of a truth that every man, woman and child should be familiar with. But notwithstanding all this, the First Spiritualist Church of Rochester is recognized as one of the leading organizations of Rochester, and the hope of the future grows brighter and brighter every day.

Rev. Harry J. Moore, who has been the pastor for more than a year, is accomplishing a very good work, and he speaks eloquently to large audiences, and he is recognized by saint and sinner to be the most accomplished pulpiteer of the city, and being a Bible Spiritualist, after the manner of Moses Hull, the orthodox people are disposed to accept his teachings as being preferable to that of their own ministers.

Mrs. Moore is a very nice lady and she is a constant worker, always ready and willing to do her part in the public service and in any part of the outside work.

Last Sunday night Mr. and Mrs. E. W. Sprague conducted the services, and received twenty-six persons into membership, and the ceremony was beautiful and every way appropriate. After Mr. Sprague gave each one the right hand of fellowship, accompanied by words of recognition, Mrs. Sprague pinned upon each one a rosette of white and red ribbons and a fragrant flower. Indeed it was a happy time and one that will long be remembered by all participants.

Not the least of the successful features is the lyceum that convenes every Sunday morning for the consideration of topics that are interesting and profitable to all, and the march with flags and banners at the close of the session is always beautiful and inspiring.

The funeral orations delivered by Mr. Moore have been largely attended by church people who are pleased with the manner in which he gives expression and explanation to truths that are pleasurable and acceptable to all fair-minded persons, and in this way we are making inroads upon dark theology.

The N. S. A. is doing a work through Mr. and Mrs. Sprague that is bearing precious fruit, and when the tide of public opinion is turned in favor of Spiritualism, as it will in the very near future, the seed they are sowing will bring forth an hundred fold.

THE PRESIDENT.

A Glance at Texas.

Little by little we learn to make use of every condition and event in life, and build better each day than before. We realize more fully than ever the great good to be done our cause by regular routes arranged and made by our teachers—similar to a Star Course of lectures.

Mr. and Mrs. Kates entered our state, Feb. 23, at Marshall, and organized a society; they visited Houston, held six meetings in four days; Galveston was the next place; here they held meetings in a former Methodist church which has just been purchased by the local society, of which Mr. John W. Ring, president of the State Association, is speaker. The property consists of two lots of ground, a two-story frame residence, and a large two-story brick temple, with lecture, library, lyceum and reception rooms. Consecration services will be held on the anniversary Sunday.

Flatonia was visited; San Antonio, the quaint Mexican city, enjoyed their ministrations two nights; Austin, the capital city, was next in line, and they are continuing their good work toward Ft. Worth.

These excellent workers teaching the beautiful philosophy of Spiritualism, and demonstrating its scientific phenomena as Mrs. Kates does in her sweet, charming way, are a mighty force for the growth of our cause. Good as their work is, it is made even more effective by their example of true noble living. Their practical business management, which enables them to pay their expenses and salary, and to put money in the treasury, is a point to be especially noted.

They have made a route through Texas, and reluctantly we let them go for we want them to "do so again." When each state organizes and forms a route through its territory, then such good workers can go from east to west and north to south, to an advantage. Let us hasten to this end.

We now need some earnest, devoted workers who wish to locate and take charge of the interest created. Address Secretary, Mrs. Nettie M. Wood, 2011 Washington street, Houston, Tex., if you are loyal to our cause and want to establish a society and remain with it, caring for its interests. COR.

THE WONDER.

Ho! Clear the way! There passes one
Whose head is high; who seems to say:
"Behold the wonders I have done!
The riches that I have to-day
Are but the fair rewards of all
The wisdom and the worth I've shown;
If I am great and ye are small
'Tis due to strength I have alone."

And people, gazing at him, sigh
With envy, thinking all his gains
Were due to wondrous cells that lie
Within the compass of his brains—
Forgetting that if here or there
Chance had delayed or turned away
He might be humbly toiling where
The luckless thousands are to-day.

The artist, pale and ragged, stands
Before his picture. Luck has ne'er
Put colors in his slender hands,
Chance drew no line or shadow there!
There talent and soul-strength are shown,
But people, awed and wondering, glance
At him who might be poor, unknown,
Save for some lucky turn of chance.

—S. E. Kiser.

He who is racked by superstition can never find peace of mind.—Cicero.

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QUESTIONS AND ANSWERS.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Albert T. Lyndecker: Q. Why is it that spirits when they impersonate, seem to be troubled with the disease with which they died?

A. This question is answered by the following quotation from "Mediumship and Its Laws," page 98: "It is difficult, perhaps impossible, for a spirit passing from earth life by a violent or painful death, not to have the sensation of its lost earthly experience revived in itself, and reflected on the medium when it thus comes in direct relation to the earthly sphere. This is quite distinct from that form of impersonation which causes the medium to imitate the death scene as a test of identity. One is under the direct control of the spirit; in the other the spirit is the subject of preceding conditions."

Mrs. Mary E. Bradburn sends locks of hair and asks: What are these two young girls best fitted for?

A. They are too young to determine this fateful matter. Were it possible to mark out for each a path to go, it would be injudicious and of greatest harm to them. Diverse as they are, unlike in tastes and yet with strong sympathy for each other, their future will lead them in widely diverse ways. It is not now to speculate on what that future may be, but to prepare for any emergency which may come. The one with dark hair should be encouraged in her studies and held back in her social life; the other held back in her studies, or at least not crowded, and encouraged to overcome her shrinking from contact with the world.

Roy J. Wheeler: Q. (1) When was the Inquisition?

(2) Does the Bible say that in olden times spirits came down from God and married the daughters of men?

A. (1) The Inquisition dates from Theodosius' reign in the latter part of the fourth century, and was more or less active in suppressing heresy, and removing those obnoxious to the governing powers. What is usually meant by the Inquisition is the culmination of all that is horrible and fiendish in the "Modern Inquisition" which dates from the papal bull of Sixtus IV., 1478, and its main object was to exterminate or expel the Jews and Moors from the kingdom. In 1483 Torquemada, confessor to Queen Isabella, having poisoned her mind against the heretics, and silenced every emotion of pity, mercy or feeling, was appointed by her, chief inquisitor. During his term of office it is said over 10,000 persons, of all ages and ranks, both men and women and even children were burned at the stake. Although no record was kept, it is estimated that 100,000 were subject to torture, and many times that number to confiscation of property and exile. Under one of Torquemada's successors, L'lorente, in ten years, 2536 were burned and 47,000 tortured.

The result was the expulsion of the Jews and Moors, the suppression of heresy, which meant the death or silence of every one who dared to think and the remaining of a nation, ignorant, credulous, superstitious, cruel, savage, unthinking; slaves of the priests.

(2) The text of Bible you seek is Genesis 6:2: "The sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose."

This curious revelation has caused a great deal of comment and speculation. It is thrust into the narrative of the wickedness of men which led to the deluge. It was believed by the writer, or he had heard it repeated as a folk-lore story, and inserted it where it would appear best.

Soon after these sons of God, or spirits, were established with their wives, the deluge came. As not a word is afterwards said of them, we are left in doubt as to what became of them. Did they ascend to heaven when the flood came, taking their wives with them; did they like cowards leave their wives to perish, or did they perish with them?

Who can tell? And yet it is a pleasing story of the early childhood of mankind, and sincerely believed by all ancient peoples at a time when the gods were near to the children of men. Poor Gods! how far away have they fled since knowledge flooded the world with its light!

Chas. Baumann, New York City: Q. I formed a circle with one of my friends and his family, consisting of his wife and a little daughter of 10 years.

This girl soon developed as a medium, being controlled by several spirits. There is much enthusiasm at the house, and seances after seances are held, lasting often more than two hours. Is there no danger of any kind for the child, being controlled so often by the spirits?

A. Perhaps more disappointment has come to investigators of psychical phenomena from the course outlined by this correspondent, than any other. When the members of a circle find mediumistic power in their midst, in their eagerness to receive messages, in the ecstasy of the pleasure of conversing with spirit friends, they forget the fundamental principles of continued success. Every impression of spirit intelligence is expressed through and by means of the vital force of the medium, and however much the circle may give assistance there is the ever present danger of exhaustion. When this force commences to fail, communication becomes difficult, is imperfect, and when this is perceived by the circle, doubts and questionings disturb the harmony which has prevailed, and thus makes intercourse yet more difficult. Then when communications become contradictory and untruthful, it is thought the influences are evil, and disgust takes the place of over-weening confidence.

Sometimes by such exhaustion, other and undesirable intelligences, enter at the door thus opened and retain their hold, even after the conditions have been restored by the needed recuperation.

More urgently may this be said where the medium is a child, or youth. The circle in such cases should not be held more frequently than once a week, nor prolonged, however interesting, beyond an hour and a half. In cases like the one under discussion, the youthful medium is overtaxed and exhausted, and the exercise of her powers become distasteful, and once laid aside is not resumed. Perhaps the power is completely lost. But if rightly used and protected, the faculty constantly increases in capabilities, becomes an inseparable factor in character, and through life the fortunate possessor receives the benefit of the more or less intimate approach and guidance of angel friends.

Ambrose Buraker. Q. Must I believe that all things have a spirit life, and that these furnish food for each other as here?

A. While all living things have a "spirit life," it by no means follows that it will be prolonged after the death of the physical body. Only after a certain state of advancement is attained is individuality preserved in a continuous existence. The admission of this proposition gives as a corollary that all individualized life, represented in animal forms, below the completed human being, does not maintain individuality after the death of the body.

To believe otherwise, that all have continued existence, would be to have the repulsive condition of affairs, shadowed in the question of this correspondent. There would be immortal carnivora feeding on immortal herbivora! and the necessity of supposing that the latter although devoured by and nourishing the former, did not change or lose identity. From this tangle of absurdities no explanation or reasoning can free the advocate.

YOU'LL NEVER BE SORRY.

You'll never be sorry for doing good,
And leading a useful life;
For giving the widow a load of wood,
Or helping the poor with fuel and food,
In this cold world of strife.

You'll never be sorry for living right
And doing your level best,
For scattering kindness day and night,
For loving words make burdens light
And give to the weary rest.

You'll never be sorry for charity's sake
That you lenient judgment gave,
When the story started that gossips make
To cause the head and the heart to ache,
And hurried one soul to the grave.

Never sorry for looking before you leap,
For thinking before you speak,
For putting suspicion and scorn to sleep,
And burying slander oceans deep,
For the sake of humanity weak.

You'll never be sorry for courteous ways,
Or for lending a helping hand,
For uniform justice thro' all your days,
Without a thought of reward or praise,
From those who don't understand.

You'll never be sorry for standing by
Your principles firm and true;
For rebuking sin and that slanderous lie,
With a resolution to do or die
For those who befriended you.

For being generous to a foe,
When fortune gave you power,
Instead of filling his life with woe,
You just forgave the wrong, and so
Had peace in your heart each hour.

You'll never be sorry for dealing fair
In business with other men;
For keeping your promises on the square,
Your word as good as your bond, and there,
You can bank on promises then.

For you see, dear boys, what such things teach,
And integrity, better than gold,
Will make you independent in speech,
And your neighbor you never will overreach,
Be he rich, poor, young or old.

So now I'll leave you this little rhyme
Of things that will cause no sorrow,
And write more verses another time,
And hope you'll never stoop to crime,
And never trouble borrow.

CHAS. A. BROWN.

Toronto, Can.

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WANDERING EVANGELISTIC NOTES BY MOSES HULL.

I once heard of a horse which was so terribly afraid of a hole he saw in one side of a bridge, that he always shied off into a worse hole in the other side. That reminds me of some Spiritualists who are so terribly afraid of the churches, and that they would do something for them, that I sometimes almost wonder that they eat, drink and breathe for fear of being like the churches.

If the churches are our enemies, I believe in learning from our enemies. If not, let us learn from them as friends. I never capture the guns of the enemy to spike them, but to turn them with deadly force against them.

RELIGION.

Some are even afraid of the word religion. I say to such religion never hurt anybody. It has been the theologies, and the wrongs practiced in the name of the creeds, that have resulted in this prejudice on the part of some good people against the word religion. When we fight creedism we may sometimes be doing good; when we fight religion in nine cases out of ten we are in mischief. Nobody knows exactly what the word religion originally meant; but it has now come to signify a belief that there is a power, or that there are powers above and beyond the mortal and material, to whom, or to which appeals can be made; and from which help may be derived in times of need. Yes, I am a religious man.

All this is preliminary to a thought on that word "evangelistic," in the heading of this article. The word evangelist means a traveling or an itinerant preacher. That is what I am at present. That word preacher is a good word; it means one who proclaims tidings; to urge by public teaching; to deliver a sermon. I use the word because I like it. The church has not dragged that word in the mire and filth more than some Spiritualists have the word lecturer.

REVEREND.

I once tried to get rid of the title Rev., and failed; now I am not sorry. That word, too, has come to signify a profession, it is a title given to distinguish those who wear it from those who merely deliver courses of lectures, or who follow other professions.

When I say I am a lecturer, then the next question is, "On what?" Astronomy, geology, catching fish, or shoeing horses? A public teacher on ethics and religious matters should try in his life and teaching to so conduct himself as to be worthy of the reverence of every good man and woman.

I notice many of our speakers who have fallen out with the title Reverend, assume the title Doctor, or Professor, when they have no right to either of them. The word carpenter means an adept at house-building; blacksmith, machinist, farmer, plumber, all signify certain occupations. Now can any one tell me why the one who studies and talks and writes on matters pertaining to man's spiritual condition should not have a title which signifies something? The word Reverend has a peculiar significance, and I believe in its use when applied to those who spend their time and study in a certain direction.

MY WANDERINGS.

My pencil has gone astray, as usual. It said all the above, not against my consent, but without asking me a word about it. I was going to tell the readers of The Progressive Thinker of my evangelical journeying. Over a year since I promised to spend the month of February in Pittsburg, Pa., and nearly a year ago I, with the consent of the Buffalo church, promised March to the city of Washington. When the time came to start I hated to leave the good church in Buffalo. They nearly all acted and talked as though they hated to see me go. They said they did, and I believed the most of them.

Those who have reported that the First Spiritual Church of Buffalo is going down, or that it is sick of the regular pastor business are charitably supposed to not know what they are talking about.

MRS. ATCHESON—W. V. NICUM.

During the first month of my absence Mrs. Atcheson, one of our local mediums and a member—in fact one of the pillars in the First Spiritual church, took my place, and did well. Not only did she have good audiences, and a good interest, but she took eight new members into the church.

I think, from what I learn, that she not only surprised the church, but she also surprised herself.

Mrs. Atcheson, and Bro. W. V. Nicum were both ordained by the State Association last May. Bro. Nicum is a traveling man and not only provides for himself and his family entirely by his own labor, but provides a good many dollars with which to help others; and, wherever he spends a Sunday, if he can find a Spiritualist meeting he gives it a lift. His voice is ever on the right side of every question.

Our church engaged Harrison D. Barrett to take my place during March, but the dangerous illness of Mrs. Barrett compelled him to cancel his engagement. I learn that F. Corden White is filling the rostrum in Buffalo to good acceptance.

APOTHEOSIS.

That was the word that the Greeks applied to some of their good dead. Apo, upward, theos, god. The word signifies gone up among the gods. I like that better than "died." What I was going to say, was that I have been called home once since I left, to attend the funeral of our good Brother Alfred Moore. Mr. Moore was one of the good old fathers in Israel. He had lived 77 useful years in this world; and, though he never put his light under a bushel, I believe he did not leave an enemy in the world when he left the form. He went out as he wished, very suddenly. He was riding in a sleigh with a neighbor, and met a friend, raised his hat, bowed and smiled, and in an instant was gone. He passed out leaving that happy smile on his countenance. I was called back to officiate at his funeral.

PITTSBURG.

Pittsburg is a city sui generis. At least, if there is another like it in the world, I have not seen it. It is one of the most thorough, thriving, go-ahead places I ever visited. Everybody seems to have plenty to do, and to get well paid for their work. The people of Pittsburg are more than ordinarily intelligent. They are, so far as I saw, a whole-souled and whole-hearted people. But, the city—oh, how dark! The smoke from thousands of chimneys blackens the air, and is to me perfectly stifling. I did not see one really bright day while I was there. In my room I generally kept a light all day and night, except while I slept.

The water they drank came out of those muddy rivers; and that, or something else kept me sick the most of the time. I am a Christian of the first water, and I believe in science, but my Christian Science would not digest that water, at least until it had been sifted. It was absolutely poison to me. A good flour sieve would strain out the larger bacteria, and I could manage the smaller ones. If it would not be giving Brother Stevens away I would say he tried—I will not say with what success—to persuade me to drink something a little thinner than Pittsburg water.

The society for which I spoke is a good one; if I was an itinerant, I would like a month or two there every year. Each member seems willing to do his or her part. The audiences were large and intelligent, just such as I like to have hear me talk. The Pittsburgers always try to have the best talent there is in the field on their platform.

Brother Stevens, to whom I referred above, is not the naughty man that my remark above would indicate. On the contrary he is just the reverse. He is president of the society, and the whole city might be searched in the attempt to find as good a subject out of which to make a presiding officer, but the search would be vain.

I am sorry they are now forced to leave the hall where they have been so long, but the building is to be torn down to make room for others, and they are to be driven to hunt a home elsewhere.

The Ladies' Aid holds meetings every Thursday afternoon, and the Society every Thursday night, in their hall. I do not know of a city, in the world where the Ladies' Aid meetings are so large. I met with them every Thursday except one, when I went to Buffalo, to attend Father Moore's funeral. That Thursday and Thursday night, I telegraphed for Mrs. Hull to take my place. I hardly think I will do it again. It does not pay one to work as hard as I did to get up an interest, and then send for his wife, and then be told by both societies, "Why, Brother Hull, your wife beats you;" "we were glad you was gone," etc. Such things hurt. A wife should never beat her husband; when they get to doing that it is better for the husband's health to leave her at home.

A FEW LONG RANGE SHOTS AT A SPIRITUALISM KILLER.

One of the Methodist parsons of Allegheny City took it upon himself to forever squelch Spiritualism; and if Spiritualism is not dead in the two cities, it is not his fault. The Rev. Dr. Thoburn advertised the thing largely, and made his onslaught; everything turned out just as the reverend gentleman supposed, except that his gun was wrongly loaded; it killed at the breech—not at the muzzle. When the smoke cleared away the Spiritualists were ready and anxious for the Doctor to try it once more; but the Doctor, as the boys say, "wasn't in it." By no persuason could he be induced to stand up and meet the issues he had raised. He had read the couplet that,

"He who shoots and runs away, may
live to shoot another day,
But he who on the field is slain, can
never, never shoot again."

No effort could inject into the Rev. D. D. the courage of his convictions. The result of all this was, that the society, at a heavy expense, secured "The Alvin," one of the largest and most popular theatres in the city, and got it crowded with people to listen to my reply. I cannot tell how many thousand people there were out; I only know the theatre was full of as intelligent and enthusiastic people as can be found anywhere.

Without a word of begging, the audience voluntarily contributed one hundred and eighteen dollars toward the expense of that meeting. Spiritualism stands higher than it did before the attack was made. The substance of the discourse was printed in the "Psychic Era," for March.

By the way I would feel condemned to stop this part of my report without saying that R. W. Simpson, a business man, has started in Pittsburg a fine-looking magazine, which he calls The Psychic Era. The success of the enterprise seems almost phenomenal. It always contains 72 pages, and some numbers as much as 96. I hope it will succeed; it will be a great help to Spiritualism. Mr. Simpson talks of opening a book store and publishing house in connection with his Era. Certainly there is room in Spiritualism for a first-class magazine.

WHEELING, W. VA.

Twice during February, I went to Wheeling, at the earnest solicitation of the church there. The first time I delivered three lectures in Odd Fellows' Hall. Notwithstanding the weather was the most severe we had during the winter, the audiences were large and the church well pleased with the results. The organization in Wheeling is young, and very enthusiastic, and it holds many noble men and women. Brother Brunhaus, the president, is one of the most earnest workers we have. Brother Dillon, the secretary, is equally as enthusiastic. The financial secretary, whose name has gone from me, is another hard and intelligent worker.

My second visit to Wheeling was in better weather and everything seemed to go more smoothly than before. Mrs. Hull went there and spoke on the last Sunday of February. The report of her lectures was much the same as that of Pittsburg; I could not stand that, so I went on Monday and tried to redeem myself with a few extra meetings. We opened each meeting with a half-hour's service of song; they all took hold in earnest, and everything went off well. Frank Ripley is serving the Wheeling church during the present month.

It would be wicked to close this article without saying I find everywhere a growing interest in our school, or schools, both at Lily Dale, and at Whitewater. At Wheeling we took a collection for the Morris Pratt Institute, in which we got in over $50. The Ladies' Aid, of Pittsburg, unsolicited, gave us a collection of $7.11, and the society of Pittsburg gave us in cash and pledges $217.64. All this shows an awakening interest in something which is calculated to make Spiritualism permanent. Clara L. Stewart is beating me in raising money, more than two to one, but then you know she is a woman.

Brother Francis, our school is bound to be a success. It will take hard work and a great deal of it, and much begging, and many sacrifices, but those connected with the school have "smelt powder" before, and are willing to work hard, and go without luxuries for the sake of elevating the work and workers to the position they should occupy. Our lives are not very long here, at best, but what there is left of them is to be devoted to this work. We did not put our hands to the plow to look back.

From Pittsburg I went to Washington, and Mrs. Hull to Buffalo, on business, and thence to Cleveland.

There is a good society in Washington, and I enjoy preaching to it. Audiences, especially at night are very large. Brother Keeler, the slate-writer, is perhaps responsible for that. He gives reading after my evening lectures, and people rush out in great crowds to hear them. So far as I can learn he hits the nail on the head every time.

In April I will be back to my Buffalo pulpit, which I am to occupy every Sunday, with perhaps, one exception, until July. I like to get home; I love my work there, and shall feel very badly when the time comes to part company with Buffalo Spiritualists. The college calls, and I presume I must go. If I preach at all after the camp-meeting season, it must be within easy reach of my duties at Whitewater, Wis.

The first of May we move to our cottage in Lily Dale, where we remain during the eight weeks of the Training School, and perhaps during a week or two of the camp. After camp season we may move either to our own home in Chicago, or to Whitewater. The future is with us, as yet, an unsolved problem. Promising to let you and your readers know of our plans when they are matured, I am as ever,

MOSES HULL.

NEW YORK NOTES.

Liberal Thought in the Great Metropolis.

I am very glad to say that Liberalism (in every sense of the word) permeates the very air of this great metropolis at the present time, and the great difficulty is, that one cannot attend all of the various services, and there is no excuse for one to attend an orthodox service unless their inclinations tend that way.

Hugh O. Pentecost lectures every Sunday to a large gathering at Mott Memorial Hall, on Madison avenue, and I occasionally go to hear him.

Henry Frank is at present delivering a series of lectures on Sunday mornings in Carnegie Lyceum, on Sociological subjects, his following is large. In this same hall, Sunday afternoons, Swami Abhedananda lectures on Vedanta Philosophy, and crowds the hall.

Dr. Minot J. Savage still crowds the Church of the Messiah to the doors, so many flock to hear his brilliant, grand discourses. I for one never miss a Sunday when Dr. Savage speaks, for I learn so much every time I hear him, it is food for the brain, soul and spirit, all combined. I often think what a wonderful man he is to get up in his pulpit every Sunday and deliver such great discourses without a single note. I have friends in the South and West, to whom I mail Dr. Savage's sermons; they often write me that they would so like to hear him deliver one sermon, so I really think I am blessed to know I have the privilege of hearing him every week.

Nellie Temple Brigham gives her meetings on Lexington avenue, every Sunday, and at her services you find the true Spiritualism in every way. Mrs. Brigham contemplates a trip to Australia the coming summer, to be gone some six months in all, so I understand.

Dr. Felix Adler delivers his lectures each Sunday before the Ethical Society in Carnegie Music Hall, and I have often thought it too bad that his fine lectures are not published, so people can read that are unable to attend.

I have just mentioned the above to show a few of our liberal services in this city. I notice an item in one of our daily papers that the 6,400 members of the police force of New York were very indignant the other day because they were paid in checks instead of currency as heretofore, and this item also states that the Sisters of Mercy will be the largest sufferers; on every police payday they visit the eighty-one police stations in Greater New York and collect about $2,000 a month from members of the force for charitable purposes. Under the check system they can get no money.

Dr. Savage was interviewed by a reporter of the New York Herald the other day, on his experiences with Mrs. Piper, the Boston medium, and he tells about receiving a message from his son Philip who passed away two years ago. The interview took up over two columns of the paper, with a fine portrait of Dr. Savage, but it only shows to the public that Dr. Savage is a friend to Spiritualism, as he said in this interview "That if you were to throw a stone at random in any part of this city (New York) you would be almost certain to strike a house in which at least some form of psychical phenomena has been observed. Perhaps there is only one member of the family who has made these observations and he may be keeping his thoughts on the subject secret from the other members of the family."

How true this is in many instances I know, where various ones would like to come out and tell their views, but keep silent on the matter because they think it best for themselves to do so.

J. OSBORNE LUNT.

Woman's Work in Municipal Reform.

Of late some of these ultra conservatives who profess to fear dreadful things if women should get mixed up in politics, have been praising these same women for the part they have taken in promoting and actually bringing about various municipal reforms. Unquestionably the praise is entirely deserved but it ought to occur to these level-headed opponents of woman suffrage that praise, even when merited, may be accompanied with some inconveniences. Suppose, for example, the women of New York City, after working for reform in that city, and after contributing in no small degree to the success of the movement, which every one hopes will result in reform, should take it into their heads that they might vote for what they want as well as to work for it?

To give women credit for raising money, making speeches and drumming up voters on election day is to make ridiculous any professed fear of what may happen when they "get into politics," for plainly they are there already. Of course this evident inconsistency has nothing to do with the practical question or the practical workings of woman suffrage, but it may have not a little to do with raising a laugh at somebody's expense. At any rate, the possible effect of so much praise of the women for their part in the New York election is worthy of consideration by the timorous.—Manchester (N. H. Union.

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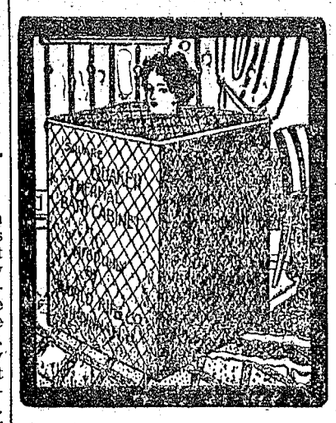
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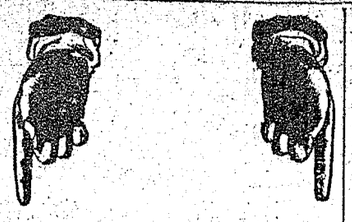
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THE EARTH A GERM.

Nature's Way of Development.

In considering the earth a germ, I will premise that there are only two primaries in nature—spirit and ether, co-eternal as positive and negative, in energy and substance. Out of these two we have four distinct germs, the mineral, vegetable, animal, and spirit germs. It is self-evident that the flora, fauna, and psychic kingdoms are germinal in origin. We will now offer evidence that the mineral kingdom begins from a germ embryo—and develops in volume by accretion through condensation of ether, and that the prevailing idea of a given mass of nebulous matter thrown off by the sun and evolving into a planet, is erroneous.

We will note the fact that germ development is nature's way in the three higher kingdoms, and should reasonably be no exception in the mineral. To follow the law of cause and effect it would be quite unreasonable to suppose the sun could throw off rings of planetary matter in relations and distances of the planets; and if it were possible it is non-demonstrable that the fiery rings would be other than luminous bodies like unto their sire.

The great distinction between the sun and a planet is, that the one is undifferentiated, and thus non-vital, and the other is highly differentiated and vital. The sun is electrical in quality, a homogeneous state of ether, while the earth is magnetic in vital power, and organic in growth.

The planets on the outside of earth are much older than the earth, and hence much greater in volume. Those on the inside of earth are smaller, and hence younger. The volcanic eruptions and mountainous upheavals are not absolute proof of a molten state, but are rather proof to the contrary, for in the germ theory the earth would incorporate much combustible material, which would become subject to ignition. All volcanic action shows combustion rather than primary molten matter.

The geological ages favor germinal development, for the excess of soil covering the serpentine and carboniferous ages denote accretion through growth, rather than placed by inundations. The distances between the planets favor germinal development, for where their orbits come into proximity, the planet germs coalesce into one. This is evidenced by the embryo planet germs that are continuously drawn to earth in the form of meteors and asteroids. It is reasonable that these bodies are incipient planet germs. The rock stratas of the earth denote development by growth, also the water supply in the earth's crust or surface. There is a continual addition to the earth by what is known as star-dust, or ether transformed to atomic matter, also by attracting embryo planets, that are continually forming in space.

When a planet-germ begins its revolution in ether, its frictional impact transforms ether to atomic matter by magnetic attraction, its vital force. The magnetic and electrical affinity between the earth and sun accounts for the seasons in the rise and dip of the earth's poles, by attraction when negative and repulsion when positive, also accounts for the moon's arrest of rotary movement by the double force of the earth and sun acting at once.

If the earth began in a germinal molecult, which is highly probable, what ons of time it took to reach its present size. From this view of the planets, as living organisms, it is reasonable that some planets possess greater magnetic vitality than others, hence their greater size and rapidity of growth, as Jupiter and Neptune.

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WORDS OF TRUTH.

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The field for action lies all around, and many hungry souls are waiting for the "bread of life." It is no easy task to work for a cause that has so much opposition, but all along the line you will meet those who will give the glad hand of welcome. The opposing forces are on everyhand but are slowly being brought into the ranks. Like all new ideas, opposers arise to thwart and hinder, but "truth is mighty and will prevail." A bright day is dawning all along the line of advanced thoughts; wise and true followers are carrying the banner of freedom into the rank and file of this great army of workers; there are coming men of power and force which the foes of science cannot thwart. Onward is the march and to victory; truth is the watchword and will triumph over every foe.

As the days go on, from time to time the unfolding of many wonderful things will come to light, much will be revealed to man that will be explained upon no other hypothesis than natural law, the workings of that mighty force so little understood to-day. Days of great and mighty power will dawn upon mankind. The world is growing wiser, only a few short years will elapse when many who now scoff and scorn will be walking hand in hand with truth and its fulfillments. The power of the spirit is far beyond mortal mind to understand. In this realm of ceaseless activities much is being accomplished for the betterment of the human race, the sunlight of eternal truth and love is growing brighter, the divine rights of man must be realized, so the necessity of ever-increasing energy, and the cultivation of the powers that now lie dormant.

Life in both realms (spiritual and material) is one ceaseless round of evolution, and its workings are in accord with laws governing all forces in nature. Man may theorize and speculate, but facts outweigh all theory. Continuous existence and its unfoldment is as natural as the unfolding of the beautiful rose, systematic and harmonious. Nature's laws know no distinction in race or color, the sun shines just the same for the black man as the white, for the cultured or uncultured, for the just or unjust, the natural forces help to develop and round out every child of creation. Everything of life and action, everything in the domain of life is governed and controlled by the same unchanging divine law in this and all worlds. Remember your earth is only an atom in the vast systems of worlds, worlds that cannot be computed by mortal mind. Human life as viewed from the higher life is so insignificant that well might the poet say,

"Oh, why should the spirit of mortal be proud."

"Death; the Meaning and Result."

Such is the title of a book recently published, from the pen of John K. Wilson, of Bradford, Pa., a member of the Pennsylvania Bar.

"If a man die shall he live again?" is a question asked by the lips of every man and woman since their advent in the world, and death known to be a factor in its affairs.

In this absorbingly interesting volume this question would seem to be answered, and is answered with a candor and evidence that adds a charm to the book; so much so that it might better have been entitled, "Positive Evidence of the hitherto Unknown Life." In this book the author makes the visitors from the other side of life so real to the reader that one seems to know and sympathize with their work and its scope—which is to ameliorate the condition of mankind.

Why they have hitherto failed to do so; and why such revelations were not successfully made before, is fully explained in a way that should convince the most skeptical. No one can afford to be ignorant of these facts.

What Lyman C. Howe, the logician and lecturer, says about it: "It contains as much valuable matter and remarkable newness of experience as anything that has appeared in the last decade. It is written in an attractive style, with the impress of truthfulness and integrity of purpose in every line. This book should make the author famous in literature."

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Rev. M. J. Savage, New York's great divine, says: "I have read the book. I as intensely interested. I can see no other way of explaining the facts except that which you adopt."

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[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Caroline Talmage, of Toledo, O., passed to spirit life, after many months of suffering. She was only waiting for the change to meet the dear companion and friends who were waiting for her across the harbor bar. She leaves two daughters who will miss the dear mother. Her loss will be felt more keenly by the one who had been deprived of the sense of sight for eighteen years. A mother's tender love and care in a great measure had made up for her great loss. Words of consolation were spoken by the writer.

MARIAN CARPENTER.

Passed to the higher life, March 2, at Walton, Mich. Mrs. Harriett Knaggs, aged 65 years. She was a Spiritualist and a medium for many years, and knew that death was but a change that would unite her with the dear companion who had preceded her eleven years ago to the spirit land. Services were conducted by the writer.

MARIAN CARPENTER.

Near Fairfax, Mich., Feb. 25, John Henry Lowder passed to spirit life. He was a good man, a true friend, kind neighbor, a loving and faithful husband. He was ready at any sacrifice to himself to help others. He possessed the true Christ Spirit, ever doing the best he could. Services were conducted by the writer.

MARIAN CARPENTER.

Mrs. R. A. Town, of Montpelier, Ind., passed to the higher life, at the earthly age of 39 years. The funeral services were conducted by the writer,

H. J. MOORE.

Passed to spirit life, at Brighton, Michigan, February 8, 1902, John Tighe, aged 70 years. Services conducted by Mrs. LaGrange, of Detroit, Mich. He had been for many years a consistent Spiritualist. I am very anxious to hear from any relatives, as it may be for their benefit.

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Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 3248 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Sumners, pastor.

Spiritualist meetings, Mackinac Hall, 200 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

The Chicago Spiritual Alliance will commence its meetings on Sunday, Feb. 23, at Lakeside Hall, corner Thirty-first street and Indiana avenue. Will meet regularly at 3 and 7:45 p. m. Mrs. Ella Johnson Bloom will be present to represent the Illinois State Spiritualist Association. Mrs. Mary Elmo, pastor.

Spiritualistic meetings are held every Sunday at 3 p. m, conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Lackley and others. All are welcome. Taborian hall, 2712 State street.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Dr. Emma Nickerson Warne in charge. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds service every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

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Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

First Spiritual Science Church, 77 Thirty-first street. Services at 3 and 7:45 p. m. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. J. Q. Adams, president.

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Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course. "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all. I am well and a thousand times obliged to you."

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25. CHICAGO, ILL., MARCH 29, 1902. NO. 644.

A MATTER OF VITAL IMPORT TO SPIRITUALISTS

Decision in the McIlroy Will Case—The First Association of Spiritualists of Philadelphia.

To the Editor:—The McIlroy will case which has been in litigation since 1897, was decided on Tuesday, March 11, in the Court of Common Pleas, by the jury giving a verdict for the contestant. This means that the will was set aside, under the terms of which the First Association of Spiritualists of Philadelphia was to receive a bequest of $30,000 to build a temple for Spiritualism, to be called McIlroy Hall.

The evidence was to the effect that the will had been made almost twenty years previous to the transition of Mr. McIlroy, and was reaffirmed five times during that period. He had occupied a responsible position in the custom house during the most of that time, and there was no evidence to show that he had not, up to the time of his decease, been capable of attending to his business affairs. There was no evidence of undue influence, but the contestants claimed that he was convinced that he held communication with his friends in the spirit world, and by reason of that they considered him insane and incapable of making a will. They admitted that in every other way he was thoroughly reliable. Mr. McIlroy's will was to the effect that his estate be held in trust until the transition of his daughter, and also his housekeeper, who were each to receive an annuity, and a house to live in, and his executors were to then transfer the property to the trustees of the First Association of Spiritualists for the purpose above stated.

The Judge's charge was to the effect that if the jury thought that he had been laboring under delusions and was therefore incapable of making a will, then the will must be set aside. So the verdict was to that effect.

Here is an opportunity for the N. S. A. to make a record for itself by pushing this case to a final decision before the Supreme Court. The will was upheld in the two lower courts, but the jury trial decided against it.

Too much credit cannot be given our counsel, Mr. Wm. H. R. Lukens, for his painstaking efforts in our behalf, while the plea of Ex-Judge Gordon, one of our most eminent lawyers at the Philadelphia bar, was one of the fairest presentations of the rights of Spiritualists in common with other citizens to dispose of their property as they chose, ever made before our courts, so we feel that nothing was left undone in the matter.

We are indebted to the N. S. A. for being enabled to secure the assistance of Mr. Gordon. We appealed to the N. S. A. for financial assistance, which was most generously and promptly rendered as far as it was in their power to do so. Every Spiritualist in the United States is personally interested in having this verdict set aside, and no efforts should be spared which will help do so.

As it stands, no Spiritualist can hope to have his will stand. The fact that for a period of nearly twenty years Mr. McIlroy attended to every duty, and transacted his business to the satisfaction of all those he came in contact with, had no weight when contrasted with the statement that because he believed that he could converse with his son who had passed from this plane of existence, he was of unsound mind and not mentally capable of making a will. However, we hope that the higher courts will reverse this decision and remove the stigma from Mr. McIlroy's memory placed upon it by the avarice of the contestants.

M. E. CADWALLADER.

The Evening Bulletin has the following in relation to the matter:

A verdict of a jury in Judge Davis' court a day or two ago set aside a will in which the testator had made provision that the residue of his estate, valued at $30,000, should, after the payment of some private bequests, be given to the organization known as "The First Association of Spiritualists of Philadelphia." The purpose expressed in making this bequest was that the money should be used for the erection of a hall for the advancement of the interests of Spiritualism, and that the edifice, taking the name of the testator, should be known as the "McIlroy Hall." It was contended in the suit, which was brought on behalf of his family, that he had been under the undue influence of Spiritualists and that his mind was unsound, although it does not appear from the evidence that he was regarded by witnesses as mentally unsound on other subjects. James Gay Gordon in defending the will insisted that a belief in Spiritualism was as reasonable as opinions which are held concerning some other forms of religious faith by men who are not thereby presumed necessarily to be incapable of exercising their judgment. But John G. Johnson, in arguing that the will should not stand, took the ground that a belief in human power to commune with the spirits of the departed is to be regarded as a form of insanity, and the jury, who may also have been influenced by their impressions as to what they may have deemed the injustice of the will to the family, gave a verdict in favor of Mr. Johnson's side of the case.

Yet it is by no means clear that such a verdict, if based simply and entirely on the ground that when a man declares himself to be a Spiritualist or uses his means to propagate Spiritualistic doctrine, he must be deemed insane or unsound of mind, is in accord with general principles of justice. There is no doubt that a large proportion of the men and women who profess faith in Spiritualism are eccentric persons, that their belief is often accompanied by social vagaries or queer habits of living, and that not a few of them in addition are arrant impostors. But it is also a fact that other believers in the mysterious cult are apparently normal and well balanced in mind, decent in their personal behavior, capable of attending to their ordinary affairs in life prudently and sagaciously, and showing no signs in business or in contact with their friends that their general reason is perverted. To most of us, indeed, their faith in or their frame of mind toward the supernatural revelations or proceedings which they descant upon may seem foolish or irrational, an absurd tax upon credulity or a downright delusion. Yet there have been, and still are, not a few forms of religious belief or doctrine or action which might almost, or quite as easily, be subjected to the same imputation, as indeed they have been by the major portion of the community.

If we turn to the figures of the latest Federal census we will find that in this country the number of Spiritualists, or regular "communicants" in the churches or organizations of that "belief," is set down at forty-five thousand. This number—which does not include a larger number of persons who are in loose sympathy with its ideas but who are members of no society—is only a little behind the number of Universalists, about two-thirds of the number of Unitarians, more than one-half of the number of Adventists, and much larger than that of each of several minor sects. But it has not been uncommon to condemn the followers of most of these creeds at various times as visionary zealots or as victims of unsound reason, or as mischievous members of the community. It is said, for example, that the first little organization of Unitarians in Philadelphia was looked upon as a band of reprobates who ought not to be tolerated, and who had great difficulty in finding a public place in which they could hold their meetings; the Rev. John Murray, when he first came to preach to the Universalists in Philadelphia, found every door of every house of worship barred against him and his followers, and the Adventists with their prophecies were frequently pointed to as examples of the strange infirmity which a contemplation of the future may impose upon the human intellect. At one time it might not have, perhaps, been difficult to argue a jury into the belief that if a man deliberately chose to leave his money to any of these sects it would have been a sign that his mind was not sound. Indeed, even among the great sects of Christianity, there have often been witnessed among us examples of intense, ecstatic enthusiasm on the part of men and women who have seemed irrational even to their own brethren, and yet who have been entirely reasonable in all the other affairs of life.

It is thus unsafe to infer that because a man's mind may accept some seemingly outlandish notion in thinking out his course toward the great problem of eternity, he is necessarily a fool, incompetent to form opinions and to be dealt with as irresponsible when he comes to make his will. For the odd things which men whose sanity no one has doubted will do in expressing their wishes for the posthumous disposal of their property are continually exemplified in the Register of Wills office. A day or two ago, for example, a document was received in that office in which the testator had formulated his cheerful desire that on a certain day in each year his friends should assemble and drink "several glasses in joyful humor" to his memory. Yet it would have been no severe strain on ingenuity to have framed a plausible argument for proving that only a man of unsound mind could have taken so flippant or profane a view of the awful solemnity of death, in having ordered what many will regard as a desecration to his own memory.

Some years ago Mr. Henry Seybert, who was an enthusiastic citizen in his ideas of patriotism and Spiritualism, and who presented to the city a bell for the State House on condition that his name should be inscribed upon it, gave to the University of Pennsylvania a short time before his death some money sufficient to found a chair for philosophy, with the condition that the authorities of that institution should appoint a commission to make an investigation of all systems of morality or religion which profess to represent Truth, and particularly the system, so-called, of Modern Spiritualism. Such men as William Pepper, Horace Howard Furness, George S. Fullerton, Coleman Sellers, Joseph Leidy and a few others organized an inquiry and summoned all the mediums, specialists, table rappers, slate writers and toe crackers that were procurable. The report, chiefly the literary production of Dr. Furness, was a delight in the genial common sense and candor in which he analyzed the whole subject of seances and phenomena of communication with the beings of an invisible world. It was to have been succeeded by another report, but this I believe has never been made, or at least not published. Dr. Furness and his associates were unable to discover, so far as they went, anything which they could call a novel fact, or which justified in any scientific sense the faith of Seybert and his friends. But the commission thought that in view of the fact that Spiritualism was not decreasing—this was about fifteen years ago—that it has from the first assumed a religious tone, and that it lay claim to rank among the denomination faiths of the day, it was not a subject to be treated indifferently or lightly. Nor were they willing to assume that a believer in it, despite what they saw of its fraud and artifice, was per se a man of unsound mind. "We have fully recognized," they said, when they proceeded to sum up their reasons for failing to be convinced by evidence they collected, "that men eminent in intelligence and attainments yield to Spiritualism an entire credence, and who can fall to stand aside in tender reverence when crushed and bleeding hearts are seen to seek it for consolation and hope?" The inference which might be drawn from the commission's statement was that such men might be deficient in critical acumen but not in normal mental power.

The eager and often stupid credulity of persons who become infatuated with Spiritualism and who gullibly accept all the humbug and the fraud which are practiced under its name, is chiefly accountable for the popular opinion that a Spiritualist is presumptively a mentally disordered being. It is not unlikely that such credulity on the part of the testator who wanted to found "McIlroy Hall" in this city was evinced in the testimony before Judge Davis' court, or that the jury received that impression. Then, too, the vast majority of us who have never seen a ghost or heard from one, and who have no special inclination to be wasting our short time on earth in solving the riddle beyond the grave by calling in the aid of "mediums," find it impossible on any rational basis to reconcile our own experience with that of a man who declares positively that he has seen ghosts, that he has had communication with them, and that, therefore, he has come to believe that there are Marconis in the Spiritualistic craft who are able to carry on a system of wireless telegraphy between mankind and the multitude in the past who have gone to the great invisible Somewhere. Yet we cannot get away from the fact that despite all the chicanery and folly which enter into the cult, it has represented to some minds which are sober, veracious and at the same time skeptical; such manifestations as were inexplicable to them or could not be explained as the results of imposture or delusion. For example, Horace Greeley in the days when his intellect was fresh and vigorous, and when he took pleasure in puncturing shams of all kinds, was deeply mystified by some of the things which an investigation of Spiritualism disclosed to him, and at one period of his life, it was thought, might be converted to an open avowal of confidence in the miracles that were wrought at seances and in darkened rooms. Even after he discerned where he had been deceived, how the professors of the cult frequently showed in their own lives no benefit from it to their morals and what little avail it was at the best to any valuable enlightenment in the worldly life, he still admitted that he had seen "communications" which could not be explained on the hypothesis of juggle, collusion or fraud.

Consequently there is some evidence which tends to confute the dictum which John G. Johnson maintained in the McIlroy suit, that a belief in Spiritualism is a form of insanity or mental unsoundness. Indeed, if that great lawyer were reasoning the matter not in his professional capacity on behalf of a client, but as a philosopher, with his searching, comprehensive intellect, he would doubtless modify his statement in Judge Davis' court at least to the extent of discriminating between a "belief" which may be partly reasonable and one which is wholly unreasonable—between a man who may be seriously and honestly impressed with the idea that some truth or truths underlie what seem to him the spirit mysteries and a mere victim of hallucination or the tricks of charlatans. That distinction should certainly be kept in mind by judges and juries in determining whether "belief" in any religion, no matter how humble, or unpopular, or eccentric it may be, shall be accepted as proof that the believer is mentally incapable of doing with his own what he pleases under the law.

And this, it should be borne in mind, may be said in justice even by those of us who look upon "Spiritualism" as the absurdest of the superstitions to which our kind are prone.

PENN.

The Small Voice Within.

Leo. Miller in The Progressive Thinker of Nov. 23, says of T. J. Hudson: "Now when the astute hypnotist gets hold of a hard case like this which will not fit his theory he is very prolific in discovering loopholes of escape,—Who or what hypnotized the negro?"

If Dr. Hudson made no mistakes he would be more than human. This applies with equal force to Leo. Miller. In support of Dr. Hudson I can cite similar cases.

In 1858 my father lost a horse, which diligent and continued search, offering of a reward, etc., failed to locate. He remarked to me one morning that he had had a presentiment that night that if he were to look for the horse that day that he would be successful, but that he had an appointment with "A" that day in town and did not wish to disappoint him. He asked my advice, which was to look for the horse, and I assured him that "A" would be inconvenienced in no way, for I was a firm believer in the certainty of the sign that had been given him. Father made long and diligent search was far from home, hungry, and with a worn-out horse, was about to give it up, when he met a man who told him that the horse was some miles from there. Father remarked that his condition and that of his riding animal hardly permitted further search, when the man remarked that he could come to his house and after partaking of food and feeding his animal, he would send one of his herders after the lost horse. Father did so and recovered the animal, which was fortunate, since one of the neighbor's men was leaving for Oregon in the morning and intended taking the horse which father had lost with him. Upon meeting "A" the next day after this incident, "A" said he was glad to have been without the interview on the appointed day, for he would have been unable to have transacted any business, "but I am in a position to-day to do so."

In another instance my grandfather with his household were about to leave on a short journey, when as he was about to step into the carriage he remarked that he thought he ought to go back into the house and look about. His wife tried to dissuade him, but he insisted that the "small voice within" told him to go back. He did so and discovered a smouldering fire up stairs. In the Army and Navy Journal are thousands of cases cited of warnings of danger and death during the civil war.

W. S. FARMER.

A sharp tongue is the only edge tool that grows keener with constant use.—Irving.

All great men are in some degree inspired.—Cicero.

SPIRIT AND MATTER.

The Law of Manifestation.

The question is asked, "whether all spirit manifestation involves of necessity, manifestation through matter of some grade or degree?"

The question is important. Suggestions toward its discussion may be helpful. It is surely difficult to discriminate air from air in atmospheric space. That is to identify a quantity of air in free space. To show how one section of air might be able to manifest to another, or to identify or discriminate a similar portion from itself.

I believe that without the agency of matter in some state, spirit could not express itself. Remove spirit from matter and it becomes inert. Connect it with matter and it becomes full of life. It is spirit that creates or makes matter knowable.

It seems that matter and spirit will ever be so thoroughly wedded together that they will never be separated. If spirit is dependent upon matter for expression, matter then is of as great a necessity as spirit. Spirit passes through the realm of matter, changing its form, and carrying it from one state to another, higher and higher in the scale, but at the same time it progresses in its external characteristics in correspondence with the progression of matter.

While on earth we are a trinity—a three in one. We have the physical body which is the outgrowth of earthly conditions, and we have the spiritual body which is an evolution or outgrowth of the earthly body. (This is sometimes called the body of 'mortal mind,' or the "astral shell," or perispirite,) and we have the inner or divine life which is unchangeable, the same yesterday and forever. This inner life embodies in the powers of the will.

Mind, intelligence, is spiritual. It is not electrical, i. e., a form of physical force. The conscious personality is rooted, I believe, in the inner or divine cosmic life. Many so-called spirits, as well as men, fancy that matter by its development gains added functions that lead to develop spirit, but this is a misconception. Spirit itself is the organizing power, the cause of development, not the outgrowth of organization but the central power of life from which by its various laws and processes, organization must emanate. The life or intelligence is of light or spirit.

"There can be no light unless there is spiritual power first." Birth into true spirit is growth in the light. (Spirit) Theo. Parker said: "Everything from the mineral kingdom up to the highest spiritual, can be formed out of the atmosphere you breathe. It is the great repository of the life of this planet. It contains your gold, silver, precious stones. It contains all the elements of every form that is brought before your notice." * * Instead of talking about the atmosphere being a void, talk of it as a great repository of life—of all kinds of life." A Plenum. Radiant matter.

I have said that in our earthy bodies we represent a trinity of will, (or spirit) and mind and matter. As an illustration: In singing a song (1) the will acts by directing a force upon the vocal cords. The vibrations of the cords are propagated to the atmospheric air, which of course is matter; these vibrations come to our ears and are translated as sound, perhaps as music. But the circle is completed, spirit, mind and matter, back again to spirit or intelligence. This observation throws light upon the sayings of some Greek philosophers, such as "Opposition, contrast, is the father of things." "One thing alone the Gods (angels) cannot show us." Our knowledge comes through manifoldness. Pure Being, alone, is unknowable. See also the modern doctrine of the "Relativity of Knowledge." After the apprehension of that which is always changing, we may know "Being," the inner life, which does not change. We ascend from multiplicity to unity. From things which seem to that which is.

In the circle of vegetation we have the germinating seed, the plant, the blossom giving seed again.

The dogma of Trinity is regarded as a palpable self-evident error. A person cannot at the same instant be three persons and one person. Trinity excludes unity. Three minds or wills or persons do not constitute a god. It is a mathematical puzzle held in defiance of reason, even against the demand of spiritual faith, and is defended by a perverse ingenuity that is bound to make out a case. As the keystone of a theological system it must be defended and justified but its only supports are sectarian obstinacy and ingenuity. Yet originally the doctrine was intended to establish the actual personality of God, as the will above nature. Supreme over the spheres of necessary law.

"Probably no man ever realized what it would mean if the universe were a mere machine of mechanical evolution instead of being what it is, a field for the play of life, of living power and intelligent will. The living light forcing itself forward to expression in the heart," as Jos. H. Allen said.

"The supremacy of intellect is the universe, under whatever form of expression; is a fundamental principle."

As the mystics Iamblicus and others affirm, "The whole of things is not bound up in fate; there is a principle of the soul higher than nature, whereby we may be raised to a union with the Enonian" life or immortality and exempt ourselves from fate. "Fate follows the decrees of God," says the Asclepian Dialogue. And indeed as all the motions in nature are evidently the product of reason, it should seem there is no room for necessity—in any other sense than that of a steady regular course. That is the central mathematical mind in nature.

THE TRINITY.

Historically the doctrine attempted to state the belief that God was in the world and at the same time beyond it; was transcendant as well as immanent. Nature not wholly emanating divinity. Declaring an essential unity to the cosmos. The doctrine was an attempt to reconcile theism with pan-theism, unity with diversity, mono-theism with poly-theism. Its purpose was to affirm, not to weaken the divine personality.

Unitarians again regard as an error the doctrine of the deity of Christ. That one should be at once God and man was a contradiction in terms. If man, then not God. If God, then not man; one or the other, but to be both at once is out of the question. They are opposite poles of thought. God cannot compress himself within the limits of a human form; no human form will hold the spiritual contents of God.

But if we look deeper we perceive that the early believes felt an essential identity of their inner nature with the Divine. A life within a life. A microcosm within a macrocosm. The uterine system is an example of a life within a life. The baby life is an example, too. Man is the epitome of nature.

The early believers felt as religious men have always felt, as devout minds feel now, that there was a point where the divine and the human met and mingled. That when man (or woman) rose to his full spiritual stature he took on heavenly attributes.

Are we not conscious of this divinity within us? Are not the finest qualities equally characteristic of the human and the Divine? Thus exemplifying the words that "God is the Inner Life of all."

J. P. COOKE.

Boston, Mass.

FLAMMARION.

It Is Not Probable He Has Recanted Spiritualism.

In The Progressive Thinker of March 15, is a quotation from a Lincoln, Neb., paper, representing that a few tricks of a prestidigitator has completely upset the faith of the distinguished astronomer, in the facts long established, which prove an after life and communion of spirits!

Without any other evidence than the improbability of its truth, I venture to assert that said recantation is a canard. It may be remembered two or three years ago, the New York World published a similar story, in the form of a direct letter, or cablegram from the astronomer himself, with his name subjoined. It was widely copied, and the astute and erudite editor of the New York Tribune, answering some queries about Spiritualism, repeated this charge, that Flammarion had been deceived by the supposed spirit of Galileo, and had renounced all belief in Spiritualism. The wise (?) Tribune man asserted, as if the question had been finally and forever settled by this one decision of Flammarion; and that there is no truth in the claims of Spiritualism. But in due time, we heard from Flammarion in a reliable way, and he repudiated the entire story! He had never written any such letter, or sent any such cablegram to the New York World, and his faith was unshaken and his facts were the same, as convinced him years ago! It is well. News mongers like to create a sensation and the interest felt in Spiritualism all over the world, makes it a capital means for supplying startling stories, by claiming a halt in its vigorous march against all obstacles, and nothing is more likely to excite wonder and create a lively interest in the sources of news, than to publish a story of a notable recantation. There is no probability that Flammarion has made any such announcement, or authorized anyone else to make one. He may have witnessed some feats of legerdemain that have surprised him, and shown how many ways there are for deceiving; but there is no probability that he has by a little smart jugglery been convinced that spiritual phenomena are all frauds. With much gusto the New York Herald published Mrs. Piper's "confession!" But any intelligent reader could see that there was no confession at all.

She simply stated, what every intelligent reader had known all the time, that she did not know anything about it. But the sensational heading misled thousands, and it went forth as a staggering blow to Spiritualism. It was a blow against the reputation of the press which so plays with the confidence of its readers, and wilfully, by suggestion, misleads the public.

LYMAN C. HOWE.

Immortality.

Immortality to me, is the greatest of all themes. There is no such thing as a man being mortal or immortal according to his belief, or behavior.

So great a thing is not left to the chance belief or behavior of the subject. It is very coincident that if a man is immortal there is no power that can take away his immortality.

Whatever has a beginning has an end. If we cannot prove that man always has existed, as an individualized being, we cannot demonstrate that he always will exist as such a being.

We have proof enough that man exists after the change we call death. But that does not prove his immortality. Fifty millions of centuries is nothing in comparison to eternity.

We talk of the immortal soul, and it may be all right, but I have failed to find any individual on either side of the great divide, that could give any positive evidence on that mighty question.

If there is any being on earth, or above the earth, that can give any positive evidence that any man or set of men are immortal, they will confer one of the greatest favors imaginable. Possibly I ask too much. I cannot be satisfied with less. It is not enough for me to know that I am a part of God, to be swallowed up in the great ocean of spirit, as my body goes back to the earth, from when it came.

I want to know that I am the same individual spirit, to all eternity; without beginning or end. Then I will have plenty of time to investigate.

X. Y. Z.

The love of heaven makes one heavenly.—Shakespeare.

HUMANITARIAN WORK.

The Home of the Little Mothers.

ITS WORK AMONG THE TENEMENT CHILDREN WHO HAVE TO TAKE CARE OF THE SMALLER BROTHERS AND SISTERS—THE INFLUENCE OF SURROUNDINGS—PRIDE THAT THE CHILDREN TAKE IN THEIR HOME.

There are many things of beauty in this world of ours, things that touch the heart side of one's nature, and stir emotions that blend into the spiritual being and tend to the betterment of humanity.

Among these may be enrolled the "Home of the Little Mothers," an institution the nature and workings of which are described in the New York Sun, which states that the lofty, mirror-lined rooms at 236 Second avenue, where the clever men and women of two continents used to assemble as guests of the British Consul, is now the home of 6,000 tenement reared young girls who make up the membership of the Little Mothers' Aid Association. They and their mothers come up nightly from the heart of the tenement district and sit in their club meetings under a wonderful cut-glass chandelier, bought by the Consul, and their shabby figures are reflected in three mirrors of Venetian glass.

"Pitifully as we need money," say the officers of the association, "we would not turn that glass and gilt into dollars. Its influence is really stronger than we are."

Indeed the sparkling chandelier has thrown its beams far into the dark of the East Side, and illuminated many a top-story home and brightened life for many a discouraged heart. The association's work is in its twelfth year. And many homes in New York owe to it gifts ranging from rent and bread to health and cleanliness, and the use of books.

"Our name ought to go to everybody's heart," said Mrs. A. C. Packard, the superintendent, to a Sun reporter. "Girls under 14 make up our membership, some of them 6 and 7 years old.

"Upon these devolve the care of two or three babies while their mother is out at work, and often of a neighbor's child, too. They are the little mothers, and they have had almost no childhood themselves."

When the association bought the great house, called the old "Canada" place, for $30,000, the officers chose it partly on account of its location, and partly because it is beautiful. Nearly all homes of philanthropic effort, they argued, lack the dignity and atmosphere which are powerful allies to actual effort.

The huge drawing room, the music room back of it and the library at the rear, connected by great carved archways and sliding glass doors; the enormous mirrors and chandeliers and the handsome velvet portieres sold with the house did not, they thought, make the "Canada" place unsuitable for their purpose. Far from that, it enabled them to prove that the children of the tenements are peculiarly sensitive to their surroundings; and to turn that sensitiveness to good account.

"We have wonderfully proved our belief in what would be the influence of the house," said Mrs. Packard. "The children were happy at first just to walk through the rooms. Gradually, when it was necessary we let them use the drawing room for their sewing classes.

"It is strange, indeed, to see the little pinched faces and plain gingham gowns working soberly on coarse garments in the rooms whose walls look ready to welcome at any moment a line of the brilliant guests whom they used to shelter. But I doubt if the mirrors, reflecting velvet-gowned and jeweled women in the old days, were ever filled with such happy faces as on the nights when the mothers of the little mothers decently shawled, slip in and sit breathless through an entertainment by their children.

"The personal pride of the children in the place is not only pride in their home, but pride because it is a beautiful home. Sometimes I enter the drawing room suddenly and find a little girl stepping delicately about with a dust cloth, lovingly touching the marble of the mantle or the gilt frames of the glass. They steal in unbidden to this task, and it is recreation to them.

"I never recall without tears the joy they had in the purchase of the house. We had outgrown the Stuyvesant street place, and the floors on Third avenue and the whole house in Twenty-first street, and the classes were sadly cramped for room. After we bought the house one of the little mothers came to a temperance meeting with a newspaper in her hand.

"'Girls,' she said, 'now we're rich. We've bought a house.'

"I said: 'Is it true we have bought a house? Well, then we're very poor because we've got to pay for it.'

"So I put up a box on the wall for their pennies, to go toward the new house, and in an incredibly short time they had saved $15—these children who have nothing.

"'This is our house,' they tell visitors now. 'We helped pay for this house.'

"Indeed they did help, with cents and with tears. One bitterly cold day while the box was yet unfilled two little girls came, bringing their tiny brother.

"'Baby would come,' they said; 'he has a penny for the box.'

"So they stood him on a chair and he dropped in the cent; and Lizzie, the sister who had earned it, turned her wistful face to me, the tears kept bravely back, as she said:

"'Well, it'll help buy the house, whichever one puts it in.'

"I believe the love and reverence those children have for their home is a great deal owing to their delight in its real beauty. If we let them in here for a day we influence them. It is not only another world in spirit, but to them it is another visible world.

"Briefly, our aim is simply to take care of these little girls who are entrusted with the duties of mothers before they can speak plainly; to constitute ourselves a day-nursery for their baby charges so that they themselves may go to school; and then, when school is over, to welcome them home to bread and milk, and two hours of class-work in cooking and sewing and general housework.

"The lessons in personal cleanliness, in care of clothing, and in morals; the loaning of books; the mother's club; the sheltering of those turned out of doors at night by drunken parents, the summer outings for them all, and the daily care and amusement of the babies brought from dark tenements to our sunny nursery, clothed in clean gingham and taught their letters—these are some of the things we try to carry on. The life of a little mother is the essence of sadness of the entire tenement house district.

"At half past five o'clock they come here mornings, and sit on the steps, and on the lions on either side of the door, waiting patiently to get in. The house opens at eight o'clock.

"By that time we have from a dozen to twenty little women, carrying one-year and two-year-old baby brothers and sisters, all waiting for their breakfast. We let them in and feed them, and send the babies up to the nursery where there is a wonderland of toys such as most of them never dreamed of. Then for a little while we 'mother' the little mothers.

"Every one of them has successfully to pass inspection before she can go to school, and their markings for both appearance and conduct mean money to them. Their markings earn their clothing.

"When we look over a little mother and find her hair brushed and neatly braided, a hat on her head, no rips in her clothing and every button on her shoes, then she gets eight marks. Eight is the highest number she can get in one day. Deductions are made for any defect in cleanliness or tidiness.

"They are taught to count their marks as they would pennies, for we give the marks definite purchasing power. Eight marks will buy a handkerchief; twenty-four will buy a waist; forty-eight will buy a petticoat; and seventy-eight will buy an entire dress. This system preserves their independence and wonderfully improves their personal appearance and their deportment.

"One of their traits is their wonderful unselfishness. Often when twenty-four, or forty-eight marks have been patiently won and entitle the little holder to a new waist or skirt, I have seen her go out in the ragged dress she wore when she came in, but carrying a warm flannel skirt for baby, or shoes and stockings for the little sister at home.

"While we are giving them summer outings this spirit is manifested nearly every day. 'Oh, yes'm,' said one of the little girls as we were starting on a day's trip last summer, 'we're poor, but I know somebody poorer.' And she darted off and returned presently with a forlorn little thing whom she tucked in her place in the line.

"Another time when we were leaving a little girl ran after us and said: 'Oh, I've got this afternoon off and it will be my last chance to go. Can't you take me?'

"We can only take a certain number, but I said: 'Is any one willing to give up her place to Millie?' And there, with our lunch baskets all packed and the sun shining, seven stepped instantly out of the line!"

The two hours between school and dinner time are busy ones at the home. Down in the basement a tableful are happy over the cooking lesson. They are taught to make simple, wholesome dishes, whose preparation by the children at home has revolutionized many an East Side dinner table. They are also taught to put together garments which shall bear more than a semblance of fitting.

Against the drunken and shiftless among the fathers and mothers the association does its best to protect its little mother members. Often late at night the doors are opened to admit a tired little girl, who comes demanding admittance, and to the question with which she is met there is always only one answer:

"Father and mother are both drunk. They turned me out."

There are on the third floor of the big house thirteen tidy white rooms, always ready with fresh linen for those who come up out of the dark streets from the darker homes they have been forced to leave.

They are harbored until morning. Before breakfast they creep back to their homes for the small charges, to whose care they are absolutely loyal. After breakfast, they spend the day in the usual inspection and school and afternoon classes, and then they go quietly home as if the night before had not happened. But often they return for shelter, with the news that "they ain't over it yet."

Such is the account of the "Home of the Little Mothers," and its beneficent and humane work. Few or none of the readers of The Progressive Thinker but will accede that this work is beautiful, and in harmony with the work of angels. It is indicative of the genuine spirit of true Spiritualism, which is an uplifting and ever-helpful influence. Let it not be forgotten that it is in keeping, too, with the objects of the Mediums' Home project at Reed City, Mich.

JAS. C. UNDERHILL.

Hammond, Ind.

The Preacher Got the Dog.

A minister passing along the road one day, observed a number of boys in a circle with a small dog in the center. He inquired what they were doing, when one said they were telling lies, and he who told the biggest lie got the dog.

"Dear me," said the minister, "I am ashamed to hear of you telling lies. When I was a boy like you I never told a lie."

"Hand him de dog," said one of the boys. "He's won de prize."—Ex.

The worst enemies of law are those who would perpetuate injustice under the name of law.—Sentinel of Christian Liberty.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

REMARKS BY CARLYLE PETERSILEA.

When my wife read the foregoing letter to me, as is her custom (I really think no one else could make them out, for they are simply a scrawl written with lightning-like rapidity), I listened to the reading of this message from the departed with bated breath.

"Excellent! Most excellent! Still, I do not think that Mr. Denton has yet quite proved that we are immortal beings. Not that I doubt immortality, but faith is one thing, positive evidence an other; and even if all he has said is true, still, what should hinder the developed soul-germ, as he is pleased to term it, or we will say the intelligence and soul, or the life principle, at the death of the material body, from again returning to first principles, from once more becoming atoms and germs or going back into the infinite ocean of ether, spirit, matter, life, intelligence; in other words going back to God, or Om, from whence they emerged? And this is really what Madame Blavatsky taught, when with us in the flesh, and her numerous followers still teach and believe. Such is one of the fundamental doctrines of Theosophy.

"They say that a shell, or astral body, remains for a time without the soul principle; that has returned to Om—the Christians say to God. You don't think, my dear, that Professor Denton has become a Theosophist since he departed this life?"

"If that were the case," she answered, "how could he control you to write?"

"True enough," I said, "how could he? Would it be possible for the astral to control a sensitive?"

"No," she answered. "If soul and intelligence had departed and were again but drops in the abyssmal ether, they could not control any person to write."

"Well, my dear wife," I said, "you and I believe, as do thousands of others, that spiritual beings do control many sensitive persons here on the earth, but all people do not believe this. How are we to know, beyond the shadow of a doubt, that these letters have really been dictated by the spirit of William Denton, professor of geology? You know that Mr. Hudson and many others think that there is a subliminal self, submerged within the selfhood of each one, and that when this becomes active, one is apt to think that the spirit of some one who has departed this life has taken possession of one."

"Well," she replied, "I do not know that we can prove, to anyone, that spiritual beings control you, yet, I personally, know it to be a fact; but, tell me, once more, just how you feel when this power comes upon you."

"Different spirits act upon me in different ways. No two are the same, which is one evidence to me that it cannot be subliminal consciousness, for my own personality must really forever be the same whether it be my subliminal self, or otherwise. But, first, let me say that all spirits who control me first present themselves to my inner sight, and they look as real to me as anyone in the material does to my material sight. One spirit is often introduced to me by another, just as we here are presented to one another. It is seldom that any spirit controls me without first being presented by some other who has been, perhaps, writing through me for some time, and they differ as much in their personal appearance as people here do. When a spirit begins to take control for the purpose of writing, I have very strange sensations. Sometimes I feel a strong pressure on my brain, inside my skull, as though an invisible hand were squeezing it together more compactly; then a film passes over my eyes, my own selfhood becomes partially unconscious, and I become oblivious to time. At this juncture my hand is seized by an invisible power and commences to write with extreme rapidity, so rapidly, indeed, that my half-paralyzed mind cannot follow it, and my filmy eyes cannot read it until after the power leaves me. Again, I feel the pressure of a hand on my shoulder, and words and phrases are whispered into my ear; then, again, the voice is audible to my inner ear, or sense of hearing, sweet, silvery, clear and distinct, like no earthly voice. This phase enraptures me like the most delicious music.

"Sometimes the most beautiful scenes open out before me, as though a cloud parted, or a thin veil of mist, and I behold what I believe, and what the spirits tell me to be, actual scenes in spirit land or the celestial world. Sometimes the power controls me to write out a description of these sights, and at such times I see, perhaps, hundreds and hundreds of spiritual beings.

"Now, how can all this be the submerged, subliminal self? Why, it is much more consistent and reasonable to think it is just what it says it is, than to think it subliminal consciousness. I hope the professor of geology will write more, for I do not think he has yet proved immortality, or rather, the preservation of the self-conscious ego. Will you be kind enough to ask him to do so when he again takes the control?"

"Still, I think he has proved that man has a body of matter, spirit, soul and intelligence, and that these never had a beginning," said my wife.

"Yet," I objected, "none of these were self-conscious entities, and we are self-conscious beings."

"Yes," said she, "but that is just where the great law of evolution comes in to play its part; after the involving of the germ each germ then commences to evolve, unroll, develop. Why, I believe Denton is with you now!" she exclaimed.

"I think he is. There is another curious thing connected with spirit control. When a spirit commences to write, such spirit seems to continue with me, for a certain length of time, like a guest that one entertains at one's house, and during its stay I am conscious of an invisible cord connecting it with me, which does not break until the spirit departs and, when, at length, it takes its leave, I feel this cord snap asunder and at such times I often hear a whirring sound as of a bird flying rapidly away.

"But let us see if Mr. Denton will not write again."

CARLYLE PETERSILEA.

LETTER NUMBER FIVE.

Dear Friends and Readers of The Progressive Thinker:—Mr. Petersilea has promised me that he will send my contributions to that most excellent paper. He says that he also feels sure that the editor, Mr. J. R. Francis, will give me a place among his contributors. This pleases me more than I am able to express. Give us an opportunity, we pray you, and before we have done you will have reason to be glad that you were so kind. Do not look upon us doubtfully, as though we had no existence outside of the imagination. It grieves us sorely that many are inclined so to do.

Now we don't like you to say that we ought not to give our names. We want you to accept us in our own personalities. I don't want to write to you under an assumed name. I don't want to sign myself Tom, Harry, James or John, when I am really William. I would like to be truthful if you will allow me.

But, even at the risk of not having these letters published, I will not call myself other than I am. I have previously written four letters and addressed them to Mr. Petersilea, not knowing that I should be admitted among the staff of contributors to The Progressive Thinker.

If there had been a Progressive Thinker when I was with you in the flesh, it would have delighted me more than I am willing to admit to have been one of its many writers, for I then could have reached thousands who never heard my voice. Well, I used voice and pen, to the extent of my ability, when with you, and I used to think that if I, too, should join the great army of the departed and departing, I would most certainly move heaven and earth to let you know where I was and how it was with me.

Ah, me! I have tried many times but have not succeeded as well as I could desire. The fault has not been mine, I assure you; but I have not always been able to find the proper conditions or the right medium. Spirits, in order to write what they wish to, must have a medium whose mind is not warped in any particular direction—one who will write what the spirit wants written and not what the medium desires to write. I have at last found such an one.

My friends, I used to fight the devil with all my might and did my best to knock the bottom out of hell, or at least to dig an underground passage of escape for the poor creatures shut up within it, and as our Brother Petersilea says, I sometimes thought it would lead me to the door of starvation; but I would have walked through it unflinchingly rather than give up that which I knew to be true. Let us have some more of you who are willing to do this, and our cause will prosper. Don't creep behind some door to shield yourselves from the odious, or supposed to be odious, name of Spiritualism, but stand forth boldly and call the world to battle—battle for the truth.

Don't wrap yourselves up in cloaks of Unitarianism, Universalism, Episcopalianism, Methodism, or Catholicism, you ministers who stand in pulpits, for fear you will lose prestige and your bread and butter, and from thence throw little handfuls of salt at your hearers, just enough to give a slight relish to your hash and rehash, a little of that salt which you know to be true Spiritualism. Throw off your cloaks and stand forth like men and valiant soldiers to fight for truth. Don't be skulking cowards, I beg of you. If you can't earn your bread and butter by telling the truth, earn it by the sweat of your brow, and be men, brave and noble men and women.

Now the medium calls upon me to prove immortality, according to the promise I made in one of my former letters, and I shall proceed to do so to the best of my ability.

We have already stated that all things exist in their primal elementary state within the luminiferous ether—that matter and spirit coalesce or marry—unite—and thus uniting form the atom, that is the two become one, and that is a true type of all right marriages. We also stated that intelligence and life, or soul, united and thus formed the germinal atoms. Now here we have two kinds of atoms composed of different primal elements; one kind might be called lower than the other, one being composed of spirit and matter, the other of soul and intelligence, yet, after all, there is no lower or higher, for all are necessary in the great endless chain of progress; and we have also shown how, after worlds have been formed from atoms composed of spirit and matter, there comes a time, at last, when the germinal atoms come into play. We have also shown how, and why; and now comes the great question; what hinders these developed germs, or human egoes, from being again absorbed into the ether, thus losing their identity on casting aside their bodies of matter; and we will now try to make this as plain to you as possible.

Franz Petersilea wrote, many years ago, the truth as it is; but, it was not he alone who instigated the writing; he controlled the medium but he was associated with a large band of spirits, and the truth was given through him to the medium. You all ought to read, carefully, "The Discovered Country," together with the book, "Oceanides;" but, thus it is: You have all supposed that at death the atoms composing a body fell apart, and this is true. You have all, thus far, thought that the atom was simply matter devoid of spirit, but as we have shown, the atom is composed of spirit and matter; but, at death, that is when the ego composed of soul and intelligence leaves the body of matter, it draws forth every particle of spirit from the atoms, leaving the atoms dead, inert matter; that is, in developing, the intelligent soul-germ or ego has clothed itself with spirit and matter; but now it casts off only one of its garments, dead matter, devoid of spirit. You see in developing, it has grown strong, and raised itself a whole decade. So, now, we have an intelligent soul, the union being still intact between the soul and intelligence, and as it has taken spirit along with it, is now three in one, that is, an intelligent soul-germ, or as it now may be properly called ego, clothed with spirit; and everything that lives goes through the same process, and everything rises outward from the solid globe of matter, forming lovely, beautiful, spiritual spheres, that life and intelligence may be happy and content. The soul-germs first descend from the ether and clothe themselves with spirit and matter. As they develop they throw off matter, retaining spirit; and thus the earth itself is constantly giving up its spirit to form the heavenly spheres.

A woman or a baker mixes dough out of flour and water and bakes cakes, but try as he or she may, they cannot put the cakes back into primal flour again, neither into the first form of the kernel of wheat; a change has been wrought and nothing goes backward.

"Well," the medium says, "but how may it be when at last the intelligent soul casts off spirit? Perhaps then the intelligence and life return to their primal state in ether, and thus immortality may be but a dream after all, that is the immortality of the self-conscious personality or ego."

Self-consciousness does not reside within the primal soul-germ; it is only through growth and development that a soul-germ becomes self-conscious, and after it has become self-conscious—conscious of its own being—such consciousness can never be wiped out, that is, thus I am taught by those higher than myself, and thus I believe; but, of course, as I am yet within the spiritual spheres, I do not know, beyond the shadow of a doubt, and I have not met with any soul who does, but all believe immortality to be a great truth. Of course, all elements are immortal, never having had a beginning they can never have an end. It is simply the fact of self-consciousness, or identity. But my identity and yours are becoming larger and broader all the time; experience after experience, truth and knowledge are being added thereto constantly, and I have seen angels so bright, glorious, dazzling and beautiful, that their appearance was God-like; and one cannot conceive of such beings losing their identity. This is about all that I can say on the subject of being absorbed once more as unconscious, primal germs, into the ether.

Of course, all things exist at the present time, as they are, within the ether, and I do not believe that the life principle ever takes a retrograde movement. All things, so far as I know, are forever being pushed onward and upward by this intelligent force: God, Om, Ether, Infinite Intelligence; call it what one may.

From one who dwells as a conscious, living soul, within the never-ending ocean of ether—the ethereal and celestial world.

WILLIAM DENTON.

Gems of Thought.

Sorrow is a kind of rust of soul which every new idea contributes in its passage to scour away.—Johnson.

It is best to endure what you cannot mend. He is a bad soldier who follows his captain complaining.—Seneca.

We must not let go manifest truths because we can not answer all questions about them.—Jeremy Collier.

Fame, to the ambitious, is like salt water to the thirsty—the more one gets, the more he wants.—Ebers.

Prosperity is a blessing to the good, a curse to the evil.—Anon.

More helpful than all wisdom or counsel is one draught of simple human pity that will not forsake us.—George Eliot.

Nothing is more reasonable and cheap than good manners.—Anon.

Great mischiefs happen more often from folly, meanness and vanity than from the greater sins of avarice and ambition.—Burke.

Ovid finely compares a man of broken fortune to a falling column; the lower it sinks the greater weight it is obliged to sustain.—Goldsmith.



SPIRITUALISM--THE SCIENCE OF SCIENCES

An Address by the President of the Devilless and and Godless Club.

It has been denied that Spiritualism has risen to the magnitude of a science, and, therefore, it was claimed that it properly belonged to the vagaries of imagination. Locke, the great mental philosopher, defines spirit as "a substance in which thinking, knowing and a power of moving do subsist." It becomes evident, therefore, that the manifestations of these forces, the application of their powers, and the demonstrations of their character, furnish a proper formula for a scientific basis.

Has Spiritualism presented any hitherto unknown facts to the world? Has it offered any truth for the investigation of mankind which can be practically applied and produce certain results? Has there been, through the impulse it has given to thought, any thorough inquiry into the facts of a continuous existence beyond the grave, to which a clear and definite response has been given, leading to a more comprehensive knowledge of the certainties, powers and possibilities of the spirit in its continuous existence in the life beyond? These are all pertinent questions; what is the answer?

How was Modern Spiritualism heralded to the world? Unannounced it came, with manifest token which commanded recognition. It uttered an audible sound, and gave evidence of accompanying intelligence. Here were two important facts presented for investigation—viz.: power and intelligence—a hitherto unknown force, guided by intelligence—producing sound in regular and systematic order, and challenging investigation. These sounds asserted they were produced by a conscious individuality, an entity, a spirit, through natural laws pertaining to spirit life. They came in response to inquiries; they gave information through the alphabet, rapping as the correct letter was called out, and spelling out correctly sentences conveying a higher order of thought than was possessed by the circle of investigators. To test the correctness of this, Prof. Hare constructed his dial, the letters on the face of which were unseen by the medium, while he recorded the letters pointed out by the unseen force operating the pointer of the dial. Facts were thus obtained, and unmistakable proof of spirit return and personal presence was furnished him.

But sound and movement did not cease here. Heavy articles were moved in such a manner as to demonstrate a force stronger than the law of gravitation, or setting it at defiance. Here was a new fact for investigation. The Carpenters undertook to explain it on the theory of "unconscious cerebration," or to dispose of it on the ground of "impossibility," "predisposition," or "hallucination;" the Beards on "the unreliability of human testimony;" and the cashiered Surgeon-General Hammond on "the diseases and abnormal action of the nerves and brain." The Holmeses and Clarkes stored it away "in memory's cells," ready to be uncorked, like wine at wedding, whenever the guests were ready for the feast. And yet phenomenon has followed phenomenon, and wonder succeeded wonder, until these bigoted, self-constituted Solons have been left behind in the march of Science, standing like tombstones in a graveyard to mark what has been.

Prominent among its many facts are raps, table-tipping and movement of tables when no visible hand or other appliance is touching them; the playing of musical instruments when no visible musician is touching the keys, the controlling of the hand to write unconscious of the will of the medium, and that, even, as has occurred where the medium was a child that could not compose or write the sentences itself when not under control. To this add psychography, or independent writing, the independent voice and materializations, and the Carpenters, Beards, Hammonds, Holmeses and Clarks are called upon to "rise and explain."

The great truth Spiritualism has presented and verified is immortality. It has brought us our friends alive from the realm of the silent dead," as we had previously been taught to consider them, and opened the door of communion between this world and the supernal spheres. In the millions of cases where the presence of loved ones has been realized and verified, the truth that our friends live, that they can and do come back to us, demonstrates to a mathematical certainty that we shall live also—and that in the laws of being, when we have attained to a proper understanding of them, there are provisions which will enable us to return after we have cast off this mortal body and manifest our presence in like manner as they have manifested theirs.

It has advanced knowledge into the psychic realm, and taught us many truths connected therewith. Abstract principles in regard to the laws governing the action of mind on mind, and of mind on matter, have been presented in form, and can be studied, applied and practically demonstrated. The power of mind over bodily ailments has been abundantly proven. The question, "Who hath a medicine to minister to a mind diseased?" has been answered. The calm and vigorous mind, cultivated in the use of its powers, holding its forces under strict control, acting in a healthy and harmonious body, has the medicine which, when rightly applied, can control nearly all pure mental disorders.

Through thorough investigation of its revealments and the knowledge thus obtained, inquiry has been carried into the fields of the future life, and the philosophy of a future state has been established upon a permanent basis. The law of compensation running through the entire universe, has been found to reach its culmination in the Sphere of Justice, where the soul will sit in judgment on itself and award equal and exact justice for every thought, word, act or deed.

All intelligent and cultured minds, who have communicated from the other life, have borne united testimony to the power of unselfish goodness in elevating the spirit and advancing it along the corridors of knowledge into the supernal fields of light and wisdom. Thus heaven has become the sphere of goodness, love and purity to which ever increasing knowledge lends added charms. When the incarnated hell which the spirit has borne along with it from this life to that, like a shell upon the back of a tortoise, is gradually broken off from the spirit, and when that individual spirit has fully rendered compensation for all wrong doings here, it will arise in the newness of life, into those harmonial relations with other beings, and with the entire realm of mind and matter which will constitute a heaven in the soul.

A. J. Davis has presented his "Views of our Heavenly Home," searching with the cultured vision of the seer for a knowledge of life as revealed from the home of spirit. Hudson Tuttle has lucidly given his extended views; Mrs. Maria M. King glimpses of "Real Life in the Spirit Land," and other authors have contributed their scientific investigations of another life, as revealed through Spiritualism.

Of the powers and possibilities of spirit but little may be claimed as known. That "It is the spirit that quickeneth," we have positive knowledge. That it possesses a power over matter of which human science is ignorant has been demonstrated the world over. The wonderful achievements in important discoveries, inventions, and general advancement in every field of science since the advent of Modern Spiritualism, attest its all-potent influence in the grand onward march of the human race.

Thus the progress of mind in unlocking and bringing out for use the treasures of hitherto unexplored recesses of Nature under the impetus of spirit influence, has demonstrated that unknown powers, reaching towards the Infinite, are the yet uncultivated possessions of the spirit.

Linking back to molecule and atom on the one hand, the cosmos of all between atom and himself, the complement of all their forms,—the concentration of all their powers, standing midway between atom and Deity—or Infinite Spirit, through his spiritual development, man forms the connecting link between the mundane and supermundane world, with the powers and possibilities of both. These powers may be latent, yet partaking of the ethereal elements and vital energies of both worlds, they must necessarily be stored within the personality of spirit, and be capable of being brought out into active operation.

We know that the human mind is capable of attaining and accumulating knowledge during the entire period of the earth life, gathering lessons from experiences under difficulties and amid embarrassing surrounding circumstances; even while the spirit is imprisoned in its outer physical tenement, and acting within and through its animo-mineral structure. When, therefore, that spirit, which has possessed the powers to attain to such God-like intelligence while yet in the physical, is relegated to the realm of causes in the invisible world, where intelligence knows no limit, and the endless aeons of eternity are before it, to what sublime heights of intelligence and power may not that Master Spirit attain? You must limit eternity and the field of Infinite Causes before you can limit the powers and possibilities of the human spirit.

Before the pseudo scientists disclaim farther against the claims and status of Spiritualism as the science of sciences, let them patiently inquire at the threshold of Infinite knowledge for the interior revealments of truth and wisdom which are locked within her spacious chambers, and which can only be revealed in spirit through spirit investigation, and they will be dumb before the majesty of science to be revealed.

The gathering and combination of spirit energies, the concentration of forces, as arranged in the councils of Supernal Wisdom, and the shaping of human events by those forces, will inevitably lead those obtuse bigots, now known as materialistic scientists, to place Spiritualism at the head of all sciences, or else will conduct them to the rear of the Grand Army of Progress, and leave them behind, as "The truth goes marching on."

Thus you have our views of Spiritualism which is now agitating the whole civilized world. The Godless and Devilless Club having no God to worship and no Devil to fear, are wonderfully receptive to the truth, and embrace it cordially wherever it presents itself. Each member is expected to do a certain amount of humanitarian work every year, for that alone in a great measure will redeem the world. The sister who adopted a homeless little girl, showering down upon her the rich fruitage of her affection, and directing her aright in all the duties of life, is acting a wonderfully beneficent part in the magnificent drama of life. The fact is, if others would do the same amount of humanitarian work now efficiently performed by this club, there would not be a suffering man, woman or child on the face of the earth to-day. Away with all isms, all creeds, all cults, all sects, all religions that do not lead its members into humanitarian work. The children of the poor must be carefully educated. The orphans must have homes. The destitute aged must be tenderly cared for. Those who are unfortunate in the Battle of Life must be rendered assistance. In fact, the most important duty for each one to perform is to lend a helping hand to those who are in some way crippled, and cannot cope successfully with the burdens heaped upon them. Poverty and crime are continually acting as a disturbing element. Relieve the world of them, and the long-looked-for millennium would be ushered in at once. But that can only be accomplished gradually. Poverty is increasing; crime is becoming more general in consequence of the large influx of ignorant foreigners, and the great problem now is before us—how can the world be placed upon a plane where poverty and crime shall practically cease?

HIGH SCRIBE.

Neither Science Nor Religion in Spiritualism.

To the Editor:—The old adage is that it is better late than never. I have read your symposium with a great deal of pleasure, and find in it as many opinions as writers, and on account of the sickness of my wife I have not been able to contribute my mite until now.

Is Spiritualism a science or a religion? Science is defined as a discovered truth, or a scientific discovery. Can we class Spiritualism with that? Was it a scientific discovery? Was it discovered as such? The tiny rap that first heralded in Spiritualism was not scientifically discovered, but a production of a natural gift developed in the little Fox sisters. Study will not develop it. It is as natural as the tree of the forest, as the beautiful flowers that come and develop through the mediumship of earth, air and water, and the operation of the necessary heat. It is a natural mediumistic gift and can only come when the proper conditions exist. All of the applications of science and study will not produce a single demonstration of spiritual phenomena, but let the medium appear on the scene and the proper conditions existing, and your rappings and phenomena at once appear.

I therefore conclude it is not a scientific demonstration and cannot be produced by science or classed as such.

Neither can it be classed with the religions of the world. Religion is defined as "the performance of our duties of love and obedience towards God; piety; and a system of faith and worship."

While we love and cherish our loved ones that have gone on before, we do not worship them as a God or Infinite Intelligence; we do not call upon them for special favors in prayer or hold them up as deities with superior powers; there is nothing in Spiritualism pure and simple that would indicate or that would lead us to divine reverence of any object, either known or unknown. Spiritualism is simply a fact demonstrated through natural mediumship just the same as any other fact of nature. Every act of our lives is demonstrated through some natural or artificial medium. We have to use a medium for thought, for conversation, the vocal organs given are not by science or religion but by nature and we can do no act without the proper conditions and the medium, science or religion, notwithstanding. Spiritualism is a demonstrated fact, not by science or religion, but our loved spirit friends that have gone on before.

They demonstrate that they retain memory, intelligence and individuality, retaining all of their faculties of earth life, with the added experience of the great beyond. But the skeptic comes and says they lie over there, some spirits tell untruth and prevaricate; that may be to some extent true; they are only human spirits, and as I said before they retain their individuality, memory and character to a certain degree. Yet that does not disprove Spiritualism because some spirit may tell us an untruth. It does prove this, that spirits retain their individuality even after the change called death.

I must conclude this short article by asserting that I can discover no element of a religion or science in Spiritualism or its phenomena.

J. M. KENNEDY.

Marysville, Ohio.

There never was any heart truly great and generous that was not also tender and compassionate.—South.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

SPIRIT COMMUNICATIONS.

One is struck by the awe, even reverence, with which so-called communications from the dead are received. They are accepted often as pearls of wisdom, while the same utterances from one clothed with flesh would be disregarded. Advice received in this way is treasured and acted upon, because it is so received, when it would be very carefully considered before put into action were it given by some visible personage. A misplaced reverence leads to a misplaced dependence and robs one of necessary self-reliance. This is one of the results observable as a consequence of belief in the spiritistic explanation.

This is not without truth, and also not without value. One of the gravest defects of the Old Testament is that the persons, whose sayings and actions are recorded, too readily received every spirit as "as the angel of the Lord" or "the Lord" himself. The result of that may be seen in spiritual monstrosities and ethical catastrophes that are now threatening to drag the church and religion down; and, in like manner, excessive reliance upon spirit messages may drag Spiritualism down. At the same time there is no necessity whatever for a carping spirit, or for chilled receptivity, as though the one thing needed were suspicion. There is here a "golden mean."

MEDIUM TRACES A MISSING MAN.

On January 13 last a young man went to a party and proceeded to his office the following morning without returning to his home. He left his business as usual on the 14th, parted from a friend, and ran to catch a tram car, and thereafter disappeared from all who knew him. The case was put into the hands of the police, who, however, utterly failed to discover any trace of the missing man.

In their despair, the relatives of the unfortunate young fellow requested a friend of mine to consult a medium. My friend visited a private medium well-known to me, but whose name I am not permitted to mention. The medium passed under control, and, after holding a necktie which my friend had given to him to serve as a link for psychometric connection, the latter, or his spirit "control," said: "You will never see the young man to whom this tie belongs any more, for he is drowned, and lies in the water. I see him enter a tram car—it is a strange one. He drops asleep and goes to the car terminus. He stumbles out and wanders about, more asleep than awake. He stumbles against something and falls into water. The spirit is now here, although apparently unconscious.'

The medium further said that there had not been any violence, neither had the young man been robbed; nor was the deed premeditated. It was an accident, and had happened late at night. My friend said that the latter statement was wrong, as she was under the impression that it must have occurred early in the evening. In the course of his description the medium saind that he saw a lady who was the young man's sister. My friend again contradicted him, as she believed that he had no sister; but she has since learnt that she was in error.

The body of the young man was subsequently found in the Thames, and the statements of the medium were confirmed in every particular, as his rings were on his fingers, and his watch and other belongings were still in his pockets, and the watch was found to have stopped at one o'clock! Surely here is a case in which Spiritualism has been of service to those who were suffering. I enclose the names of the medium and of my friend for the satisfaction of the editor, to whom they will be pleased to give any further particulars that he may desire.

REMARKABLE PREVISION.

On May 6, 1901, I called on Mrs. Manks at 11 a. m. She was entirely a stranger to me, never having seen or heard of me before. She said, "Your mother is very ill, and is almost in the spirit world; when the leaves fall in the autumn she will pass away. I see your sister nursing her; your sister is weary, has a pain in the right knee, and feels as if she could sink into the ground."

I arrived home on May 7, and on asking my sister how she was on May 6, at 11 a. m., she said she had a sharp pain in the right knee, and felt as if she could sink into the earth. She had nursed her mother over six years continuously. My mother passed away on October 26, as had been foretold by Mrs. Manks, and it will be remembered that last year the autumn leaves began, in the Northern counties, to fall earlier than is usually the case. This was attributable to the early frosts at night. These facts can be all verified.

MRS. BESANT ON PRAYER.

The chapter on Prayer in Mrs. Besant's "Esoteric Christianity," illustrates as well as anything could do the essential unity of Theosophy and Spiritualism in relation to the one supreme fact which dominates both—perception of the nearness and activity of an all-pervading spirit world; but, in connection with that supreme fact, the word "Theosophy" seems unnecessary. Names apart, however, here is a bond of union which, even though we do not recognize and outwardly act upon it, exists. It perhaps matters very little that we should act together; but it does matter a great deal that we should all, whether Theosophists or Spiritualists, keenly perceive that this supreme fact should be kept supreme in our consciousness and in our calculations; for the perception of the nearness and activity of an all-pervading spirit world must be a hundred times more important and germinal than any one of the hundred doctrines or notions connected with it.

On this subject Mrs. Besant is happily very thorough and very clear; no Spiritualist more so, as the following sentences show: "In the invisible worlds there exist many kinds of Intelligences, which come into relationship with man, a veritable Jacob's ladder, on which the angels of God ascend and descend, and above which stands the Lord himself." "All the world is filled with living things, invisible to fleshly eyes. The invisible worlds interpenetrate the visible, and crowds of intelligent beings throng around us on every side."

It is here, then, that Mrs. Besant gets foothold in her search for the rationale of prayer. The modern spirit is, as she truly says, antogonistic to prayer; and even the modern man who prays and believes is sorely puzzled to understand how prayer can be effectual. It does not help much to say that God hears and answers prayer, while we try to retain the old crude anthropomorphic notions of God; for, in reality, those old notions are precisely the hindrances, the conscious or unconscious hindrances, in our way.

Help comes the moment we have our eyes opened to the tremendous fact of spirit activity on our plane of being. That prayer is answered we know; and that even trivial prayers for external things are answered we know. "In connection with charitable undertakings, especially, there is plenty of evidence of help prayed for in urgent need, and of speedy and liberal response," even to the detail of blankets and boots; and, of course, science and sense snigger and pass on; but the operation is not stayed. And yet the explanation is a simple one—simple but immense.

We are "surrounded with a great cloud of witnesses," and witnesses of all grades, all occupations, and all affinities; and prayer is nothing more than the expression of an ardent wish. Then what happens? The thrill of the mental or spiritual desire, sent forth, is a force in the spirit world, and may "ring up" a helpful being who can, will, or may execute the commission. If it is a George Muller who prays for blankets and boots, out of his generous, simple and believing heart, nothing is more likely than that the can, will, and may will be forthcoming; that some person with a check book and a heart may have his "brain vibrations" telepathically started, with results as definite as any that Marconi can procure.

It is, at all events, in form, a scientific explanation—granting the existence of the spirit world; and everybody must admit that the explanation is adequate as a hypothesis. There is something fascinating, too, in this superb sweep of thought; in this daring postulate; and he who would cherish contempt for it is a negligible quantity. Even in the severest fields of science there is a recognized margin for the scientific imagination. Why not here? It may, indeed, be denied that the problem exists, and we may be told that our premises are fanciful; but it cannot be denied that if the facts concerning prayer are as Mrs. Besant states them, her attempted solution of the problem is on sound scientific lines.

But Mrs. Besant goes much farther afield, and, though some may hesitate, we very willingly follow her, tentatively, but "without prejudice." We are already familiar with the hypothesis that, in addition to "ministering spirits," we ourselves are forces, mostly unconscious forces, in the vast ocean of spirit life around us. "Man," says Mrs. Besant, "is himself a constant creator of invisible beings, for the vibrations of his thoughts and desires create forms of subtle matter the only life of which is the thought or the desire which ensouls them; he thus creates an army of invisible servants who range through the invisible worlds seeking to do his will." We should prefer to state this truth on a lower key, and to modify "a constant creator of invisible beings;" but the underlying notion we believe is correct. Man, in fact, may answer his own prayers, and in more ways than one, and sometimes, in the most important way, unwittingly.

The thought which follows this, in Mrs. Besant's essay, is one which, as our readers know, we have long indicated as carrying us beyond all phenomena, and all human hope and fear, to the ultimate hope for us all. We call the Ultimate Reality "God," and Mrs. Besant points us to "the ever-present, ever-conscious Life," "potent and responsive at every point of his realm," "that all-pervading, all-embracing, all-sustaining Life and Love, in which we live and move." As usual, Mrs. Besant is here very definite and picturesque. She must always be definite and positive; but here this is helpful. "There is a Being," she says, "whose consciousness is present at every point of his universe, and therefore can be affected from any point. That consciousness is not only vast in its field, but inconceivably acute, not diminished in delicate capacity to respond because it stretches its vast area in every direction, but is more responsive than a more limited consciousness, more perfect in understanding than the more restricted."

Of course this is, on our plane, ungraspable, but it is not entirely inconceivable; and Mrs. Besant helps when she partly escapes from her picturesque descriptive suggestion of an all-diffused being, and compares him to the central man which receives from nerve cells, nerve-threads and muscular fibres the vibrations that suggest thoughts, and which then uses the brain centers and sensory nerves to give effect to its desires; "so many myriads of Intelligences be the agents, but it is God who knows and answers."

Mrs. Besant finally ends on a high plane of thought indeed. Ideal prayer is prayer for spiritual enlightenment and spiritual growth, merging in the still higher form of prayer when it "loses its petitionary character and becomes either a meditation on, or a worship of, God." With this, there will always be (as was perfectly the case with Christ) full surrender to the Highest. Then the overwhelming triumph is secure, because the surrounding spirit is identified with God and has his forces at command, not so much as his own, but as the devoted agent and servant of Infinite Power. Hence that saying of Christ's: "I and the Father are one."

BLESSINGS OF SPIRITUALISM.

It gives me much pleasure to testify to the truth of a remarkable experience. Several weeks ago some friends of mine, who have a family and live in the North, lost their child of ten years old in the following manner: The child simply disappeared from his home one day, leaving no trace whatever, just as though the earth had swallowed him up; and during two whole weeks his family, almost distracted with grief, ransacked the country in every direction, but in vain. An accurate description of the child was given to the police in the neighboring towns and villages, with orders to search, but all to no avail, and the father concluded that the child was dead, probably drowned in one of the neighboring ponds or lakes. I was informed of our friends' distress and was impressed to consult a medium. I therefore visited Madame Florence Montague, taking with me the letter containing the distressing news, this being the only object I possessed likely to serve as a point of contact. After placing the letter to her brow, closing her eyes, and remaining a few moments in silence, Madame Montague assured me that the child was alive and well; moreover, that he was being taken care of by nice people, having strayed from home, and in some strange manner lost his memory, and been unable to give an account of himself. Madame Montague advised that the loss of the child should be announced in the local papers, with a full description of him, which she felt certain would lead to the child's restoration almost immediately. I wrote directly to my friends and advised them strongly to advertise as suggested by the medium. They followed the advice at once, with the result that the next day the family received a telegram from a gentleman in a neighboring village who had given the boy shelter, and had tenderly looked after him until he could learn who he was and where he came from, which knowledge he obtained by the notice in the paper. The boy is now happily at home, much to the joy of his friends. I am glad to give this testimony to the blessings of Spiritualism and the value of mediumship.

JUDGE ARINGTON.

His Demonstration of the Existence of a God.

In The Progressive Thinker, No. 637, is a largely extended article on at least a portion of Andrew Jackson Davis' Arabula. Through the kindness and consideration of Mr. Hiram Barber, and the means of the truly Progressive Thinker, the truth about one part of Arabula has been brought to light. The article is interesting from every standpoint.

Where the Judge dives into and essays to make so clear the "first cause," he was writing at a time when the age of reason was in its dawning. Theology was then an unexplored realm. Free thought was then so feeble as to be unable to prevent the strangling of all reasoning on holy subjects, and the Judge easily finds himself at home in the lap of the church. His expressions prove it. Let us revert to a few of them. He calls persons "dunces because they haven't learned that three angles of a triangle are always equal to two right angles." Again, speaking of assigned force, he says, "such an evolution is an act, not of philosophy but of madness." Again, in referring to the transient manifestations passing immediately before our eyes, he says, "No one but a fool will ever ask what was before the eternal." It is evident that he hadn't learned that it is as legitimate to ask for a God-maker as for a Nature-maker.

Again, he speaks of the "folly and insanity of atheism." Compare such language with the exalted and pure style of science.

Again, let us see if the great legal-minded Judge would not have made a fairly good Methodist exhorter. He says, "I beseech thee, O, my brother! The infinite hopes hang upon it, and all time and eternity—the everlasting, and the loves dearer than life itself. Fly not for refuge to barren logomachies. It will not thus be resolved. Answer me not that these are only the effects of law. Say not, with Ralph Waldo Emerson, it is Order which does it all." It is possible that the exhorting art wasn't new to him. As far as Emerson is concerned, it may now surprise the Judge, in his new home beyond the grave, to see Emerson oft quoted and revered, while himself is scarcely noticed.

The great learning of the Judge, in works of the by-gone masters, is entertaining and useful. It is profitable even for the prophet to take occasional glances backwards. It enlightens his bearings. It is not, however, food for the present-day mind to believe that truth, mathematical law, space, substance, motion, order, intelligence, etc., could not have been their own cause, as well as that God could have been his own cause. It is as easy to think of truth and mind as being causeless as of a causeless Deity.

The Judge says, "a machine implies a maker." He clearly did not reflect that man is a machine, and that if man is made in God's image then God is equally a machine. He admits that Nature is difficult to explain. Everyone will agree to that. He calls "The Book of Nature," written by Dr. John Mason Good, "absurd, a strange medly, and pompous." The Judge felt himself competent to be a judge of Dr. Good. Again, he calls Shelley mad because he said "If there be a God he must be the author of all evil." He says, "such blasphemy is horrible." He finds Nature difficult to explain, but shows no doubt of his perfect understanding of God.

The Judge evidently had been extremely horrified to have heard the suggestion of a religion of Nature, and a worship of the intelligent soul of Nature, and the belief that such a church system would be more substantial and soul feeding than any of the Protestant and Catholic systems that he endorses. It is considerably in evidence that the Judge would have called Denton's "Soul of Things" wickedness, satanic, and rot.

That the Judge was honest is unquestionable. He had strong convictions and desired to benefit the world. He had an active mind and wanted the truth. In his now many years' home in the beautiful Summerland he is doubtless getting more of truth. He will at least have learned that the next life knows no supernatural. Given time enough and he will be a bright, beautiful spirit.

It may be further added that if the theory is true that whatever has a beginning will have an end, then the universe, on the church teaching, will have an end, and Judge Alfred W. Arington's poor, pitiable, supernatural God will have another long spell of loneliness.

E. W. BALDWIN.

Verona, Wis.

Spirits on Food, Etc.

Among the sensational messages from the spirit world there are none perhaps more valuable to the average person than those giving spirit advice on our foods, drinks, luxuries, vices, etc. We admit that the spirit advice will vary as will the intelligence of the spirit giving it. Low, sensual, earth-bound spirits will crave and advise rum, tobacco, meat, grease, tea, coffee, opiates, alcohol, etc., but when we come to consult the higher and more progressed spirits or angels, we find that they always advise, when possible, for a person to eat a vegetarian, fruit, cereal, milk, cream, egg, nut diet. They oppose the eating of pork, meats or other animal foods, but do not object to milk, cream, cheese, etc., when not adulterated by animal fats or lard secured from pork or meat products. The spirits oppose tea, liquor and all coffees except so-called wheat-coffee or similar drinks, made from roasted grains or cereals. All personal indulgence in alcohol, nicotine (tobacco), opium, tea, wines, etc., is highly condemned as very injurious to the human system. This evidence has been secured by experts, who have spent thousands and thousands of dollars in exploring, investigating and making researches into the spirit world, with its strange, superhuman inhabitants. No money, thanks or even gratitude is asked or expected in giving the results of these researches to the world. They are given generously, "without money and without price." If people will accept them, obey the common, natural laws of health, breathe pure, fresh air continuously, bathe early and often, think kind, happy thoughts, bask or walk or ride in the sunshine, and live a half-way virtuous, respectable life, we predict that all pain, sickness, disease and gluttony, etc., would be reduced 95 per cent, and people would feel 500 per cent better. Will you try the spirits' advice for one month, and let The Traveler know how you feel? Eat rice, Indian meal, grains, cereals, vegetables, honey, milk, eggs, oatmeal, breads, fruits, nuts, etc. Give 'em a show.—G. Lothrop, in Boston Traveler.

A CLERGYMAN WHO SEES AND BELIEVES IN GHOSTS

An Editorial of the New York Journal, and an Open Letter in Reply to the Same.

The Reverend Minot J. Savage thinks that he has received spirit messages. He and Professor Hyslop believe in each other and they also believe in ghosts.

A certain interesting woman appropriately named Piper who has the faculty of leading moderately intelligent men to indulge in innocent dreams, talks to ghosts and tells her worthy customers what the ghosts have to say.

Dr. Savage's and Professor Hyslop's childish gullibility is published so extensively that it is worth while, if not absolutely necessary, to pay some attention to their notions.

When a Reverend Dr. Savage or a learned Professor tells you that he believes in ghosts and spirits, you must not take ghosts and spirits any more seriously than before. You must say to yourself that even reverend gentlemen and learned professors are easily victimized when they meet the right kind of a Mrs. Piper and feel a sufficiently deep interest in the ghost question.

To make a man believe in ghosts all you have to do is to show him or tell him something that he can't understand.

Among ignorant savages if a cow dies of colic they declare somebody a witch and burn that somebody alive. They can't understand that a cow should die of colic.

If the Reverend Dr. Savage's cow died of colic he would not believe in ghosts. But if a clever woman tells him some childish fairy story about a dead relative and succeeds in puzzling his little brain, then you have a clergyman talking solemnly about the reality and the mystery of spirits.

Flammarion, the astronomer, recently ranked among the intelligent gullibles. He has just discovered that the ghost stories told him were common lies and cheating. He has recanted and apologized for his foolishness. The gentlemen now telling strange stories about Mrs. Piper will find, in time, that they have been classing themselves among the voodoo worshiping negroes, or else they will settle down to a happy, misty, dreamy career of believing in nonsense.

This globe, eight thousand miles in diameter, is a solid real proposition.

It is one of the millions of planets, one of the many millions of atoms in a great universe, one of the small items in the list of God's vast possessions.

Men are put here to cultivate the earth and take care of it. Their spirits, if they have spirits, are put in solid bodies, with arms to dig and legs to walk and brains to plan machinery, and canals and sowing and reaping.

Their activity, on this earth at least, is limited to digging and draining and developing the earth and themselves, physically and intellectually. The body goes back into the ground, and the work of that individual ends, at least until the force which animated it is made active once more in another material body.

We know absolutely nothing about creation, nothing about what follows death, nothing about the mystery of life, except we take such matters on faith from our variously revealed religions.

But this we do know—that no stone is turned, no deed is done, no line is written, no word is spoken on this planet except by a living human being, made and living according to God's law, subject to the law of gravitation, subject to the law which says that no force can act except through matter.—New York Evening Journal, March 10, 1902.

An Open Letter to W. R. Hearst.

Dear Sir:—In your issue of March 10, you give your readers a dissertation on Modern Spiritualism to which many of your intelligent readers will, without doubt, take serious exceptions. I beg to class myself among "intelligent readers," not only of your esteemed paper, but of many others, also; and, in my humble way, I would add my mite to the vast store of intelligent thought on the subject of Spiritualism which is finding expression these days in both press and pulpit, and to call your attention to some things, in the editorial above referred to, which, to my mind, are at variance with truth and with the best thought of our age.

The free press of our day and country is a great boon to humanity, since through it millions are taught, and the thought of the masses is largely molded. You stand, then, in the position of one who has great power and influence, for good or evil; and, since I am an optimist, and would not judge any man harshly—nor at all, unless I knew whereof I spake—I am willing to give you the benefit of honest doubt, in the matter of this subject, and say that I believe you mean to wield an influence for good through the columns of your paper; but I am of the opinion, at the same time, that you are not posted in the matter whereof you presume to speak with such certainty. In writing this letter, I do not seek to pose as your equal in matters intellectual, nor to bring into question your ability as a journalist; for your paper is well edited and bears marks of its editor's having a wide field of experience.

But, it seems impossible for any one man to know all there is to be known, these days, even if he is a well-posted journalist in the greatest city of modern times.

In your editorial you take to task the Rev. Minot J. Savage and Prof. Hyslop, as well as the great host of their colleagues and followers in thought, for their belief in "ghosts;" and, from the manner in which you handle the subject, I would be willing to venture that you have never invested any money, to speak of, or a day's time in the honest, intelligent investigation of Modern Spiritualism. If this I may be wrong; but appearances would lead to the effect that I am correct.

The two gentlemen named are, so well known to the reading and thinking public of this and other countries, that I will not undertake to defend them against your attack; since they do not need it; nor, for that matter, would I presume to pose as a champion of Spiritualism as against your scoffing attack. It does not, really, need it; and, if it did, there are hundreds, aye, thousands, more worthy and competent to do the work than I. This fact you may prove to your entire satisfaction if you will but take the pains to get Numbers 638 and 639 of The Progressive Thinker, as well as a world of other good reading matter on the subject, and "read up." In the numbers of the paper referred to you will find a Symposium of the thoughts and ideas of a vast array of our brightest men and women of to-day which all go to show that, in their belief and knowledge, Spiritualism is an uncontrovertible fact; that there is a life hereafter; that disembodied spirits can, and do, return to the haunts of men and give intelligent and unmistakable evidences of their actual existence; that Spiritualism has the dignity of a religious science and of a scientific religion; that it differs and varies from other so-called revealed religions, principally, in that it is based on facts of actual experiences open to the sight, hearing and touch, while others are a matter of simple faith alone, supplemented by dogma.

It seems but natural and human that we should look askance at all things which we cannot understand; but it is our bounden duty as intelligent beings, to patiently search for the truth in all things, for our own good and for the betterment of our fellow beings, and to be honest and tolerant in order that only truth and knowledge may result from our investigations. It shows a narrowness of intellect to deride and hold up to ridicule any system, or any persons who believe in it, simply because it may seem untrue, or cannot be understood by the party who pursues the study of it. Calumny and scoffing are not intelligent argument and will have no weight with bright, seeking minds. The opinion of any one individual or class, is of no practical value, these practical times, unless it be re-enforced with practical proof.

You have assumed to belittle those who are convinced of a fact which you do not know or understand, and you say that the sources through which they have obtained their proof are not trustworthy and truthful. But you would have a very hard time to substantiate this statement in the minds of those who "have seen a great light." As for Mrs. Piper, I have never seen her, though I have often heard of her and the excellent work to which she is devoting her life. If she be honest and genuine, she is above your scoffing; but, if she be not so, then it is for you and everybody interested to ascertain the truth of this fact before condemning her and her work. I submit that your course is unmanly and is unfair; you would say the same of it were it to be so used against you in either your religion or your business. You have butted up against a wall that is stronger than you and that is higher than you can surmount; you have brought into question minds that are so far above your own that you do not understand them, at all; you appear ridiculous!

Truly, you would not wish to be classed as among those who sit in the seat of the scornful; and you would not wish to be known as one who is a scoffer at truth and science. That would ruin your business, if for no other reason. Even Robert G. Ingersoll, held in contempt as he was by those who did not understand him and believe as he did, was above giving the "lie" to any fellow-man; but, where he did not know, he was frank and bold to say so, and to give his opponent the benefit of honest doubt. And where he did know of wrong, he opposed it manfully; but, where he was in possession of facts and truth, he expressed it fearlessly, and so he gave to his fellow-men the greatest thing within the gift of man, honest doubt.

Subtract from any religion, beginning with so-called Christianity of to-day and going as far back as we have any record or knowledge of mankind's religions, Spiritualism—the belief in things unseen—and what have you left? Dogma and creed without a foundation, merely!

When the Great Teacher of Christianity is quoted as having said, "Blessed are they who have seen not and yet have believed," it is admitting that there was that which was real, yet unseen; and there is an implication in the saying, too, that is was possible, to some, to see the so-called unseen. He claimed as the source of his great power not his own talents, "but the spirit which dwelleth in me." And He said that men could see and know greater things than He did for them and told them, because the time was not then come for men to understand the things spiritual. Surely, we have now come to see a great light, as it was foreseen and foretold by the great Seer of old! We are a race of progressive beings, always trending toward more perfect light; and the light of Modern Spiritualism, which light is as old as God himself, is but just now beginning to rise upon all the people to show them the way more clearly, and to establish the fact that death does not end all, but that man is, like the source whence he sprung, immortal and never to cease his intelligent existence. The truth is mighty and must prevail.

You surely believe in God, or some first cause of all life, call it what you will; and, to your mind, that God, or cause, must be spirit, since you cannot, with your material senses, comprehend Him or it. Then, all that is lacking to make you, regardless of creed or sect, a Spiritualist in the true sense of the word, is to commune intelligently with the unseen and unheard. This can be done, and is such a well-established fact that no thinking, intelligent man or woman of to-day dares to deny it.

Your materialistic utterance, where you say, "No force can act except through matter," is but an admission of spirit existence and power; for force is spirit, and without it no matter can be either made or moved.

You have the right idea of the object for which man is placed here; but you think better than you know! What would be the use of man's taking care of the earth and developing his talents and powers thereby, or how could he do so, were it not for spirit power?

"We know absolutely nothing about creation," yes; except that it must have been a fact at some time and in some manner—the when and how is of no particular moment to us now; but the Cause, the Why, is of vast import to mankind's inquiring mind. He can approach it only "in spirit and in truth;" and it is of this truth, revealed by every day life, that men are now flocking to the light of that science, that religion of all religions, where, alone, it is possible to KNOW of the future and of the past, as well. All religions, in their day, have served their purpose and have done their meed of good; but blind faith is no longer necessary, as "The people who dwelt in darkness have seen a great light!" Read up, my good brother, and join the ranks of God's intelligent and knowing ones. Be ye no longer in darkness, but know the truth, "And the truth shall make you free.

A BROTHER IN THE LIGHT.

Brooklyn, N. Y.

Rev. Minot J. Savage, D. D., has read Dr. Bland's book, "In the World Celestial," and under dates of Feb. 26, he writes a letter in which he says: "The book is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true. If one might feel sure of a destiny like this, it would make one patient with the conditions of the present life, and would take away all fear of death. I incline to believe that we are on the verge of demonstrating that existence continues after death, and if this be true in a universe whose general law is progress, then perhaps we cannot hope too much as to what may be ahead of us." This delightful book is for sale at The Progressive Thinker office; price, one dollar.

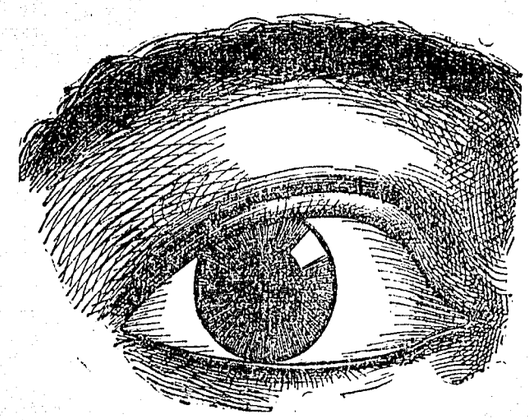
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The Progressive Thinker.

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J. R. FRANCIS, Editor and Publisher.

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SATURDAY, MARCH 29, 1902.

An Outrageous Decision.

Do the Spiritualists of this country and of the world realize the import of the decision of the Pennsylvania court in the McIlroy will case? In accordance with that decision there is not a Spiritualist in our broad land whose belief in the salient features of Spiritualism has been openly expressed, who may not be incarcerated in an asylum as an insane person, not capable of being intrusted with the care or disposal of his property, by will or otherwise. Certainly this statement is true, if a belief in Spiritualism, as in Mr. McIlroy's case, is legal proof of insanity and legal incompetency to devise by will what shall be done with the property he has accumulated and of which he is possessed. The Spiritualists of our country should take note of this vicious, and unjust decision, and every society should utter such vigorous condemnation and protest as shall cause the ears of such courts to tingle with shame for such disgraceful travesties of justice.

Spiritualists, let your voices be heard in no uncertain tones. The animus of this decision is such that Spiritualists must be brought to consider the question whether Spiritualists, as Spiritualists, have any rights which Anti-Spiritualists are bound to respect.

The jurors in this remarkable case are probably, if not professing Christians, of the class of non-professors that believe the Bible is the "word of God." In view of the decision in this will case, it is pertinent to ask a few questions.

In Genesis, chapter 18, it is said that Abraham saw "three men" standing by him. These men were spirits. Abraham believed he saw them and conversed with them. Was he insane?

Jacob wrestled with an angel—so he believed. Was he insane?

Many other Old Testament incidents of similar nature might be cited, and the same query uttered.

In the New Testament it is stated that on a certain occasion Jesus with some of his disciples were on a mountain and there "appeared unto them Moses and Elias talking with him."—Matt. 17th chapter. Were Peter, James and John insane?

When Paul, on his way to Damascus, was converted by a vision, were he and his companions insane?

If those who believe they have seen and conversed with spirit entities are insane, how much short of insanity are all the multitude of those who "believe" in the truth of such occurrences mentioned in the Bible or elsewhere?

On the same principle, are not all Bible believers insane?

We put these queries in this way, to demonstrate the absurdity and viciousness of such decisions as that rendered in the McIlroy will case, as set forth on the first page of this issue of The Progressive Thinker.

A King Under Church Ban.

Now his royal highness, the King of England, and Defender of the Faith, is under ecclesiastical ban. Rev. Joseph Barker, in a late sermon in the City Temple, "administered a pointed rebuke," says the press dispatch, to his majesty, and, worse still, "the speaker was loudly applauded by the congregation."

What had the King done to be rebuked by the servant of God? Why, he desecrated not the holy Sabbath, the day the Babylonians and Assyrians made sacred to Baal, otherwise the sun, but the day after. The pious doctor of souls continued:

"If the king, who is head of the church and defender of the faith, can violate the English Sunday, what can people do but follow in his steps? I would rather give a great sum in gold than appear to be disloyal; but I can not be disloyal to Christ; and it is better that these things should be said."

The Rev. Doctor ought to have told his auditors, when, where, and under what circumstances, his Christ to whom he wished to be loyal, directed sun worship. And, while about it, he should name the text wherein Jesus even suggested that the day Constantine afterwards set aside as "sacred to the sun," should be observed as a day of rest.

The fact is, Sunday is an ecclesiastical holy day, unknown to Jews, to Jesus, or the early Christians, taking their Bible and pretended church history for authority.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

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A Brave Thinker.

Wrapped around a package, a few days ago, was a torn and crumpled newspaper page, which proved on investigation to have been part of a late issue of the Chicago Record-Herald. Our eyes fell on an article headed "Methodists and Miracles," followed by a sub-head: "Truth and Error Abide in all Religions." A proposition so truthful seemed suggestive that the author was a thinker. Dropping the eye to the close of the article, we noted it was from the pen of Mrs. Lottie C. Rudman, of Galva, Ill.

Mrs. R. started out with the proposition that "If every miracle in the Bible was proved spurious the churches would go on as before and grow stronger by the new environment. The whole article is so different from that usually found in the secular press we are prompted to copy most of it, and the good author will allow us to say, if she is not already a reader of The Progressive Thinker, she ought to be, as also a contributor to its columns. We copy:

One by one the churches have been forced to give up cherished ideals, and each surrender has left them purer and more humane. There is ground for hope that they will eventually become completely emancipated from all superstition, and gather the children of men as a hen gathers her brood. T. Darley Allen in the Record-Herald says many cultivated skeptics have been convinced of the truth of the scripture through investigation. True. And many cultured Christians have become skeptics from the same cause. Religion is a subject that does not admit of argument. Being all "faith" it is always the other fellow who is mistaken.

Does the Methodist church believe in the miracles of the Bible only, or does it believe in miracles as a principle? Christ was not the only one who wrought miracles. We read of Apollonius of Tyana, Simon Magus, Alexander Abonotichus and others. Is it not strange that Christian and profane writers never mention the miracles of Christ until the second century, while the casting out of devils was a common thing long before Christ, or at least was so believed, and belief in miracles was common in all parts of the world? Krishna rose from the dead, also Mithras of Persia, Quexalcote of Mexico and Osiris of Egypt. Crucifixion was a common form of punishment, and many nations have a crucified Savior. The fall of man, eternal punishment, original depravity, are found in many ancient religions. Sprinkling with water was practiced in ancient times, and the golden rule was taught long before Christ.

Religion is the effort of man to solve the mystery of birth and death. That all religious beliefs are full of errors is a given fact. It cannot be otherwise so long as man is not all knowing and infallible. Herbert Spencer in his "Ecclesiastical Institutions," traces the purely human origin and growth of all religious creeds and forms, and in my estimation is a stronger foe to Christianity that all the so-called infidels put together. His are the arguments of a man wholly without prejudice, totally unbiased, and with a common sense that must appeal to every thinking man and woman.

It is all a matter of evolution—the medicine man of the American Indian, Zoroaster of the Persians, Buddha of India, Isis and Osiris of Egypt, a Grecian Zeus, a Roman Jupiter, a Jewish Christ, and Mohammed. Progression is the keynote of the universe, and religious beliefs are not exempt from its law. The man who attacks his neighbor's religious belief attacks not his neighbor, but Father Time.

Who dares say all other religious systems are wrong and just ours is right? Is there not much of truth and much of error in them all? Is not the time coming when all that is good and true and lasting shall be extracted from all religious systems and incorporated in a moral code that shall safely carry us into whatever is beyond; when men shall study the art of living and let the dying part take care of itself?

No Respect for Error.

Abuse and violence never help any cause.—Correspondent.

This is a position The Progressive Thinker has ever maintained, and it greatly regrets that any writer should deem it wisdom to assail the person of another by voice or pen. It denounces Error with all the force it is capable, shows its origin, its cruel action, and its tendency; but endeavors to be silent as to the individuals who teach it. The paper has always a kind word for those who inculcate the Right. Persons are at liberty to entertain false conceptions of Truth if they will, it being our mission to enlighten them as regards their defective creeds and those who made them, trying at the same time to prevent their general acceptance.

Are all correspondents as careful as they should be, to avoid abuse and vituperative denunciation of opponents when writing for the press? We fear not, hence bad blood has been engendered where peace and harmony should reign supreme.

Dogmas and creeds which antagonize common sense, whether taught from the pulpit, or by holy books, are just subjects of animadversion, and we ask for no restraint on the pen in denouncing them.

Can't Extinguish It.

"It is a thorough and able application of the law of creation, 'the fundamental law of science,' to the theological dogmas of creation. * * * No one for years ever thought of answering that book; any more that one would think of standing on his head, or answering the multiplication table, because every intelligent person saw and felt that it was unanswerable as soon as they caught its scientific bearings. It became, therefore, the recognized remedy and cure of the old 'creation lunacy,' that some god made everything out of nothing."—The Torch of Reason, Silvarton, Oregon.

The above refers to Mr. W. H. Maple's book, "No Beginning," which is having an extensive circulation, and is for sale at this office. Price 75 cents.

A Word for the Young.

Our correspondents seem to rise higher and higher, step by step towards the summit of spiritual science, molding the opinions of men far enough advanced in years and education to understand their language. This is all very well. But let us not forget the young.

Many of the old time Spiritualists insist that it will not do to talk Spiritualism to the children who are going to school and studying the rudiments of a business life, but are you aware, dear brothers and sisters, that Catholicism and old Theology lurk around the playground and the school-room ready to tell your children of the advantages of Christian children over any others; how easy it is for children of Christian parents to get all the best positions to be had which are only waiting for the school days to pass—the graduation of the Christian's children, etc?

Are you aware that modern Christianity is a bitter foe to Spiritualism, and its teachers take pride in prejudicing the young against your philosophy?

It would be as easy for you however, to make skeptics of your children as it has been in the past for the Christians to make infidels of theirs, by attempting to force your doctrine upon them; but if they are taught the impossibility of truth in many passages of the scriptures, for instance, the flatness of the earth, and the Jonah and Noah stories, etc., when they come home with any of the orthodox ideas for your opinion upon them, it might go far towards making them think for themselves and preparing them for your own higher thought when their minds become strong and ready for the investigation of the great eternity and their future state.

Help your children to help themselves. Keep in fellowship with them. Show your parental affection in your everyday communion with and treatment of them. Go with them, be with them in soul and body, keep in close touch with them. Live honest, noble and peaceful lives, and in time they will see that you are what Spiritualism teaches. Your action toward them will build an impenetrable wall around their moral faculties, their principles and their future lives.

The Question of Education.

There are other phases of the question of education versus ignorance, than those we have hitherto presented. When ignorance, or lack of education is presented as preferable to education, as pertains specially to mediumship, it is well that all should view the matter broadly and candidly, intent on striving for that which is best when considered in its broadest aspect.

We state it as a definite principle, of universal application, that all should seek to improve their minds by the acquisition of knowledge; they should as a matter of moral duty to themselves, strive to add to the mere mental endowments given by nature, the growth, the mental stimulus and enlargement of their faculties, which can be gained by the most generous education reasonably within their power.

We cannot, no person can, depend upon the spirit world to do for us the work we should do for ourselves. The farmer might as well and as reasonably sit on the fence and ask the spirit world to plant his corn, dig his potatoes, reap and thresh his wheat, milk his cows and feed his pigs, as for a human being to neglect study, the application of his mind to the acquirement of education and knowledge, and expect the good angels to cram the needed education into his mentality, without his own effort to obtain it.

The good angels are not engaged in that sort of business.

Furthermore, if they were thus engaged, it would be a detriment to the human race. It is in accord with Spiritualism, and common sense philosophy and the facts and fitness of things, that man shall work out his own salvation, shall rise by his own efforts; in short, as J. G. Holland expresses it,

"We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

The good angels can assist us, but they cannot grow for us, nor be educated for us, nor mount the ladder of mental and spiritual progress for us. It must be our own individual work.

Make whatever claims we may for the educational work of the angel helpers, allowing all that they may do for us, their work will not excuse us from striving with reasonable earnestness after the mental and spiritual culture that is to be gained by and through the education derived from earthly schools and teachers, and the channels of general intelligence, such as books, newspapers, etc.

Especially should one who aspires to be a public exponent and representative of Spiritualism make earnest effort by practical study of needful branches of education to fit himself to fill the position with due advantage to himself and the cause, which can not be the case when he makes public exhibitions of gross ignorance of the common elements of a fairly good education.

Education and mental, moral and spiritual expansion are not acquired by having them poured into us like molasses into a jug, but by the exercise of our minds and faculties, helped as we may be by angel or earthly teachers.

It may be recognized as a fact, that although mediumship is a spiritual gift, that may be developed and perfected by experimental work in conjunction with spirit influences, and though it may not be within the scope of schools to educate into mediumship, still mediums, incipient or more advanced, may receive valuable instruction that will guard them against dangers, and aid them in correct methods, whereby they may achieve most satisfactory and successful results.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

SAMPLE COPIES.

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N. S. A. AND PHENOMENA.

Some Thoughts for the Benefit of Spiritualists.

While I have at times severely criticised the action of the N. S. A., I never desired to kill it, or in any way cripple its action. On the contrary I have desired to see it live, become in all respects healthy and thus do the work intended by its originators. One great desire why I wish to see it live, flourish and exert a beneficial influence over the great mass of Spiritualists, is because Chicago is the home of a few of its most active enemies. Opposition to that growing organization constitutes the only song they can sing. Were their numbers in proportion to their noise they might be really dangerous, but fortunately their own estimates of their actual influence serve to furnish amusement to the level-headed Spiritualists, who constitute a great majority. Mature in physical stature, the malcontents are sadly dwarfed, in character, and in mental and spiritual development. Never rising to the lofty plane of doing battle for principles, they content themselves in the wallow of personality. No one is surprised that misstatements are the main weapons in their windy arsenals.

One of the chief claims is that the N. S. A. is rapidly disintegrating, and is already at the point of dissolution. None but the ignorant or the ill-informed believe them. Seldom, if ever, in its history, has the annual convention of our great representative organization been so largely attended, or a greater interest manifested in practical ways than at the one held in Washington last October.

Money was given cheerfully and generously.

Never before has it been able to employ so many and such capable missionaries as are now working at large in its territory. Confirmation of its broadening devotion to real Spiritualism is found in its recent purchase of property at Reed City, Michigan, which is well adapted to use as a Home for disabled and worn-out mediums. The recent bulletin from Secretary Longley's office announces a gift of fifteen hundred dollars by two persons towards the operating expenses of that institution. The Spiritualists of the country are asked to raise a like sum, and those of Chicago are moving to do their share.

In its philanthropic undertakings the N. S. A. is entitled to great commendation.

We rejoice to know that its financial footing was never so secure as at this very moment.

It will grow and endure long after the tombstones of local Spiritualists of the mosquito variety in this city, have crumbled back to dust.

But the other cry is that the N. S. A. is trying to kill phenomena.

On the contrary its every effort has been to purge that which now exists and grow a kind whose purity shall be unquestioned. There is no misunderstanding its position after reading the resolution at the Washington meeting, which was adopted without a dissenting voice. Here it is:

"Be it resolved by the delegates here assembled, that we believe in and stand for genuine spirit phenomena of every reputable phase."

What honorable man or woman can find anything halting or unfair in that language? Shall we look to the unanimous utterances of its duly accredited delegates, or allow falsifiers to define the N. S. A.'s views upon this question? The insincerity of those who misrepresent in this matter is brought to light by the fact that the most blatant of them cross themselves and solemnly proclaim they have never seen a dishonest medium, and yet they have for years danced obedience to the call of such as Mabel Aber Jackman, whose career as a medium was fully outlined in The Progressive Thinker of March 8.

The whole question is, shall we unhesitatingly swallow everything the tricksters offer us as genuine Spiritualism, and proclaim there can be none other? The enemies of the N. S. A. want everything calling itself phenomena accepted at their own estimate—it is not to be weighed, measured, nor analyzed. True Spiritualists will not be ready so to do until Chicago freely surrenders its municipal interests to the domination of the levee, or New York finds no purity in politics except among its Tweeds and Crokers.

Any man or woman in Chicago, who tells you that the N. S. A. is opposed to phenomena, is either an actual trickster, or a tool or a dupe of the fakirs.

Chicago, Ill. TRUTH SEEKER.

Good By, Dwarf.

Who is the dwarf? Is it he who grasps a boundless universe, and sees in every star a sun around which countless planets revolve; who sees in a speck of matter, a world of life, and light and beauty; whose God reigns supreme, his presence everywhere; his throne nowhere; who believes life once begun will never end; or is it he who swallows the story of creation as told in the Bible; whose God has a throne just above the clouds of earth; who directs all the machinery of the universe by special interference; who became a fornicator; sired a son by a Jewish maiden; then allowed that son to die on a cross to appease his anger to the children of men?

The dwarf is a pigmy in size and intellect. His God is as diminutive as is his person, and his hopes are narrowed to the same dimensions. It is he who should take the lesson he imparts to himself, and not he whose conceptions of Infinity has expanded with his knowledge of material matters.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

1848 An Anniversary of Deeds, 1902

NOT WORDS ALONE.

Chicago Spiritualists and their friends are invited to make ready to attend a benefit for the mediums' home established at Reed City, Mich., by the National Spiritualists' Association. It will be given on Saturday evening, April 5, in the Auditorium Hall, No. 77 Thirty-first street.

The programme from 7:45 to 9:30 o'clock will consist of music and messages by excellent talent, after which there will be dancing until 2 a. m.

Every medium in the city is asked to co-operate towards the financial success of the enterprise. The object sought is of greater importance than the gain of any individual, or single coterie of men and women. Let there be no jealousies but rather a worthy rivalry as to who most can work and best agree. No other sect wholly neglects its worn-out workers.

Admission to programme and ball, 50 cents. The tickets of admission will be tasty in design, and belong to the purchasers as souvenirs of the evening. Friends in the city or state who are unable to attend may add their contributions by sending orders, accompanied by cash, to Geo. B. Warne, chairman, 4203 Evans avenue, who will return souvenirs to the applicants.

All mediums who will aid in this effort, are asked to forward their names and numbers forthwith, to W. J. Elmo, 3117 Wabash avenue who will see that they appear on the advertising matter which will be widely scattered.

Executive Committee: Geo. B. Warne, W. J. Elmo, A. H. Bliss, A. J. Cutler, Ervin A. Rice, J. Kirby Smith, T. S. Russell, Charles E. Quinlan, Mrs. J. R. Francis, Mrs. H. A. Cross, Mrs. Ella Johnson Bloom.

HOME CIRCLE EXPERIENCE

According to my experience and observation the most interesting and reliable mediumship for spiritual manifestations has been developed in the home circle.

It was in the fall and winter of '57 and '58, at the farmhouse of these progressive, spiritually-minded people, Isaac and Lucy Severance, in Eagle, Wis., where having heard so much about spiritual manifestations, we held our first home circles.

None but truth-loving investigators composed that circle. Each heart and soul implored the good angels to come to us, and they came, proving their identity as clearly as you can prove yours to a distant friend by writing a letter.

Not until the third or fourth sitting did we get any manifestations; which at first came faintly through rappings. But these became more and more distinct and positive, until by our calling over the alphabet, names of people who had passed away, some of them many years before, were spelled out and circumstances given to prove their identity.

Messages were also given regarding friends and acquaintances living miles away in distant towns and villages; and so deeply interested were we to find if they were in fact true that, Mr. Anson B. Severance, who subsequently became one of the most noted of mediums, would drive twenty or thirty miles to distant places to learn if such messages were true; and in every instance they proved to be mainly so.

Our home soon became headquarters for investigators from the towns and country for many miles about. Many were the tests they received, and many a message was given to arouse thought and lead the progressive mind upward to a still higher plane of unfoldment.

One day the town supervisors having met and transacted some official business, said, "We will now go down to Severance's and see what we can get from the spirits." The party consisted of Mr. Snover, Mr. Hinkley and an Englishman whose name I cannot now recall.

This was a most interesting seance. Name after name was given. Short messages, one after another came through the raps and all were acknowledged as singularly correct, and beyond doubt evidences of spirit power and intelligence. The invisibles had not given any name or message to the Englishman, however. He sat with an amused and doubting air, and finally said to the other gentlemen, "You are fooling; you are trying to play it on me." They insisted that they were not trying to mislead him.

"Well," said he, "why don't I get something? Can't spirits talk to me as well as to you?"

Then three very loud knocks like blows from a hammer were made on the table directly in front of him.

"That's all right," said he, "but I want a name rapped out for me."

Presently a name was given him. He looked surprised, but would not say he recognized it. It was a woman's name, and was rapped out again, and the name of an English town was given. He persistently refused to recognize it, until on their way back to the village he finally acknowledged it was correct in every particular, and that he did have an experience with a young woman by that name in England, and she considered herself greatly wronged.

Other phases of mediumship became developed. The old Indian chief, Tecumseh, finally gained so full control of Anson B. Severance as to leave no doubt in our minds of its genuineness. Never, save upon one occasion, could we prevail upon the grand old chief to talk to us in English, at which time it seemed that we had never listened to such noble oratory. After a short address he said he merely wanted to convince us that he could speak well in English, even if it did take him back into the old sphere of war and antagonism, which, since his upward growth in spirit life, was distressing to him.

Automatic writing, a phase we had never heard of before, soon proved to be a natural development for me. It took the place of that slow process of receiving messages through raps. Many a test was given to convince the skeptic and investigator; many a message of comfort to bereaved and troubled hearts; many a promise and prophetic revelation to cheer, strengthen and encourage those who had become fearful and doubting through adversity and disappointment; many an uplifting thought to bring the reflective mind into the realms of spiritual knowledge and harmonious unfoldment, and frequent prescriptions for the sick and suffering; restoring to health several whom the doctors had given up as incurable; one of whom was a consumptive daughter of Mr. Snover, chairman of our board of supervisors.

The automatic writing was sometimes given in German, and had to be taken to a farmhand at a neighbor's farm to be interpreted; and it often verified to him the presence of deceased relatives who had passed away in Germany.

On one occasion when we were greatly troubled regarding an important business affair and knew not what to do, an automatic German message came, with instructions to take it to our German friend at once, which resulted in his coming to our rescue with a sufficient accommodation to relieve us from our dilemma.

So interesting and practically helpful was the automatic writing that, when after a further development of my mentality, my mind would catch in advance whatever was being written. I regretted it, oh, so much, for I felt that my mind would interfere with its reliability.

But the progressively inclined medium must not be expected to remain so very long in any one phase of development. He or she will as naturally pass out from the physical phases into the mental, as does the tree which grows from the seed gradually to its full maturity and then bud, blossom and finally bear its fruit.

And now allow me to digress a little, by remarking that in the growth of the Spiritualistic tree, let us study our lessons well, think carefully and cautiously, so it shall not become so badly hybridized with old religious notions, popular errors, foolish forms and ceremonies and vague conceits, as to bear a mongrel fruit.

One of the first tests of my mental development came in the night time. I was awakened by a spirit saying: "Hold yourself perfectly receptive. We have something important to tell you. The spirit of George Martin is here. He wants you to go to Mr. Fischer's, the shoemaker, at Little Prairie, and call for a cobbling bill he has against him. You pay it, and he will in some way reward you well."

I was only too glad to call there. I told Mr. Fischer how I had been requested by the spirit, Geo. Martin, to call and pay a bill he had left unsettled; that Mr. Martin had died a few weeks before in the soldiers' camp at Madison, Wis., and he could not rest contented in spirit life so long as there was an unsettled bill against him.

"Oh, mein Gott in Himmel!" exclaimed Mr. Fischer, his voice trembling with awe-stricken emotion, as with trembling hands he opened his account-book and showed me that Mr. Martin did leave an unpaid account there; which proved that what had been told me by direct spirit talk in a silent hour of the previous night was no delusion.

I was more than glad to pay Mr. Martin's indebtedness. And am also glad to have worked many years so faithfully in my psychometric, impressional and prophetic mediumship, which has elicited from my many friends, correspondents and patients, many expressions of thankful appreciation.

MRS. A. B. SEVERANCE.

Whitewater, Wis.

Next week we shall publish another interesting Home Circle, by Edward Simonton, of St. Paul, Minn. Contributions under this head are invited.

Saved by a Spirit Dog.

One day I had an occasion to visit the western part of our little village, and as I was walking slowly along, meditating, I perceived a large dog sitting in the middle of the sidewalk, immediately in front of me. I had not noticed the animal until I came suddenly upon him. I stopped for a second, hoping he would move away, as he was very large and also fierce-looking. But as he continued to hold fast his position, I thought I would not disturb him, but step off the walk and go past him on the grass. But as I attempted to carry out the idea, the animal growled, showing a shining row of white teeth, while he crouched for a spring at me.

I was greatly frightened, but dared not turn my back on the brute, for I knew he would spring on me before I could run any distance. Not a person was anywhere visible, or a club or stick within my reach, and I began to feel my case was getting desperate, with those terrible eyes glaring at me; and I said, "What shall I do?" What I did sounds rather foolish, but the effect was magical. I threw out my hand toward the dog, and exclaimed, "Get out, you ugly dog!" He gave one jump to the middle of the road, and ran as long as I could see him, as if pursued by unseen foes. I never was so astonished as I was at this proceeding; and thankful beyond all telling for my escape, from death, no doubt. For I learned afterward this dog had attacked many people, and would have killed a child had not some persons seen her in time to rescue her. As it was he tore her clothing badly.

Now the question is, why did he run away from me? He surely was not afraid. I will give my explanation: I have always desired to own a large Newfoundland dog, and have been told repeatedly that a spirit dog of this class accompanies me in all my walks, and watches me faithfully, the same as if clothed in mortal form. I was told he was with me on this occasion; and as I spoke and waved my hand, the spirit dog flew at the mortal dog, and chased him away, leaving me to go my way in peace. This I firmly believe. Some persons who do not believe that animals survive the change called death, will scoff at this article, but this experience is to me proof that animals do exist in spirit life, and are visible to animal life on the material plane.

CLARA MARSH.

Rochester, Mich.

MEDIUMS' HOME BENEFIT.

Few Chicago mediums have failed to signify their practical sympathy with the benefit for the Home at Reed City, Michigan, which is to be given at 77 Thirty-first street, Saturday evening, April 5. The disaffected ones will find themselves lonesome. The directory of mediums on the advertising circulars is worthy of preservation.

The first order for souvenir tickets which was received from outside of Chicago came from L. V. and L. S. Burdick, who write from Texas, Mich.: "We think the move a good one and wish it success."

Fifty cents each from many at one time is going to aggregate a sum which few individuals could spare. None will miss the small amount.

Mrs. Dr. Cross donates a handsome piece of hand-painted china which will be presented to the person who sells the most tickets for the benefit.

Every Spiritualist in Illinois who sends fifty cents or more, will be recognized as present in spirit, and receive a souvenir of the past and present in return.

If you do not dance, come and enjoy the readings by the mediums. If your friends do not care for that feature, invite them to come and dance. If you can not come at all, be sure and send remittance for a ticket to Geo. B. Warne, chairman, 4203 Evans avenue.

Priests and Levites still pass by on the other side, blinded by their own conceit, but the real Samaritans are helping the sufferers and not neglecting those of our own faith.

Leave the grumblers alone with their colic—the N. S. A. will carry its movement to make disabled mediums comfortable and save them from fear of the poor house, to a successful outcome.

Two persons have pledged $1,500 towards running expenses of the Home. A like amount is necessary from other sources. You are asked to give fifty cents towards the second sum. Will you do so?

Let us do that which lies nearest to us, without looking further afield. We now have a near-by opportunity to help on a good work.

The souvenir tickets are tasty—buy one.

Camille Flammarion.

The Progressive Thinker recently copied from a Lincoln, Neb., paper what was said to be a recantation of faith in Spiritualism by Camille Flammarion, the eminent astronomer. The sensation was first set afloat by Heart's New York Journal, just as the falsification of Mrs. Piper's views of her own mediumship were first used by the New York Herald. Promptly on its issuance President Barrett, of the N. S. A., asked Flammarion himself if there was any truth in the report. He answered:

"None whatever. I am yet deeply interested in Spiritualism and am assured of its truth. I am forced, however, to the conviction that there is an absolute necessity of careful study of its phenomena lest deception be practiced upon the unwary. Greater care should be, and by me will be taken hereafter in my analysis of them."

ATTENTION, HEALERS!

The Illinois State Spiritualists Association would like at once the name of every person who is or has recently been actively engaged in the practice of magnetic healing, either in Chicago, or in the state. Kindly send name and address to the undersigned at 4203 Evans avenue, Chicago, without delay. Matters of personal interest to every individual identified with that line of work will follow from compliance herewith.

GEO. B. WARNE.
President Ill. S. S. A.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cents. For sale at the office of The Progressive Thinker.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

Man's Aural Self. = By Charles Dawbarn.

CHAPTER SEVENTEEN.

The Philosophy of Healing.

If we are to claim all the privileges that inhere to our manhood, our success will depend upon careful study of the organism we call mortal. It is part of our selfhood, and is the nucleus of the individual humanity which offers us the phenomenon of spirit return.

Whenever units blend we have a nucleus loaded with possibilities; but we do well to remember that every achievement is the fruit of unit energy and intelligence compelling raw material to its service. If there be personalities around us to whom all experiences of earth life are unknown, still they must have had their nucleus—their first blending—amid conditions that permitted their present unfoldment. Homo discovers within himself many an intellectual center over which he exercises little more than an influence. The heart vibrates; the liver secretes; the lungs aerate the blood; and the vast sanitary canal has its organs for filtering and absorbing all that can be utilized by Homo, and discharging the rest. Intelligence and trained skill are needed at every point, with a police force of phagocytes ever ready to seize and destroy the unwelcome intruder.

It is never chance that allots each unit to its special labor, nor do we know of any presiding intelligence with power or skill for such a task. It is evident that Nature's fundamental law of association is all-sufficient. Every unit attracts and repels; and with those likeminded he works in harmony. We have the old axiom that "tastes differ," as the key to the diffusion of labor. The units in the heart or the brain, and every other organ, are with their fellows of like tastes for the special work. It is just as in the city and nation. The welfare of the whole depends upon each unit doing his own work in his own way; and the better he does it the more perfect is the civic strength and health. The clash of mortal life consists in the strife of personalities and not of their units. It is nation against nation, city against city, man against man. We hold man to account but we go no further. The hand may murder, but we hang the whole man. Most certainly the units in his heart, his liver, his lungs, were not guilty, but the personality as a whole has become obnoxious and must be broken up.

We are only, at this time, noting this fact in nature to emphasize the further natural fact that units from the entire personality are constantly passing into the aural man, each with his individual experience, and not one with the experience of the form we know as Homo. If they could, as supposed possible by heedless thinkers; once again blend into a form with similar organs to those of Homo, we might imagine such organs peopled by units of earth experience. Thus the heart units of Homo would be attracted to the heart units of the aural man; and the same distinctive tastes and experiences would be expressed throughout the new organism. But we have already seen that our mortal form would be impossible to the aural self, although it has always been so pictured by mortal imagination in all cases of spirit return. Nevertheless there is a very important point here for the student to note.

We all know that the specialist in earth life is even less likely to be expert in other lines of thought. The skilled physician is not necessarily the best man to calculate an eclipse. That physician's special attraction will be, first, towards those with like tastes to himself, and next, to those needing his skilled services. The units by which we know the man, the units of his intelligence and not those of his several organs, will be the units by which we must recognize our acquaintance after death, if he pose in spirit return. If we can open up to such a physician sufficient of his old experience, he can still play the doctor, and perhaps utilize forces and wield powers not yet grasped by the mortal. But his new experiences in his new life will be of no service to him in the work he attempts to do for mortals as a returning spirit.

Of course if the reader persists in picturing the spirit as wearing a replica of his mortal form, such a form might be liable to dyspepsia, measles and malaria as in days of old, and he be continuing to collect professional fees for his services in his accustomed manner. But upon those who persist in thinking of a spirit as necessarily in mortal form and shape, our previous chapters have been wasted. We have no lesson can profit such minds. Yet herein is a most important truth for the earnest truthseeker. Let us learn its lesson.

It is obvious that something passes from outer to inner man other than the perpetual outflow of units recognized by science as leaving Homo every second of his life. There is no such entity as "nothing." A thought has to be built up of units, as certainly as bone and muscle. So we have as a starting point the fact of a great outgoing stream from Homo to his own aural manhood. We have also a return tide, very much more limited, flowing back into earth life. These currents are necessarily, as we have said, composed of units. But these units, unlike the units attracted to Homo from Cosmos, come and go, bearing with them certain individual experiences gained by contact with Homo. With this fact as a starting point we can easily discover the truth we are seeking.

To take an illustration, here, at this moment, certain units are leaving me whose experiences have been those of the liver and its secretions. I do not know anything of the special duty they are now fitted for in my aural selfhood, but, most assuredly, if for any reason they should take part in any return stream, their immediate affinity would be with my liver rather than with my heart or my lungs. They will return freighted with their new experiences whether of harmony or disharmony. The effect, although unknown to Homo and therefore unstudied, must be absolutely certain. It is the return to a regiment of its old experienced warriors rather than of untrained raw recruits. But such return is not an everyday occurrence. The discharged unit, like the discharged soldier, does not lightly again enter the ranks. There must be a loud call for him, and he brings with him not only his old training but the experiences he has gained since he left the regiment.

Herein we have entered the realm of the treatment of the sick, and can discern at a glance the fundamental distinction between the drug of the educated physician and the much denounced mental treatment of the present era. In every case the drug is introducing into Homo's system molecular compounds of blended units, which units are without any previous experience of Homo's organic necessities. So far from being chosen as likely to be harmonious, the drug is usually expected to start a battle. It must be driven out or the organism will be destroyed. The effort necessary to do this is called "stimulating the system." It is a life and death battle. Nature usually gets the better of the drug, and the exhausted patient climbs slowly back into health. The process is called convalescence. The whole effort of the educated faculty is to fight a battle with some foe. The boast of the 19th century has been that these foes have been discovered, with microscopic assistance. The next thing is to tap them on the head with a shillalah. Such is the conspicuous side to the training of a skilled physician. Every effort by which he endeavors to strengthen Homo against such hidden foes is another side to his training, and a very different matter, demanding our unstinted praise. The whole realm of hygiene is a crown of glory to the medical profession. But its drugs!! They are simply successful attempts to introduce unwonted and unwanted units into the organism of Homo. The result is unnatural, and therefore unscientific.

Now we turn to the practice of the so-called "mental healer," who has been groping through the centuries in darkness, and ignorance of the nature of his own efforts. Sometimes he has startled himself with an apparent miracle; more often there has been a progressive recovery for his patient, with but a very brief period of convalescence. There have been myriads of cases, unrecorded by the faithful, not only without benefit but even with positive injury to the unfortunate patient.

By the term "mental healer" we are including every system of treatment which excludes drugs, be it theological or antitheological. Each form of religion usually has a divine patent on its own particular process, with a saint or an angel as superintendent or chief operator. The independent workers, recognizing that the effect they seek to produce must spring from the power of thought, are advertising absent treatments, and claiming many a success. Their failures are buried in silence, and the cemetery.

These successes and failures must not be pooh-poohed. We are herein facing the fact upon which rests the personality of Homo, for these workers in the mental realms are, all unknowingly, producing a wonderful effect by the creative power of thought. They are unwittingly calling upon aural man for a return of some of the experienced units that had passed outward from the mortal form of Homo.

This must be so. Thought consists of the vibratory movement of units. It is the power by which Homo shapes both the planet and his own form. It is intelligence in activity. But intelligence can destroy as easily as it can build. Homo as a nation of harmonious units is Homo healthy and happy. When Homo's units are disharmonious, Homo becomes a sick man, although it is still intelligence in activity which dominates. Since Homo would never deliberately think himself into sickness, we see that such disharmony is the result of ignorance. He may either have failed to keep out disharmonious units, or he may by some bad habit (thought) have discouraged the workers within. The healer recognizes this dimly and insufficiently, and tries to reach his patient by sending him units (thoughts) that have been harmonized, and enough of them to overcome the foe. It is at this point his ignorance becomes very conspicuous.

A thought is to a healer just a thought, and nothing more. Think of health, think of harmony, think of the patient; what more could anybody ask or need? But, alas! a great deal more is needed. We grant that every thought is composed of blended units, and that unlike the drug of the physician, they are units, accustomed to expression in Homo. But if Homo in Chicago is waiting a message from New York on some business matter it will not do for Homo in New York to send the first message that is waiting despatch. The message must be just what is needed and asked for. We have seen that the units in Homo have their own special experiences. They have also their special harmonies and disharmonies. For instance, the brain units may be in most harmonious activity, manifesting their intelligence with brilliant effect. At the same time the units in the stomach of poor Homo may be quarreling and fighting over their several duties till the entire system, over which Homo has but a suggestive control, is in a state of active mutiny. Under such conditions the ignorant healer may send thought units not in the least adapted to the case. It is very difficult to make this clear without descending into almost wearisome details. It must suffice that we keep in mind that units from the entire mortal form are outpassing every moment of our lives and that each unit is by taste and experience better fitted for a certain duty than for any other labor. Homo may have but a suggestive control, but that is in itself a mighty power if properly exercised.

The ruling Ego can concentrate the energies of the intelligent units under his immediate control on any portion of his mortal organism. He can mentally concentrate his thought power upon his toes, ascending inch by inch and organ by organ if he so wills, producing a wonderful positive effect. But he is doing more than he himself is usually aware. He is by this concentration upon a particular organ placing himself in sympathetic connection not only with the units of that organ but with like-minded units throughout Cosmos. And as those specially like-minded are the units that have recently left that organ and passed into his own aural selfhood, he is issuing a call, and offering a channel for their return to their old duty. We thus see that if the healer thinks of Homo only as a sick man both his sympathies and his attractions are mere generalities suited to a general state of exhaustion, but not to particular cases.

The fundamental thought is that Homo can invoke for his own benefit the return of units to any particular organ—units already experienced in the desired labor. But if he would succeed he must, by practice, have long concentrated his thought upon his own aural manhood, and learned to both receive and interpret the vibrations which respond. This may be mere selfishness for his own individual benefit, and if so soon reaches its limit. But when incidental to constant aspirations after some desired knowledge or experience for the benefit of others the aural manhood becomes itself purified, and can do its work with increasing power.

The effect we have been depicting is but the outreach from Homo to his own aural self, and grand as may be its results it does not compromise the experiences of telepathy. Telepathy is communication between one selfhood and another, without the use of the sense organs of mortal Homo. We know fairly well the limit of each mortal sense. A few miles for sight and hearing are the supposed boundaries wherein man may communicate with his fellows. When waving his flag, or sun-flashing his thought, intelligence is talking to intelligence, but it is through mortal sense, and is therefore not telepathy. Units may flash to and fro, but they carry no tale of an aural selfhood. But when a scene actually passing in a distant city is seen and described in minute detail we know some other sense than mortal sight has become active. And if what is said yonder is also recorded with accuracy, we know that Homo's ear never responded to such vibrations. We are in presence of telepathy pure and simple, and in a detail that is not as limited as that of aural man in communication with his own mortal self. Another self is at work, and we have to note that we enter another realm of life when we thus recognize communion between one aural self and another.

We must carefully draw the line between Homo and his aural self.

Intelligence that compels electricity to girdle the earth, or is flashed without a wire, is still but Homo to Homo. Mortal sense is at work at either end. We know just what to expect. But as soon as we are in touch with our aural self there are powers at the other end utterly unknown to us, and from whom we receive only as much as we can interpret. We thus sense and absorb all we can use. By self education we learn to receive more and more. Now comes the question as to who is the actual worker when I am exchanging telepathic thought with a distant friend. It is certain it is not an outreach of mortal sense. Yet mortal sense must play the interpreter or nothing will reach Homo. So I sit in the silence in America, first impressing on my aural self that I desire to reach my friend in distant England. By holding my friend mentally before me I aid my aural self in its task. But once again, we see the aural self will have no direct relation with the Homo friend I am seeking. My aural self may blend soul to soul with the aural self of my friend, but that is not necessarily an opening into his earth life with its details. Thus we see that the necessary link demands either that my friend be also seeking oneness with his own aural self, or else his mortal form must be so passive that that self can respond to mine.

For the most part real interchange between mortal and mortal is rare. One or the other remains unconscious of the communion. Soul may greet soul but the mortal brain is silent. That such greeting is possible on both sides is well known to the student, but in such case both Homo in America and Homo in England will be sensitive to their own aural selfhood. It is then that most interesting and instructive phenomena take place, of which we will speak in our next chapter.

(To be continued.)

Weak Eyes

All Imperfections of the Eye, Even Blindness, Cured at Home without Use of Knife or Painful Methods.

No oculist living today has had so extensive a practice in the curing of cataracts, granulated lids, failing eyesight, cross eyes and all imperfections of the eye as the eminent specialist, Dr. F. Geo. Curts, of Kansas City, Mo. His cures are perfected at your own home through his Mild Medicine Method, without knife or Pain. Any reader afflicted with eye trouble, or have friend afflicted, write today and receive absolutely free, Dr. Curts' wonderful book "Treatise On The Eye." It tells you how his many wonderful cures are made. Address DR. F. GEO. CURTS, 427 Shukert Bldg., Kansas City, Mo.

DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

Ninety-five percent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advise free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. T 929 Walnut Street, Kansas City, Mo.

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An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

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For the use of meetings, lyceums and home, by S. W. Tucker. These beautiful songs have already comforted many broken hearts, and it is hoped that they may be heard in every land. Price 15c; $1.50 per dozen. For sale at this office.

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BY CHARLES B. NEWCOMB,
Author of "All's Right with the World." Cloth 270 pages. Mr. Newcomb made a distinct success with "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by this wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it.

"Discovery of a Lost Trail"
is a simple study of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price $1.50. For sale at this office.

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Songs Sacred and Secular. By A. J. Maxham. Thirty-two pages of sweet songs and music. The author and compiler is well known as a Spiritual singer and composer. Price, 25c.

THREE PITIFUL STORIES.

Sad, Yet Beautiful Incidents in Everyday Life That Call for Our Deepest Sympathy.

The following sketches of three very pitiful incidents in every-day life are taken from recent issues of the Chicago American. But few of the readers of The Progressive Thinker outside of Chicago, ever see the interesting chronicles of these little incidents unless they are close readers of the daily papers, and there is something so very touching in these three stories, to the sensitive people known so largely to exist in the ranks of Spiritualism, that I give them in full:

DIED IN A HOVEL.

"Two hands folded across the breast and labor is done."—Russian Proverb.

Louis Christenson died without suffering. He fell asleep peacefully in the hovel he called home at 19 Twentieth Place some time early yesterday morning. He died alone, except for the presence of his aged brother, and forgotten, yet no braver hero ever lived than this same Louis Christenson.

Those who took his body to its last resting-place will not soon forget the story of his beautiful life. The story of a love as pure as it was perfect, a love like that of David for Jonathan.

Years ago, in a village in far off Norway, Louis' father said to him, "Protect and love your smaller brother." It was a sacred charge and sacredly he kept it.

All his life long he kept watch and word over his brother Amos' welfare. His guardianship only ceased with death. Behind him he leaves a record of unselfishness and self-abnegation.

When both were young they went to sea. Because Amos' eyes were weak he had to give up his occupation. Louis also ceased to be a sailor. Thirty years ago they came to this country. After traveling about the country they settled in Chicago. That was twenty-two years ago.

The condition of Amos was such that he needed a constant companion. Louis never married and was willing to forego the companionship of other men for his brother. Together they toiled in lumber yards and factories. Years went by, but their devotion did not falter.

Finally Amos' eyesight gave out entirely. He could not work. Then Louis obtained a position as a night watchman. Amos always stayed by his side through the long hours of the night.

They were poor, very poor. The pittance Louis earned barely kept body and soul together. At length he fell ill. He could work no more. The brothers had no savings. They had earned only a bare living.

When the sickness came they knew it was the end. Therefore they lay down on their cots in the same room to await the coming of death. They prayed it would find them together.

On Tuesday night a county physician found them. He ordered them both sent to the County Hospital. The ambulance was to call for them yesterday morning. But death came first. It came to Louis. He had been crying and coughing. Presently both ceased.

His brother smiled at the silence. Louis had fallen asleep. But when hours passed he still made no sound. Amos called to him. There was no answer. The sightless eyes could not see that the sleep of death had come. He called again and again. He was too weak to rise. When the ambulance came the attendants found him still calling.

Then they told him that Louis had passed away forever. Amos was taken to Dunning. He is heart-broken and cannot live long. The friendship of years will soon be formed again beyond the grave.

STORY OF A DRUNKEN GIRL.

Out upon the tainted air of the Harrison Street Police Court yesterday morning there floated a woman's voice, carrying clear and strong an aria from one of Gounod's operas.

With a startled look the riff-raff of the city's slums straightened up from slouching attitudes to listen. The court hesitated and looked inquiringly at the officers. They look back in wonder.

Before the weary grind began again the singing stopped, but immediately the full, rich voice broke forth again, this time slow, with the mystical music of the church.

Then, while judge and clerk and blue-coated police sat entranced, and the be-draggled mob scarce breathed, the beautiful words and music of "The Holy City" thrilled up from the dark, rat-infested cells of the cellar below.

Mary Gavin was the woman who sang. Mary Gavin had never sung to such an audience before. Hitherto her audiences had been delighted listeners in the drawing-room of her father's home in St. Louis, or fashionable congregations in her native city, or the music lovers who attend Theodore Thomas' orchestra recitals.

But the spirit of music was inborn in the heart of the delicately nurtured girl, and when she awoke in a cell with the charge of "drunk and disorderly" against her, she found her only consolation in the music to which she had devoted her life.

Several thieves were held to the criminal court. A wife-beater was ordered to the bridewell. Two sad-eyed girls in flashy finery were fined and dismissed. A few drunkards were disposed of, and then the former opera singer was led to the dock.

Tall and proud, with the easy air of the stage artist, tempered with the embarrassment of her surroundings, half shamed and half suppliant, Mary Gavin faced the judge.

And then she told her story, told it simply and plainly, with no attempt at concealment or exaggeration.

"Love of drink has caused my downfall, and as my thirst has increased I have seen everything I love in this world pass from my grasp. Fame, wealth, luxury, husband, family, reputation—all, all have passed from me.

"My father was for many years secretary of the board of police commissioners of St. Louis. Our family home at 2619 Elliott avenue was the center of a circle of musical and artistic people. I passed through a happy girlhood, with every advantage that wealth, social position and ability could give me.

"It is not vanity that allows me to tell now that I became a splendid musician. My voice was pronounced a wonderful contralto and I had engagements thrust upon me in the most fashionable churches of St. Louis.

"From singing in church choirs I went into opera, and for several seasons sang with the Thomas Orchestra. My life was filled with everything to make a woman happy. I had crowned it with success attained in my chosen field. I was passionately fond of music.

"To sing and to play were not work to me, and I saw still greater things ahead when I found to my horror that I was dividing my passion between my profession and the cup. The love of liquor overcame everything else, and then—my happiness began to slip away.

"I had married. John Wolkewitz was my husband, but three years ago he secured a divorce. George and John Gavin, my brothers, and my sister took me home and tried to reform me.

"Oh! How honestly I have tried to reform! But it was no use. My thirst seemed to have become a disease. At times I would become mad for whisky and would break from the house and go on long debauches.

"Finally my relatives sent me to the House of the Good Shepherd. They thought the kind sisters could reform me, but even they were compelled to give me up. Then I came to Chicago and entered the House of the Good Shepherd here. For a time I was happy.

"In working to reclaim others I forgot myself and my troubles. Teaching the piano, the violin, the guitar or singing I found a pure delight. In the little operas the sisters gave I took the leading male roles, and in my small world lived over again the triumphs of the happy past.

"Once more the old curse returned and I lost control of myself. Time and again I did the same thing, until the sisters were compelled to turn me over to the police, who took me to St. Luke's Society Sanitarium, 1710 Indiana ave. nue. There I have been taking the drink cure, but it appears to have affected my nerves. It makes me sick. I ran away. I drank. That is all I know until I awoke here this morning."

When the justice had heard Mary Gavin's story he returned her to St. Luke's Society, where another attempt will be made to reform the woman.

What the woman told of her life is true. Dispatches from St. Louis tell of her career there as a beautiful singer and society woman. Her family was politically and socially prominent and as a girl Miss Gavin was noted for her beauty and vivacity. After her divorce she took back her maiden name.

POVERTY SEPARATES THE OLD COUPLE.

After fifty years of married life John Tohldorf and his wife bade each other an eternal farwell yesterday. For half a century they have lived together. Together they have met the troubles which God gave them, and together they have laughed over each other's joys.

It had been the dream of both to be together till the hand of death should be laid upon them. But poverty—the grim stage manager of the poor—willed it otherwise and now, loving each other still, each must wait for death in loneliness.

A year ago Tohldorf was stricken with paralysis. Since that time he has been helpless. Each day he grew worse. He is a cobbler by trade, and it was impossible for him to do any work. The little money they had toiled so hard and long to save went quickly. One must have food, and doctors' bills are large.

Soon they were penniless. Starvation looked them in the face and the husband was terribly in need of medical advice. A neighbor notified the police, and a physician who was called said the husband must be moved to the county hospital.

Gently the news was broken to the old couple. The wife begged pitifully to be taken with him. When she was told that it was impossible, both broke down and cried together. The old woman threw her arms about the man she loved so well, and sobbed that they should not take him from her. She is sixty-eight, two years younger than her husband. So it was necessary to send her to Dunning.

The old couple took leave of each other on the sidewalk in front of the little home where they had been so happy. Tohldorf was brought out on a stretcher. His wife stooped over him.

"Good-bye, Johan," she said. "We will never meet again."

She leaned down ad kissed him. The helpless man looked up at her, and his eyes said all that could be said. Then he was placed in an ambulance and driven to the hospital, while she turned her face toward the poorhouse.

So, after fifty years of deep and tender love, Johan Tohldorf and his wife parted to meet no more until the day breaks and the shadows flee away.

IN DEEP SYMPATHY.

I pause here to weep, my soul doth o'erflow,
My heart is bowed down with the weight of a woe;
Ah, why should I weep? Because I can feel
Some sorrowing soul's pathetic appeal;
Because I can sense down in this great Whole
The deep, bitter anguish of some kindred soul.

Yes, here are recorded three cases that call
For tears from the tender and notice from all.
I cannot help weeping though weep I alone,
When sadly I gather each sob and each moan;
Each sigh of deep anguish, each twinge of despair;
My soul bows within me in deep, silent prayer.

While life may be real and earnest and true,
For some it is brightness, for others all blue;
For some there's a palace, for some but a hut;
For some ease and comfort, for some a deep rut;
Though all should as brothers in sympathy be
The world is neglectful of true sympathy.

Just think of two brothers, devoted and true,
Beset by misfortunes when pleasures seemed due,
Thrown out of all labor, no hope but to roam,
Made helpless by sickness, a hovel their home.
Still clinging together, eternally wed,
Devoted while living, one blind and one dead.

Just think of a daughter, a beautiful girl,
An artist of talent and more to unfurl,
In social life tempted, in pleasure's boat tossed,
Till, innocence, character, womanhood lost,
She lies in the gutter or jail, yet the throng
Is held in sweet rapture by her still charming song.

Just think of two people who lived fifty years
In sweetest devotion through joys and through tears,
By poverty severed, divorced by old Fate,
The sick-bed and stretcher, the poor-house old gate;
Loving and parting and pleading to stay
Together till parted by death on the way.

Oh, weep for those brothers, who, coddling in death
And starving were parted with love on each breath;
Oh, weep for the spirit that cannot transcend
The spheres of temptation, and hold to the end;
Oh, weep for the sorrow of heart-broken age
Whom poverty crushed at the end of life's stage.

Oh, weep for the earthly now lonely and blind,
Whose loving protector has left him behind;
Oh, weep for sweet girlhood whose sweetness lies dumb
And whose pride is dethroned by demons of rum;
Oh, weep for old lovers whom poverty ground
In this land of plenty where joy should abound.

Tears are not childish, but sacred as dew
From Heaven's grand domain, from souls that are true.
Weeping is manly as well as relief,
If born of a brother's or sister's deep grief.
Fear not the derision cold hearts may apply,
For tears of true sympathy vibrate on high.

DR. T. WILKINS.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

Right Living Is Religion.

To the Editor:—A. H. Nicholas defines religion, "right living." Why can't Spiritualists accept and adopt this comprehensive and brief definition of religion?

The many letters published in No. 638 of The Progressive Thinker are full of good thought and very helpful. But A. H. Nicholas has given us a star paper. It contains the whole thing, beautifully expressed and I would that The Progressive Thinker would keep it in type, and publish it entire every month for a year.

Spiritualism is none the less a science, because it is a religion, too. We need a religion to hold us together—to extend and spread sympathy and mutual assistance. The success of the church does not lie in its creed, but in its organization, in the efficiency of its working members together with its minister.

The religion of Spiritualism leads in the fullness of heart work, and in all the things which make life sweeter and better. But in the nature of things the seance-room cannot develop and disseminate the good things which should flow from a healthy, energetic enthusiastic society presided over by a minister whose life should be devoted to continual effort in the society for an exalted morality and the curbing of excesses.

Spiritualists should imitate their orthodox friends in the management of the affairs of the church, to the end that it shall be known by all people that the church of the spirit is a power for good, and that its affairs shall command the respect of the public, by its dignity and the consistency of its purposes.

The great power of Henry Ward Beecher was not in the support of the church creed, which he pronounced horrible, but in his earnest; eloquent, unselfish appeals for the betterment of humanity. His power lay in the grandeur of an almost perfect manhood.

Following close to Henry Ward Beecher was Robert Collyer, the blacksmith. The passing away of these is not the passage of the race. There will be other Henry Ward Beechers and Robert Collyers who will be just as sure to drift into the church of the spirit as are the sparks to fly upward.

The church of the spirit should pronounce with no uncertain sound its detestation of the accursed saloon. And for the accomplishment of successful work along this line, and for all other things which make for the betterment of life, and the highest and best work possible for men and women, the church of the spirit should make equal suffrage second to no other work which might come before it until the Mrs. Stantons and the Miss Willards shall occupy desks in the U. S. Senate; and the moral atmosphere in the state legislatures shall be purified and their mental capacity improved by a membership composed of both men and women.

JOHN CADWALLADER.
Richmond, Ind.

"Social Upbuilding, Including Co-operative Systems and the happiness and Enablement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Mrs. Amy Buchanan writes from 112 East 8th street, Jacksonville, Fla.: "I am at last located in a place of my own once more. Our society is growing very slowly, but we are very harmonious and all the members are working earnestly and zealously for the good of the cause."

Word comes from Berlin, Germany, that in the valleys south of Stuttgart, known as the Swabian country, owing to the frenzied preaching of the Second Adventists, many farmers and peasants have declared their intention of leaving Wurtemberg and starting off to await the second coming of Christ. Some have sold their houses, farms and stock, others have given away all their possessions. The advance guard left Wurtemberg about ten days ago for the Caucasus, where the second coming is expected. There is a division of opinion among the leaders as to the exact spot where the second advent will take place, but all are united in believing it is somewhere in southern Russia, and they want to be on the spot at the time, as they believe the end of the world will follow immediately.

Chicago is wrestling with the problem of taxing church property at the present time, and, as usual, a great furore is being raised over the matter. It is not intended that property actually used for church or educational purposes shall be taxed; the movement is directed against the property held by these institutions as assets or for speculation. It cannot be denied that the Christian sentiment of the country that so earnestly favors the promotion of churches and schools has been at times abused. These institutions not infrequently go into the real estate business, and as they can purchase whenever a bargain is offered and hold it without cost to themselves they have a material advantage over other people, which is unjust.

Mrs. Taylor Newlin writes from Robinson, Ill.: "Mrs. Alice Baker, of Cleveland, Ohio, is here at my house, lecturing for us and holding seances, and giving us a spiritual feast from the angel world. She is a noble woman; a woman of culture and refinement. Her home address is 261 Pearl street, Cleveland, Ohio."

Mrs. Nathan Hall writes: "I have been an investigator of Spiritualism for forty years, and have never read anything that touched the keynote of real life like the lecturette of Hudson Tuttle in No. 642 of The Progressive Thinker. It is the real basis of our religion, for you see I have a religion. It voices my thoughts of the real Spiritualism. I am poor in this world's goods, but this universe is a great house we live in, and I am glad and thankful I have a place in it. To me money is good only as we make a good and wise use of it."

J. B. Kennerley writes from Evansville, Ind.: "We have organized a new society here and hold services in the A. O. U. W. hall on Fourth street. Sunday, the 16th, was our third day since beginning. At the morning services Dr. J. W. Ruminer delivered a short but pointed address, followed by J. A. McElroy. After his lecture he gave messages, which were recognized. At the evening services he again took the platform and under control of his guardian spirit, Dr. W. P. Bradshaw, spoke upon man as a co-worker with God in controling the universe. After he had concluded his address James Van Dyke took the platform and spoke upon the transfiguration of Jesus and the materialization of Moses and Elias upon the mount, followed by a full form materialization seance by his wife. Mrs. Van Dyke was escorted to the ante-room by a committee of three ladies who made an examination of her person and clothing, and reported that not as much as a white handkerchief was upon her person. After placing her in the cabinet, which had been examined by three gentlemen, the lights were lowered, but left burning bright enough for all present to get a good view of the cabinet. The audience then began singing America, and finally the beautiful form of Mary Elizabeth Watts, a cabinet control, appeared in long white robes, followed by nineteen more full forms which were recognized by friends. We are going to continue these meetings and make a permanent organization under the name of The First Church of Spiritual Communion."

With hand outstretched and finger pointing solemnly at a gray-haired man near the pulpit, on Sunday, the Rev. Dr. W. R. Wedderspoon, pastor of the First Methodist Church of Asbury Park, N. J., with trembling voice exclaimed: "What will the reaper do for us this next conference year? Will it take that old gray-haired man there, or will it be the man who is trying to preach to you to-night?" The body of the old gray-haired man was yesterday found lifeless on a couch in his room. He was Howard D. Coleman, who, when Asbury Park was a wilderness helped to hew down the trees and lay out the town. He was eighty-two years old, but had no thought of death until he heard these words. He went home and, it is believed, brooded over the occurrence. To a friend on Tuesday he said: "My time has come." That night he locked his door and was never afterward seen alive. And now all Asbury Park is wondering what influence pointed the finger of Dr. Wedderspoon at Coleman, and how this old man, who had occupied a seat in the church year after year, should himself, while apparently in full health, predict his own end.—Chicago American.

Harrison Ogborn writes: "I think The Progressive Thinker thinks the thoughts that ought to be thought by all thoughtful thinking thinkers in these thinking, thoughtful, throbbing times."

Harrison Ogborn writes from Indianapolis, Ind.: "The question, Should Spiritualism take its place among the great religions of the world, or be assigned to its proper position in the domain of science? is suggestive and leading, the latter half especially. I thank you very much, however, for the answers that it provoked; it shows nearly every form of belief, from rank, rock-ribbed, ragged orthodoxy, to the most advanced spiritualized Spiritualism. It shows that we are full of ideas, and that we have our eyes turned toward the light, and our ears open to the truth. Well, I guess religion is to be spiritually minded; be good and do good."

J. M. White writes from Marshalltown, Iowa: "Having terminated my engagement with the Psychic Research Class of this city, I am now open for engagements for camp-meetings in Iowa and Nebraska during the coming season. My work with the Psychic Research Class was demonstrations in trance mediumship. I am now working with the Iowa School of Psychic Science, at 407 East Main street, at which point I can be reached at any time."

L. writes from Detroit: "The Earnest Workers at 333 Michigan avenue, enjoyed a profitable game and fish pond jolly on Thursday last, and will give a grand masquerade for the benefit of the building fund on April 3. The Ladies' Aid is doing this, and more too. Mrs. Rose Ferris spoke during the month at the Sunday meetings except one. This accomplished speaker is beloved by everybody, and is in every way in demand for all good work on the platform or in the circle. Her addresses sparkle with gems in verse, sweetly unnoticeable, for it is not her manner to be pronounced, yet the grandeur of her thought carries conviction to the soul. Mrs. Margaret Lagrange speaks eloquently and gives tests Sunday afternoons and evenings at Prismatic Hall. Mrs. St. Omer Briggs is holding spiritual revival seances at 55 Grand River avenue, and the Spiritual Unity Mission is breaking the way at 130 Labrosse street. Mrs. Rose Ferris will answer calls to adjacent towns or cities. Her address is 307 Bagg street, Detroit, Mich."

Stella A. Keyes writes from Worcester, Mass.: "Mrs. H. E. Millan was with the People's Spiritualist Society last Sunday. Her article reading is something wonderful. Mrs. Nettie Holt Harding will be with us next Sunday, as a lecturer and test medium. She, too, is a very fine medium."

Frank T. Ripley writes from Wheeling, West Va.: "The First Society of Spiritualists of Wheeling, W. Va., will celebrate the 54th anniversary of Modern Spiritualism at Odd Fellows hall, Sunday, March 30, at 3 and 7:30 p. m. Lyceum at 2 p. m. Lecture and spirit messages at 3 and 7:30 p. m. Frank T. Ripley will give the anniversary address, with spirit messages. All the Spiritualists of the state and those of Pennsylvania are invited to attend. Good music. We intend to make this occasion one of great rejoicing."

The Christian church at Glendora, twelve miles northwest of Niles, Mich., has been filled to its capacity nightly. Farm people have flocked from miles around to hear George Powell, a young man who declared that the voice of the Lord commanded him to go forth and drive out devils. Powell, who is twenty-one years old and uneducated, declares that he was a great sinner and that the Lord called him and he fell on his knees and adored his Maker, whereupon the devil appeared before him and rolled away a barrel of sin. Powell also declares that a voice commanded him to go to Glendora and drive out devils and that he will remain there until the Lord commands him to go elsewhere. He says he has found the location of hell, which is situated at a depth of five miles in the bowels of the earth, and that the Lord inspires him. He is uneducated, but expounds the Scriptures with the greatest fidelity, and has great fluency of speech when in the pulpit. He resides at St. Joseph.

H. E. Pomeroy writes: "Although I am a pessimist and see the need of reformation in all directions, I still believe there is one source from which all proceed. And though I am not a Spiritualist, I do think their teachings come nearer to meeting the great necessity, spiritually, of all classes of humanity than any sectarian creed ever formulated by prophet, priest or potentate."

Geo. W. Mosey writes from Elwood, Ind.: "W. C. Jessup has closed a five weeks' stay in our city and has made a large number of converts out of the church circle people that looked upon Spiritualists as curs and Spiritualism as the work of the devil. The Spiritualists of Elwood, Ind., have had a hard road to travel, but are gaining ground fast at present. Mr. and Mrs. E. W. Sprague reorganized the society here Sunday evening, March 15."

Word comes from Frankfort, Ind., that after trying for two years to conduct school in a schoolhouse said to be haunted, the trustees and members of the school board of Carrollton Township have decided to abandon the Elkins schoolhouse, twelve miles north of this city. A few years ago Omar Green was hanged by a mob in the school yard for the murder of his sweetheart. Shortly after this strange sounds were heard by the teacher and pupils, they seemingly coming from the left of the building. At times the doors and windows would rattle, as though some person possessing superhuman strength

When writing for this paper use a pen or typewriter.

tenings. Many of the pupils contend that their desks would shake and that were trying to tear them from their fastheir books would be knocked from their hands. The school board ridiculed the idea of the building being a habitation for ghosts, and to allay the fears of the children remained in the building over night. The same strange sounds and other mysterious manifestations were heard and seen by them, and two of the more timid ones refused to remain in the building. Their acknowledgment that "something" was wrong with the place only served to increase the fears of the children, and the attendance began falling off. From 175 the attendance dwindled down to 15, and efforts to increase the enrollment failing, it was decided to abandon the school. Property in the vicinity has depreciated in value because of the ghost scare, and several families have sold at a sacrifice and moved out of the neighborhood. The schoolhouse cost about $3,000 and has been offered for sale for $300.

Mrs. Dr. Edwards is now located at 1234 Michigan avenue, where she will be pleased to see her friends.

Joy N. Blanchard, president, writes from Delphos, Kansas: "This society will hold camp-meeting in our beautiful grove, August 8 to 23 inclusive. We would like to be put in communication with a first-class platform test medium; also one first-class speaker for the entire camp. Address me as above."

"Formerly I was a hardened skeptic in matters of psychic phenomena," said a prominent lawyer of Pennsylvania, the other day, "but I was converted by an experience that has made me an ardent believer in things supernatural. One night recently I was on my way to Towanda on horseback. While passing through a long stretch of woods I suddenly saw just ahead of me, the figure of a man. He seemed to be surrounded by a fierce fall of snow, which was apparently hurled against him by a terrific gale of wind. As the man struggled along feebly against the storm my horse stopped suddenly, pricked up his ears, and pawed the ground impatiently. All around, except in the small space surrounding the figure of the man, was clear and calm. I rubbed my eyes and made up my mind that the man was some drunken fellow on his way home from the village, and that the storm was an optical illusion. I called out to him, but no answer came back. I shouted again, and again, louder each time, but the struggling figure gave no response. At last the man fell as if exhausted, and the fierce gale whirled the snow around him. Knowing that if the fallen man was drunk he would freeze to death if I left him lying there, I jumped from my horse and ran to help him up, intending to take him to the nearest place of shelter. As I reached the prostrate figure I saw the face was turned upward. I started back and almost fell fainting in the snow. The face was revealed in the darkness as clearly as if it had been broad daylight, and it was that of my brother, who lived in Dakota. When I recovered from the shock and turned again to the body, it was gone. There was not even an impression in the snow where it had lain. Bewildered and much unstrung, I finally mounted my horse and rode on. I gradually recovered my composure, and at last convinced myself that I had been the victim of a strange and unaccountable hallucination, but a strange foreboding of evil haunted me. A few days later I received a letter from the town in Dakota where my brother was, and which informed me that he had been caught in a blizzard while on his way to his cabin and was frozen to death. The letter gave the date and time of his death. It had occurred at the very hour and night that the apparition of the man struggling against the storm appeared to me on the Towanda road and I recognized my brothers face as he lay dead in the snow."—Chicago Inter Ocean.

Programme for services of Progressive Spiritual Society, to be held at North Avenue and Burling street, Easter Sunday, March 30, 1902. Afternoon service, 2:30, prompt. The following persons will participate: Mrs. Hilbert, Anna Bennett's Blossom Club, Dr. George B. Warne, President State Association, Mrs. K. Abram, Miss Ida Rice, Mr. Wm. Lynn, Anna Bennett, Mrs. Schwann, Mr. C. B. Knoth, and the president. Evening services, commencing at 7:30. Afternoon program repeated, with the following changes: Addresses by Mrs. Ella Johnson Bloom, secretary State Association, and by Mrs. C. B. Hitt.

Will J. Erwood writes: "I would like to make engagements for camp work during June, July and August, and would be glad to hear from the secretaries of the various camp associations regarding the same. Will make terms reasonable and give references where required. Address me at 1334 Pine street, La Crosse, Wis."

Emma M. Nutt-Moore writes: "For the past five Sundays I have been speaking for the Jackson (Mich.) society. Meetings have been well attended. While there I gave several circles for the benefit of the society. These gatherings tend to bring together not only those who are Spiritualists, but those who are investigators. The officers and members are very kindly, and under the able instructions given by President Andrew Watson, the audiences never fail in giving the speakers the very best conditions for their work. The remaining Sundays of March, Mrs. Amanda Coffman, of Grand Rapids, will speak for the society. At the close of my work last Sunday, Mr. Watson, the president, presented me with a large bouquet of handsome flowers, with the following endorsement, signed by the officers of the society: We the undersigned in behalf of this association, thank Mrs. Emma M. Nutt-Moore, of Elwood, Ind., for her ever ready and efficient service done in our behalf, and the cause of Spiritualism. The flowers may wither, but the perfume from the beautiful thoughts sent with the message to me will live forever. Let us as Spiritualists act as one in the uplifting of our beautiful philosophy. Let us lay aside selfishness, and forgetting self, work for Truth."

Phantoms, conjured at a seance held by the family of the late Horace Sutton, at Houck's Mills, in Baltimore county, Md., pointed the finger of suspicion at J. Duncan Almony, a leading business man of Belair, Harford county, and to-day he was taken to the Towson jail, accused of the murder of Sutton. The charge is made that Almony killed Sutton because the latter had declared he "knew things about Almony which would cause the whole state to rise in horror." Almony was arrested last night at Belair on a warrant sworn out by Detective Charles P. Bartholomew, chief of a Baltimore detective agency, and who was engaged to take up the case immediately after the alleged message from the spirit land, which accused Almony of the murder. Sutton was found dead on the night of December 5 last, and the coroner's inquest resulted in a verdict of accidental death. Testimony at the inquest was to the effect that Sutton's death was due to a fall or from a blow on the head by "some blunt instrument." Some attention was directed toward Almony at the time, but there was no motive apparent, and all suspicion was brushed aside. On the evening of December 5 last, a party of gentlemen, which included Sutton and Almony, returning from a hunting expedition, gathered in Houck's flour mill to rest and divide the game. During the confab in the mill Sutton withdrew, and shortly after he left the room Almony also went out. A half hour later Sutton was found lying in the cellar ten feet below an open trap door. His skull was fractured above the right ear. The wound was a deep one and about four inches in length. Sutton never recovered consciousness and died the next day at the City Hospital in Baltimore. Almony's high reputation and standing induced Judge Burke to admit him to bail this afternoon, and he was released in bonds of $10,000, and declared he could furnish ten times the amount if necessary. Mr. Almony declared the accusation was absurd, as he and Sutton had been friends since boyhood. He is about 35 years old, and has an interesting family.—Philadelphia (Pa.) American.

Secretary writes from Detroit, Mich.: "Next Sunday the society of Spiritual Unity will celebrate the 54th anniversary by holding afternoon and evening meetings. Address by the pastor, Rev. St. Omer Briggs, Mrs. M. E. Jenkins, L. B. Smith and others. Visitors to our city invited. Our meetings are very well attended, taxing the full capacity of the hall."

Muncie, Ind., March 14.—The charges of obtaining money under false pretenses and grand larceny, against Wm. H. Thompson, former Muncie business man, were dismissed in the circuit court Thursday. Thompson threatens to retaliate with a big damage suit. Six months ago Charles Hawkins was charged with procuring $4,000 from Miss Sarah Williams, aged 52, on a promise of marriage. He left immediately and has not since been located. It was claimed that Thompson was implicated in the deed. Thompson and the Williams family are devout Spiritualists. Prosecufor Dearth says that the suit was dismissed at the instigation of Miss Williams since developments made a few nights ago at a spiritual seance. The late Judge O. J. Lotz, former member of the Appellate court, was a member of the law firm of Gregory, Silverbaurg & Lotz, representatives of Miss Williams in the prosecution of Thompson. It is told that at the spiritual seance Judge Lotz came back in spirit form and advised Miss Williams to dismiss the suit against Thompson.—Terre Haute (Ind.) Gazette.

E. G. Benson writes from Seattle, Wash.: "I was sitting in a circle in May of 1900, and while listening to what some others were saying I looked up and saw General Ulysses S. Grant. He said to me: 'Listen! The next four years there will be all kinds of disasters. There will be wars and rumors of wars, famine and plague, earthquakes, volcanic eruptions, tornadoes, storms and floods, accompanied with great loss of life and destruction of property. So much of it has come true that I can't help wondering what is coming next. I saw an account of a tidal wave in Central America that came without a moment's warning. It brought the prophecy strongly to my mind."

Dr. L. H. Freedman writes from 3036 Indiana avenue: "I am again at my office and thoroughly recovered from the surgical operation. I also want to say to the investigators of Spiritualism that Mrs. Bliss, the materializing medium, is in Chicago. From the many experiences I have had with this medium, I regard her as one who gives positive evidences of this phase of mediumship. Mrs. Maggie Waite is here and as a test medium she needs no praise from me. I am glad they have come amongst us to strengthen our noble truth."

C. M. Folsom writes: "Josie K. Folsom has received the appointment as missionary for the state of Iowa. She will be glad to correspond with parties in that state with a view to holding meetings and organizing societies. Mrs. Folsom is well known in the state where her inspirational speaking and spirit messages have brought the glorious light of truth to many. She can be addressed for the next thirty days at 1136 Robberson ave., Springfield, Mo."

Dr. H. C. Andrews writes from Jonesboro, Ind.: "I shall lecture at Balbec, Ind., March 30, and conduct the anniversary exercises. I should be pleased to hear from any societies in Indiana wishing to employ a good lecturer and message medium. I have also a few open dates for camp meetings. Correspondence solicited. My permanent address is Jonesboro, Ind., Box 135."

G. H. Brooks returns to Newport, Ky., for the month of April.

D. W. Hull will speak the Sundays of April at Villa Ridge, Ill., and would like to arrange for lectures in May in Illinois, Indiana, or Missouri before returning to Kansas in June. Address him at Villa Ridge, Ill.

L. S. Carroll writes from Wheeling, West Va.: My idea of Spiritualism is to look to the future, and the only way is to educate the rising generation through the progressive lyceum. The society of Wheeling, W. Va., has organized a lyceum of 18 children, also a class of adults. We have with us for the month of April, Frank T. Ripley, lecturer and test medium. Under his inspiring influence we feel able to do a grand work. We have had the pleasure of having Mr. Kayton, of Washington, Pa., an excellent trumpet medium."

Drofnas writes from Grand Rapids, Mich.: "Doubtless there are many better localities than this, yet we desire not to be erased from the map, as we have many good mediums and workers in the cause whom we love, and we are rapidly increasing in numbers under the good work that has been done and is still being done in our midst by noble and able speakers. D. H. Herrick, of Alliance, O., was with us for two months, and was followed by Dr. Paul LeMar, both of whom have done good work. Dr. LeMar is here at the present time conducting independent meetings. He has many warm friends here. This city is large enough to maintain two good societies. We are well blessed with good mediums who are ever ready and willing to lend a helping hand. Mrs. Coffman served the society here for the first two Sundays of this month. Last Sunday Dr. Batdorf was the speaker, followed by Mrs. Emma Blake with messages. Mrs. Blake will conduct the meetings for the last two Sundays of this month. Mrs. Blake was recently invited to the Soldiers' Home to conduct the funeral ceremonies of Asa W. Ballou, one of the inmates. The chapel was too small to admit the throng who sought admission. This was the first funeral ever conducted by our people which has brought out many favorable comments in reference to the kind and convincing utterances of the speaker. Following this was the passing out of Mrs. Dr. Drollinger, and as the Doctor and his family were admirers and friends of Mrs. Blake, she was invited to conduct the funeral, which she willingly did, but as Brother Herrick was in the city, she invited him to assist, which offer he kindly accepted and his timely remarks were very appropriate. The music and singing was conducted by Mrs. Ella Kinney, the esteemed pianist for the society."

G. W. Kates and wife can be addressed at 3125½ Franklin avenue, St. Louis, Mo., March 29 to April 6. They desire dates in eastern Missouri for April, and in the western part of the state during May.

F. L. Jobson writes from Richmond, Va.: "It has been a pleasure as well as a benefit to our society to have had with us Mrs. H. C. Webber, of Boston, for the past three Sundays. She came to us a stranger, and by her fine lectures, beautiful teachings of spiritual philosophy and most excellent proofs of spirit return, has won the gratitude and love of our society."

G. W. Kates and wife report very successful meetings held by them in Fort Worth, Texas, March 10, 19, and 23. The Spiritualists there own the finest appointed Temple that is owned by any of our local societies. It is a beautiful structure, well seated with opera chairs, electric lights, frescoed walls, pipe organ and piano, and a large painting as the background of the platform. The temple is entirely paid for and the society has no debts. Judge John W. Wray is the earnest and capable chairman, and seems to be the right man to keep the proper control over the management. He presides with grace and manages with careful executive ability. Mr. and Mrs. Kates speak highly of the hospitality given them by Judge Wray and the Temple society. Mrs. Brown has been the regular speaker, but is not at present holding meetings and the Temple needs good workers to come this way. Fort Worth is a splendid field for a capable and earnest speaker; as indeed all Texas needs that mediums and speakers shall utilize this fertile field for the organized cause. All over the state good work can be done and in several localities resident mediums are needed. Profitable circuits can be formed and the state association will encourage all who can take up the work of love, confiding in the ability and trusting to human generosity that is sure to follow.

John C. Hemmeter writes: "March 16, 1902, Der Erster Deutscher Spiritualisten Verein, of Cleveland, Ohio, had the impressive ceremony of installing its ordained speaker, Sister Gertrude Helmsohn, who became affiliated with this society at its organization, some sixteen months ago. The hall was beautifully decorated with flags, ferns, evergreens and palms. The procession consisting of a lyceum boy, upon his arms resting a beautiful decorated velvet cushion, containing the papers of her ordination, four flower girls, dressed in immaculate white; the president of the society and the ordained Sister Helmsohn, arm in arm, followed by Brothers Thomas Black, president of the Ohio State Spiritualist Association, Thomas Lees (the wheel horse of Modern Spiritualism in the state of Ohio), and C. A. Sollinger, an ardent worker of this German society, as masters of ceremony, followed by mediums, Sisters Lena Wolff, Ida Buchwald, Mrs. Cook and others, filed in the filled hall in the order named, up the main aisle, the flower-girls strewing flowers along the passage way and the orchestra, led by Brother Grabau and Master Fischer, playing an appropriate instrumental overture; upon arriving at the rostrum, the procession filed right and left, leaving an open passage way for the officers of the ceremony to pass to the foot of the rostrum where the ceremony of the installation took place, Brother Black leading, followed by Brother Sollinger, in delivering their several charges, the former in the English and the latter in the German language, and presented the installed with her papers of ordination; whereupon Brother Lees delivered an oration on the philosophy of Spiritualism, with credit to himself and honor to the cause, closing his discourse with a poem in German. After congratulations, speaking, interspersed with music and a soprano solo by Sister Scherwelt, the newly installed speaker of the society repied with an eulogy on Spiritualism, closing his discourse by saying, the deeds of this life become the building material of our spiritual houses. Our deeds are projected into the spiritual atmosphere and cannot be effaced, so we shall have to meet them, every one. There is no way to obliterate them, only by the one atonement, to cease to do evil and learn to do good—a change of purpose and life. After concluding, the speaker was followed by the several mediums mentioned, who demonstrated their several psychic powers in a number of experiments, all of which were successful and well received. As some of our sisters may be anxious to know how our newly installed speaker was dressed, the writer will state that she was dressed very becomingly for the occasion, nothing ostentatious or gaudy, wrapped with a beautiful black velvet princess robe."

James Kent writes from Winthrop, N. Y.: "Some generous soul has sent me The Progressive Thinker a number of weeks. He has my unbounded gratitude, for it was like being taken from the mire and placed on solid ground. Spiritualism has been my belief or knowledge for fifty years, but it must pass through the sifting ordeal ere its greatest usefulness. It is natural to want sympathy and aid in sorrow. My experience is that when mortals fail to give it, our spirit friends respond. Could you behold the writer, you would see a happy man in comparison with former years. My age and infirmity prevent a full expression, but I feel that little acts that cost no sorrow, pain or affliction to-day or to-morrow, are treasured by others as a most sacred boon, comes a part of the soul and in heaven will bloom."

WHEN SOMEONE WHISPERS: "I'M WITH YOU."

Sometimes with an aching head,
When the rest are all asleep,
Retiring to my humble bed,
I lay awake and weep,
Until my soul is sobbing, too;
Then someone whispers: "I'm with you."

And while 'neath foreign skies I roam
Along some lonely shore,
Mourning the friends I left at home,
Who since have gone before!
Yet seem to walk beside me, too,
When someone whispers: "I'm with you."

Then often my father below,
And my mother above,
Appear like visions in a glow,
To hear the voice they love;
Yet neither recognizing who—
When someone whispers: "I'm with you."

And when I think of Mabel dear,
The tears begin to fall—
And when I kiss her picture here
Which hangs upon the wall,
I seem to feel her warm breath, too—
Then someone whispers: "I'm with you."

EMERY.

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A WORKER'S OPINION.

On the Education of Our Public Exponents.

To the Editor:—Having read with interest both articles, one by Moses Hull and the other by Clara Watson, concerning the advisability of educating our workers before they are authorized to take up public work, I wish to mention to the readers of The Progressive Thinker a few points that have recently come under my immediate observation. Before I do this, however, I wish to say that when my name was presented to a certain local society for recognition as an authorized speaker, one of the oldest male members of that society affirmed that I should not be ordained until I was controlled by a spirit. My answer to that objection was that, if a spirit could control my hand in writing or my brain in thinking and my vocal expression in clothing my thoughts with words better than I, all well and good, as they were welcome; but if they could not do better than I was able to do, they may wait until they could. Well, I have not as yet had any evidence sufficient to convince me that I at that time took the wrong position with regard to spirit control.

In my opinion it is the purpose of the promoters of Morris Pratt Institute to encourage all the spirit help possible, but not to have the departed friends come back, and through our speakers bring our cause into disrepute. Just because a person has passed out of the body, it is no evidence that they know any more than those left in this expression of life. Let us get rid of the idea that the change called death makes us a God or a perfect angel.

I have had conversations with spirits that I would no more permit to control my organism than I would believe that the world is to pretty soon come to an end, as our Adventist friends think.

Then again, I have listened to messages from departed friends that excel my own discourses by probably ninety-nine per cent, and it has always been my desire that some day this kind of spirits would be able to control my organism.

Now to the points to which I referred in the beginning of this article. In my recent travels around the state of Indiana I have been able to observe that there are several places where we could establish circuits, and if we had the young talent to take hold of these places we would be able to excel all other religions. There are now three young men that belong to my church that are contemplating going to the Morris Pratt Institute and fit or qualify themselves to take charge of these circuits. I wish to ask this question of Clara Watson: Would she be willing to take charge of one of these circuits and build them (the societies in its district) up to good societies? Does she know of any speakers that have received all their instruction from the spirit world, that would like to do or undertake this task?

I will venture to say that she does not. Well, let me say that this has got to be done if we as a religion want to live as a distinct movement.

Now again, I wish to say that Mr. Moses Hull has been our able defender for a great many years, and it is not advisable for any calamity-howler to try to decry any movement that will tend to give us prestige and establish us before the public as a people that is doing something. I am proud to say that I have taken out a life membership in the Morris Pratt Institute, and I will do all I can to send young people there and qualify them for the work that will naturally devolve upon them when they take charge of these circuits. I will venture to say that the Morris Pratt Institute will live when all the people that have opposed it have passed into the life where they think all intelligence must come. I wish to say that every speaker and medium is duty bound to support this institution in every way. HARRY J. MOORE.

Rochester, Ind.

American Press Writers' Association.

The American Press Writers' Association is peculiarly well adapted to the work of promulgating the fundamental truths of spiritual philosophy through the pages of our great daily and weekly newspapers. Hundreds of short articles have probably found their way into a prominent position through this agency, which otherwise would never have been written.

The Association is practically a free and open field, accessible to all, no matter what their ideas or principles may be. We have a variety to suit to the taste of all, yet many of us have special subjects to write upon. One of my subjects being Spiritualism, I would like to receive copies of papers or publications containing articles adverse to our cause, that I may either write an answer myself, or forward to some other writer. Sometimes our articles are refused by editors, but for the most part I believe when couched in proper language, without abuse, they are received and consequently read by thousands who never had an opportunity, perhaps, to hear a lecture or read a spiritual publication.

The ice is being broken in many places through this agency and it would be well for Spiritualists to see to it that any articles in their local papers derogatory to our grand truth be answered by one or many writers. It will have a tendency to excite an interest in our philosophy among all classes of people, and will therefore be productive of good.

The Association is growing rapidly and is already a power in the land; many of our members do not write but assist in many ways by sending marked papers to writers and helping in the distribution of our printed matter which can be had by writing to the secretary, A. C. Armstrong, 17 Leroy street, Dorchester, Mass. The association's work being entirely of a voluntary character, and quite expensive to some writers who are classed among the most active workers, it is considered simply a matter of courtesy to send postage for replies to questions; and articles in answer to opponents.

WILLIAM E. BONNEY.

Lincoln, Neb.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Signor Alvarez: Q. Can the mosquito which has been demonstrated to be the source of yellow fever, be destroyed, and if so, will it not be one of the greatest triumphs of medical science of the times?

A. It by no means has been demonstrated that the yellow fever always has its origin in the bite of the mosquito. That one species of insect is alone capable of absorbing the germs of a special disease and conveying it to man is not consonant with the order of things. But admitting that the destruction of the peculiar species of mosquito will obliterate the dread scourge of yellow fever, we ask what disturbance in the economy of life will be the result from the destruction of the insect?

Animals of numberless species thronging land and water have by the terrific struggle for existence which has been going on through the past ages, gained an equilibrium, a balance which if disturbed, no one has sufficient knowledge to know the results.

In illustration of such disturbance, the introduction of the European sparrow may be given. A few pairs, introduced to destroy insects, found so few enemies, and conditions so favorable that they multiplied until they rapidly dispossessed the native song birds, and bid fair to become as devouring as the locust.

The few rabbits taken to Australia became intolerable. Cats introduced to prey on the rabbits, attacked the native birds instead, threatening their extinction, and the foxes imported for the same purpose, plundered the farm yard and the sheep fold.

What function has the mosquito in the economy of this balance of living beings? That is too obscure for us to fully know, yet it cannot be unimportant. During a greater part of its life it is aquatic, the eggs being deposited on the surface of the water, and the "wigglers" swarm in the water infested by them. They are voracious feeders on the minute, almost if not quite, microscopic beings, which inhabit stagnant water. Thousands of these are devoured daily by each growing wiggler, and the destruction is continuous, for eggs are being constantly deposited as the wigglers reach maturity and change into perfect insects. All summer long this destruction goes on, the infusoria multiplying and being devoured by the wigglers, which in turn furnish food to other insects and fishes. By this means the most stagnant waters are purified. In pure water the wiggler cannot live. It would starve because of the absence of infusoria. It is probable that disease germs also multiply in such waters, as malarial, typhoid germs and yellow fever, and are taken as food by the embryo mosquito, and then its bite might transmit the germs to the blood of man.

Now what will happen if the surface of the watery wastes which are the breeding places of the mosquito are covered with a film of oil? The wigglers which breathe air and must rise to the surface are destroyed, but the beings on which they feed, the infusoria and disease germs, will not be affected. The fishes should they come to the surface will be killed by the oil, and if they do not they will be deprived of their food supply. The balance and adjustment will be destroyed, and it is impossible to predict the result. Possibly the pest of mosquitos is more endurable than the conditions that would prevail.

Of that realm of living beings which is revealed only through high magnifying powers, or is dimly seen by the unassisted eye, including the germs of many virulent diseases, and others beneficent in their activity, little is really known. From the reports of discoveries, and of the cultures of these germs, their antitoxin destroyers, and the merciless experimentation of physicians, it would be concluded that the subject had been mastered. Yet constantly the most positive theories are shown to be dreams, and the truth is obscured by a vast accumulation of rubbish. This is known, that the air, water and food, all things are thickly sown with germs, some deleterious, others beneficial. So great is their number, so hardy their vitality, that it is almost impossible to completely sterilize any substance. Whenever these find nourishing soil and right conditions they multiply with amazing rapidity. It may be germs harmless or beneficial, or those baleful in results, depending on the environment furnished. Of the combat constantly carried on by the swarming myriads of this unseen world, more relentless than that of the jungle, no one knows, and hence blind, haphazard interference might promote the growth of the virulent forms at the expense of the beneficial.

J. A. Gash: Q. What are elementaries? What planetaries? What is the astral body?

A. These are all terms constantly used by Theosophists, and are elusive of definition, probably because they represent nothing but a chimera of the brain, which shifts into forms new and strange with every one who professes to believe in that cult.

The Century Dictionary defines the astral body as "a living form composed of astral fluid; a ghost, wraith or double." We now inquire what is astral fluid? The answer is "od, biogen." What is biogen? "Hypothetical soul stuff!" The astral body is then an imaginary ghost made of "hypothetical soul stuff!"

According to the fancy of those who accept the doctrine, the real spirit at the death of the physical body is removed from earthly life until it again enters it by being reincarnated. But there is a reflection, a sort of ghastly shadow remaining, which draws from the body sufficient elements before it departs, to form an astral shell, or body, in which it for a time continues to exist and may appear. Only for a time, for it is doomed to disintegrate and cease to exist. This is the state of all the spirits who converse with mankind. They are not the spirits we think, only their astral shells! Planetary spirits are these same shells, only they have wandered far from their respective planetary homes. They are liable to evaporate before they return.

Such is the doctrine which proposes to substitute itself for Spiritualism! Such is the doctrine built on fancy and supported by the imagination which arrogates superiority over the demonstrated knowledge of spirit existence furnished by the new science of life here and hereafter.

J. G., Minneapolis: Q. When attending materializations, my spirit friends come, should they be able to understand me when I address them in the language of the foreign country where they were born and died, and should they not reply to me in the same?

A. A "materialized" spirit should be able to converse in the language it used in earth life, and to understand such language when addressed. If they cannot, it is indisputable evidence that they are not those whom they claim to be. It is deception on the part of the medium, or of the spirits.

A. C. Fisher: Q. It is said all men are born equal. If so, how explain the great disparity of capabilities, as between the splendid singer and one who has no voice, or musical faculty? Who is responsible for the deficiency?

A. The declaration does not mean as this correspondent understands. It is not that all men are alike, with the same powers of mind and capabilities of body, but they are equal in their rights, have equal heirship in nature's heritage of air, water, earth and her stored wealth and energy. In these political rights the beggar was equal to the king. One may have muscles trained to physical exertion, another a keen and reflective mind. One may have perfect vocal organs, another be unable to give a musical note. Who is responsible? Not the individual, for no one made themselves. They would, had they been given a choice, chosen differently. Not the parents, or grandparents, for they were under the necessities of hereditary from time immemorial. As the resultant of an infinite series of causes, reaching their end with many wrecks and failures, instead of speculating in an attempt to shift responsibility from ourselves, we should be thankful that we are not more deficient. We are confronted by the knowledge that there is perfect compensation. If we fail in one direction we are endowed with capabilities for success in another. If the vocal organs do not respond with musical notes, the hand is skilled with the touch of an artist; if the mathematical faculties are weak, perhaps the subtle faculties of imagination clothes nature with the garb of poesy. Each has his or her gifts, and should not repine because they are not as others, but gladly and cheerfully make the most of that which is theirs.

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THE TWIN CITIES.

Notes of the Mediums and Workers.

I am making a canvass among the speakers and mediums of these two cities, and so far as I have gone there is but one decision among them. With joyful expression they proclaim, "We are happy in doing our work, for the angels are always around to assist us when required."

Mrs. Tryon has a hall on Seventh street, where she holds forth twice on each Sunday to fairly good houses. She gives reading through the week to many orthodox Christians, who are earnestly inquiring for their loved ones that have crossed the river of death. She has a happy way of calling them back to these loved ones on the earth. While in the convention Mrs. Tryon was called on to ordain three ladies to preach the doctrines of Spiritualism. She was calm and deliberate, but intensely enthused while engaged in the ordination.

There is a growing interest in these two cities in the Morris Pratt Institute; something over one hundred dollars was subscribed in a very short time. I heard Mrs. McKay say that she intended to take a course of instructions in that college in order to prepare herself for a speaker. She is a fine inspirational medium, but her early education was neglected. She and her worthy husband are readers of The Progressive Thinker; they recommend it to all inquiring minds.

Mrs. McCollum, also of St. Paul, is a devoted reader of the paper. She is a fine test medium, and the outlook for her is very good.

Mr. Edwards renewed his subscription for The Progressive Thinker and speaks very highly of it. He has wealth and has already put his name down for fifty dollars to aid the Pratt Institute.

Capt. Edward Simonton has renewed for The Progressive Thinker and its premium books. He has a strong mind, is college bred, a good lawyer and is devoted to the materializing and physical phases of Spiritualism. The Captain is a co-worker in the cause and his influence goes a long way in calling the attention of the well-to-do class, for he mingles much with them.

Mr. and Mrs. Whitwell, Mr. and Mrs. Sauers are the leading Spiritualists of St. Paul. They are old-time workers, and much devoted to the cause.

Mr. M. T. C. Flower—let us make our bow to him, before going any farther. His age, his early work and his devotion to the cause entitles this venerable hero to the highest respect of all who know him. The Progressive Thinker is his Bible and instructor to the higher life. His devoted wife, who is now in spirit life, is his guardian angel. She is overlooking the construction of his new home that will be completed on the very day that he leaves the earth life.

Miss Harrison is a young but a very bright medium. If she could take a year's instruction in the Pratt Institute she would be better prepared to do a good work.

There are other mediums in St. Paul that I have not had time to call on, but I hear that they are sanguine and full of hope for the future for our philosophy.

Mrs. Pruden is entitled to much praise for the good work she has accomplished in the twin cities. She is not at home. She has been called away to attend a sister that is very ill. Mrs. Pruden is a trance speaker, her lectures are ablaze with eloquence.

The children's lyceum has found in Mrs. Pruden a leader of much ability.

Ah, yes, there is Mrs. Tolent, a promising medium and speaker. I have not seen her for some time. They subscribe for The Progressive Thinker and speak of it in high praise.

Mr. Norman and Mr. Winans are blessed with gifts of a very high order. Mr. Norman has a gift that took him ten long years to obtain. I can explain it best by telling what he gets, and how he gets it. He has a closet with only one door to it. The door is thrown open and a black curtain placed before it. The canvas for a large portrait is placed upright behind the curtain. No one is within the closet. In the adjoining room are seated twenty-five people, all facing the closet door. The lights are put out and darkness is supreme. The music-box plays its sweetest melodies. The paints are enclosed within the closet, but no brushes of any kind are required, the spirits furnish them free of all cost. The work goes on in silence for just twenty minutes when the curtain is removed, when lo! the most lovely portrait of a little boy stands revealed. A halo of light surrounded it that made it appear like the Goddess of Liberty touched by the divine hand of God.

Last Saturday night I was invited to attend one of Norman and Winans' developing circles; there were thirty people in attendance, besides the spirits who were constantly at work with such a power that I could scarcely undure it. Mr. Norman and Mr. Winans were both in the room with us. We could see and hear them all the time. Different voices were heard talking through the trumpet. At least twenty-five handkerchiefs were handed Mr. Norman, and as fast as he could dampen them and hand them to little Maude (the spirit in the cabinet), a spirit picture was drawn for each owner of the handkerchiefs. Some of the pictures were recognized; others were not. These twenty-five likenesses were all produced in less than 25 minutes. Little Maude seemed to know who each handkerchief belonged to, for she was constantly engaged in conversing with the owners.

I saw a number of slates folded up in black cloth, and when exhibited they had portraits and different colored writing on them.

Mrs. Shaft, of Minneapolis, is a fine medium and a good speaker. She is well pleased with your premium book.

My next call was on Mrs. N. M. Hardy, who is one of the best mediums in these two cities. She and her beautiful daughter are Southern ladies. I refer briefly to one of her seances for physical manifestations. She takes her seat in the cabinet under test conditions. After a few words of greeting from the cabinet controls and more songs of harmony, my name was called. I was placed in position to hear who it was that called. I heard: "Papa, I am Ella, your long-absent daughter, who has called to see you." A mutual greeting followed, with many caresses, and sweet kisses were heard by many in the room. Then commenced the process of manufacturing silk out of some substance in the air. It had a soft, lovely texture and the aroma partook of the spices of heaven. The room was filled with it. I was completely enveloped with this silk, and the hands that did the work were those of my darling Ella who passed out of this life nearly forty years ago.

Many who doubt the truths of our modern philosophy go away from Mrs. Hardy's and other mediums convinced that they have met their loved ones from the other shore of eternity. Death levels the whole of humanity, while the living soul returns to proclaim the glad tidings that the soul never dies.

DR. WILLIAM CLEVELAND.
Minneapolis, Minn.

ECHOES FROM ENGLAND.

By Alfred Kitson, Secretary of the B. S. L. U.

Once more I essay to pen you a few lines concerning the movement here in England. Although the broad Atlantic rolls between us there is a cord of magnetic sympathy that binds our hopes and aspirations together, and causes our hearts to warm towards each other, thus prophesying the Brotherhood of Man and the Fatherhood of God.

I may say that I am deeply interested in all that relates to the welfare of the children, and my life and energies are devoted to their welfare, as will be apparent from a perusal of the article appearing in The Spiritualist, a marked copy of which I mailed you.

I have noted with pleasure your several appeals in The Progressive Thinker for more attention to be devoted to the children belonging to the American Spiritualists. I trust you will not be allowed to appeal in vain. It is of no small moment where our children go on the Sunday. In my opinion those parents who send their children to the orthodox Sunday school to be taught—well, that which is not true, should refrain from singing such hymns as "Hand in Hand with the Angels," until they make up their minds not to leave their children behind. Suffer little children to walk with them too, for of such is the kingdom of heaven. Are they of so little consequence that they can be left to care for themselves? Is their future welfare in all that affects their moral and spiritual natures of no importance to their parental hearts? Have they no desire to save them from the keen disappointment they themselves experienced on learning the facts and teachings of Spiritualism. The future of Spiritualism largely depends on how we educate the children. Feed them on the husks of orthodoxy and their mental conceptions and attitude will partake of the same unsatisfactory nature. Feed them on grain and grain will grow from what they sow, and fruitful harvest yield.

The Children's Progressive Lyceum movement in England continues to make satisfactory headway. A few more years and all the societies will have lyceums attached to them. Of the 53 societies affiliated with the National Spiritualist Union, 47 of them have lyceums. And out of the 33 societies who are affiliated with the Yorkshire Union, 24 of them have lyceums. True of the above societies are members of both bodies. But the above figures are significant of the growth of the Lyceum movement.

The Lyceum Union has lately issued a four-fold pledge book, against intoxicants, tobacco, gambling and swearing—all of them insidious vices, which are desire to save our children from contracting, and win those who have become addicted to them back to sobriety and self-respect.

There are danger posts to warn cyclists of dangerous hills and the skaters of thin ice—why not erect danger signals along life's pathway to warn the young wayfarer of the dangers he will meet? Some temperaments are more easily influenced to enter the paths that lead to ruin, and the loss of self-respect. These should have our special care and should be fortified with a pledge to lean upon till they have grown strong enough to resist the tempter. And so, we not only desire to instruct our rising generations in the facts, morality and philosophy of Spiritualism, but help them to grow up sober, self-respecting men and women.

The executive of the B. S. L. U. visited Acrington on Feb. 15, 16 and 17. The first and last dates were devoted to business connected with the Union. The 16th was a veritable red letter day. There are four Spiritualist societies in the town, each of which has a lyceum. These combined and engaged the large town hall, said to hold 3,000 people. The combined lyceums held an open session in the morning to which the Spiritualists and public were invited, and interested visitors flocked to listen to, and watch the children in open session. The press being represented. The hall was too small to accommodate all the lyceumists, so that only the females could go through the marching and callsthenic evolutions. The sight was grand and impressive. Members from each lyceum contributed their quota to the success of the programme.

Propagaiida meetings were held in the afternoon and evening, addressed by Messrs. S. S. Chiswell (chairman), J. Clarke, and the writer. Special hymn sheets were used, and freely distributed among the audience. The singing was hearty and soul felt, ably led by an efficient choir, accompanied with a good selection of string and reed instruments. The press gave a three-column report of the day's proceedings.

An indication of the growth and vitality of the movement may be derived from the year's sales of Union's goods, as certified by the auditors. They are as follows: Lyceum Manuals, 1477 copies; Outlines of Spiritualism, 151 copies; Physical exercises, 858 copies; Spiritual Songsters, 285 copies; Is the Bible Opposed to Spiritualism? 93 copies; Reminiscences by Mr. Alfred Smedley, 792 copies.

The cause of Spiritualism generally is making steady progress. The various unions and federations are all tending to bind and consolidate our forces for more effective service.

The Yorkshire Union of Spiritualists has outgrown its constitution once more, and has lately adopted a new one of ampler capacity. It has an auxiliary association of speakers, known as the speakers' committee, which is allowed a constitution for its own government. Its objects are: The promotion, development and improvement of platform speakers. And up to the present it has done good work in promoting study and literary culture amongst the speakers.

Lancashire, too, has its Mediums' Union, which is independent of any other organization. Still its objects are similar to the above. Both of them will receive the moral support and hearty good wishes for their success.

The Spiritualists' National Union continues to win adherents, and is prosecuting its propaganda: missionary meetings in the various counties. Efforts are being made to raise 10,000 shillings for propaganda, and other purposes.

Since writing you last the publication of the Keystone, Sunderland, has been suspended. It was a bright, up-to-date monthly, and was well liked by its subscribers.

Mr. J. J. Morse, the well known, and highly respected editor and publisher of the Lyceum Banner and Spiritual Review, is shortly to leave us, accompanied by Mrs. and Miss Morse, for Australia, to fill a twelve months' engagement with the Melbourne Society. Miss Morse has developed fine psychic powers, and no doubt will exercise them during their tour. They will probably call on the American Spiritualists on their return journey, and no doubt receive a warm welcome in renewing their former ties of friendship.

ALFRED KITSON.
Bromley Road, Hanging Heaton, Dewsbury, Yorkshire, Eng.

BRITISH COLUMBIA.

Spiritualism in Okanagan Valley.

Vernon, as some of your readers may know, is a small town of about 800 inhabitants, in the beautiful Okanagan Valley, in British Columbia.

The circle of Spiritualists numbers about fifteen, and we are doing what we consider exceedingly well, considering that we are such a very young camp.

We held meetings for about two months last spring, but broke up in the summer owing to sickness, commencing our meetings again last October; and in the short period since that time have received many manifestations.

Our medium is a young girl of fifteen years, who has joined our meetings only the last three months. Before that time she was not a believer in Spiritualism, although her hand had been controlled sufficiently to use the psychograph. She said she did not know who was making her hand move, but she did not believe there were such beings as spirits. Her mother was a devout Methodist, but relented considerably before she died. Her father is one of our leading Spiritualists.

About a week after her mother's death she had a vision in which her mother, propped up in bed, and her departed sister, were shown to her. This vision convinced her of the errors of her religious belief, and of the truth of her father's doctrine. She then centered her mind on becoming a medium, and has developed to such an extent that she is at present clairvoyant, clairaudient, an automatic writer, and her feet can be and are controlled so as to enable her to execute the most intricate step dances. Not being a trance medium, she is able to converse with the spirits around her, and to speak with those in the circle.

We had a visit from Madam Blavatsky, December 8th last. Some of your more advanced Spiritualists may wonder why she came to a small circle like ours instead of the larger ones in the East. I will explain the reasons she gave for coming to us; she, being such a strong spirit, was specially requested to come and develop a young girl in our circle, who, though very sensitive, had a will so strong that some of our guides could not break through it. Though she has been coming quite regularly, she has not succeeded as well as might be expected; but with a few more seances we hope to have everything satisfactory.

Many questions have been asked from time to time, and all have been answered to our satisfaction.

One night, on returning from a meeting held at a friend's house, our medium witnessed a most beautiful sight. It was repeated the following week; and I will here describe it to the best of my ability, though no words are capable of expressing the splendor of the sight. Madam Blavatsky was in the lead with a large light, the others following with many colored lights and dressed in garments of many shades. They ascended in a circle, going round and round, sending flashes of light back to the earth in their upward flight. They also waved their hands and shouted good-bye to the medium and her father. The latter could not see them, but could hear their shouts of farewell.

On the 8th of January we had a visit from Queen Victoria and Prince Albert. The Queen sat on a round white velvet throne, and was dressed in a loose white robe trimmed with silver braid. Prince Albert was standing by her side, and they were accompanied by two ladies-in-waiting, one of whom had died a short time before the Queen. This visit was by request.

Our medium had Jesus of Nazareth reflected to her, and the following is a description of the sight:

At first there seemed to be a tunnel about the width of the eyes at the beginning and growing larger as it extended into the skies, and its termination appeared to be miles distant, and of great circumference. This, we were told later, was a spirit telescope. The lenses were shown to the medium and seemed to be about four inches thick. In the large space at the termination of the telescope there appeared at first a white pony with gold trappings. As the medium's eyes grew accustomed to the silvery clouds overhanging the reflected space, there appeared a man sitting on the horse, and a large crowd was assembled around him. His appearance was very similar to the description usually given by ministers of the gospel. His hair, which hung in waves to his shoulders, was of a brown shade, as were also his beard and eyes. His nose was of a Grecian style, and his forehead high and slightly slanting. He wore a plain gold crown, and his white gown was embroidered with gold and red. His sash of gold and red passed over his right shoulder to his left side, and hung to the ground. His sandals were decorated with gold strappings.

What we need here is some good speakers to hold public meetings, but we who are believers are all limited in this world's goods and cannot raise the money to procure the much-needed help.

Hoping you will give this space in your valuable paper, I am yours in the good cause. M. M. S.

THE ROSE TREE IN HEAVEN.

In heaven's mansion, I pray you,
Plant a fragrant rose so true,
To keep all life's record of me,
Both the good and bad I do.

May its blossoms be purest white;
Its leaves be eternal green,
And there in that heavenly light,
May it ever bloom serene.

When kindly deeds of good I do,
Oh, may it bloom in gladness,
When paths of evil I pursue,
May thorns pierce through in sadness.

May there blossom many roses,
Within that heavenly sphere,
And where'er a thorn reposes,
Loving angels drop a tear.

From houses beyond, dear friends, each day,
Look on with your starry eyes,
Show me the truer, better way,
Teach me the truth to prize.

All loving words and kindly deeds,
Oh, help me to understand,
Are little precious, priceless seeds,
That bloom in the spirit land.

MRS. E. G. L. SMITH.
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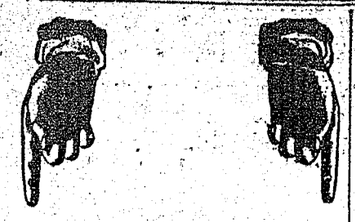
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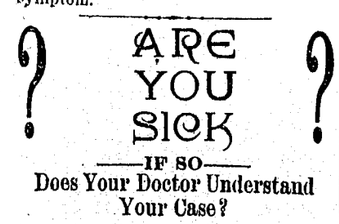
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If we want to know "how the cat jumps" we must keep within hearing and seeing distance of the "cat," so if we want to know how far a church has progressed, we must observe the preacher, for the style of the minister is an index to the intellectual and spiritual status of the congregation to which he ministers, particularly to the more wealthy portion of them. His sermons are a sort of mirror in which we can behold the occult countenances of the people.

In most cases the pulpit is taught more by the pews than the pews by the pulpit. In fact the paymaster is boss over the man who works for pay, whether he be in the vineyard of the Lord, the wine-press of man, or the distillery of the Devil. But the intellectual, well-informed preacher is entitled to sympathy; "he cannot dig and to beg he is ashamed," and he is compelled to work at his allotted task, for which in the days of his youthful ignorance he had been fitted—and thereby unfitted for any useful occupation.

In most cases he has a wife and family dependent upon him, and for their sakes he may be compelled to sacrifice truth on the altar of ignorance. Too often the purse-proud ignoramus or vulgarian tyrannizes over his sensibility and culture, and a heart which desires to be sincere is unwillingly pressed in the embraces of deception and slang.

In this century and country preaching is a poor trade and will continue to be so until the preacher gets liberty to read and study in any field he pleases, and then inform his congregation on Sundays of the knowledge he had acquired "with none to molest or make him afraid." If I could make my voice heard in the churches, I should plead for the "open door" in religion—I should cry "give the men liberty or give them death," for mental subjugation is the worst kind of slavery.

I recently attended the Sunday morning services in an M. E. city church, and was surprised to hear the preacher refer, in his sermon, to "Hell;" he didn't "mouth it" or apologize for using a word which has long since been voted as vulgar by refined people, but spoke it out as if to please some one, or more, in the congregation. I had been used to hearing that word when I was a boy, and was often terrified by the word-pictures which illustrated that tropical climate. This minister, however, was not quite as vehement as those old-time Methodist preachers, but his style and method of sensational "argument" was pretty much the same as theirs.

He used the word many times in his sermon, which much surprised me, as the members of the congregation seemed well dressed and I knew many of them to be respectable. When leaving the church after service I walked with a gentleman, a prominent member of the Methodist body. I said to him that I was rather surprised to hear, in the sermon, a word used which I thought had been tabood long since.

"What word was that?" enquired the gentleman.

"I refer to the word Hell," said I. "I haven't heard it before, in a sermon, for many years."

"Well," said he, smiling, "if you will attend the services here, in our church, you will hear it pretty often, I can tell you."

"The word is usually softened into Tophet," said I, "or it is referred to as 'the final abode of the wicked,' or the place where 'their worm dieth not and the fire is not quenched,' but for a long time I have not heard a minister use the words 'Hell' or 'damnation'—indeed I thought such words were obsolete."

"Not with us," he replied, and added, "If you will attend our sermons regularly I can promise you a kindly welcome and then you will find out that Hell is all right."

I thanked him for the invitation and turned my steps homeward.

THOS. HARDING.

Sturgis, Mich.

A Book on Mediumship.

"Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle, is a work which should be read by every investigator, and especially by all who have an unselfish desire to make the most of their spiritual gifts.

To place the organization and management of circles and the development of mediumship on a scientific basis, so far as it may be done at this stage of our knowledge, is the evident purpose of the author. His extended experience as a medium, his wide observation in the field of phenomenal Spiritualism, his profound study of its philosophy, together with his literary attainments and unselfish desire to build up the cause to which he has given the best energies of his life, all fit him in an eminent degree for the task he has undertaken.

Mr. Tuttle well says: "The circle is the primary school for the study of spiritual facts. There under conditions which being known may be complied with, spirit friends may come in closer contact with mortals. * * The quality of mediumship developed depends largely on the circle, thus making it obligatory on those interested to become thoroughly versed on the subject."

Very properly the home circle receives early and thoughtful attention: "Of all methods of study and investigation the home circle is preferable. The members know and have confidence in each other, and the disturbing elements of distrust, hate or fear do not enter. If there is one place in all the world where the spirits are pleased to come, it is to the sacred hearth, and the table around which they once gathered."

Reduced to their briefest form the following suggestions are given for the guidance of beginners, and for all who would improve the character of the circles they control:

1. Form a circle of from four to eight persons, at least two of negative, passive temperament, and preferably of the female sex, the rest of a more positive type. Sit positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table, the hands flat upon its surface, touching or not as may be convenient.

2. Sing or play gentle, inspiring songs, engage in cheerful but not frivolous conversation, avoid dispute or argument, maintain a prayerful, but not over-anxious spirit, yield not to intense grief, or display unreasonable skepticism.

3. Hold circles at stated times, not oftener than twice a week, be regular in attendance, prompt in beginning, patient while waiting for manifestations, and tranquil when they come.

4. Limit the unsuccessful circle to one hour or less, and in no case allow a circle to be protracted to exhaustion. It may be well to appoint a leader to keep everything in working order, to head off irrelevant questions, and to act as adviser.

The above suggestions, presented without their contexts, are far from satisfactory, and I ask space for one entire paragraph:

"The principal benefit of music, at the commencement of a seance, is to harmonize and unite the minds of the members and prevent rambling conversation, which distracts and confuses. There should be no feeling of restraint, nor should idle gossip or conversation be indulged in. There should be a full realization of the momentous fact that spirits of those mourned as dead are present, and that the hour and place are made holy by their coming. There should be love and kindness in every heart, and no word but of gentle affection spoken. A circle is not an idle hour for diversion, but an opportunity of rare value, and if there is one place more sacred than another, it is the table where communion is held with the departed."

Circles organized and conducted in the manner, and in the spirit indicated above, would give results highly satisfactory to intelligent Spiritualists, and would attract honest, refined skeptics, now, alas, frequently repelled by "manifestations" of both mortals and spirits, but little above the plane of a "cheap show."

All of the important phases of mediumship, and many closely related subjects, receive attention. To improve mediumship along all lines is an aim worthy of any author, and it seems to me that Spiritualists would do well to encourage the wide circulation of his work. A wider and deeper knowledge of the laws and conditions governing intercourse with the spirit world would give a new impetus to the cause nearest our hearts, depending as it does upon the character of the evidence we can furnish a doubting world.

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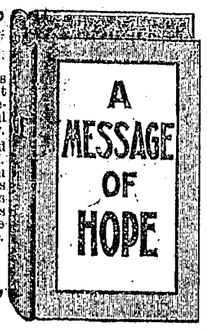
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Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course: "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, from Verne, Mich., March 8, 1902, Alvin Tracy Crosby, aged 67 years. He was a convert to Spiritualism in 1852; a veteran of the Civil War; a dear brother of the writer, with whom he fought for three long, weary years to preserve this glorious Union. He leaves a widow who sincerely mourns her loss.

ALBERT CROSBY.

Flushing, Mich.

Henry Goodcell passed to the higher life from his home in San Bernadino, Cal., March 11, 1902, aged 79. He was a man of crystal-clear sincerity and integrity of character, through which ran a deep undercurrent of esthetic taste and feeling. For many years he has been a believer in the spiritual philosophy, and being mediumistic, has been fully convinced that he enjoyed communion with loved ones gone before. By his dying request, the writer officiated at his funeral which was held March 13, from his late residence, under the auspices of the San Bernardino Society of Pioneers, and was largely attended.

ELLA WILSON MARCHANT.

Mrs. Susan Wakeman passed to spirit life, Feb. 26, 1902 at Mendon, Mich., She has been a firm believer in Spiritualism for forty years. Funeral services were conducted by F. M. Aunks.

C——.

Passed to the higher life, March 7, 1902, Mrs. Mary Kase, at the ripe age of 88 years. Mrs. Kase was the wife of the late Simon P. Kase. No doubt every Spiritualist is familiar with the name.

Mrs. Kase has been a Spiritualist since the early days of the Fox sisters, and has made many sacrifices for this great truth; she was ever kind to the mediums and humanity at large and many times her generous impulses and sympathy were called into action.

"Mother Kase," as she loved to be called, had charity for any misgivings in another. Strange as it may seem, for several months prior to her transition, she lived a lonely life, everyone drifted out and away from her. Just a short time before her flight to the spirit realms, friends came into her home to cheer and comfort her—she seemed so happy with her new found friends, they were so kind to her, but she could no longer remain in her earthly abode. She was called to her bright home, made so by her good deeds done while in the earthly form.

The funeral services were held at her late residence, 1601 N. 15th street, Philadelphia. The air was laden with the perfume of sweet flowers.

Remarks were made by Mr. Hugh R. Moore, Mr. Samuel Wheeler and Mrs. C. Fannie Allyn, and were appropriate and befitting the occasion. Songs she loved were sung by those she had often listened to while in her earthly home.

The writer hopes that she will find perennial peace, joy and love to the fulness, and some day come and exclaim to us, Well done! M. H.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

Mrs. Irene M. Dobson will lecture every Sunday evening at 8 o'clock, at No. 8243 Wabash avenue. Social the last Thursday of every month.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5850 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Supday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

Julia Steelman Nichols gives an address and seance every Sunday night at Hall 218 Atheneum Building, 26 E. Van Buren street.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualist meetings, Mackinac Hall, 290 East Forty-third street. Conference, 2:30. Lecture at 8 p. m. Messages at all meetings. Conducted by Mrs. Isa Cleveland.

The Chicago Spiritual Alliance will commence its meetings on Sunday, Feb. 23, at Lakeside Hall, corner Thirty-first street and Indiana avenue. Will meet regularly at 3 and 7:45 p. m. Mrs. Mary Elmo, pastor.

Spiritualistic meetings are held every Sunday at 3 p. m, conference and tests, 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others. All are welcome. Tabornian hall, 2712 State street.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Dr. Emma Nickerson Warne in charge. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds service every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 013 Masonic Temple, from October 1 to June 1.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

First Spiritual Science Church, 77 Thirty-first street. Services at 3 and 7:45 p. m. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. J. Q. Adams, president.

"The Attainment of Womanly Beauty of Form and Features," edited by Albert Turner. This book has for its object the cultivation of personal beauty, based on hygiene and health culture. It is the combined wisdom of twenty physicians and specialists. Every young lady in the land should read it. Every wife should peruse its pages. Every elderly woman should be familiar with its contents. Price $1. For sale at this office.

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SCIENCE SUPPLEMENTED BY AN EXALTED [illegible] OF THE BIBLE.

THE PROGRESSIVE THINKER.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25. CHICAGO, ILL., APRIL 5, 1902. NO. 645.

SCIENTIFIC PROOF OF SPIRITUALISM

Clear and Forcible Presentation of the Subject, That May Be Studied with Profit.

By A. J. Weaver, of Old Orchard, Maine.

This is a phrase which is on the tongue of every Spiritualist. What is its meaning, and how does "scientific proof" differ from other proof? Why do we use the word scientific? Why not say Spiritualism is proven, and let it rest there?

A skeptic remarked to me, You say spirit return is proven. Then why is it doubted by anybody? The very fact that it is doubted shows that it is not proven. Every rational being through all the world accepts the assertion that twice three are six, but this is not true with Spiritualism. Is not the fact that spirit return is not believed by many who investigate, conclusive evidence that it has not really been proven?"

To answer this question and to try to define what is meant by "scientific proof" is the object of this article. There are in the intellectual world three kinds of proof by which truth is tested. These are the mathematical, the syllogistic or deductive, and the scientific or inductive.

Mathematical proof is absolute and infallible. Nobody doubts it. There is no chance for reason to disagree or deny. The proposition that "the three angles of a triangle are equal to two right angles" has never been questioned by any rational mind who examines the proof. That "twice two are four" is a fact which has been accepted and never doubted in all countries, among all races, since man has become a rational being. Out of this kind of proof has grown the saying that "figures won't lie." In mathematical proof there is no increase or decrease of proof. It is eternally fixed and changeless.

The proof of spirit return is not of this kind; because if it was everybody who investigates the phenomena would be convinced. Furthermore, no intelligent Spiritualist ever claims that it is proven mathematically like a problem in algebra or a proposition in conic sections. Alfred Russel Wallace says it is "scientifically proven," but he never says it is mathematically proven.

The next kind of proof in use to test truth is syllogistic proof which is known in logic as deductive reasoning. As an example of this I will take the following syllogism:

All animals have life.
A horse is an animal.
Therefore a horse has life.

This kind of reasoning, like the mathematical, allows no doubt or uncertainty; it is infallible, if the syllogism is made so as not to violate any of the six rules of deductive logic. I might say:

A horse is an animal.
A bird is an animal.
Therefore a horse is a bird.

This is false reasoning, because Rule III. is violated. But if I say:

All animals that crawl are inferior to men.
Worms are animals that crawl.
Therefore worms are inferior to men,

it violates none of the six rules of the syllogism and is therefore true. It is not only true but nobody can question the truth. It is as certain as the proof of a proposition in Euclid. If either of the premises is false the conclusion will be false of course, but the reasoning itself is infallible and therefore all the world accepts it.

But spirit return does not rest on this kind of proof, and no intelligent Spiritualist ever pretends it does. If it did I could put the proof on a black-board before an assembly of skeptics and convince every one that the messages we get are from the spirit realm.

The third kind of reasoning by which truth is found is called the inductive. It means reasoning from facts which are gathered from observation and experiment, to find out the causes of those facts. This is called the scientific mode of reasoning, because it is used by scientists. It is the kind of reasoning which has always been used in the common affairs of men; if a man was murdered it was the kind used to find out who did it; if a house caught fire, to find out how the fire started. About 600 years ago in Europe some thinking men like Roger Bacon began to apply this method of reasoning to finding out things in nature; why objects in the air would fall to the earth; why the sun rose and set; why it was lower in the heavens in winter than in summer; what caused the rainbow and the tides, the earthquake and the thunder, which phenomena had always been attributed to the special act of God.

In this kind of reasoning the first step is to gather all the facts and especially all the antecedent facts connected with a certain phenomenon in nature. Then a theory is invented to accounts of these facts. If the theory fails to account for all the facts it is thrown aside as not being the true one and another is sought for.

There were many theories, one following the other, invented to account for the revolution of the planets around the sun, but they were cast aside. The last but one was the vortex theory, which was that a vast whirlwind carried the planets in their orbits around the center of the solar system. But when it was observed that comets went through the track of the whirlwind and were not in the least affected, that theory was discarded. Then Sir Isaac Newton proposed what he called "the law of gravity." But the existence of such a law is only a theory. There is no infallible certainty about it. We cannot see it, nor taste it, nor touch it, nor smell it. There is only one reason for believing it exists, and that is, if it does exist it accounts for the well-known movements of the heavenly bodies, which no other theory has been able to account for. Yet sometime some other theory may take its place.

This is called inductive reasoning, and any one can see that it lacks the absolute and exact certainty which belongs to the other two modes of reasoning. Alfred Russel Wallace says "Spiritualism is as well demonstrated as the law of gravity," and Crookes, that it is "scientifically demonstrated." What these men mean is that the spirit theory will account for all the phenomena and no other theory will, and is therefore the most reasonable.

But some reader will say, "I know my spirit friends come to me as well as I know a tree stands in my front yard." I have no doubt of that. But do you know that a tree stands in your front yard and can you prove it? Not as you know and can prove that twice two are four—not with absolute certainty, because there are thousands of people as intelligent as you who will deny it. At the World's Fair in Chicago, talking with a Hindoo priest, I pointed to the lake. "Humph," he exclaimed, "there is no lake there. Your senses deceive you." Bishop Berkely wrote a book to prove there is no such thing as matter. Many eminent men agree with him. It is well known that Christian scientists take the same view.

Another reader will say, "I know that I get letters from my mother in spirit life as well as I know that I got a letter this morning from a friend on earth." But you do not know with mathematical certainty that the letter by this morning's mail came from the friend whose name was signed. Some one else might have written it and imitated his handwriting, for some cause unknown to you. It is not probable, but it is not impossible. In fact, outside of mathematics and deduction, there is very little, if anything, which we absolutely and infallibly know to be truth. Our knowledge is mostly relative and uncertain.

To make this matter very clear, let me carry the difference between deductive and inductive proof a step further. Deductive reasoning is to discover the effect when the cause is known. For example: Suppose we know that there is a force in the sun which tends to draw all bodies in space towards it. Suppose we also know that the earth is a body in space. Then it follows, as infallibly certain, that the earth would fly towards the sun unless prevented by some counteracting force. This is reasoning from cause to effect. This is deductive reasoning.

Inductive reasoning is just the opposite. It is reasoning from effect back to cause. It is finding out the causes when the effects are known. In Spiritualism we have effects, and the object of investigation is to find out the cause or causes. Hence its study comes under the head of inductive reasoning and can be under no other. All science comes under this head and only this, because its object is to start with effects, which are found in nature, and reason back and discover the causes.

All law cases, or nearly all, come under this head. The object is to find out causes. For example, a robbery has been committed. The officers at once set to work to trace the deed back to its source. A will is contested. The whole force of the trial is to get back to the maker of the will and find out if he was of sound mind and no undue influence was exerted upon him. Every doctor uses this method when he diagnoses a case.

Now this kind of reasoning differs from Mathematical and deductive in the fact that its proof is fallible. It is based on the honesty of the witnesses and their exemption from mistakes, and so is liable to be erroneous. Many an innocent person has been proven guilty by the law and evidence, and many a guilty one set free. Scientific proof is necessarily fallible or more or less imperfect, because it is based on the evidences of the senses, and the senses are unreliable to a greater or less degree. Hence true scientists are never dogmatic and make few assumptions. They present the evidence for what it is worth and let others judge, each for himself. Consequently a truth demonstrated scientifically the world may accept very slowly or not at all. The evidence which convinces one may not convince another. What is proof to one is not to another. It was 200 years before the Copernican theory of the universe was accepted by Europe. The evidences for evolution are accepted by some as proof, but rejected by others.

How different is all this from mathematical and syllogistic demonstration of a truth! The truths of geometry are fixed and final and infallible. No new evidence can overthrow or disturb them. They are crowned and enthroned and secure. Also a truth, demonstrated by deductive logic, stands the same through all ages. No additions can strengthen it. What is proof to one is proof to another.

We are now prepared to answer the skeptic when he said "The fact that Spiritualism is not accepted by all is proof that it has not been proven." It is proof that it has not been proven in the sense that "twice two are four" has been proven. But it has been proven in the scientific sense, that there is no other theory yet known which will account for all the phenomena. This proves it in the same sense that the existence of the law of gravity is proven.

A. J. WEAVER.

Old Orchard, Me.

THE BALM IN GILEAD.

A Lecturette by Hudson Tuttle.

We all come at last to the shore of the Sea of Infinite Silence, brooded over by darkness, without a star in the sky or a beacon gleaming through the fog thickly settling down over the darkness. We have bowed with agonized hearts when those we have loved best have passed into the cloud shadows. We have watched by their couch of pain during the terrible struggle, and with trembling hands wiped away the dew of mortal agony. We have watched the change, the pallor, the fleeting breath, and vainly sought a last whisper from lips of clay! Then all the world grew dark, and it seemed a sin for the sun to shine in the heavens, for the birds to sing, or any one to have joy in his heart.

By this dreary sea is there no hope? Is there not something beyond the shadows? When night gathers on this life, will not the sun rise on the morn of a to-morrow? Cannot science, philosophy or religion solve this question?

Invoke philosophy with her robes of snow, pretending to a knowledge of the world and infinite destiny. She will tell you of the cycle of being; the succession of generations; that life and death complement each other, and that all we can hope for is unceasing change as the abiding law, and he who grasps to hold will find but shadows in his grasp. "I speculate," says philosophy, and others speculate. There has been speculation for these many thousand years, and this is the conclusion reached: Nothing is known except nothing can be known. If the sea before you is darkness, why complain? Is not the past equally dark? Of the present, even, what does anyone know?

Ask science, claiming to resolve the earth into its elements, weigh the stars of the heavens, and calculate the pulsations of thought in the living brain. It replies with a sneer—What is there beyond? Transformation — nothing more. What do you expect—individual existence? Know then, these clouds rest over oblivion—utter and complete negation of being. Mind, soul, intelligence are of the body and perish with it. Life arises from co-ordination of conditions, and when these cease it no longer exists. Do you hear the music of the instrument after it has been reduced to ashes? Nay, and no more should you expect intelligence after the brain which produces it is dead.

Most terrible if this be true! If our hearts are strung to the tenderest touch of feeling; to respond to the sweet influences of love, only to feel the rude and blasting hand of pain, what a mockery is life, what a sham this fair and beautiful earth?

Is this all? Is there then no hope? Must the aspiring soul go down with the beast into silent dust? Does the same fate await man and the worm beneath his feet?

Suffering soul, there is hope! There is a guide out of the wilderness of doubt into the clear sunshine of immortal light. It will lead us to the headlands overlooking the murky fogs, and we can look far out into the infinite beyond.

THAT GUIDE IS SPIRITUALISM.

By this term I mean vastly more than the phase of phenomena. I mean that which goes down to the fountain of creation and ascends to the throne of Intelligence; which is commensurate with the Universe; from the attraction of atoms to the formation of thought; from the birth of worlds to the ascension of an angel.

This Spiritualism is the fountain of all the religious systems of the world; without it religion is impossible, for the basic fact of religion is immortality. It runs through all systems as a golden thread, woven into diverse patters, always bright and beautiful; however dark the background against which it is revealed. It forms the essence of all poetry; the pivotal facts of history, and the overshadowing motive of mankind.

It is the essential doctrine of all sacred books, without which they have no significance. The Christian churches repose on the demonstration through Christ of immortality, and the Bible, from Genesis to Revelation, is a record of the intercommunion between spirits and mankind.

WHAT IS THE SPIRITUAL THEORY?

That beneath all the fleeting phenomena of the world is the realm of pure spiritual energy, out of which and by force of which all existence flows. If the body of man may be traced to a fragment broken from the world of matter, so his spirit is a fragment broken from the realm of spiritual force, and enabled to sustain its identity. It is not from "Matter and its attributes," but from the infinite spiritual energy, that creation flows as an outward expression of inward conception.

Would I take the Bible to teach this doctrine? Yes; I would take all the sacred books; I would repeat from Paul, most subtle of the apostles, and who best understood the reach of this conception. He says: "There are also celestial bodies and bodies terrestrial.... It is sown a natural body, and is raised a spiritual body....Now this I say, brethren, flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption....for this corruption must put on incorruption, and this mortal must put on immortality." When this is done he says will be brought to pass the saying that is written, "Death is swallowed up in victory."

Paul enunciates the Spiritual Philosophy, and only unlocks the secret of the grave. There is a duality; a spiritual body contains a terrestrial or physical body.

The terrestrial cannot inherit eternal life, which is the inheritance of the celestial. Death is the severance of the silver cord which unites these two bodies. The physical returns to mother earth, the celestial receives the shining robes of an angel. Hence death works no change, save in condition. The individuality is no more affected than by stepping from one room to another, or by casting off worn garments. Immortality is our birthright.

A materialist said that we are traveling between two bleak and barren promontories, the Past and the Future. In the light of Spiritualism the headlands of the Past are crowned with blessed memories, and the future, instead of a bleak and barren headland, toward which we drift in fears, rises above the shadows of this life, and, on its purple slopes, we behold our fathers, mothers, wives, husbands, children, friends who have left us in the night of the years, all these with garments of light, extending their arms to welcome us.

Spiritualism presses to the quivering lips of grief this cup of precious nectar, distilled by the angels of heaven.

The great and ever-enduring lesson taught by this view of life here and hereafter, is that the present is the shadow of future realities. We are spirits to-day, and we shall be the same to-morrow after the body has fallen from us. We have already begun the infinite journey, and are not to wait until death to begin the formation of character. When that event takes place the chaos of this life will fall from us; its objects; its vain ambitions; estates, bonds and title-deeds, fall ashes, and the spirit stand alone, holding fast the treasures of such thoughts and actions as had relation to its immortal life.

Never was wiser command given, than to lay up your treasure above.

HUDSON TUTTLE.

A SPIRITUAL GARDEN.

"As Ye Sow, So Shall Ye Reap."

I believe this has been quoted oftener than any other verse in the Bible. Why? Because it teaches the law of compensation. Can we learn a lesson from this? Let us try. When we sow seeds for sweet peas in our garden, we confidently look for sweet peas, not nasturtiums, and we know that if the seeds were right, the sweet, fragrant flowers that we expect will surely reward us.

Can we not imagine our thoughts as seeds planted in our spiritual garden? Let us make the experiment and it will amply repay us. Do you love flowers? Then sow the seeds of sweet peas by sending thoughts of peace to the neighbor whom you feel has not used you just right. Sow the seeds of the fragrant violet by some loving action for the one who is sad and lonely; sow the seed of the modest little forget-me-not by something done for one who feels her friendlessness, no matter whether you think she will appreciate it or not. It is not your business to care about appreciation; it is for you to sow the seeds and then keep out the weeds, and when your spiritual flowers begin to show forth, cultivate them with care, and your pleasure and happiness will amply repay you for your efforts.

It is not necessary, nor is it advisable in your work at cultivating a spiritual garden to obtrude your services on your neighbors in season and out. Try and learn the value of thought as a working force and you will not need so many spoken words. In this connection I hope the following will help you:

Guard thy thoughts; thoughts are unspoken words, but have the same potency as the spoken word; they go wherever they are sent, and, if evil, return and sear the soul!

How little do we realize the great truth contained in the above statement. "Why should we guard the thoughts? Is it not enough if we guard the tongue?" How often do we hear people say: "I would not say that what I heard is true, but I can think what I please." Can we? Dare we? Not if we believe that unspoken words (thoughts) go where they are sent, and return to us in the same spirit that they leave us!

Thoughts of love and sympathy for our neighbor reach him on the etheric wave and rebound, returning on the same wave direct to the sender. Have you not seen a child playing with a little wooden ball, to which is attached a piece of rubber? As the child throws the ball out into space the rubber draws it back to the hand. Can we not imagine thought going out in the same way? The wooden ball returns a wooden ball; it does not change a particle; it cannot. So when a thought of envy or malice (which we will liken to the wooden ball) is sent out, can we reasonably expect it to return to us a thought of love (pure gold)?

No! "As we sow so shall we reap."

Let us look a little deeper and learn a little more of the work of the thought on returning to its birthplace. The force with which the thought is sent out determines the force of its return. If then, the thought be evil (unkind or uncharitable) it sears the soul.

Look up the meaning of the word sear. One of those given is to wither, to make callous. Does this not teach us that if we would beautify the soul, and restore it to the "image and likeness of God" (good) we must guard our thoughts always, not once in a while, but at all times. This is by no means easy, as we will learn, but when we commence earnestly, then only will we know its importance.

Let us, then, be up and moving,
Walking ever in the light,
As we journey through life proving
Thought has ever wondrous might.
Let us not by the wayside falter,
Ever to the Light be true;
We have no fault we cannot alter
Into virtue's glorious hue.

Lovingly your sister,
RUTH.
Seattle, Wash.

AN UNFAIR DEAL.

Life is a little game, that's all;
The shuffled cards are dealt around;
To some the welcome aces fall
And here and there a king is found.

We seldom like the cards we've got,
And many lose, while few may win—
Ah, Fate, I fear has slipped a lot
Of useless, extra two-spots in.

—S. E. Kiser.

HOME CIRCLE EXPERIENCE.

The writer, who has devoted considerable time to the investigation of Spiritualism, both its philosophy and phenomena, believes that upon spirit phenomena rests the foundation stone of Spiritualism. For is it not a fact that Modern Spiritualism owes its birth and growth to phenomena? And is it not evident that its life and strength will be perpetuated by the same means? Without the continued development of phenomena, and proof of spirit return, can we expect to make new converts to the doctrines and truths of Spiritualism?

Nowhere better than in the home circle, with a few congenial companions, and by regular weekly sittings, can one find more satisfactory and convincing demonstrations of spirit power. The writer will attempt to narrate as briefly as possible, his personal experiences and observations in the matter of spirit phenomena as produced in the home circle only, and without the aid of any professional medium so-called, excepting what was developed in the mediumship of some one of the circle.

The writer with a half-dozen or so friends, ladies and gentlemen, has been in the habit of sitting in an upper room of his home once a week, on the same evening regularly so far as possible, for a number of years. One of the ladies, who was the most sensitive, sat in an improvised cabinet, consisting of a curtain of dark material drawn across one corner of the room, with a musical instrument, a guitar, standing on the floor by her side. It should be stated that this lady had some time previously developed some psychic or mediumistic power, by going involuntarily into trance conditions, when some well-known spirit friend or relative, and sometimes other intelligences, would personate through her, while she was wholly unconscious. Soon after taking a seat in the cabinet, this lady would drop into a deep sleep, or trance. After sitting patiently for some time, we were rewarded by getting some interesting phenomena. First we heard distinct raps on the wall inside the curtain, and sometimes outside the curtain. Next was heard independent music playing on the guitar, and keeping time to our singing. There was heard an independent voice in an audible but low tone singing in time and turn with the guitar.

Next we heard an independent voice whistle a tune loudly like a man. Then other independent voices talking to us, at first in whispers, afterwards in louder tone, these voices being recognized and identified by two members of the circle as the voices, in tone and inflection, and otherwise, of their children; thus giving them positive proof of their children's spirit presence, these three children, from 16 to 20 years of age, having passed out some years ago, and being unknown to the medium. Next was heard the guitar coming out of the cabinet, without human hands, and playing beautiful music independently, while lying on the floor at our feet; then lifted up to the laps of several of the sitters, and there playing music without the aid of any one in the circle, the medium being behind the curtain all the time, some four or five feet distant, and wholly unconscious all the time.

The room was made dark during these manifestations. Of course we could not see the instrument moving out and around the room, but we could all hear and feel at times its movements, as well as the music played upon its strings. After finishing this, the instrument would return behind the curtain and resume its place beside the medium, very quietly; more so than if one of the circle undertook to replace it there, dark as it was in the room. All this time the instrument was not handled either by the medium or by any one in the circle.

Next could be seen forms of light, ethereal substance coming from the cabinet, and advancing towards certain members of the circle, although these forms are not yet sufficiently made up so as to be seen distinctly by all. But we are promised that they will be, if we continue to sit patiently for some time longer. During the progress of these manifestations, some spirit friend would personate and talk to us and give us beautiful messages from the spirit world. We would know at once whether this speaking was done through the medium's vocal organs, or whether the voices were independent of the medium.

During all the time of these various phenomena, lasting about two hours each evening, the lady in the cabinet continued to remain in a deep sleep or trance, and knew absolutely nothing of what had transpired. When she returned to her normal condition, as if waking from a deep sleep, she was surprised when informed of what had been going on while she was asleep.

Besides the regular weekly meeting of our circle as above detailed, we have also adopted the plan of meeting together in the same place, on another evening in the week, for the purpose of developing the mediumship of another member of our circle, a gentleman who was found to be a sensitive and easily influenced by spirit power, and was pursuaded to sit in the cabinet. After a short time, we were able to get from this source also some interesting phenomena of a similar character, in some respects, as that above narrated, thus showing that patient and regular sitting in a well magnetized room will generally develop the powers of all mediumistic persons.

Therefore, from his personal observations and experiences, as above set forth, in order to get the best results and positive proofs of spirit return, as well as for instruction and entertainment, the writer is convinced that nothing is more satisfactory than what can be produced in the Home Circle. And if the members are all harmonious and sit regularly at least one evening in a week, in the same house and room, and have the most sensitive member selected to sit behind a curtain, and so continue to sit regularly and patiently for weeks and months without interruption, if possible, there can be no doubt that those who comply with these conditions, will in due time be rewarded by the appearance of spirit phenomena that will prove most satisfactory and convincing. The devotion of one or two evenings each week to this matter need not interfere with the ordinary pursuits of business or domestic affairs.

In conclusion, the writer says that he knows that the phenomena he has witnessed in the home circle are not produced by any operation called sub-consciousness on the part of the medium so-called, or by hypnotic conditions on the part of the members of the circle, or any one of them. He is convinced, and so are all the ladies and gentlemen present that the phenomena are just what they represent themselves to be, no more and no less, to-wit, communications and messages and exhibitions of power from the spirit side of life. Of this we have not merely prima facie, but conclusive evidence sufficient to convince any reasonable being.

EDWARD SIMONTON.

St. Paul, Minn.

IS MY SOUL IMMORTAL?

Viewed in the Light of Deductive Reason.

Is my soul immortal?

If all which now exists cannot be annihilated, then it reasonably follows that it never had a beginning, hence it was in existence before the world was a nebula.

Now we will ask what is the individual nature of that spark, and from whence came it of itself, that is found necessary to quicken or fecundate the egg?

If it never had a beginning, what was it doing, and how came it an occupant of space? Was not this spark the advanced soul of some other body that had been projected into spirit and thence into a soul from a world that existed before this present world?

Did this spark at the time it first entered the egg of our world remember in the slightest degree a previous existence in a lower world? We think not.

Then upon this hypothesis let us assume that the spirit and soul of things of this our present world may gradually drop their memory or individuality as they advance out from this world to again become one of the sparks or units that is now being gathered together, (spirit world) which will in the fullness of time become sufficiently large to form the body of another nebula.

If this were the case, how much of our own personality would we retain as a spark for the quickening of another egg in another world?

Assuming it as a reasonable hypothesis from a human point of consideration that the soul is immortal, and we accept this as a point of departure in our investigation as to its probable truth, it would appear to us that the first question to be established would be, "Is a soul an existing thing of itself, apart from any other thing? and if so, in what definite manner does it appeal to the human sense for a recognition of its own existence as an entity?"

"Ex nihilo nihil fit."

If out of nothing nothing comes, and that which is cannot be reduced to nothing, then this spark that is found necessary in the quickening process of nature to produce an organized body in this the earth planet must have existed eternally.

Question:

1. Did it exist as a soul of something?

2. Is soul a thing of itself apart from thought, force and substance?

3. Does my soul (or I am) have an eternal existence as C. H. Foster?

In beginning our investigations as to the truth of immortality, we should endeavor to confine our researches within a rational course of reasoning; that is, our deductions should have a probable base of departure. In other words, we should not assume a promise of a condition without some one recognized thing now or then existing from which this promise may lead us to a reasonable expectation of the thing promised, i. e., something readily recognized as existing must precede a promise.

What is a soul?

Before inquiring as to the truth of the immortality of a soul, we must first endeavor to establish as a fact that such a thing as a soul has an actual existence of itself. In other words, "You must first catch your rabbit before you can make a rabbit stew." In order to do this, we should discard all previous notions, beliefs, opinions or hereditary teachings and confine our inquiries within the limit of human comprehension. Then let us begin at that point where relative knowledge begins, the unit one (1) or last division of an existing thing, i. e., the ultimate atom.

While it may be readily understood that the effect of the combination of Thought, Force and Substance when acting together produce the effect which is called Life, and while this is the ultimate limit of human comprehension as regards to relative knowledge, yet it does not necessarily follow that it will always be so, nor does it disapprove or negative the probable existence of an infinite atom, spark or soul of things.

In the application of philosophy to questions of metaphysics, we are obliged to confine our deductions as to the law that seems to govern things, to the things themselves as they present themselves to our five senses of cognition; for instance, if the sense of sight recognizes the fact that a certain body has changed its relative position to some other body, our reasoning faculty (which is the product of one or more of our five senses) teaches us that there is in existence such a thing of itself as force, and while this may be and probably is a fact, yet it is after all only a rational conjecture, for no man has as yet proven in an absolute manner that force is a thing of itself apart from any other thing. Nevertheless, no reasonable mind will deny that all the evidence that can be applied up to date substantiates the fact.

Now, it is our intention in dealing with the soul to apply the same rational law of deduction, for the soul of things, like the force of things, if it exists as a thing of itself, necessarily must so exist as something superior to human or spirit comprehension. Hence the student, we hope, will understand that whatever the line of reasoning we may place before you for your consideration, it is only offered as a reasonable theory.

We will begin our remarks by assuming first that there is in existence such a thing of itself as a soul; that this soul, like matter, is composed not only of ultimate but also infinite parts, and that this last division or the one (1) of the thing is the point which we must endeavor to discover.

We are accustomed to say that this and that attracts, such as the attraction of gravity, sympathetic attraction, etc., etc. First it will be necessary to determine whether or no such a thing as attraction has an existence of itself apart from any other thing, or does it owe its apparent existence to some other thing. If we were to allow ourselves to be governed entirely by Mr. Newton's one idea, that there was no other force but that which was seemingly produced from physical matter acting on other physical matter, then should we be compelled to start our investigation at this point.

But we are satisfied that we have made it perfectly clear to the student that force of itself was in existence before matter could have possibly come into existence, i. e., the birth of matter as it is first presented to man for his cognition in the matter of extension is also recognized as the first appearance (or birth) of the first dimension of space (length) which, reason teaches us, must precede the second dimension (breadth), which in turn must precede the third dimension (thickness). This will serve to show that attraction (the spark) had to be in existence to quicken the thought that directed the force that in turn imparted the motion of one atom toward another. Therefore, we shall contend that the esoteric meaning of the word attract is the fourth principle in nature, the infinite spark or the base of the soul of things.

While such evidence as we have up to date would appear to show that soul itself is immortal, it being a single entity of itself, this does not establish as a fact that the personality of a soul is eternal, i. e., as a certain John Jones or Richard Roe, for we recognize that an atom of substance, though a thing of itself, may and probably does have an eternal existence. But this is no evidence that the body, of which it at one time was a part, is still an existing entity, but quite the contrary is evidence that while the matter may be destroyed or annihilated, yet not so the atomic substance of the matter.

From this course of reasoning we claim that we are following out a reasonable line of deductions when we assert that a fully developed thought, a developed spirit or a fully developed soul owes its present condition to the consent of its ultimate parts or unit one (1), for this alone would fill the meaning of the term developed from something necessarily lower than it now is.

And we shall here caution the lay student that it is his bounden duty not to ignore this very particular part of the obligations that are unavoidably placed upon the philosophy of a profound thinker by asserting that this is splitting a hair (so to speak) for your duty to your own power of conception, if you wish to arrive at the last base of departure, is to split this hair until it can no longer be split in your mind. In this article we are endeavoring to cross the dead line of comprehension, which at most is only a rational theory, and we only offer it to the student of Psychology as a probable base for future investigation.

C. H. FOSTER.

Alameda, Cal.

UNSEEN FORCES.

The forces worth while, in our lives
to-day,
That bless us, or curse, in their given
way,
Are forces unseen, and they rule our
fate,
From youth in its prime, till the years
are late.

Close woven within all the deeds we do,
Are threads of the good, or false, or
true.

No thought can we shape, or a word express,
But bears, in itself, an unseen impress.

The love, or the hate, or the gruesome
greed,
Is grown in our lives, from the viewless
seed.

The powers that build for a nation's
might,
That shapen the state, by the laws of
right—

The powers put forth, in a single life,
That bud, and that blossom, in peace or
strife—

Wherever we look—'tis the unseen side,
That sends out its waves, in a mighty
tide.

All force that we know, is a force unseen,
And flows from one source, in a ceaseless stream—

And worlds must all follow, the world
of cause—
The heart of God's centered and unseen
laws.

ELLA DARE.

Austin Station, Ill.

A mercantile democracy may govern long and widely; a mercantile aristocracy cannot stand.—Ladnor.

God governs the world, and we have only to do our duty wisely and leave the issue to him.—John Jay.

Dear weeps but once; cheap always weeps.—Hindoo.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER SIX

To the many readers of The Progressive Thinker—Dear friends, one and all, I am that fearless being whom you once called William Denton. Some called me Prof. William Denton, but titles never fitted my shoulders easily. After having been addressed as professor by numerous friends, together with smiles of approbation or frowns of dissent, sympathetic hand-shaking or cold, hard, dry shakes, I often retired to a little grove, not far from where I at the time made my home, to shake off the professor, to shake off the hard, dry shakes and frowns, and just be simply Will, or William, or Denton; and there, in that quiet retreat, throw myself down on the fragrant ground, among the mosses and pine needles.

Ah, how beautiful, how delicious, how fragrant; the low, sweet hush of night all about me; the crickets chirping softly, the frogs joining in a louder chorus to the deep bass of the inflated bullfrog. Lying there, in an ecstasy of calm delight, flat on my back, gazing up at the stars as they smiled, twinkled, and sparkled, peeping down at me through those tall pine trees, a gentle breeze sighing a soft anthem among their numerous boughs. By this time I had shaken off the odious professor, had forgotten him entirely, and once more my mother's voice called, "Will! William!" or, as she often playfully said, "My Sweet William. Will, Will, where art thou? Come in my child, or you will get a bad cold in the head."

At the sound of her voice I smiled dreamily. Mother, mother! Where art thou, darling mother? Are you up there among the stars, sweet mother?

Then methought a voice whispered softly from out the chorus of sweet sounds: "No, William; not there."

Not there, but where, mother?

"Here, William, just here."

And is my lamb with you?

"The lamb is here, with fleece as white as snow;" and then with the rustling leaves mingled the soft rustle of angelic forms. Methought that gentle hands were laid upon my aching brow, my eyes closed, my inner sight opened, and there, in all their bright loveliness, stood my angel mother and my spotless lamb.

"Courage, my sweet William," said my mother; "courage, my boy. Bang away at the doors of hell. They will yield after awhile and a multitude shall come forth."

I call on the world at large to answer me: Have not a great multitude come forth out of hell, or given up their hell and killed the devil? This was the prayer of my soul, morning, noon and night. "In the name of humanity, let us all rise up, put out the fires of hell and kill the devil."

I once wrote a poem entitled, "The Devil Is Dead." I would to God he were dead, wholly and entirely so, but he has more lives than the cats of Kilkenny and when you think the monster is dead he bobs up serenely where one least expects him.

Now I would like to quote my poem. I used to think it pretty good. I suppose I may be pardoned for looking backward a little at my former self. Men sometimes look backward with smiles of pity, amusement, or contempt, to the days of their boyhood, thinking what foolish little fellows they were. I look back now to the days of my mortal life and think, "What a foolish fellow you were, William. But you did the best you knew or could have done then." But for the poem:

THE DEVIL IS DEAD.

Sigh, priests; cry aloud, hang your pulpits with black;
Let sorrow bow down every head;
The good friend who bore all your sins on his back,
Your best friend, the Devil is dead.

Your church is a corpse; you are guarding its tomb;
The soul of your system has fled.
That death-knell is tolling your terrible doom;
It tells us the Devil is dead.

'Twas knowledge gave Satan a terrible blow,
Poor fellow! he took to his bed.
Alas! idle priests, that such things should be:
Your master, the Devil, is dead.

You're bid to the funeral, ministers all;
We've dug the old gentleman's bed;
Your black coats will make a most excellent pall
To cover your friend who is dead.

Aye, lower him mournfully into the grave;
Let showers of tear-drops be shed;
Your business is gone—there are no souls to save;
Their tempter, the Devil, is dead.

Woe comes upon woe, you can ne'er get your dues.
Hell's open, the damned souls have fled;
They took to their heels when they heard the good news—
Their jailer, the Devil, is dead.

Camp-meetings henceforth will be needed no more;
Revivals are knocked on the head;
The orthodox vessel lies stranded on shore,
Her captain, the Devil, is dead.

But, friends, is he dead? Aren't some of you trying to resurrect him? Don't you think I am still needed to bang away at the doors of hell, for some of you are trying hard to close the doors once more—have closed them even now.

What a great iron door is the doctor's plot law; what a low, filthy door is the lymph injection. What a disgustingly nasty door is compulsory vaccination. And look at that great, horrible, cruel, degraded, devilish monster, ten thousand times more devilish and cruel than the old Satan himself, standing there at that blackest of all black doors, whereon in fiery letters appears the word Vivisection! Oh, monstrous hell! The Devil is not dead. Weep and gnash your teeth, oh, men of earth! The Devil is not dead. You are coddling him up again.

And now steps forth the scarlet woman, the Romish church. She stretches forth her arms and in wheedling tones, with smiles that are filled with guile, she begs all the little churches to come to her; she will take them all into her bosom and protect them from harm; they may still retain their names, if they want to, but what's in a name. "A rose by any other name would smell as sweet." She doesn't care what they call themselves if they will only return home and rest in her great, motherly bosom; and, when she gets them there—ah! when she gets them there, she will bang-to the doors—those great, strong, black doors of hell—and take her seat on the throne beside his Satanic Majesty, and hell and the Devil, together with his queen, the Romish church, will reign throughout a goodly portion of the world. Yes, their dominion will even extend into the spirit world.

Yes, I think I sang my song too soon. Many of these things have arisen since I left the mortal form. So do not say that I am not needed; do not say that I have progressed so far onward in the spiritual life that I can feel no further interest in earthly affairs. Was William Denton ever so selfish that his ears were deaf to the woes of humanity? Have I progressed so far onward into heavenly bliss that like the orthodox angels in heaven, I can look down into the fires of hell with smiling, happy face, and see my brothers writhing in torment?

Out upon such folly! No! No! A thousand times No! I will work hard and strike my blows wherever and whenever I find an opportunity. Heavenly, progressed angels, don't need me. Heaven don't need me. I am not called upon to sweep streets that are clean and golden. I am not called upon to overcome error where error is not, but to work hard in dirty places and to make them clean and sweet if possible. I do not care to smash pearly gates, but to bang open the doors of hell, as fast as I find them, one after another, and let the captives go free. The dirtiest and darkest hells are upon the earth, consequently my work is there. I have worked, and I still intend to work, where I am needed most; and I don't wish to be denied my name. I never was ashamed of it when in the mortal form, and never failed to sign it, in full, to anything that emanated from my pen, no matter how radical it might be. I never asked any man if I might be allowed to do this, that, or the other. I loved my brothers, all; and do so still, and much more, but I wished to strike the chains from every man's hands, and I abhorred the slightest thing that smacked of tyranny.

Be very careful, you who call yourselves Spiritualists, that you do not forge chains for your brothers to wear—that you do not erect doors that lead into hell. Do not tell spiritual beings what mediums they shall use and those they shall not. Do not tell the mediums through whom the spirits come to you, that they must subscribe to this tenet or that. Let the mediums give utterance to the voice of the spirit. Beware that you do not bind them in chains, for I most solemnly tell you, that if you do, the chains will be broken, the captives will go free.

Spiritual beings will not allow their mediums to be bound, and those who try to bind them will be thrown to the ground and blown away as chaff. The angels know what to do and how to do it. Beware that you stand not in their way. They asked no man whether they should choose learned or ignorant mediums, and they do, and have invariably chosen the ignorant ones—perhaps not those who were too grossly ignorant, but the uneducated and sensitive; generally children whose minds were unbent and unbiased by education. Through the mouths of babes and sucklings have the wise been confounded. The medium Jesus confounded the wise men in the temple, at twelve years of age, being wholly uneducated, unlearned, the son of a poor carpenter.

Andrew Jackson Davis was but little older, not more than sixteen, the ignorant son of a poor shoemaker. He not only confounded the wise men in the temples, but the whole world. The three Fox girls were but children, and their father a common farm laborer. Through them was established direct communication between the spiritual and earthly worlds, by audible signalling. Hudson Tuttle was a hard-working farmer's boy, not yet educated. These were all chosen while still very young, before they had been bent and biased by education.

As soon as you begin to rivet fetters, usefulness ceases. A bound man can accomplish little or nothing.

Freedom—freedom for all.

WILLIAM DENTON.

(To be continued.)

WHEN JIM DIED.

When Jim died all th' neighbors from fur an' near,
'Pears like to me they held him just as dear
As mother did an' me; fer they all came in to gaze
Once more on his calm, pale face, an' a sort of haze
Seemed to settle on their eyes, fer I seen th' tears
A-tricklin' down their cheeks—maybe th' fust for years—
When Jim died.

When Jim died, th' birds stopped singin' in the' trees,
Fur they missed him, you know; an' th' golden-belted bees
Flittin' over the meadows whispered to th' clover
It would kiss his bare, brown feet no more; and the plover
An' th' kildee in th' rushes and th' fen,
Seemed ever to be callin' that he'd never come again—
When Jim died.

Jim was a curious chap—not like other boys;
He had his own way o' takin' life with its joys
An' sorrows; he loved birds an' flowers, an' I'll bet
He never much as trod on a timid violet
That peeped shyly through th' grass. Like music of a flute
The birds sang to him, but their voices now are mute—
Since Jim died.

Since Jim died 'pears like to me mother ain't so spry
As she used to be; there's a sadness in her eye
An' voice that sort o' cuts me to th' heart; for Jim
Had allus been her pet sence he was born; she loved him
Better than the rest, he was her boy; she don't complain,
Mother don't, but then she's never been the same
Since Jim died.

—Rochester Post-Express.

Teach Girls to Be Home-Makers.

There has lately been a fresh crop of complaints in sermons and magazine articles that the young women of America are ceasing to care for the home. The higher education is supposed to be responsible for this, and when women get the ballot, it is predicted that the disastrous change will be complete. Those who fear that equal suffrage will give a death blow to the home should have their nerves calmed by the facts related at the recent National Suffrage Convention in Washington by Miss Theodosia Ammous, teacher of domestic science at the State Agricultural College of Colorado. She said:

"Since women obtained the ballot, work for many reforms has been taken up in the women's clubs, and has been carried on with great success. One of the chief lines of effort has been to establish industrial education. We propose to introduce domestic and sanitary courses in all schools.

"The women voters of Colorado do not neglect their homes. In everything we try to emphasize the home and to teach our girls to be good home-makers. We are laying stress upon scientific housekeeping. Believing that the home is the center of everything, we have started at the Chautauqua at Boulder a model cottage, to show the very best methods of housekeeping. It was said long ago that woman was the natural sanitary reformer. We are trying to introduce sanitation as nearly perfect as possible. Increased attention has been given in Colorado to home-making and improved sanitation since women have had the ballot.

"A large fuel and iron company employs women as instructors in the science of nutrition, domestic economy, etc., and is sending them around to teach these things in the great camps. The courses are free and anyone may learn. They are thus reaching the foreigners, who need such instruction most. I am always sorry to see women at the East sending in protests against equal suffrage. It seems to me a dreadful thing for women to do. They do not know what they are doing.

"In Colorado the women's vote has been very large in proportion to their numbers. The best, the most intellectual, and most representative women in our state are and have been believers in equal suffrage, and it was never so strong in popular favor as it is to-day. Those who have said the contrary have perhaps had some personal reason for speaking ill of women as voters. Certainly the facts will not bear them out."

Gems of Thought.

Copiousness and simplicity, variety and unity, constitute real greatness of character.—Lavater.

A proud man is seldom a grateful man, for he never gets as much as he thinks he deserves.—H. W. Beecher.

The future does not come from before to meet us, but comes streaming up from behind over our heads.—Rahel.

A proper secrecy is the only mystery of able men; mystery is the only secrecy of weak and cunning men.—Chesterfield.

To know a man observe how he wins his object, rather than how he loses it; for when we fail, our pride supports; when we succeed, it betrays us.—Cotton.

If, instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—G. Macdonald.

SOME FRIENDLY CRITICISMS OF PARTICULAR CULTS

As Presented by J. J. Fly, M. D., of Pulleys Mill, Ill.

To the Editor:—In an article in the Metaphysical Magazine, page 244, Vol. 5, Mr. Frank Hartmann says: "The recognition of the One in All is the first step in the study of the superior science called the occult because it belongs to the higher self, not to the mortal part of man. Only after we have found the real self will the veil that hides the truth be lifted, etc.... To become holy and spiritual means to become unselfish,... and rise out of the plane of matter;... to grow out of that consciousness of self that belongs to the body, into that state that belongs to the Divine. The Master is in us and around us, and the more room we make for him in our hearts the more his presence will abide in us. The incarnation of the Divine self in us is not accomplished at the time when we enter the world; it continues through life as we progress along the path of wisdom, and if hindered, it may not be accomplished at all. For the purpose of enabling this power to take substance and form in us and to become manifest in our own nature, it is necessary that the delusions of self with all its outgrowths should be conquered, so that wisdom may enter the heart, and the mental horizon be expanded. This is not accomplished by pious dreaming, nor going out of ourselves and wandering through astral planes; but by remaining firmly within the center of our divine consciousness, and nourishing the fire of unselfish love, until it grows into a flame of knowledge whose light and power will radiate to the most distant stars."

This he calls the "White Magic" of the Rosicrucians. There is another kind, that he, with H. P. Blavatsky, calls "Black Magic." This latter kind is what he intimates belong to the public in general and consists of rappings, table tippings, and the wanderings of our clairvoyants, slate writings, etc., in fact all communications coming from the les developed spirits, whom he calls elementals. Such phenomena as comes from these, they say, should be kept from the public, and that therefore, the teaching of occult secrets should be excluded from the mob of vulgar scientists, in whom animal intellectuality and skepticism have been excessively developed.

Such a thought as this took possession of the priests of the Bible, and they made it a death penalty for the masses to communicate with these occult forces. I will ask these gentlemen whom Mr. Hartmann calls the true "occults," how it is that they know that one man dealing with the occult, knows that the forces he deals with are better than that of another? Further, I will ask, if it has not been proven that like men invite like forces, spirits, elementals, or discarnated human beings to them in their communications?

If Mr. Hartmann wants to be an ascetic, and retire within himself; exclude all worldly associations; if he has risen above a point in the struggle of existence, where he is above the cross currents coming from the masses; if he is so near the ideal of an infinite Divine, that the eastern wind and northern blasts of imperfect humanity, that knows no better than to, first of all, remember itself in the struggle of existence; to provide for the morrow, that the wolf may be kept from the door; to sense and feel the influences around it; to run here and there from this or that impression, and from all these gain a point as to the nature of its own being; he should not prohibit those who have not reached this point in development; from arising to his standard, if standard it be, by excluding the secrets of the occults from them.

For it cannot be that these men are different from the rest of humanity. If it should be that he is superior to the rest, it can only be so by his better training and mental organization. They could have never reached this state except by wading through the mazes of those below them. There is no royal road to the ascensions of diviner consciousness, but all must travel along the same pathway.

Now, a word about selfishness. Mr. Hartmann quotes an expression from one of his true "occultists": "Oh, for one unselfish person to co-operate with us in our work of humanity!" Further on he says, "a few have appeared, who from their works have shown that they seem qualified to receive instruction in regard to the lost mysteries of the past."

I suppose such as were taught by Paracelsus, the mystic Rosicrucian, and the imaginary claims of ancient alchemy and astrology, in which there was nine-tenths fiction to one grain of truth.

I think it is not surprising that they should be forced to raise the cry for unselfish men; for, as we have said, life is a struggle for existence, and if it turns out, there is no struggle, the problem comes to this; it is either death to the subject, or some other one must take the responsibility of that life upon themselves. If we engage in the struggle, what is it for, but for self? If a man should, or could lose himself, where would his individuality be? I suppose it would be absorbed in the great Nirvana, which is as near nothing as my imagination can conceive. At least it is nothing to the individual, and as for my part, when my individuality is gone, what care I for anything, either above, below or around me. Pure unselfishness is a thing that is difficult for me to think of. Am I not an individual? What was my individuality given me for, if not for myself? What is the first consideration of any individual, but for himself, and what use could he be to any one else, if it was not for this individuality. Unselfishness, purely, as these occultists contend for, is just as impossible as individuality is possible. "Do unto others as you would have them do to you," is the law of nature, as well as the golden rule, and I would add, treat every man with all the respect that is due him, no more and no less, and you have done all that is required of you in the race of life.

This is a plain, practical world, in which it must be that every man should work for himself, and with laws giving equal privileges to all, all should work, and what is work, but for self; if he works for others, he works for himself, and it is for the benefit of himself that he works for others.

Now all this rot about excluding the occult sciences from all but the holy and unselfish man and woman, is selfishness itself, pure and simple, born in the spirit of priesthood and egotistical indulgence. Mr. Hartmann would have his fellow-men even rise above all desires, for he says they are but the fruits of selfishness; even a desire for heaven, he abrogates. While men are men, they will desire; they may and must desire, and when the time comes they do not desire, they will no longer be men. It is the mystery of man and the brotherhood of man that concerns the mind of man to-day, and this great desideratum cannot be accomplished without the fires of flaming desires, and the selfishness of the individual, to lead him on to victory and the attainment of the good that is in him and beyond him. Now, I want to say something about the lower self and the higher self of these very earnest occults. According to Hartmann, the man on earth is the lower self, and the spirit in the spirit realms is the higher self—the real self. This real self is something to be found by the lower self, and to become holy is to grow out of this lower self and all of its consciousness, into this higher self which belongs to the Divine. He further says, that the Master is in us and around us, and if we make room for him in our hearts, he will abide in us. He is not born in us, but is gained by certain things the lower self can do, and if the lower self fails, the incarnation of this higher self may not be accomplished at all. He says, in his "White and Black Magic," that death cuts the link between the lower self and the higher self, and that the lower self perishes.

We confess that we do not understand the make-up of man as here defined. My higher self! My real self! my lower self! Who are these, if not myself? What is this mortal part—lower self—of my being? Has it a mind, or intelligence that differs from that unity of intelligence that constitutes my being? We know that the mortal body dies; that its elements are given back into impersonal elements of that energy from which we believe all life arose. Have these elements of which the body is composed an intelligence that gave it a personality or individuality as a man? No, except in potentiality. If they have not, there can be no lower self to die, and what seems to be death is only a dissolution of the outer covering of the man. This Mr. Hartmann calls the lower self. This Mr. T. J. Hudson calls the conscious self; but, he, like Mr. Hartmann implies that it has an intelligence; that it holds the waking mind of man, and is the one that buys, sells, trades and acquires experience here on earth; but, he, like Hartmann, says, this part of the human being dies with the body, and that it is the sub-conscious mind that is immortal.

Here again are two minds; two selves, all belonging to one man; a conscious and a sub-conscious mind of Mr. Hudson, and a lower and a higher self of Mr. Hartmann. Mr. Hartmann is a Theosophist, and Mr. Hudson is a hybrid between materialism, Spiritualism, and a little theosophy thrown in to make his philosophy appear complex and mysterious.

No doubt these men are honest, and doubtless they have penetrated into the nature of man's constitution farther than I have; but please let us have our say, and it is like this: In my opinion, there is no such thing as a duality of man; or for that matter, a trinity of man, God or devil.

I believe these thoughts are only the residuum of conclusions that were the outgrowths of the mind of primitive man; they are the mistaken conclusions that arose from improperly understanding the meaning of the first beams of light that illumined the chambers of his mind; they were the fruits of his assimilations of the phenomena of nature—of force and matter—of things visible and invisible, and, that in his vain attempts to understand them, he personified, individualized and deified them. Mr. Hartmann says, that man when he enters the world is not one with the Master (the higher self) though he may be, or may never be—all owing to the efforts of the lower self to incarnate the higher.

By this, we understand that the higher self is not congenital with our advent into this world, but is something that is to be gained by the lower, with a great probability that no such accession will ever be made; and this fact reduces the problem of man's destiny, with the exception of a few "true occults" to a parallel with the trees. They have a body and a life force within them that adapts their entities to appropriations from the physical world; they see, they feel, and are sensitive to the changes of the seasons, but are not conscious of their entities; they die; and not having personalities, return again to the impersonal elements. So it is with the conscious mind of Hudson; so it is with the lower self that has not a oneness with the Master, of Hartmann. This we call a strange medley; a useless complexity in the make-up of man; an unwarrantable conclusion, and misunderstanding of the cosmical energies, leading upward, outward, and onward to the climax of its own creative ability. There is but one life in one entity; that life is a thread of intelligence, a spray of energy arising from the divine substratum, whose involutions evolved a physical world and peopled it with physical beings. There is no duality in any entity; every entity is a one; a oneness with its own creator; a oneness with its master; before its physical manifestation, it was an invisible and impersonal force, yet divine because it was God. On its first appearance in matter, though it could be seen only by the microscope as a fleck of matter characterized by motion, it became an entity. It had but one life; the rudiment of but one mind, soul, force, or whatever we are pleased to call the progressive and unfolding principle of that entity. In man we find that the climax of physical life, as it is called, has been reached. In him we see characteristics of all that is below him in the creative scale, and from this we naturally conclude that he has arisen from all that is below him. It may be, that even his individuality could be traced as a stream of life descending down through the eons of time and creative changes to the lowest microbe; or, it may be that the species have always been the same species; individuals the same individuals, with power of unfoldment; and, that the end of each species is still a higher one, reaching up into the spiritual, to some place in the summer land, and crowned with immortality.

We don't know; but we believe all life below man, returns to the impersonal elements; that man is the end, the consummation or focal point of all below him; that he has but one mind; that it has grown to be what it is on earth, by being infilled and rounded out into form by its transition into matter; that matter is only another name, designating mind; and that the sum of the activities of the molecules of the body, through the economics and purposes of life, go into their own conservation and elevation, by building up a form—an image in perspective of that form and intelligence to which the substratum of all intelligence tends, and will forever be found as an individual working its way onward and upward as a part of the plan and purpose of all creation. It matters not that the shell is returned to the earth.

Nature is profuse in her work; how many perfect and imperfect life germs? how much wasted pollen? how many failures to one success along the line of evolution? and how many futile efforts in language, thought and deed, but all tending to the perfection of the ideal. But, all are necessary to reach perfection; they are all corollaries, whose activities are no longer needed when the ideal is consummated; the ideal remembers them as childish efforts in the vortex of evanescent forces of which one in a million penetrated the circle, that was destined to roll on forever as an automaton, self-sustaining and immortal.

Let me draw a picture of the evolution of life, the source of which, the reader may find between the lines.

In the dark arcanum of nature, I see a stream of moving particles; they are too large for atoms, they are molecules; these small bodies are without beginning, and they have no ending; they dwell in the immensity of space, where time is not counted and where light is perpetual, because they are the source of all light, life and intelligence. They are always in motion, because they are the origin of motion, or motion itself with every attribute of action.

They are always flowing outward from their veiled recesses, and are continually seeking expression by a process of infolding themselves upon each other, and making a roll whose involutions contain every property of life and matter necessary to life and personality. This we will call an ovum, and an expression for the first time, in what is known as matter; yet, because it can be seen now, does not mean that it contains anything different from what it did contain before their aggregation and involution into the roll that we now call a bioplasm. This bioplasm is fed from the forces of nature, like that of its own, until it arises into form and becomes transposed into the kind it was destined to assume. It springs forth from these realms to another, and laughs in a world overflowing in songs and wails, of flowers and thorns, and clear running brooks and muddy streams. It now begins to make a page in the history of man; the sheet is hung out and the world's history is written upon it; it may be full, or the footprints may be few; however the sheet is spread and the prints of time are written, and its experience is taken. But while this sheet is being unrolled at one end; when the evolution begins from its unfoldment, it begins to infold at the other, and the latter is as large as the former and more perfect indeed, is the last, for it is made from the best of the sheet, the essence of its infolded beginning.

As time goes on this sheet becomes old and worn; its freshness is gone, and its brilliancy faded; it has served its purpose, but the footprints, yea, every rustle of leaf, every song and sound, and idea of thought from the earth or spheres are recorded within; they are safely stored in the last involution; the one that arose from the first, that came from the world of spirit, to serve this new being that arose from the old. But the time has now come in the order of creation for this sheet to be torn from its folds, and it falls to the ground as a chrysalis; the more perfect involution arising anon, amid the greater scintillations from a myriad of suns.

STARTLING QUERY.

Is Materialization Produced by Hypnotism?

I clip the following from the Youth's Companion of January 16, 1902:

"Wonderful stories are told of the powers of the Hindu fakirs. Careful attention to their tricks has not discovered their secret with any certainty; but Capt. James Parker, the English traveler, who has just returned from a tour of India, gives it as his belief that hypnotism is the means by which they accomplish their most startling illusions. One incident which he describes seems to bear out his view.

"The trick which is acknowledged to be the greatest of these Hindu mystic performances, says Captain Parker, and the one that has been described by trustworthy persons too often to be doubted, is the one in which the fakir throws a ball of twine into the air above him, until it disappears from sight. The loose end of the string he holds in his hand, and after the boy assistant has climbed up the string until he, too, is out of sight, the fakir himself follows, with a knife between his teeth.

"The spectators, surprised when both boy and man climb out of sight, are horrified when the boy's severed head, arms and legs, followed by the trunk, fall to the ground, and the man slides down close behind. Their astonishment is increased when the fakir gathers the severed members and restores the boy to life.

"Well, I saw this performance once, and once I didn't see it; and the latter experience was more wonderful than the other. I had some London friends visiting me, and after having left them for a few minutes on the veranda of my bungalow, I saw, as I was returning, the same fakir and his assistant, whom I had seen perform the trick, standing about forty feet in front of my friends, apparently preparing to begin a performance. As I was about as far behind the natives as my friends were in front of them, and had not been observed, I stood quietly where I was.

"The man placed a drawn knife between his teeth, took the usual ball of twine in his right hand, made a motion as if throwing it into the air, and then stood perfectly quiet. My friends on the veranda were looking into the upper air with astonishment on their faces, which in a minute turned to a look of horror as their eyes came back to the ground. In another minute their countenances lighted up with pleasure, and they applauded roundly.

"They could not say enough about the wonderful performance they had seen, and they were astonished beyond measure when I told them I had been as near the fakir as they, and had seen nothing of what had so wonderfully impressed them.

"If that was not hypnotism, what was it?"

In line with the foregoing was an article which went the rounds of the great dailies East and West about ten years ago, telling the experience of a couple of "globe trotting" American artists in India. They saw the trick above described performed, and just as the boy had commenced to climb the small rope, one of them took a snap shot at him with a kodak, which was subsequently developed. The papers contained a picture of the scene as the artist saw it, in which the fakir is represented as standing with his arms raised, and the boy as a short distance up the rope; while in the picture as the kodak saw it, there is no boy and no rope—nothing but the fakir with his arms extended. This trick and others equally astounding, are being done every day in India, and it has been so for ages. Hundreds of hard-headed skeptical English officers, soldiers, sailors and travelers have seen them, and while they know that, as a matter of fact, they cannot be real, yet they are willing to swear that they never saw anything plainer in their lives. Now if the senses of such men can be so easily and so absolutely deceived; is it not possible, and perhaps probable, that those persons who think they have seen the materialized forms of their deceased friends, are in like manner deceived?

C. G. STAFFORD.

Eureka, Cal.

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OCCULT MYSTERIES.

HYPNOTISM NOW USED IN NEW YORK SCHOOLS.

Dr. R. Osgood Mason Tells of the Marvelous Effects on Children.

Dr. R. Osgood Mason, member of the Academy of Medicine and author of "Telepathy and the Subliminal Self," "Hypnotism in Therapeutics, Education and Reform," etc., gives the following exclusive interview to the Sunday World.

He tells of the marvellous effects of hypnotism as used on New York school children to-day, and relates some remarkable cures and results in the cases of those of tender years as well as of adults.

Hypnotism is certainly a powerful factor in education. The very young even are susceptible to its influence, and I have succeeded in employing it in many cases where teachers have failed by all ordinary educational methods.

Hypnotism as a means of education is receiving more serious attention of teachers to-day—especially in the cases I mention—than is generally supposed. For instance, there are many children brought to me whose parents say: "Doctor, my child cannot remember anything; what ordinary children grasp with ease he experiences the greatest difficulty in learning."

"Our boy, eight years old," says another, "shows vicious tendencies, and has even taken to cigarette smoking. We have tried everything, even using the harshest means, but all is of no avail."

Now, here are two cases, radically different, where hypnotism may be of use. It is surprising, but some very remarkable "cures" have been effected by hypnotism among children in these and similar situations.

STRANGE EFFECT ON CHILDREN.

To give you a few notes from actual cases:

The names of the patients must, of course, be withheld, but each case is a bona-fide one.

Case 1—Her parents three or four years ago brought to me a young girl who, by the way, is now a prominent teacher in one of our public schools. This young lady was very fond of reading history and the best novels, but when it came to concentrating her mind on any one study or series of studies it seemed impossible to achieve anything. "The lessons," as her parents said, "went in one ear and came out of the other."

If she learned a lesson at home she forgot it as soon as she reached the class-room—her mind was a blank. She could write good compositions, but it was impossible for her to read them aloud in class.

Special teachers had to be engaged to instruct her, as she was destined, so her parents said, for entrance to the Normal College. All these teachers gave up in despair.

The girl was brought to me on March 30. Her examinations were to come off the following May.

I put the patient in a quiet hypnotic sleep, without loss of consciousness. Her eyes closed, and she lapsed into a peaceful subjective condition.

HYPNOTISM AN EDUCATOR.

I suggested to her that her memory would be improved; that she would be able to concentrate her mind on her studies; that she would lose her timidity and abnormal self-consciousness, and would be able to stand before the class and recite.

The girl was kept in this hypnotic state for half an hour at each treatment, and six treatments were administered.

On May 25 she came up for preliminary examination. Much to the surprise of everyone she passed with a mark of 70. In the following month she came up for final examination and entered the Normal College with a percentage of 88. As I have said, she is now a full-fledged teacher, and one of the best in the service at that.

Another case where hypnotism was used as a direct educational influence was that of a woman who experienced the greatest difficulty in spelling correctly. When she wished to write a letter she planted herself beside the dictionary and had to look at nearly every word. It was really pitiful.

This woman had been a sleep-walker, often putting herself in embarrassing and perilous situations.

I first treated her for somnambulism, curing the sleep-walking habit by one suggestion. I then attempted to remedy the defect in spelling. This was a more difficult task.

After placing her in a hypnotic condition I suggested this: "The correct form of every word you wish to write is in your mind because you can read. Now, when in doubt as to the spelling of any word do not try to think of its spelling; you will become passive and an impression of the correct word will come to you. You will write it without doubting or looking in the dictionary to see if it be correct."

In four treatments such progress had been made that she wrote me a four-page letter, none of the words of which was incorrectly spelled.

But this was not all. Her language had been painfully ungrammatical. She omitted her final "g s" and was ignorant of the commonest use of verbs and nominatives. In six hypnotic treatments these grammatical deficiencies were obliterated.

FOR JUVENILE TERRORS.

It is usually supposed that very young children are not amenable to hypnotism. But this is a fallacy. Not long ago a little girl, aged five years, was brought to me to be cured of a species of night-terror. Every night she used to awake screaming and saying that a black man was in the room trying to get her.

I placed the child in a chair in front of me, and putting my hands on the little one's shoulders, told her to look straight at a trinket held near her face. I quieted her with gentle passes and soothing touches.

Soon she was in the subjective condition. I then suggested in a sort of singing manner that when night came she would go to sleep, that the black man would be seen no more, and that she would have no frightful dreams.

The treatment was effective. The child has never since seen the black man, and but one treatment was necessary.

Another child who came under my care was seven years old. He was afraid of the least pain, and was a consummate coward and "crybaby."

I placed this child in a chair and put him into the hypnotic condition in the manner I have just mentioned. I found it very difficult to secure his attention at first, but soon got him in a quiet, subjective sleep. I then suggested that he would be a brave boy from that time onward; that he would not allow the other children to treat him badly; that he would stand up for his rights and would no longer be a whimpering "crybaby."

After three or four treatments, during which the same suggestions were impressively made, the child became a changed being. His manner among his playmates was assertive, almost aggressive. He never cried from being teased and he stuck up for his rights in a way that astonished his companions, who soon learned to respect him.

A CURE FOR CIGARETTE HABIT.

The curing of the cigarette habit by means of hypnotism is almost too well recognized now to need any confirmation of mine. I have boys brought to me, from eight to sixteen years of age, confirmed slaves of tobacco. I place these patients in a hypnotic state, suggest to them that tobacco is a vile thing and that they will abandon it.

If the "cigarette fiend" be a veteran I begin by saying, "You will smoke only ten cigarettes to-morrow." Then, at the next treatment, "You will smoke but five cigarettes to-day," gradually lessening the number, until I get it down to about one a week. After that the idea of smoking cigarettes at all becomes displeasing, and soon the former cigarette fiend abhors the idea of smoking. I have known such patients to actually become sick at the sight of tobacco.

Hundreds of persons come to me whose memories are defective, will power lost, power of concentration lacking, and who have contracted bad habits. In these cases usually all other means save hypnotism have been exhausted.

I find hypnotism is a powerful influence in education if properly used, and I have no doubt that before very many years have elapsed it will be in use as an adjunct to all education requiring special teaching of any kind.

As to the use of hypnotism in schools and reformatories, I might say I think it is as powerful an influence, if properly employed, as are many other methods of education. Why should we throw away so valuable a means of instruction?

I do not hesitate to say that in many, if not most cases where the conditions are more or less abnormal much can be accomplished by suggestion, even without the full hypnotic condition. Just the passive condition should be induced, where opposition, antagonism and resistance on the part of the child are removed. Suggestions are then received and become effective, where other means would be useless.

I am no miracle-monger. The Svengali business has done nothing but harm and brought discredit upon a most valuable means of treating abnormal conditions.

I look upon suggestion, either in the full hypnotic condition, or simply as a passive state, as decidedly educational.

"I'LL HAUNT YOU."

Citizens Frightened at a Specter.

Alma, Neb., March 22.—The peace of mind of the people of this city has been rudely disturbed during the past two weeks and all because of a ghost. Not the customary white appareled specter of fiction and precedent, but a black-garbed apparition.

The story is vouched for by half a dozen of the best men of the place, men whose freedom from superstition would naturally class them among the doubters. But they doubt no more.

One of these men is Congressman Shallenberger, who represents the Fifth District of Nebraska at Washington. Another is H. S. Wetherald, editor of the Alma Journal. Still another is Frank Griggsby, the leading carriage dealer of the place.

The specter first made its appearance some three weeks ago. Mr. Wetherald was sitting at his office window working in the evening. The air outside was balmy and the window was up a few inches. Without warning his kerosene lamp was blown out. He looked up and saw standing just outside the tall figure of a woman in black. With true Western gallantry he proceeded to raise the window.

Mr. Wetherald says he kept his eye fixed upon the woman's form, but no sooner had he thrown the window up than she disappeared—melted away, as he expressed it. Suspecting a trick, he said nothing. A few evenings later, just as he stepped out of his office, the woman passed him, evidently in a great hurry. She had not gone more than thirty feet than—whisk, she had gone, disappeared in thin air. Mr. Wetherald confided in no one until a day or two later he met Congressman Shallenberger, who had made a flying trip home to look after some private business.

Shallenberger, in the course of the conversation, made some cautious inquiries about a strange woman in black. Then they held mutual confession. The Congressman said he had finished his work at the bank about ten o'clock and had started home. As he passed the first alley crossing he felt a sudden rush of air, a premonition of something uncanny.

DARTS OUT OF ALLEY.

The next moment a black-garbed figure, that of a woman, heavily veiled, darted out of the alley, passed him with a long, swinging stride and ten paces ahead of him vanished completely from sight. The street was but dimly lighted, but the vanishing occurred in plain sight of the banker. He says she could not have turned to right or to left, and the only way she could have gone was upward.

Within a week the "black ghost," as it is now known, had been seen by a dozen different men, and ghost-layers began the task of trapping the specter. It was at first suspected that it was a trick played upon one of the first to see the apparition by his wife.

WIFE SAID, "I'LL HAUNT YOU."

The man had been twice married. He promised his first wife on her death bed that he would not marry again. She told him she would haunt him if he did. He forgot both promise and threat inside of eighteen months. His second venture was not a happy one, and some of the townsfolk thought No. 2 might be trying to play even with him by living up to No. 1's threat.

But the woman was absolved from suspicion by convincing evidence within three nights. The ghost was seen by three young men at a time when the woman was known to be within doors at home.

Some of the scoffers have sought to catch the figure, but the most rapid pursuit fails. She vanishes before any one can come within twenty feet of her. Wiley Schultz, a deacon in the Methodist Church, was one of those who pooh-poohed the stories. Last Thursday night Schultz was pursued by the woman. He frankly confesses that the sight was too much for him and he took to his heels. Frank Griggsby, the implement man, is reticent about his adventure, but his experience is summed up in his explanation that the curious thing about it is that if it is pursued it will retreat, if one runs from it it will pursue.

The favorite pastime of the ghost seems to be to suddenly rush past some pedestrians. Homeward bound at unusual hours, evolving itself from some dark corner and vanishing after going a dozen paces. The figure is described as unmistakably that of a woman. The face is evidently veiled, as no one has ever boasted of having seen its countenance. No ghostly moans or rattlings, no words of any character does it mutter. No special person has been singled out for its visitations.

From a joking attitude towards the story the town has gradually come to accept it as gospel truth. Those who confess to possessing superstitious fears frankly admit belief in its genuineness. Others who feel inclinel to scoff offer no explanation. Too many have seen the woman to make it possible that it is a hoax. One man claims to have seen the ghost apparelled in white, but he has been hooted down as a sensation monger. All other stories agree as to her general appearance, habits and disappearances.

One theory solemnly brought forward is that it is the apparition of a well-known woman who died recently after a long, painful illness. The explanation is that she is still suffering and her unquiet spirit wanders back to her old home.—Chicago American.

PSYCHIC RESEARCH.

As Connected with Gospel Miracles.

Strange flotsam tosses on the sea of time. A Buffalo minister and a doctor of the same city, working together, have made a raft out of a lot of differing pieces of it, which they had collected, and boldly push out upon the unknown. Their effort in this curious book must be taken with mingled respect, amusement, consternation and hope.

The fact is that, since the old orthodox ship of theology went to pieces on the rock of evolution, there have been many astonishing fragments floating about. In the genuine progress of the science of psychology, the youngest of the sciences, there is much that indicates the rapprochement of science and religion, inevitable possibly, in the story of evolution in that larger sense in which Agassiz understood the word, even while materialists were impatient of his denial of materialism. But the cheerful way in which the present authors, an M. D. and a Rev., combine what science and religion they have and make assertions, is productive of great hilarity at times in the perusal of this well-intentioned yet often ridiculous volume. Our friends offer the world this "Study of the Evidences of the Gospel's Superphysical Features in the Light of the Established Results of Modern Psychical Research."

Now, one of these "established results" they declare to be the materialization of spirits by psychic force. They have seen "real folks" come out of cabinets and walk around, just as perfect physically as if they had, like Topsy, "growed," instead of spouting full-grown from the brow of Jove, as represented by some able and intelligent "medium." They know that they have not been tricked, just as many people who hear of the messages Dr. Savage has received from the dead through a Boston medium are sure that he has not been fooled. As none of these "results" is "established" in the scientific world, the book stands on rather shaky pins, to change the simile.

Psychical phenomena are now certainly arousing much popular attention; and the books of T. J. Hudson, which these authors abundantly quote, are valuable in showing that the laws of the mind are never defied in any of the once wholly unexplained marvels that from earliest times have met or puzzled the thinker or the credulous. But Hudson's books, although serving their purpose, are by no means conclusive from the scientific point of view, however satisfactory to the religious mind. The present writers believe that ten years hence a demonstrative work like theirs will be superfluous, for by that time religious thinkers will be looking upon super physical phenomena as commonplaces in Christian evidence. They believe in Christ as the great teacher and example of the pure use of psychic force; and they demonstrate to their own satisfaction how common are forms of this force at present used and more or less understood.

The "modern miracles" of telepathy, subliminal memory, subliminal intuition, telekinesis and psycho-chemicalization are discussed at length after a study of the old verification of history and a summary of the "new data." In waving aside "question-begging materialism," the authors give us an amusing description of the "leaven of materialism," even yet "powerful enough to discount in many minds the effect of the historical argument," a leaven that "went forth conquering and to conquer; holding in its thrall the chief minds whose studies were directed upon purely physical research":

With physicality in the zenith of thought, Mind went down into a dismal nadir; an assemblage of chemical elements of which ideas formed mere "secretions"—somewhat as bile is a secretion of the liver. In the brazen glare of the physical, the superphysical became a pale spectre, a dream of the superstitious who still clave to shattered idols.

These good gentlemen make some generalizations which may turn out to be true working theories in the young science of psychology. If only they would put them forth as hypotheses, instead of "results" and "conclusions." For example, this is of interest in their discussion of spirit in the realm of life, in a chapter which shows a smattering of Swedenborg (who bye-the-bye is an inexhaustible advance storehouse of all the new "new" thought). They make a lively variation on Faraday's great generalization in regard to force, and say "that in every phase or form of life the fundamental principle is superphysical or spiritual."

But they mix things all up again by pleasantly declaring that, as Christ had perfect spiritual intuition and the rest of mankind have but fitful glimpses of some aspect of spiritual truth, and as Christ holds in his grasp the keys to the kingdom of those who "keep the soul open and receptive to the light and life which come from the Father of Spirits," "thus we see that the key to the spiritual world is telepathy and clairvoyance."

That "we see" is all right for the two gentlemen in Buffalo, if they like; but telepathy and clairvoyance, as keys, will not do for all mankind to open all the mysteries just yet.

We do not deny that this book deserves the attention of people who are approaching the study of psychic phenomena from the modern standpoint. There are good things said in it, possibly true things, that are not yet believable in psychology, as, but yesterday wireless telegraphy was unbelievable in the practical world. The trouble with the book is its assumption of demonstrating with finality things that are mostly in the air.—New York Mail and Express.

NEW METHODS.

Spiritualism's Message to Humanity.

I have been for many years a staunch Spiritualist, with a never-flagging interest in its philosophy and phenomena, and the various methods whereby they are brought to the attention of an inquiring public. I have observed that many times our societies fall into a rut out of which it is almost impossible to lift them, because of a tiresome sameness that pervades their meetings year after year, or from an evident listlessness, or at best, mechanical effort on the part of the workers whose enthusiasm has seemed to have died out and left them without that keen appreciation of the needs of the present hour, which is so essential to success.

I have been much interested of late in the efforts of Mrs. Alice C. Barry, who for the past two months has been doing a very acceptable work for the Spiritual Association at Columbia Hall, 1325 Columbia avenue, this city. Instead of the regular afternoon lecture, she proposed to hold an instruction class whereby any and all who were interested could ask questions pertaining to mediumship, and the spiritual philosophy and phenomena. From the first, the class has included not only the congregation but many strangers. The plan was so successful that the answering of questions has been made a feature of the evening meetings also. The lady goes at her work heart and soul, as though it was a pleasure rather than a task, and while the answers are such as must appeal to the intelligent mind, there are times when she paints the most beautiful word pictures, portraying so much of love and sympathy for humanity, that Spiritualism seems large enough (which it is) to include the whole race, from the sin-stained soul, groveling in the gutter, to the highest archangel.

Another pleasing feature is her inspirational poems. An interesting scene occurred a few Sundays ago. Captain Keffer, the president of the First Association of Spiritualists, who is a fine rapping medium, was present and sitting upon the platform while Mrs. Barry was giving her poem, the subject of which was Spirit Rappings. The raps were distinctly heard by all present, responding to the beautiful sentiment of the poem.

We need to infuse more of life, of soul, of fraternal feeling into our meetings to make them successful.

Spiritualism has a message of the highest import to humanity. In spite of the fact that, in the first fifty years of its existence, it has been hampered by many crudities that are the inevitable accompaniment of all new movements, it has burst its shell like the butterfly, its chrysalis and emerged into the clear sunlight of a day that can never grow dim while any soul on earth is seeking for the knowledge it can impart. It feeds the hungry soul with the bread of life. It stills the wild cry of the bereaved mother by giving her back her lost little one. It has a message of hope for the weary and heavy laden, the toiling millions. It also has a message of warning to the oppressors of the oppressed. In its onward march it has walked hand in hand with science and aided in overturning the idols of theology. It was born in the land of freedom, the land of the Stars and Stripes, and it will not have fulfilled its mission until all the children of earth are mentally and spiritually free. ALLEN T. PARKER.

Philadelphia, Pa.

"God's Smiles, and a Look into His Face."

This is the attractive title of a splendid story by Mrs. Maggie Olive Jordan, of San Antonio, Texas.

One of her characters is made to say that she likes flowers, "because they are God's most beautiful smiles." The simile will awaken a response in many minds—for flowers so often likened to angels' faces, can also reflect God's smiles. This book is a philosophical romance, of more discoursive make-up, than the average novel-lover will appreciate; but it will appeal to every seeker after knowledge and lover of spiritual ideals. The author starts by quoting:

"Oh, for the simple truth to know,
Whence we come and whither we go."

This couplet gives a clear inkling of the search made by some of the characters. Spirit communion and Spiritualism are given much prominence. Nature is discussed and God is exposed as a law or force immanent and discoverable. Commentaries upon prevailing thought and dogmatic religions are frequent.

The book is really a healthful addition to our Spiritualist literature; and has been criticised and admired as a book combining philosophy, religion and occultism with romance.

There is so much to say of this book that I shall certainly use it somewhere as a lecture topic. Its arguments will help every student and be a valuable book to hand an early inquirer into the philosophy of nature as related to the occult. It is the first attempt of Mrs. Jordan—but will not be her only contribution to the literature that every Spiritualist will appreciate. She writes daily (as the spirit may urge her) and has another human and idealistic story ready, also a large collection of really meritorious poems. She is a woman of spirituelle character, and is a Spiritualist. She writes entirely under spirit control. This power has overwhelmed her and she has given herself to the "labor of love," trusting implicitly in her inspirers. Thus the spirit is working through mortals and proves that no opposition nor calumny can stop their efforts to help the world's people. "God's Smiles" will bring good cheer and higher ideals to each of its readers and will show how much we need to live a higher and better life on earth. Its worth to the young is manifold—and I trust each Spiritualist library will possess a copy. Published by F. Tennyson Neely Co., New York. This firm has freely assumed this publication and deserves that the book shall be well circulated.

Mrs. Kates and myself lately enjoyed the hospitality of Mrs. Jordan, and we feel that "God's Smiles" reflected in the woman, should illumine her readers, as indeed she brought good cheer to the spiritual pilgrims who visited her sunny home. G. W. KATES.

"Meatless Dishes." Very useful. Price 10 cents.

NATURE'S BALANCES.

A Study of the Constitution of Things.

In the physical universe the forces are balanced; otherwise the worlds and suns would not follow in their appointed tracks. Unopposed, gravitation would pull each globe to the center of its system, into its sun, and unchecked direct motion would send them away into "chaos and old night." Equality of these forces wheels them in circles with varying levels of their orbits, so that there is no danger with grade crossing collisions. Without lubrication of axles or cog-wheels, they move on in silence. The fabled song of the morning stars over the completeness of these great movements must have been as imaginary as the creaking of gudgeons where none exist. These motions are nature's greatest balance.

There are evidences on our little globe that the inclination of its axes was not always the same as now, of an "ice age," of upheavals and sinkings in its crust not yet wholly abated, showing that it has taken ages to construct it and that the equilibrium now attained was a thing of growth. The astronomers tell us, also, that world-building is still in progress.

The inclination of the earth's axis toward the level of its yearly track or route around the sun, together with the law that makes the sun's direct rays more effective in heat and its indirect rays less—though the latter travel a shorter distance to us in winter than in summer—give us back such a balance of seasons as this operating force and position of the globe effect.

The chemical constituents of the air we breathe, of the water we drink, and of the oceans that surround the continents and islands, are balanced and adjusted to sustain animal and vegetable life. Equations here, as always, are equal. It is said, too, by those who look wise enough to know, that the waters and lands are duly proportioned for the greatest good. Though the fishes have much the largest domain, less water would give less rain-fall on the land and more barrenness. Animal life as now constituted, without water would be impossible.

On the life side of these great equations there have been adjustments and adaptations to such laws and conditions on the other as must needs be inexorable and unvarying, showing the same inherent immanent Power operating on both sides in the adjustment. The genus homo makes his first appearance naked, and fixed conditions make clothing necessary; and he clothes himself to match the temperature. If he is one of the most helpless infants, more to learn with the then dormant but inherent capacity to learn it, does he not have the most tender and lasting mother loves, in his slow growth is he not provided with a longer parental guardianship? In the care of the lower animals inherent mother-love, while nearly as strong in infancy, is only proportioned to the quicker maturity of the species and is adequate. Mankind adapt themselves, though slowly, to their fixed environment. This adaptation is slowest in its movement, on the moral side of the adjustment; perhaps because it takes more wisdom on that side to discover the penalties of nature's violated law. These penalties are the pushers, and higher and higher ideals lead on toward an approximate balance.

Who dares to say that this gradual adjustment of the great scales in which all things are weighed, is not a prophecy of a still nearer balance in an infinite future? That these forces unceasing in their operation must produce their natural effect on the living that come after us; and if the dead live again and nature does not reverse herself, these factors will not cease to operate?

Nature in its inexorableness in many of its phases, seems cruel and unpitying. It does not stop to count the wrecks of its whirlwinds; the ocean's maw swallows ships and navies despite the skill of navigators, and its only tears are the rain-drops which are often copious enough to drown. The plagues that infest whole regions of ignorant and unsanitary peoples are contagious, while health is made to depend partly on constitutional inheritance of physique and more largely on our luck and ability to avoid these huge causes of pain and death. The contagion of good health comes slowly and chiefly from contemplating the destructive effects of its cruel opposite-disease. We may say nature's lessons are hard to learn and its penalties severe, but its severest penalties are most effective, and she has no other known remedies.

As far as our superficial examination can reach, in skimming over the verge of the infinite, in our allotted little space, we see causes and effects in an unvarying order. From this outside comparison, their constant and balanced relation we may fairly conclude that the same order extends throughout the vast unknown. Unless nature rubs herself out and inaugurates a new program, it must be so. Nature is the only constant thing we know; the only thing that balances its unbalanced accounts and regulates all its irregularities. It governs all things, includes all things, extends throughout all things, immanent, omnipotent, wiser and more benevolent than we can guess. It is God. Personal if we so call it, but at one and inseparable from nature.

These causes and effects in nature, the balancing of goods and ills in what is called the moral world—which, so far as we know, may be necessary for any human knowledge of what is, since comparison and contrast seem the only way we can measure and gain an understanding of things, the unvarying rule in the kingdom of morals and physics, though seen from our low-down point of observation are the surest and only index we have, that there are no misquits in the entire universe.

When we get to the limit of our sight and draw on our imagination for facts, we can fairly follow our pointers in the known; all else is irrational.

We question the utility of things that we do not know enough to see the use of. Pain is cruel, in our vocabulary, but its uses are seen. It is the captain of the guard that stands watch over the citadel of life. We wonder, too, why Mother Nature did not make us all angels in the beginning, if that was her final intent; from our low-down standpoint it seems it would have been so easy, for such potent power. Why could we not have begun our perpetual hallelujah songs when the morning stars began their fabled chorus? Why begin with earth clods, and why, as we erroneously conceive, turn the devil loose upon the first (alleged) human pair, so recently fashioned from dirt that they could not have yet learned obedience to any rule, to plague and everlastingly jeopardize the living and the dead? But casting the latter query aside as being based as fable, and continuing with a better basis; why could there not be good and doers of good without evil; good absolute and independent of its antagonist; good with no good to be done, no evil to correct or contend against? Why need there be hope and charity? If good consists in doing good, and can only be known by such occupation, then evil furnishes its only field of operation. If inoperative, good is a misnomer and no good at all, and out of evil comes its only opportunity to act and make itself manifest, it would seem that the two opposites were necessary to each other. Before we get far with our guesses in such case, we must answer the question, What would the doing of good consist of if there were no evil in the world? Neither hope nor charity could exist with nothing to hope for and no recipients of charity.

The magnitude of this vast plan, so perfect in its discovered outlines, discloses a power too great to be balked in its intent by devils or men, or any mixture of the two; too big a thing to justify our petty criticism. Devils (if they exist and men are part of nature's great output, and if they could by their opposition hinder a more intended beneficent order of things, and work out the moral ruin of the world, we must conclude that in this, the most essential part to us, there was lacking either power or beneficence in the make-up to produce a better condition.

Before firing off our little pop-guns at the existing order we ought to do our best to get in harmony with it. Mankind from nature and environment find their greatest enjoyment in the change called growth, which when taken in its widest sense includes all moral improvements. It is the only index of profit. This improvement could not be made if begun at a maximum or perfect state. We might turn our imagination loose and consider for a moment the utter deadness of our race with no evil to combat—equivalent to nothing to do, nothing to gain; no sickness and no further acquisition of kowledge or virtue; then judge, from what we know of how monotony kills enjoyment, of its do-nothing effect. We might figure out, if we would, the difference in such condition between ourselves and the stumps. The faculty of comparison by which all knowledge is gained would have to die from non-use. Without the contrasts of good and evil, light and darkness, joy and pain, sorrow and happiness, heat and cold, and the long list of balanced opposites or contrasts in life by which we measure and know things, we should find ourselves, perchance, in a fool's paradise; in an eternal and unbearable monotony of sameness, a condition which it is hoped and believed the angels do not have to endure in the upper kingdom, where infinite perfection is, doubtless, still kept in the far distance for their good.

To support these conclusions further; by looking a little below the surface we shall find a law of exact compensation operating throughout, as imitated in the compensating balance of a watch. Evil policies in government slowly work their own cure when their operation discloses their defects. Protective tariffs, when induced by a scarity of manufactures in a new land, selfishly kept in operation by the recipients of the bounty afforded, fill the vacuum by their stimulus to production, turn scarcity into abundance, and become their own antidote. So throughout the whole realm of morals, the penalties of evil are corrective; even the things ill meant by us do not result as intended. Nature exacts the last penny in keeping her accounts. The millionaire's appetite for gain becomes cloyed and he spreads again the millions like a Carnegie. We only see these balances by wisely considering final results. "The mills of the gods grind slow, but grind exceeding small" is old philosophy that should be more often recalled.

But why the grinding of these mills is so slow, is what puzzles us. Large movements are slow in the moral as well as the physical universe. We may wonder why nature does not make a three-year-old colt in a day, but with her fixed habits it takes three years.

The midgets, microbes and pestiferous insects are generated rapidly enough to keep us active in their suppression, and without activity we are naught. Without pests and ills we should at least lack the wisdom to overcome them. If it takes longer to build a city than to erect a smoke-house, and we as builders are as one of nature's factors, we may fairly conclude that nature as a whole is longer in accomplishing great results than in doing up the little details, because it takes greater work.

Though civilization makes slow progress, halting and retrogressing at times as if nature were loosening her hold to get a better grip, we need not be pessimistic when we consider from whence it has evolved. It is a long ways from a clod to a Shakspeare. Those who judge that life's compensations are too slow to be effective, must certainly not be counted with those who have adopted and are in love with the theory that all compensations—rewards and punishments, are to be dealt out infinitely in a future state; miscalled compensation, as nothing is great enough of a finite nature, to make a balancing offset. Such believers, at least, must consider delayed results most effective, but all other things rolled together would not make a sufficient weight to put in the other side of their scales to make them balance.

The geologist in the mountain upheavals of the rocks finds the periods of the earth's evolution. In the vestiges of animal life, extinct vestiges of animals that when alive Adam could not have named because he had not yet put in his appearance. That the "man age" when these vestiges had life, had not yet arrived, is proven by the fact that none of his remains are found with the remnants of previous animal life, though his remains are as lasting against the tooth of time as that of any animal of his size. The different species of different ages must have been each balanced by their environment, to have lived and by a changed environment to die and become extinct. These remnants of the past species are so numberless that had Adam been their cotemporary in life, and all added to those that came later and existed in the "man age," the naming of such an aggregate would have required a larger nomenclature to individualize them than has yet been invented. Our wonder as to where so young a man as he was got the extended vocabulary of names with which he checked off those he did name, had all that had been wiped out been added to his list, would be greatly increased.

If we believe "Whatever is, is right," it must be in the sense that whatever is was made to improve and grow better: that progress is only possible from less perfect to more perfect; that progress is happiness. Not that wrong is right in any sense but a necessary accompaniment of growth, and exists to be actively overcome by us.

A less strained imagination than that conjured up by the poet about the angel chorus on the first Sunday morning, might have heard the Great All-pervading, All-inherent Floor Manager's commanding call, to "Balance all and swing" in the dance of worlds.

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SATURDAY, APRIL 5, 1902.

A Controverted Claim.

The following appeared in "The American Citizen," a Boston paper, a few weeks ago. It is from the pen of that critical student in ancient history, Wm. Henry Burr, Esq., of Washington D. C., to whom the literary world is indebted for many valuable facts which would have escaped observation but for his diligent research. He says:

"I found in a late number of the Boston Transcript the report of a lecture by the Rev. Wm. O'Brien Pardow, of New York, on 'The Bible,' from which I quote the following:

"The claim is made by Protestants that Martin Luther first translated the Bible into the German. To disprove this fallacy there exists to this day twenty-seven Bibles printed in German twenty years before Luther was born, one being in the Senatorial Library at Leipsic."

Luther was born November 10, 1483. The earliest printed Bible is said to have appeared between 1450 and 1455, which date is only conjectural. It was, of course, in Latin.

At the National Museum in Washington, D. C., is exhibited one of the twelve Coburger Latin editions of the Bible. It has no title page, catchwords, or initials. The initial letters of paragraphs are added by hand. On the top of the first page is written in ink: "Societatic Jesu Monachi," and in the middle of the page, "Approbata * * Canisius 1578." Canisius was a celebrated Jesuit missionary and scholar, the first of the order in Germany; and is said to have died in 1597.

No date of manuscripts or printed books prior to 1500 can be trusted. The early printed Bibles are undated. Luther was an Augustinian monk, twenty-one years of age, or older, when he first saw a Latin Bible. His translation of the New Testament is said to have been published in 1522, when he was about thirty-nine years of age. His Old Testament translation was published several years later. If there were Bibles printed in Germany twenty years before he was born, is it conceivable that he knew nothing of them?

There was no authorized edition of the Latin Vulgate Bible published until 1592, one hundred years after the discovery of America by Columbus.

Wicliff (sometimes spelled with two y's and one f), "the father of English prose," and "Morning Star of the Reformation," is doubtless a myth. He is said to have been born about the year 1334, and to have died in 1384. The quantity of literary work ascribed to him is prodigious. He is said to have translated portions of the Bible into English as early as 1382. His New Testament, based on the Latin Vulgate, was first published in 1731. John Leland, librarian of Henry VIII, ransacked the monasteries from 1533 to 1539, and could not find more than a cartload of books. He was England's first paleographer, and the first and only writer that alluded to the "Canterbury Tales" prior to the reign of Elizabeth, 1558-1603.

Librarian Leland says he saw few of the rumored Latin books of Wicliff, and says nothing about any English writings by him. The fabrication of Wicliff literature seems to have begun in the reign of Henry VIII. Dates were rarely given in early publications, and it was the policy of the monkish fabricators to assign as early dates to compositions as possible.

In 1816 a Douay Bible was printed at Dublin, with its unmerous notes and comments, under the direction of the priesthood, "corrected, revised and approved by Archbishop Troy." Its notes and comments offended the British Protestants. The Irish prelates were summoned before the parliament to answer for their work. They had to declare the book of no authority, because it was not sanctioned by the Pope or received by the whole church. The offensive notes and comments were doubtless the same as in my own Vulgate New Testament, reprinted in 1833 by American Protestants, and certified to be "an exact and faithful copy."

Resurrected African City.

Old earth is still giving up her concealed history of the past. Now it is over there in Africa, a veritable buried city, a la Pompeii. The excavations are at the modern city of Timgad in Algeria, anciently known as Thamugas. The boundaries of the ash-covered city have been laid bare on three sides. More than a hundred thousand square yards of earth were removed during the last year, exposing vast archaeological treasures, which, like the resurrected Italian city, places the world in rapport with a very remote age. A Roman mansion, magnificent in proportions and in construction, stands there perfect in all its parts, just as it was perhaps 2,000 years ago when it housed Sertius, its wealthy owner. The public baths, a fountain, a Byzantine basilica, with three aisles, a grand staircase leading to the upper part of a theater, a superb temple in marble, and eleven other buildings, with a vast collection of objects, such as arms, utensils for domestic uses, vases, etc., are there precisely as when entombed. Ancient gates to the city and numerous streets are already exposed to the light of day.

No report has yet reached us of the finding of any ancient literature. This may come in time; but in none of the buried and resurrected cities of the West has been found the literary treasures which seem common to the recovered cities on the Euphrates and Tigris.

Philosophy of the Permanent.

The following eloquent words we quote from a London exchange, where it appeared some time ago, with an entire lecture, from that brilliant orator, Rev. Dr. Roberts, of Kansas City, Mo. He says:

"The fundamental postulate of the philosophy of the permanent is that whatever is is, and always was, and always will be; that there was no beginning, and there will be no end; that God is not old, and was never young. The supreme fact of the universe is the fact of existence. What we look upon as change and variation, appearance and disappearance, are in no sense the essence of existence, but only incidental to, and not inimical to existence. The universe by a thousand tongues declares the supreme fact is the fact of being. To be or not to be is not the question. Not to be is unthinkable. Because we are childish we are blinded and beguiled by the circumstances of being, and we lose sight of the fact of being.

"Mutilation and change are but ministers and servants of life, not its destroyers, not its enemy. They are the method of the revelation of being. To be—there is nothing beyond, nothing higher than existence. Beyond the conception of being the human mind cannot pass; higher it cannot rise; lower it cannot descend. That is the supreme, the infinite, the universal fact. If we could once reach the firm conviction that being is the great fact of the universe, then time, change, age, the grave, death—all would become mere trivialties at which to smile.

"Time had no beginning, it can have no end, There was no yesterday. There can be no to-morrow. It is but an everlasting, infinite NOW. What we call time, the days, the years, are but variations by which the infinite "now" becomes manifest. They may come and go, or they may cease coming and going, but that now which they manifest will exist forever as it has always existed.

"The years are but the fringe of eternity's robe which we touch. They are the strands from which the planets, like shuttles, weave the garment of time out of infinite timelessness. Death has nothing to do with life, unless it be a form of its manifestation. Life is no part of death. We have imagined this body was life. By death we know the body is an incident of life; but we have not been able to think as apart from the body, so the grave has infinite sadness, and there is no consolation there. But if we could imagine life as a thing that is, and always was, the body the form of its habitation and truly subservient to it, life as transcendent after death as before, death would then be an incident. Give me a flower. I have said life always was, the body its manifestation, one of the lowest terms in which it can be made known. Before the flower was in its visible form, it was.

"Nothing was made, nothing was created, not an atom was added to the universal whole. It was somewhere, atom and petal and calyx and crown, hue and tint and perfume, it did exist; night brooded over the earth; the day came with its light; the falling snowflakes covered and couched the place where it slept; the sun's rays touched the waiting world; the mingled mimicry of dawn and twilight played upon the throbbing soil; stellar worlds and shining suns mingled and blent their rays with the moist, cool earth, and responding to the thrill of passion and of life, the earth manifested the flower. It always was. It was before ever the earth, like a mother, could take in her glad hand and press to her ample bosom the flower-child; it was when the star dust and the fire-mist in the illimitable vast were everywhere and universally diffused. How we may not know,- and need not care; but it was; and, having been before, who dare say it will not be after, when it is faded, drooped, and withered—when it is a thing of beauty and of joy no longer, and the housemaid throws it away? What has become of the flower? I do not need to know, and cannot know; but it is not destroyed. No atom has gone from the universal sum; no sense of ours may be able to trace its history further; we must leave it in the mystery; but the mighty genius of life that wombed it in secret and brought it forth in its glory will know its shadowed way, and will watch and keep it forever.

"I will believe in the immortality of the flower—of force, of matter, there can be no end; but our thought is upon the flower, and we say with Felicia Heman's, "Flowers have their time to wither"—and they do; but do they have their time to die and become extinguished, and naught? Had we sense fine enough, we might find the flower before there is a trace visible to the eye; had we sense keen enough, we might find it after it is withered, and has passed from mortal vision.

"If we could think of life, then, as a fact, and not as a form, we should think less harshly of death and the grave, care less for fleeting years, and rejoice in life. We take things too seriously. We lay too much emphasis upon the circumstance of life—too little upon the august fact. We are here, and here is the world, and here is all the mysterious power we call God. Now, being here, we are free from any responsibility of having come, or of going out. We are here—that is the main fact; and the universal laws or forces that called us into being, name them as we may, are responsible for us. Between the meanest clod, and the humblest thing that crawls and nothing, there is infinite distance. To be a part of the world's fact, an existence among existences, a being in its immeasurable vast, ought to be dignity and glory enough to make every man and woman stand up and rejoice in the fact of being."

The Points Are Well Taken.

A correspondent of the Record-Herald, in reviewing Prof. Pearson's repudiation of Bible miracles, took occasion to say:

"If the accounts of miracles in both the Old and New Testaments are false, then the books themselves are unreliable and of no authority. If the accounts of miracles are not of divine authority, then the great majority of us will have to depend upon Prof. Pearson or Prof. Some-One-Else to indicate to us what parts of the books (if any) are of divine authority and binding on our consciences."

That seems to The Progressive Thinker the exact length, breadth and depth of the controversy. If there was no creation of the universe, with all its suns, and planets and satellites in six days, not years or eons; if there was no general deluge which covered all the earth, including the highest mountains; if the Red Sea did not divide its waters on the command of Moses, and allow the Israelites to cross on dry land; if the sun did not stand still at the instance of Joshua so the slaughter could go on; if the thousand and one additional stories of the Old Testament transcending human reason are false; if a virgin never gave birth to a son; if the Devil did not take that son into an exceeding high mountain and show him all the kingdoms of the earth; if Jesus never walked on the water; procured money from the mouth of a fish to pay taxes; feed 5,000 with five loaves and two small fishes; then both Old and New Testament are incredible, and each book must be relegated to the domain of fable.

A falsehood is none the less false when told in a sacred book. Reason is the only standard to distinguish between truth and falsehood. That which is unreasonable is incredible. If God made man as we are told, and most of us believe, then he endowed him with reason to guide his action. And if with reason that which is not consistent with reason must be discarded as a myth.

Thought in Leading Strings.

"The Pontiff made a lengthy address, in which he condemned what he characterized as the excessive liberty of thought indulged in at the present time."

Such is the substance of advices from Rome. Instead of assailing action the Pope thinks THOUGHT should be discouraged. The world should only think as does the head of the church. Indeed the Pope wishes to monopolize that occupation, and do the thinking for the people everywhere. It is this feature of Christianity, common to all sects, that we oppose. Some bigot of a long past age formulated a creed, and told what he believed. That creed is a guide to thought, and he who dares entertain a conflicting thought is under the ban of the church.

Flogging Resumed.

Is this the inquisitorial age? Have we gone back to those old days of darkness and brutality? Those days of wars and butchery; or are we living in dreamland with some terrible nightmare upon us?

A young man in this city, aged 17 years, committed the cruel crime of getting drunk and painting the town red. He was arrested and taken into a police court and sentenced to be flogged, the judge deputizing two burly policemen to see the job done and his mother took the contract. The policemen stood by and saw that the mother, so-called, beat the son over the head and body with a good sized cudgel.

There are many human beings, parents who still believe in the old adage: "Spare the rod and spoil the child," but not since the days of the ducking board, the burning of witches and the use of the cat-o'-nine-tails, has it been the edict of a judge on the bench to inflict such brutal punishment, except upon slaves in the South before the war of the rebellion.

A man who is supposed to deal justly and lawfully with even the worst criminal and who should at least be humane in orders of punishment, but who will issue such an order as the above mentioned one is no more fit for the bench than a wooden man. He was probably brought up in the old hide-bound way, under the old Catholic or Protestant methods; methods hanging and clinging to the Bible instructions.

He forgot that he lived in the twentieth century, and so did that unworthy mother, and if that boy doesn't hold that in memory, every stroke of that cudgel, his memory will not serve him well.

Many boys are led by their chums to do such things and have braced up and remained straight by a few kind and loving words of advice having been administered to them from such a kind old Judge as Judge Tuthill, of this city, and who takes a loving interest in the children of this big city.

Those relics of the dark and brutal past should be dispensed with at once and such fossil Judges relegated to the doorway of permanent and complete retirement.

Responsibility of Society.

Students of sociology will find matter of interest and decided importance to the well-being of society, in an address by Judge Tuthill before the Social Economics Club of Chicago. He called attention in a forceful way to sources of corruption in the upper strata of society, and arraigned the criminal rich who bribe legislators, purchase venal aldermen and corrupt jurors.

His remarks concerning hereditary transmission of criminal traits of character, possess great public interest because of his experience in the administration of the Juvenile Court law, and because his views are radically different from past generally accepted beliefs of sociologists.

More than six thousand boys under sixteen years of age have appeared before Judge Tuthill, within the last two years, charged with all sorts of crimes and misdemeanors. His contact with these boys has brought him to the conclusion that fully 90 per cent of them can be made good citizens and useful members of society if they receive proper parental care.

Said the judge:

"I have heard much of hereditary transmission of traits of criminal character, but my long experience on the bench and as public prosecutor for both the state and federal governments does not permit me to place much credence in these claims as they are generally advanced.

"I believe that children are born into the world on an average nearly alike, and it is the neglected children, those who fail to receive proper parental care, who rapidly develop into criminals. This is so simply because society has neglected the fundamental principles which would wipe out the social conditions which make such things possible."

These views are in line with the more advanced students of criminalogy and sociology of the present time. Wide observation and experience has proven that human beings are far more largely the products of environment than was formerly supposed.

Indeed, very many observant scientists now claim that, while children may widely vary in mental capacity, the transmission of criminal or vicious instincts is impossible.

In any case, whether the judge's views are wholly or only partly correct, they place upon society a heavy responsibility to maintain social conditions and environments that shall conduce to the welfare of these children, and tend to form them into good citizens and helpful members of the social body.

What Was It?

On Easter Sunday, a volent storm wrecked several churches in and near Pittsburg, Pa., also in Tennessee and other places, injuring and killing a number of persons. It is in order to inquire: Was it a mysterious dispensation of Infinite Intelligence?

Most powerful is he who has himself in his power.—Seneca.

THE MIST BREAKING AWAY

Mrs. Maud Lord Drake Captivates the Catholics.

The funeral of Mrs. George J. Kinsky of 4544 Cook avenue, St. Louis, Mo., known in the West End as the devoted friend and protector of cats and dogs, was unique in that there was no officiating clergyman, though Mrs. Kinsky held strong religious beliefs.

Mrs. Maud Lord Drake, of Angel's Camp and San Francisco, Cal., a long-time friend, conducted the services, preaching a sermon from a Bible text.

Mrs. Kinsky was a Catholic, but for years had not attended any church. She became a Spiritualist and believed in the eternal continuity of the spirit.

Mrs. Drake also is a Spiritualist and a splendid medium, devoutly honest, and universally loved and respected. She is visiting in St. Louis with her husband, J. S. Drake, an old-time Iowa and Illinois newspaper man, now interested in California gold mining. The Drakes are guests of John R. Cross, of 4628 Page boulevard.

Mr. Kinsky, a former member of the St. Louis Stock Exchange, and at one time a member of the troupe of Mme. Adelina Patti, desired that Mrs. Drake, as an old friend of Mrs. Kinsky, should assist at the funeral services, the California lady having been ordained, years ago, as a Unitarian minister. The relatives of Mrs. Kinsky desired that a priest should be present.

Father McDonald of St. Ann's church, it is said, informed the family that he could not take part in the funeral should Mrs. Drake appear, unless he had a dispensation from the archbishop. He added that he did not care to ask for a dispensation.

"Then you may conduct the funeral," said Mr. Kinsky to Mrs. Drake.

Sunday afternoon the home of Mr. Kinsky was filled with friends. The casket was buried in flowers. When the appointed hour arrived, Mrs. Drake, Bible in hand, advanced and began her discourse.

She took for the text of the funeral sermon two passages, the second and third verses of the 14th chapter of John and the fourth verse of the 21st chapter of Revelation.

Mrs. Drake, in touching language, told how beautiful had been the married life of Mr. and Mrs. Kinsky, who for 32 years had enjoyed one unbroken honeymoon, each living to give joy to the other.

But Mrs. Kinsky, the speaker said, had lived to give joy to all creatures. For years her home had been a hospital for sick animals and in the back yard she had provided shelter for cats and dogs where they were fed and nursed.

Mrs. Drake said she felt sure that Mrs. Kinsky and all the dead are not really dead, and cannot die, but that they live and have their being after the transition called death. She said that to her there was no such thing as death. Her sermon was a presentation of proof of the spirit's immortality.

When she finished talking several of the staunch Catholics pressed forward and warmly shook her hand.

A quartet composed of Miss Julia Bunk, Miss Ella Becker, Ernest Reisher and Joseph Saler sang the anthems "The Radiant Morn," "Abide With Me" and "Come Ye Disconsolate."

Mrs. Kinsky, who died last Wednesday after a brief illness, was buried in Bellefontaine Cemetery.

Education and Mediumship.

The education question raises some matters for special inquiry and consideration. Among these, suggested by the apparent opposition of some persons to attempts to educate mediums and inspirational speakers in a fair knowledge at least of ordinary English branches, is the query whether it is necessary, in order to develop and retain one's gifts of mediumship, an uneducated and ignorant medium shall always remain an uneducated ignoramus. Must the children, the mediumistic "babes and sucklings," always remain ignorant children, babes and sucklings in mentality and knowledge?

Some years ago there was a medium of that sort in Chicago. Physically and in years, he was of mature age. Speaking with intent of high recommendation, a friend who acted as his sponsor and agent, said: "Why, he is just like a little child."

Yes, he had given his whole self up to his mediumship—and neglected the cultivation of his mentality, until, in fact, he might almost pose as a champion idiot, so far as any mentality aside from his mediumship was concerned.

And his agent was proud of the fact! Proud of his protege's ignorance and semi-idiocy—because he was a medium!

Now we do not hesitate to say that if mediumship is incompatible with liberal education, with the best mental culture, development and knowledge imparted by earthly educators, then mediumship had better be relegated to a state of desuetude, and the highest, broadest and most liberal education possible, given to every human being.

Shall children be denied school education, because they are mediums?

But there is no such alternative. Mediumship is not incompatible with broad and generous education and high culture of one's mental faculties. It is not necessary that mediumship be the synonym of ignorance—that medium be the synonym of ignoramus, or partake of the characteristics of idiocy. A good medium may be a thoroughly well-educated person—a highly learned person may be a good medium. And it is not reasonable to suppose that spiritual beings highly advanced in knowledge will seek an uncultured brain in preference to one that is highly cultured, to give forth light and truth to the world.

The mere gift of mediumship does not depend upon ignorance or non-ignorance—the fact or gift will reside in the person, whether ignorant or not. Ignorance will not enhance it—nor will knowledge destroy it. Knowledge will give greater latitude and capacity for usefulness.

There is no person that is not mediumistic in some degree. Some are better adapted for use in one way, and some in another way. Some are adapted for use on a more physical plane, others for more refined, mental, artistic, mechanical, inventive, or other fields of thought and mind power. Many are used by high spirit intelligences and do not know it. Much, very much, of the best, most helpful and uplifting work of humanity is wrought through the influence of this forceful yet silent pervasive inspiration from the unseen spirit spheres.

Hand in hand, yet unobserved and unrecognized, the kind angelic powers and co-workers with the earnest, brave and noble thinkers who devote their knowledge, their learning, their educational acquirements to the high and noble purposes of best good to humanity.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

THE HOME CIRCLE

THE ONLY TRUE AND PERFECT WAY TO THE HIGHER SPIRITUAL ATTAINMENTS AND UNFOLDMENTS.

Unselfishness—Death of Mary Steadman.

I.

So far as we know every one in spirit life who is in the least progressive, is engaged in some philanthropic work to advance mortals to a higher plane. Everything in the physical world has a missionary work, and exists for some well defined object. The sun, how grand in its effects! How beautiful are the results of its beams of light! Every rainbow-tinted flower; every field of grain; every majestic forest; every coal bed deep down in the earth, and the beautiful panorama presented by nature are all the result of sunshine. In nature everything exists for a specified purpose, having for its object to supply man's immediate wants, or to exalt him to a higher plane. A cataclysm may engulf a continent or wreck a world, but it leaves higher and grander possibilities behind it. The crust of the earth formed thousands, yea, millions of times, before it became stable enough to resist the internal heat and convulsions. But whatever part an atom of matter may act in the economy of the universe, it is for a specified purpose. The golden fields of grain, the flower garden, the fruit tree and the fruit-bearing vines, all manifest their peculiar characteristics unselfishly. The sun has no favorites; the flower never suspends its incense because placed on the bosom of a Magdalen, nor the luscious fruit its nourishment when pressed with polluted lips, nor the air its life-sustaining qualities because breathed by a villain. The same golden sunset smiles benignly on the sage or the savage. The gates of the East at the morning dawn open up a radiance for king and peasant. The summer shower, shimmering with rainbow-tinted colors, comes for vice as well as virtue; and the flower-laden air never blushes when a polluted maiden in the open field drinks from it, as from a fountain of elixir.

II.

All nature is one grand evangel to all humanity, with no words of condemnation, with no words of approbation, with no words of good cheer or hate. The food you eat, the water you drink and the air you breathe come from one common receptacle, each atom of which has no choice whether used by a saint or a sinner. The rose-tints of the maiden cheeks find their counterpart in dens of vice, and the sweet voiced singer may be good or bad—it is all the same to the vibrations which conduct the voice to your senses. There is no selfishness in nature.

No selfishness in the sunbeams.

No selfishness in the Pond Lily as its opens its bosom for the inspection of mortals.

No selfishness in the dewdrop, or in the fruit-laden tree.

Nowhere in all of God's vast universe does that selfishness appear until human beings, lordly men and women, are ushered into existence, and in whom it takes definite form, resulting in wars, murders, thefts, and all kinds of licentiousness. The freedom of choice of good or evil is developed in man and woman; it does not exist in flower, vine or tree.

III.

It was an extremely cold night in mid-winter. The creaking of the moving sleighs indicated that Arctic coldness was sweeping over the country. The frost on the window panes has assumed myriads of weird shapes as if an artist from the celestial regions had visited this mundane sphere, in order to puzzle mortals with his wonderful skill and knowledge. The winds moaned most piteously, and the very air was biting cold, and the surging clouds of snow were blinding, and the accumulated frost on one's eyelids shut out nearly all the light that could guide the footsteps. There was one on the streets of New York who doubted the goodness of God. She had a warm, sunny place in her heart from which went forth radiations for all humanity! She was all aglow with divine love, as if her soul was illuminated with smiles of the Infinite! As she gazed around her, heard the sepulchral moaning of the Arctic winds and felt the cold clasp of the Arctic wave, the tears from her eyes fell at her feet in crystal drops of ice. A maiden not yet 23 years of age, whose early life had been cast in sunny places, was now adrift on the pitiless waves of adverse circumstances. She was adrift, at sea, without a home, without an anchorage of any kind that could settle her in some sunny spot where life would glisten with golden cheer.

Mary Steadman had seen better days, the daily papers said; but now adrift on the merciless waves of adversity, what could she do? She was returning to her attic home after her twelve hours' labor in a shirt factory, thinly clad and sick. Passing a pile of lumber she stops a moment and bows in silent prayer, a prayer that was brimful of tender pathos and loving kindness; she prayed for strength to endure her daily toil; for patience to withstand all the temptations of a great city, and for relief from stinging poverty, and then passed on and up the rickety stairs to her room. Wrapping herself in the one lone blanket of her bed, she sat down by the frosty window and glanced at the rays of light that flickered through the frosty panes, as if so many evangels to give her room a little radiance. She could scarcely move; her hands and feet were numb; she possessed a drowsy feeling that she could not overcome. She felt at peace with all the world. Weird lights and landscapes seemed to flit before her vision. She could not move. She was held in the rigid embrace of the Arctic cold, and gradually the physical was being subverted, and the spiritual assumed the supremacy. She fell into an icy sleep, from which there can only be an awakening in spirit life.

IV.

There is another scene. There are no weird, frosty panes of glass, no piercing cold, no howling winds, no biting frost, nothing to render life miserable. Mary Steadman awakened in spirit life. She is in a home of transcendent beauty and loveliness. Her friends, long since "dead," are with her, and the reunion thrills her soul with joy. Thus it is that the poverty-stricken, the slave toiler, the miserable victim of unfortunate circumstances, often awaken in the realms of spirit life, and find to their great astonishment that they are higher spiritually than a Vanderbilt or a Gould. By being good and doing good, one makes an investment in heaven; there is no other way to do it.

J. R. F.

1848 An Anniversary of Deeds, 1902
NOT WORDS ALONE.

Chicago Spiritualists and their friends are invited to make ready to attend a benefit for the mediums' home established at Reed City, Mich., by the National Spiritualists' Association. It will be given on Saturday evening, April 5, in the Auditorium Hall, No. 77 Thirty-first street.

The programme from 7:45 to 9:30 o'clock will consist of music and messages by excellent talent, after which there will be dancing until 2 a. m.

Every medium in the city is asked to co-operate towards the financial success of the enterprise. The object sought is of greater importance than the gain of any individual, or single coterie of men and women. Let there be no jealousies but rather a worthy rivalry as to who most can work and best agree. No other sect wholly neglects its worn-out workers.

Admission to programme and ball, 50 cents. The tickets of admission will be tasty in design, and belong to the purchasers as souvenirs of the evening. Friends in the city or state who are unable to attend may add their contributions by sending orders, accompanied by cash, to Geo. B. Warne, chairman, 4203 Evans avenue, who will return souvenirs to the applicants.

All mediums who will aid in this effort, are asked to forward their names and numbers forthwith, to W. J. Elmo, 3117 Wabash avenue who will see that they appear on the advertising matter which will be widely scattered.

Executive Committee: Geo. B. Warne, W. J. Elmo, A. H. Bliss, A. J. Cutler, Ervin A. Rice, J. Kirby Smith, T. S. Russell, Charles E. Quinlan, Mrs. J. R. Francis, Mrs. H. A. Cross, Mrs. Ella Johnson Bloom.

JUSTICE, AND INJUSTICE.

Prompt Responses to Mrs. Whitcomb's Call--Helen Wilmans' Case--McIlroy Will Case.

I am pleased to know that my suggestions to societies to reciprocate favors, is acted upon quite liberally, for Mrs. Whitcomb writes, "I am receiving donations every day from your article." This is a good sign. It not only shows that up-to-date Spiritualists read The Progressive Thinker and other spiritual papers, but that the spirit of fraternal interest is active, and that readers appreciate what they read enough to act upon it, and become mutual friends and helpers, in ways that profit all concerned. Mrs. Whitcomb, Mrs. Matteson's daughter, is a practical women and something of a hustler when she undertakes any important work, and seems to lead the Bazaar to a wholesome success. I hope this spirit of mutual helpfulness and cooperation will extend and increase, until all societies in all localities, feel they have a common interest and a common cause. Mrs. Whitcomb and her co-workers appreciate these responses, and will make good use of the donations received. Let the Buffalo bazaar be a grand success.

I am also delighted to read that the supreme court has honored Helen Wilmans, and the barbarous bigots who sought to destroy her and her work, are rebuked and defeated. The importance of this decision can hardly be overestimated. It calls a halt to the villainous plots and evil schemes of the medical rings, and may open the eyes of some of the old fogy bulldozers, to "see where they are at." But all who love liberty and humanity should be on the alert, and checkmate the plots of the bigoted regulars, at every opportunity.

That jury verdict in the Philadelphia will case is another disgrace to the courts of law and jury trials, and though an attorney is expected to work for his client, it is not creditable to any man's intellect to claim that belief in spirit communion is evidence of unsound mind. A jury may be and often is a set of stupid blockheads, as in this case, who have no more idea of logical consistency than oysters have of medical science. That such a body of imbeciles, whose ignorance is authority over the fortunes of the dead, should be allowed to decide such a case is a black mark against our free institutions.

That no bequest can be made secure against the devices of contestants, is evidence that the whole system needs reforming.

This case again emphasizes the importance of disposing of estates while in the body and able to manage things first-hand.

LYMAN C. HOWE.

MEDIUMS HOME BENEFIT.

There is still time to lend a hand by purchasing one or more tickets, whether or not you attend at 77 Thirty-first street, Chicago, Saturday evening, April 5.

Why not join the crowd certain to be present then? More than your money's worth of real enjoyment will be had and the consciousness of aiding at the same time in a needed work will remain with you. We are often richer by what we spend than by what we have.

It is constitutional with some persons to oppose everything they didn't happen to think of themselves. Selfishness so dominates their mentality that they are wholly absorbed in self-glorification.

Mrs. L. H. Gurley, of Danville sends the committee a donation of five dollars, giving practical demonstration of her long-known sympathy for mediums. Many of them have had occasion to bless her for assistance in the past.

The one who is not satisfied with Reed City as a location for a Western Home has been heard from, but has not yet pointed out one other site that can be so quickly made comfortable for so many deserving ones, with so small an outlay of money.

Among the contributions received is one from John Wiley, of Jerseyville, Ill., which enclosed two well preserved paper fifty-cent pieces issued when fractional silver coin was out of circulation. One is of the earliest issue by the U. S. Treasury, bearing five heads of Washington and printed in green ink. The other, of later date, bears the vignette of Wm. H. Crawford, once secretary of the treasury. They are for sale at a premium. What do you bid for these reminders of the period when there was no coin in circulation?

These pieces of paper fractional currency remind one of Horace Greeley's famous prescription for returning to specie payments, viz.: "the way to resume is to resume." So the way for Spiritualists to have homes for mediums is to begin at once and each one do something to aid. The street car rhyme is pertinent: "Don't wait, lay hold, hang on and hump."

Try a new experiment: For the next three months talk only about that portion of the N. S. A.'s work which you can conscientiously commend. Voice some appreciation of President Barrett's past sacrifices for the cause, instead of only criticism of him. By the end of that time your liver will be active, your head clear, your heart merry, and yourself a blessing in words and deeds.

Do not miss the Benefit. You will see there a concourse of good-looking people brimful of the spirit of fun and sociability, hear some of the best mediums to be found anywhere, and enjoy the most pleasurable of dances. Come.

IMPORTANT NOTICE.

Brother Geo. W. Kates and wife, owing to change of route on their missionary tour for the N. S. A., can give a limited response to calls for work in Illinois during the last half of April and perhaps a few days in May. Write for them at once to 3125½ Franklin avenue., St. Louis, Mo. Do not delay. They are just the ones to encourage the struggling, organize the scattered, interest the indifferent and persuade all who think the cause dead in their own neighborhood that the danger is that you are deliberately planning to bury it alive.

GEORGE. B. WARNE,
President Ill. S. S. A.

LOOK OUT FOR HIM!

Among Chicago's Easter resurrections is a man who is calling on Spiritualists of the city for personal revenue only. He is described as spare in build, smooth face, brown hair, one tooth missing from upper jaw, a gold filling in one of his front teeth, wore a black overcoat, vest and cutaway coat and Derby hat. He has a stirring hard-luck story in which a sick wife is conspicuous and is seeking to borrow money with the date of repayment indefinite. His acquaintance with the names and addresses of local Spiritualists indicates that he has been a painstaking reader of the advertising matter now current among our people. He seems to have forgotten his own residence as he does not live at the number he gave. He is posted on people living in Wheaton. Use extra caution in bestowing charity on such as he. Introduce every impostor to the nearest policeman. That sick wife was also ill some six months ago.

GEORGE. B. WARNE,
President Ill. S. S. A.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By H. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 500 pages, illustrated, $1.25.

"Elsie's Little Brother Tam." By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this office.

The Spirit World, Where Is It, Its Conditions and Employments. A Lecture By Mrs. M. T. Longley, At Masonic Hall, Washington, D. C.

"The Spirit World, where is it, its conditions and employments," is the theme we have selected for our discourse this morning. You will understand, dear friends, that it would be impossible in one hour or less to give you a full and comprehensive description and exegesis of the spirit world, as it would be to give you a full description of the various nations of the earth, the various portions of this planet, its people and conditions; but we trust to give you somewhat of an idea of the spirit world, not as an abstract condition, not as a vague something that may exist somewhere with no tangible manner of expression and locality, but a distinct world or worlds—for there are many of them, just as there are many of the physical planets floating in space, rolling along their matchless courses in brilliancy and with power.

The spirit worlds that we shall deal with this morning are those which belong to this planet earth; that is, those to which pass the human entities who have dwelt upon, who now dwell upon, and who shall dwell upon this planet earth. That is quite sufficient as the theme for one discourse. We wish to say here that every planet inhabited by human entities in this broad universe of space has its own spiritual environment—its own spirit worlds, to which pass those human beings who belong to that particular planet.

First, we shall say that spirit life is a reality; spirit life is real life. The life of spirit is everywhere, consequently spirit life is right here in this room to-day, just as much as it is out in the great fields of space where many disembodied spirit entities dwell. You are spirits and are making your own lives day by day, creating your own conditions and environments, and living in spirit life just as much in one sense as you ever will in the great ages of the coming time. The spirit world is as real, as tangible, and as important and useful as is the planet earth or any physical planet that belongs to your solar system.

We shall say spirit worlds, for there are worlds. You may call them spheres, you may call them zones, you may call them anything you please that means tangible, palpable worlds. Very often spirits and those who seek information through mediumship confound the terms. Spheres are conditions. You make a sphere for yourself. You may live in a sphere of harmony, you may live in a sphere of discord, you may live in a sphere of art or science, and you may create for yourself a distinct sphere just as you create for yourself a distinct aura or magnetic environment which belongs to you and which will touch upon the environments or spheres of other individuals. So if you are dwelling in the sphere of art, or music, or science, or mechanics, whichever it may be, you may also touch upon other lives and the magnetic forces of individuals who are dwelling in a similar sphere of art, or music, or science, or mechanics. Therefore we desire you to hold this thought distinctly in mind; that spheres are creatable things; that you can create a sphere for yourself, dwell in it, and come in touch with others who are in the same rate of vibration, who are in a similar sphere or condition.

And then we have that which we personally would call zones or belts, but which many returning spirits and many Spiritualists call spheres, so that for convenience we will use the same term. There are surrounding this planet earth great zones or belts—which you may call spheres if you will—that are created by spirit forces and which are to a measure enfolded with and impinged upon by electrical, magnetic and even material forces from human beings here upon this planet or dwelling in those various zones or spheres.

Then there is still another spirit world, which we shall touch upon in a moment, but before that we will say that the first belt or zone surrounding this planet earth is created very largely of material elements or atoms thrown off by spirits in these mortal forms and they go out into this sphere of vibration of the first belt or zone. To this sphere gravitate those spirits who are not especially spiritualized, who are filled with elements that belong to the earthly condition. They have not unfolded a spiritual nature, and not having done this, they have not built up the spirit body of more ethereal atoms or forces, but the spirit form or covering is largely made up—wholly, we might say—of these more material atoms and elements which belong to the grosser life; consequently that sphere or world is of a dense, murky atmosphere compared to those of a more refined condition, because made up of this dense, murky material and only those dwell therein who are of a like character whose spirit bodies are made up largely of the earthly material, of the grosser elements, and who are unable, because of the law of gravitation, to rise to a higher or larger and more outward sphere.

Emanating from this first sphere is another surrounding of a more refined character—more spiritual, yet not ethereal—because there has been going out to it something better than went out to form the first or lower sphere as it is called, and this second—if we may so term it—is composed of more refined elements and material, and those who dwell therein are such as are a little more spiritualized, a little purer and more aspirational than those who are tied to the earthy sphere.

There are spirits who when they go out of the mortal body are at once qualified to enter the second sphere, and they pass through and beyond the first without any contamination, without knowing anything about the lower condition; and there are also those who become better, more purified, who have for a time dwelt in the first sphere, and they are, as it were, permitted or made ready to soar into the second condition or locality which we must designate just now as the second sphere. And so on through various gradations, each succeeding one in a manner further from the earth, until we find an innumerable number of spheres that are reaching out further and further into space and nearer and nearer in touch with the outward and grander circles or spheres or worlds of some other planet.

If we could go to the outermost circle of this wonderful system of worlds of progressive life we should undoubtedly find ourselves coming in touch with the outermost etherealized condition, locality, or sphere of some of the grand and beautiful planets which are moving along their course in space.

But we have another world to deal with, just as we have with these innumerable forces of spiritual, tangible or human habitation, and this we call the spirit planet. Now we dare affirm—and it is not the lady whom you see with your mortal eyes that is making this statement, for she knows nothing of these things, being tied to a mortal body just as you are with your experiences and conditions, but it is the spirit individual who has for many years dwelt in the spirit world and who has studied these laws and conditions, while at the same time seeking to do some good to human beings here and in the lower spheres; but I may be to you only a voice, a voice speaking out of the great spiritual atmosphere of the universe and asserting these things which are given to you to-day; a voice coming from the spiritual world being used only as a vehicle for the knowledge which has come to that individual in the spirit through persistent study, by observation and experience, and by contact with innumerable souls who are traversing space on every hand. So we dare assert that there is a spirit planet belonging to this planet earth, and not only that this earth has its spirit planet, but that every inhabited planet in all this wondrous universe has its spiritual planet which accompanies it through space and can never be separated from it under any circumstances.

More than this: We declare that this will be scientifically established before the close of the twentieth century. We believe that scientific research along the line of astronomical power and progress will have so far advanced as to be able to discern with its apparatus, with its far-sweeping glance and search of the heavens, the spiritual planet which accompanies each one of the planets in your solar system, and that an inhabitant standing upon Mars, or some other planet in the solar system, will be able to—and who knows but this may already have been done?—clearly discern the spirit planet which accompanies this planet earth in its march through space.

Well, then, where is the spirit planet of this earth? It is, as we have said, just as palpable, just as real, important and useful as is this physical planet which you are pleased to call the earth, and is its counterpart. Everything in creation that we know anything about has its counterpart. This is true in the spiritual life and in the material. The planet of which we are speaking has its counterpart here in the mortal. The spirit counterpart is a force more refined, more ethereal; it traverses the great circle of ethereal life and is made up of ethereal forces and gases and elements which belong to the atmospheric condition of the ether, and not of this circumambient air with which you are familiar and which you breathe in every day. The spirit planet is not here, close to the earth, inside so to speak, and environed by that lower sphere which we call the lowest sphere, nor the second, nor the third, but in the great space of ether between them. You may call it the sixth sphere and the seventh sphere; this great spirit planet exists and there is a magnetic cord, if we may so term it, that extends from the physical planet earth to that spiritual planet and which is in contact, there being no separation of its elements from the earth or from the spiritual, but this great magnetic cord of light and of spiritual element passes down through these various spheres or circles or belts of spirit life and activity which surround this particular physical body.

But see the spirit planet out there in space. It moves closely, clearly, beautifully with this planet earth which is attached to it, and is made up of ethereal elements that have been thrown off from the planet and by the various circles which surround this planet and is composed of rarefied and beautiful elements that make up its body and its life. Upon that planet spirit beings dwell, and those who dwell there are capable of living in what may be called the seventh sphere—there is a connecting link between the sixth and seventh spheres—they can traverse space and all spirit spheres as high as the seventh; some of them can reach out clairvoyantly—not physically—to those higher worlds. Now remember what we are telling you, because this is important, if you want to know about spirit life, its conditions and localities. We cannot tell you how many miles these spirit worlds are from the earth; some of them are millions of miles; some, especially this one of which we have spoken as the lower sphere, are close to you. Inhabitants of those near you can approach your atmosphere and impinge upon you and very often sap you of vital forces that you need for your own protection.

These worlds exist. We know these worlds—you may call them spheres if you like—merge one into the other, the first into the second, the second into the third and so on, therefore there is really no line of demarcation; yet those who pass from one to another pass through just as great a change of progressive life as you would if you were to pass to-day out of your physical body into this other world, because the spirit body itself, the spirit entity, must become freed from its grosser elements and conditions before it can reach into another higher and more ethereal planet. Remember, dear friends, that there is no up and no down to spirit life and the spirit world. We do say that our friends dwell "above;" we do ask them to come "down" into our life and to help; we do sing of the land "above" with its beauty and fragrance, and in the sense that it is above and beyond the material we can say that these high spiritual spheres and these beautiful spirit planets are "up there;" but in reality there is neither up nor down, because it is out in space and within the orbit of the spirit planet and the spirit spheres which extend outward always and ever from the planet earth; therefore there is no up nor down, no high nor low, only the Beyond, but outward the spirit circles and onward forever; that is spirit, and that is spirit life.

The spirit planet which is the counterpart of this world may be said to find its place and its orbit in the great spaces of ethereal life between the sixth and seventh circles or spheres of spiritual activity, and is dwelt upon by individuals who are helpful to their fellow men. Many, many of them gravitate there immediately at the death of the physical form, because their aspirations, their environments, their words, their thoughts, have given them the impetus for helping them to form the spirit bodies and the spirit home out there that will enable them to reach the spirit planet—the sixth or seventh sphere—and dwell in those beautiful places and among the harmonious conditions of those worlds.

It is not necessary for you to go into the first, second, or even the third spiritual world or sphere and then gradually, painfully work onward to a higher and more outward one, but you can do that; if you are not prepared to ascend higher you will have to do that. Many who are in earth will have to do that, because it rests upon their environments and life or growth and what is sent out from their bodies and minds day by day whether they create the hard conditions of the lower spheres with which they must contend and overcome before they pass outward, or whether they create the more ethereal, more beautiful conditions and elements of the spiritual bodies which enable them to float outward and rise into lovelier conditions and find more delightful homes.

We will at this time liken the spirit planet to the sixth or seventh sphere, because those in the sixth sphere can very easily pass on to the spirit planet, if they so desire, or can find just as beautiful homes on the sixth sphere and can pass just as easily to the seventh, so they can mingle and commingle as one beautiful family. There is no line of demarcation between them; they can come and go at will. They can also come and go to and from the planet earth at will, right into the outer spaces or spheres of spirit life, and labor with those who need them as they desire. They can come and they can go at their work, give their thoughts to stimulate minds to something higher and better here and elsewhere, and make life happier and sweeter.

I have been to the spirit planet myself, and am personally familiar with it, and it typifies higher conditions in these loftier spheres. As we have said, there are innumerable spheres.

There is no use for a spirit to come and tell you he lives in a particular sphere or is as high as he can go. There is no cessation to unfoldment or progression, and there never can be, or there would be death to the soul. There must be continuous outward growth in order for the spiritual human entity to continue to advance in greater powers of achievement and growth into grander glory, coming nearer to the Infinite. If a spirit entity comes to you and says that he lives in a certain sphere or on a certain plane and is as high as he can get, or even has to attain only one or two more in the great universe of space, you may set him down as knowing very little of what he says, as one who has not attended well to the teachings of the spiritual world, and that he is not what he claims to be, or at least he has not attained the height he claims to have attained, for if he has grown outward as far as he claims, he will know very well there are great spheres of activity and knowledge that have been attained by human entities who have lived thousands upon thousands, even millions of years, in space, and are still pressing forward, and no one who has been upon this planet in mortal form, with a mind to have attended upon these conditions of life within the last century, can possibly assert that he has come in contact with some of these outward spheres or has reached the same; consequently, if he comes to you and tells you he knows not what is the vastness of life in spirit, knows not and cannot tell what is to be attained by the unfolding human entity, but that there are worlds upon worlds beyond him out there in space that sometime every human creature may gain, you may know that he is a teacher, that he will give you the truth and you may listen to his words. We never yet have heard of a human entity who has gained perfection, who has learned all there is to learn in the universe, who has attained the grandest of all knowledge and wisdom, and until one has gained perfection and is infinite himself, is like the All-Supreme, Overflowing, Omnipotent Power, and, therefore, GOD, can he possibly tell what there may not be beyond him for exploration and achievement. Question seriously any spirit who comes to you claiming to know all there is to know, having gained all there is to learn; because it is impossible, only the Infinite can do that, and the Infinite cannot or will not communicate through human entities or genius of any kind, but the inflowing of the great infinite spirit is ever downward and downward through gradations and gradations of human conception and human understanding, and we have to receive just as we are prepared to receive and comprehend. We could not comprehend it if it came from the Infinite directly. We can only comprehend what we are adapted to receive and fitted to understand, and it may be given to us through the lips of a little child, through the inspired utterances of a humble being standing before you to-day to speak of the various conditions and grades of life that may touch you from the great beyond.

The spiritual planet is a real world, a palpable world, not an abstract thing, not merely a condition with no homes, employments or activities such as human beings—you and I—wish to create, to accomplish, to bring to bear as an influence upon human life. There are human spirits who live so largely in the subjective that they hardly become conscious of their environments and conditions—to the objective. But there are gradations of objective life that are just as real to the beings who deal with them as are these conditions of objective life around us, as this plant, or the table, or chairs, or the hall itself, are to you human beings in your physical forms dealing with objective things, and those in spirit life are just as real and substantial to them as these are to you.

The spirit planet, then, is made up of very many rarefied, ethereal, beautiful, and, as compared with those on this planet, intensely spiritual elements, but none the less they compose objective life upon that planet, and the human beings who are there are the real workers. There are plenty of human beings in some of the lower spheres who are idlers, who do not feel the necessity of working. They cannot die; they cannot starve to death or perish for want of food and shelter, but they can starve magnetically and may be depleted of that which goes to make up real life. There are many who are idlers until awakened to their condition and willing to do something, to be active and begin to throw off those conditions and elements that weigh them down, and they do so by wishing and trying to become better. But on the spirit planet, in these higher spheres, all are workers, even the children; and there are beautiful children there, many of them taken out of the slums of earth life, out of the homes of poverty and degradation—taken to that spirit planet and trained for work. Even they become workers, and many of your messengers who control the mediums and give you tokens of love from your spirit friends are dwellers on the spirit planet.

Let me tell you one thing that is a fact: In all the conditions and environments, in all the life of the beings on the lower sphere—this sphere made up of dense earthly conditions—there is no sign of childhood; no children are there. No matter what the conditions, no matter how degraded the life in which they come, no matter how terrible their environments and home training, no matter if they run the streets with filthy and ragged garments, with oaths upon their lips, the little poor children that are growing in your city slums, and to whom society here on earth should give shelter, protection and training, they are not waifs in the lower sphere of the spirit world. When they pass out from the body as children, anywhere from the earliest days of infancy to the years of responsible discretion, crushed out by conditions of earth life, they are taken in charge by tender, loving souls of the third or higher spheres or of the spirit planet and conveyed there to homes or sanitariums to be trained. There the influence and love given to the children make them grow into beautiful workers, helpful messengers to earth and its people. You may say, "What of their spirit bodies, are they not made up of the physical elements that will tie them down?" No, those little spirit bodies are made up largely of the magnetic forces that are sent to them by the vibratory influence of the higher teachers and missionaries of the spirit world, and all of the earthly material that is taken into those spirit bodies is simply the vibratory action of earth forces which has not the impetus and power with the children it has with those who live vicious lives for years in carnal conditions, and, therefore, it is soon eliminated under the care and training of the spirit teachers of the higher life.

You may understand something of the terrible conditions the lower sphere may have brought to human beings who can awaken to a sense of responsibility and to a realization of the conditions they are in when we tell you no flowers are there.

No flowers grow in that lower sphere. No children, no beautiful little human blossoms are there to give cheer and courage or call a smile to the faces of those who live in the lower condition. Those who live there go to their own places, for they have built the very world in which they live, they and their kind, and they can no more help going there than a stone that is dropped from the platform can help descending to the floor. They do not deserve the children and flowers. When they awaken to a sense of their condition, they are willing to reach out and ask for help, to work and to eliminate those forces which hold them down and prevent them from going where the flowers grow.

On the spirit planet there are children, thousands of them, beautiful children. Some of the most beautiful children are those who have been little outcasts or waifs upon earth. They are touched by the love elements, and that brings out the love element within, and they grow up as sweet and beautiful as lilies of the valley, scattering their perfume throughout the world. They are trained as workers; they desire to work.

Some of our Indian friends who come to you as messengers, through your mediums, dwell on that spirit planet or on the spheres akin to it, and they find their happiness in doing good. They come to you, and go to the lower spheres, and help with a sweet simplicity that brings blessings to all.

Teachers and workers, your mothers—sweet, unselfish mothers—are there, and on high ground, as we call it, sending out their influence. Some are teachers, some are care-takers of children, some are working in the beautiful gardens where they do not have to pull up the weeds, for there are none. Human magnetism makes the flowers grow, and if you neglect them they will die—that is, they will be dissipated into the atmosphere; you will not have any dead leaves left to cumber the ground, but the whole thing will be dissipated and lost as far as the outward sense is concerned, yet not lost, for they will be taken up again and into them will be breathed new life. Some of the dwellers here are gardeners who take care of the flowers by breathing upon them, and in that way magnetizing them. Human magnetism is life-giving. Some take care of the grounds; some erect buildings. Yes, we have buildings, and there are those who can erect the most beautiful buildings, but do not need to put into them the materials used in the physical world, or use upon them the crude implements of earth, but they have the chemical knowledge which enables them to bring together the atoms which exist in the universe and create the substances which go into the dwellings of the spirit people.

These are beautiful employments, with none of the drudgery and the hard, fierce, terrible competition that comes to human beings who have to do their daily work perhaps ten or twelve hours at a time; but sweet, congenial employments, with all material at hand with which to do their work and do it well. Artists are there who paint the most glorious pictures for the contemplation and inspiration of the people, and they can do it without brush or paint pot, for from the roses and lilies around they form the coloring of the whole life that surrounds them; they can extract this coloring and mingling it with the atmosphere produce the pigments and the various implements and substances which they desire, and can paint even the portrait or the landscape upon your wall. There are those who can do even more than this. They are so highly unfolded and can so concentrate their powers and direct the elements of material forms that they can by waving their hands and concentrating their wills bring out the picture for your contemplation. This may seem very strange to you, but it is all true and scientific, and we know it to be a fact, for we have seen it time and again. Some of these things we have taken a part in, and know it is a Godlike truth that man not only is immortal but is infinite in his power of expression and achievement as he unfolds, advances and rises step by step through self-effort, self-culture and growth to the uttermost bounds of power and of possibility.

These things, I say, are just out there, a little way from where we are speaking, on the spirit planet, in those outer circles of life. And what is beyond? Who shall ask? Who shall say? What is beyond all this in grandeur, in infinitude, in power?

Here, where these beautiful things exist, all gravitate to their own places. You will gravitate to your own just as sure are you are here to-day, if you are spiritually unfolded and are seeking that which is pure and good and true as you go along in your daily life.

Sculptors are there who never dreamed of making even an image or statue here on this earthly side, but they have it now. Some of you are natural sculptors, but perhaps you never have had an opportunity to make even a little clay model, and if you should attempt to do it the result would seem a very crude image and you might have to label it to tell what it is, but you have it there within, and just so sure as you have the talent and aspiration without limit, just so sure will you in time, perhaps not at once, but soon when you are ready for it and have studied enough for it, you will gravitate to that plane, that condition that will give an impetus to the indwelling power. At first you may make only little clay models, which you can do in spirit life; you can make this clay out of the elements there and mold it into form, and you will begin in that way, and by and by you will be able to draw the substance to you from the atmosphere and breathe into it your magnetic life, for everything there is breathed upon by the magnetic life from human intelligences who are pressing Godward, and that gives life to every creation to be found there, and you can breathe into the substance gathered from the atmosphere, and flowers will form, or anything that exists, according to your will and concentration. You can breathe into that substance and mold it into any shape you please, and when you shall have become sufficiently talented and skillful you will then create a beautiful image, a statue that will challenge the admiration of the world. So with the musicians, so with the singers.

Musicians are there who delight the multitude, who pour out song from the inner heart and life, and draw down inspiration from the higher spheres or grander spirit planets, and pour it out to the world to lift up and inspire their fellow men; and the musicians with the grand unfolding and inspiration from the beyond pour out the music of the spheres, glorious beyond description, grander than human tongue can tell, and as it rolls forth in sweetest volume its reverberations come through the surrounding spheres until it reaches earth and gives some harmony, some blessing, some glory and beauty to human lives struggling here upon the mortal world.

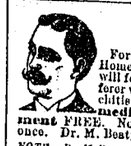
We have not time to tell you of all the environments and the various employments, for they are manifold. Every individual on earth who has a desire to create, to accomplish something in a particular line, or who has a taste for some special employment, if he was upon one of these spirit planets he would have the opportunity to develop that, at least of reaching out and giving expression to it, molding into external form and expression that particular line of thought and of employment; thus the employments or occupations there are manifold.

There are employments on earth that have no counterpart in the spirit spheres. The man who has to dig the street with a shovel and throw the mud out will not have to do that in the spirit, for it will not be needed and there is no mud. We have beautiful streets and all in excellent condition, kept so by the human magnetism of harmonious souls. But in the earth sphere, made up of grossness, sensuality, greed, filth, are those who have to dig their way out of the conditions which they have made for themselves, and they may have been in very high station in earth life, may have been considered great magnates, but grossness was going out from them, and every form of such emanations made the dirt around them in the spirit world, and they have to dig themselves out by high effort, and though there are beautiful beings that come to them from higher spheres to help them, yet they have to do the work themselves. Everybody will have to do their own work, though there are helpers and teachers all along the way.

We can always change our employments, so they do not become irksome. The artist does not need to be an artist always, but he can be an all-around worker. He need not worry and find himself debilitated by disease or anything that depresses, but there is harmony and fitness of things. Harmonious spirits are attracted to those spheres and they make harmony all around them, and so with each sphere.

What there is in the outmost sphere I cannot tell you, except what is brought to us by the spirit entities who dwell there, just as I come to-day to tell you what is here. Whatever life is in these outward spheres, there are glorious achievements, grand and uplifting influences. By coming in contact with those who are endowed with clairvoyance we can learn of those spirit spheres. We are all endowed that way more or less, we are all unfolded to some extent, as all have psychic powers, all have spirit perception. You are spirits and you cannot be spirits without spirit perception; you may be partially blinded, you may not be unfolded, but you have it. So in our spiritual realms we are psychically endowed and unfolded to an extent so we can all gain something from these outer spheres, and we can gain a grand and strong inspirational force from the teachings given from these spheres through those who are mediums.

Let me tell you old Spiritualists especially, we never have cause to distrust our mediums. We do not make conditions hard here. We give them the best we can, our love and sympathy; they have their sweet homes, beautiful environments, their temples of art in which they draw inspiration and in which they gather the forces and the visions from the higher outward worlds that they transmit to others, and thus we get a knowledge of other worlds for our edification, spiritual strength and unfoldment. We know we can sometimes go to these outward worlds. We shall not be confined to the spirit planet or the few spheres that surround it. We shall not always be held down to these conditions that are about us now, because we shall achieve, we shall grow, we shall learn, we shall work, not only for the purpose of going forward and outward but for the purpose of helping our fellow men below us, making them stronger, giving them light and love and enabling them to realize that good is everywhere, is within the human soul, even within those who are dwelling in the lower spheres in the conditions of this earth life, within the poorest, the humblest, the vilest of earth. Even in the lower spheres there is immortal good. When we have our friends realize this, as they will some day, there will be an outward growth and the first sphere shall all be dissipated, it will lose its power, the elements that compose it will scatter and be taken up by nature, by the physical planet or the great worlds of space, and made over into better, higher and more useful purposes, and those who dwell there will pass out, and when this planet earth becomes dissipated into space, as it may be in the aeons of the future years, those who dwell upon the spirit planet and in all these spheres surrounding it will have passed on to greater, grander planets, still more glorious in splendor, and to yet grander achievements nearer and still nearer to God!



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NOTE.—Dr. M. Beaty, the Tarout and Lung Specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him. (Christian Standard.)

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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Not Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown, M. D. Price, 15 cents. For sale at this office.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

M. A. Ratsey, of Fort Wayne, writes: "Dr. R. McL. Angus, of Cleveland, O., is now in Fort Wayne, Ind., where he proposes to revivify the waning interest in Spiritualism. There is a good field here for an earnest worker. He gave his first lecture in Elktron Hall on Sunday evening, the 23rd ult., to a large and appreciative audience, and made a splendid impression. In time he hopes to build up a strong society here. He gave a fine opening lecture, followed by tests which were all recognized. He will be open for camp engagements the coming season."

The Denver (Colo.) Post says: "It begins to look as if the Weick clairvoyant ordinance was of no avail, since the incorporation yesterday of The Christian Spiritual Society.' Only those who believe in the Bible and work every day for the advancement, elevation, purity and good of the human soul, are eligible to be ordained. The Weick ordinance, which levies a fee of $100, makes an exception of 'regularly ordained ministers of any religious faith,' hence the ordained workers in the new society will be exempt."

It is announced by directors of the Indiana Spiritualists Association that Harrison D. Barrett, president of the National Spiritualists Association, has accepted the invitation to open the next annual camp-meeting of the Indiana Association, at Chesterfield camp.

S. W. Gardiner writes from Pueblo, Col.: "The Progressive Spiritualist Society has been organized in this city, with a membership of forty-five, and increasing each week. Meetings are held every Sunday night in the Engineers' hall. Much interest is manifested. Many thanks are due Mrs. F. A. Golm for her assistance. She is a good test medium, an excellent trance medium, and the best trumpet medium ever heard in this city or elsewhere."

Major Perry, the "sleeping preacher," of Saluda county, S. C., is attracting a great deal of attention. He lives a dozen miles from a railroad and never leaves the immediate vicinity of his home, so is known to few outside that county. Major Perry is a mulatto, 45 years old. Both he and his wife are illiterate. When a young man, he says, he felt a call to preach, but disregarded it. He seldom goes to church and is not religiously inclined. About ten years ago, his wife says, Perry began to preach in his sleep. Sermons became more frequent until he now preaches five or six times a week. Perry goes to bed about 8 o'clock and within half an hour begins to preach. He first announces his text, chapter, verse or verses in the Bible correctly, after which he reads the text, always just as it is in the book. He then "lines" out, sings a hymn and prays, after which the sermon begins. Perry's sermon is declared by whites who have heard him to be better than the average negro preacher. It is grammatical and logical and takes from forty-five minutes to one hour in delivery. Sometimes during the delivery of the sermon the muscles of the body, especially the arms and neck, contract, producing a cataleptic condition. This stops the sermon. The attack lasts a minute or two and is driven away by the wife, who strokes with her hands the parts affected. When the tendency to catalepsy is banished he resumes his discourse, beginning exactly where he left off, even though it was in the middle of a sentence.

Jocken writes from Conneaut, Ohio: "We have with us as speaker for the month of March D. A. Herrick, of Alliance, Ohio. He meets the wants of the people. As to messages, Dr. W. O. Knowles, of Grand Rapids, Mich., is the best we ever heard. His descriptions in emblems and traits of character of those who return to their friends are complete and cap the whole matter. He gets full names and family ties. He is worthy of a prominent place in camp-meeting circles."

The Springfield (Mass.) Republican says: "The annual dinner and meeting of the New England Spiritualists' Camp-Meeting Association was held at the Mansion House in Greenfield yesterday. Judge A. H. Dailey, of Brooklyn, president of the association, presided. There were present besides Judge Dailey, Secretary Albert P. Blinn of Boston, L. F. Crafts of Whately, Byron Loomis of Haydenville, W. H. Lee of Troy, N. Y., and H. S. Streeter of Greenfield. Plans were discussed and perfected for the annual camp-meeting in August. Among the speakers already engaged are Moses Hull, Mrs. Tillie U. Reynolds of Troy, N. Y., Mrs. May S. Pepper of Providence and Blanche Brainard of Lowell. Others will be announced later. The Schubert Quartet, of Boston, has been engaged through August. Nothing was brought up in regard to selling the property at Lake Pleasant to the Boston and Maine corporation or to the Greenfield and Turners Falls street railway company. An agreement was entered into by which the street railway company is to have the privilege of providing amusements from June 1 to October 1, the company to furnish a band of music for five Sundays in August and to have charge of the dancing. It was further agreed that the association should not hold its meetings so as to conflict with the interests of the railway company. The camp-meeting will be run on much the same lines as in former years."

An enthusiastic Spiritualist writes: "We have no regular speaker since Dr. Hewitt, our pastor, went to Kentucky, but good speakers are always provided. The evangelist, F. M. Stoller, spoke to us Sunday evening, and we hope we may hear him again, as he stands for all that is good and pure in spiritual progression. The one central truth that is ever put forth from this church is the one of brotherly love; that the quality of our thoughts and actions toward our fellow men determine for the uplifting and betterment of humanity. If this could but be instilled in our minds more and more, it would solve many questions of discontent and unrest of the human family. We have good music; last evening a solo, beautifully sung by Miss Dunlop, of the Chicago Musical College. Our conference meetings are interesting and instructive, and worthy of a large attendance. Other workers are always given a cordial welcome by Mr. H. F. Coates, the medium in charge of the hall. Mr. Coates' messages and tests are invariably recognized, clear cut, and of a high order."

The Milwaukee (Wis.) Journal says: "The Wisconsin Society of Spiritualists will hold its State Convention in this city, April 15, 16, 17. Mrs. Clara L. Stewart, president of the society, is here to-day making arrangements and has secured Lincoln Hall for the sessions. Dr. George B. Warne, president of the Illinois Association, will be the principal speaker, and Nellie C. Mosier, of Cleveland, Ohio, will act as test and message medium. Miss Mosier was once thought to have died, but just as the funeral services were to take place, came back to life, and since then claims to be able to talk, at her will, to persons in the other world."

Charles Morris writes from Philadelphia that Prof. W. M. Lockwood's lectures there were much appreciated.

M. M. Mangasarian, at the Grand Opera House, before the Independent Religious Society, speaking on the great scientist teachers of religion, said: "A scientific reputation is almost always a genuine reputation. Charlatanism in science can have no show of success. Herbert Spencer, Thomas Huxley and Ernest Haeckel are three of the scientific geniuses of modern times. Their thought is both clear and clean as well as comprehensive. These men have done much to destroy the three most stubborn foes of truth—ignorance, indolence and malice. The very essence of scientific genius is to propagate the truth, come what may. It is difficult to have one's hand filled with truths and to keep it closed from fear of persecution. But to fear such men as those mentioned because they shock our credulity, or to malign them because they break our images, would be a species of vulgarity. To be incapable of understanding and appreciating the thoughts of these great men would be punishment indeed. The one glorious message of these brave souls written in letters of gold is that religion is possible without superstition."

Scribe writes from Detroit, Mich.: "The fifty-fourth anniversary of modern Spiritualism was celebrated Sunday afternoon and evening in Knights of Pythias Hall, 55 Grand River, by the Society of Spiritual Unity, Rev. Marguerite St. Omer Briggs, pastor, assisted by Mrs. M. E. Jenkins, of Windsor, Ont., and Mrs. Rose Ferris. The hall was filled on each occasion. In the evening the seating capacity was taxed to the uttermost by a very intelligent audience. Dr. J. W. Briggs held the close attention of the audience by an address on 'The Spread of Spiritualism' within the last fifty years, and urged his hearers to read more Spiritual papers, and showed how many was published in the United States, England, France, Germany, and other European countries, as well as Cuba and the Philippine Islands. He spoke of the National and International Congresses, etc. Mrs. Briggs delivered the principal address of the evening, holding her audience spellbound by her flow of inspiration. Even the Detroit Free Press pronounced the celebration a decided success."

W. E. Slater writes from Pocatello, Idaho: "A handful of Spiritualists here are plodding along. At present we have no society, but are making preparations to form one and take a charter from the N. S. A. Brother C. J. Johnson is a hard worker, and while the dozen other members of our developing circle who have thrown down the bars of superstition, and are willing to have it made public that they have taken their stand for our noble cause, we hope to form an organization that will give a great impetus to Spiritualism, for I know there are a great many in our midst who are hungry for the bread of life. I desire to notify all mediums and organizers that if they will stop off at Pocatello while passing through they will be at no expense while here, and they could no doubt be the means of perfecting an organization here that would redound to their credit and the benefit of the cause. I will be glad to correspond with any medium desiring to make an appointment here. A platform speaker and test medium preferred."

Geo. Friend writes from Toledo, Ohio: "On behalf of the Independent Association of Spiritualists, I wish to say that in a previous letter to your valuable paper, I stated that it gave me great pleasure to announce that the association was making preparations for a greater dissemination of the truth of life beyond death, and as a matter of fact I wish to say that we have outstripped all previous attempts, for participation at this time was far greater than anticipation, although it is often said to the contrary. The spacious hall, which has a seating capacity of over eight hundred, was filled, and the front half was crowded to its utmost. The rostrum was bedecked with the most beautiful flowers the eyes ever beheld, and the display was simply grand, and the hall being lighted with hundreds of arc lights added greatly to the harmony of the great throng of people. At the afternoon meeting Mrs. Geo. Dailey discoursed, and was followed with messages by Mrs. Marion Carpenter. The evening session was opened by Mrs. Dailey, followed by Mrs. Carpenter, whose dissertation was such as can inspire humanity with a better hope, and which needs no comment from me. After Mrs. Carpenter came Mr. Carpenter, who, after a few well chosen remarks, took up the message work, and message after message was delivered with exactness and without one failure, which was gladly received. After Mr. Carpenter came Mrs. Carpenter again with more testimony from the so-called invisible witnesses, and in almost every instance they would impress the fact 'We are not dead, but live and love you still.' By Mrs. Dailey the fifty-fourth anniversary of modern Spiritualism was closed."

When writing for this paper use a pen or typewriter.

The postmaster of Carroll, Ind., writes as follows in reference to the ghost story which is said to have had its foundation there: "In regard to the ghost story, I will say that it is untrue, such a house and such parties being unknown to the people of this place."

Rev. Granville Louther, D. D., pastor of a local church at McPherson, Kan., was served with papers at a Methodist Episcopal conference charging him with heresy, and setting forth that he would be tried at Arkansas City, Kan., March 26. Mr. Louther is charged with making and teaching the following doctrines, which are set down as in violation of the confession of faith and the catechism: "That the serpent who talked to Eve was a man, one of the race to which she and Adam belonged; that he had not come into a consciousness of God, therefore, was classed with the beasts and that there were other inhabitants or members of the race; that if not, how did Cain find his wife in the land of Nod, where none of Adam's children except Cain had gone? If not, whence came the 'daughters of men' whom the 'sons of God' took for their wives? The reasonable interpretation is that the descendants of Adam were called 'sons of God' because, having entered into a conscious knowledge of God, they would claim him as their creator and worship him. The others, not knowing God, were called sons and daughters of men. That Adam and Eve, as first created, had no perception of their obligations of obedience; that in eating of the fruit of the tree of good and evil, they had done nothing except what others about them were doing, and what they themselves had formerly done, that is, live like beasts, but they had a higher vision of spiritual things than formerly, and consequently they felt guilt. That Christ died for men to show men how to die for man; that this willingness to die for man should be multiplied by exactly the number of disciples of Christ, and that the statement can never be completed until this idea prevails."

The 54th Anniversary of Modern Spiritualism will be elaborately celebrated Tuesday evening, April 1, at Handel Hall, 40 Randolph street, at 8 o'clock. This is for the benefit of the Old People's Home, which Mr. Cordingley is endeavoring to establish. Tickets 35 and 50 cents. Prominent speakers and mediums will participate.

Rev. Charles A. Brown, formerly of Toronto, a psychic and inspirational speaker, and who claims to speak under the inspiration of Martin Luther, delivered a couple of lectures at Hamilton, Canada, in Grossman's hall on the True Philosophy of Spiritualism. In the evening Mr. Brown took up the ministry of angels from a Bible standpoint, and discussed it in an able manner. At the close of the lecture questions were very ably answered, and the poetic controls gave a beautiful inspirational poem of seven stanzas on Truth, Love and Brotherhood, the subjects coming from the audience.

Flora Hardin writes from Anderson, Ind.: "Sunday, March 23, the Madison Avenue Spiritualist Society, of Anderson, celebrated the 54th anniversary of Modern Spiritualism. Mr. and Mrs. E. W. Sprague arrived Thursday and stopped at the hospitable home of Mrs. Carroll Bronnenberg. Services were held each evening by them at the temple. Sunday morning the members of the society and their friends gathered at the temple with well-filled baskets. The morning hours were devoted to recitation, essays and music from the children and adults, and remarks from Mr. Sprague. A bounteous dinner was served in the lyceum room, to which everybody was invited. In the afternoon Mr. Sprague delivered one of the best lectures ever heard in Anderson, at the close of which he gave some excellent tests. Sunday evening, Mr. T. W. Smith, vice-president of the society, and Mr. Sprague spoke, followed by tests from Mrs. Sprague that were very successful. There were thirty-one new accessions to the society. Taken all in all, it was one of the best anniversary celebrations of the society."

John Jordan writes from Remington, Ind.: "We have Mrs. Maggie Vestal, a trumpet medium with us, and are having a glorious, good time. We believe Mrs. Vestal is a true and honest lady, and is doing good wherever she goes. She will leave here Saturday for her home in Chesterfield, Ind."

Localities desiring the services of G. W. Kates and wife as N. S. A. missionaries, will reach them by addressing 600 Pennsylvania avenue S. E., Washington, D. C. They have open time in April, May, June and July for the middle west.

A. C. Fawcett writes: "The clergy here are circulating an article purporting to be a confession of Camille Flammarion, that he has discovered Spiritualism to be a fraud. What is there in it? I would be pleased to receive an answer by letter or through your paper." There is no truth whatever in the statement that Camille Flammarion had discovered Spiritualism to be a fraud.

Mrs. S. F. DeWolf, the well-known medium, is now located at 704 Jackson Boulevard.

William E. Bonney is holding metings in Blair, Neb., and is desirous of obtaining engagements to lecture in Iowa during April. He is thinking of taking a journey to England during the summer or fall and wishes to correspond with secretaries of camp associations in the eastern states relative to securing engagements for the coming season. His parents who are quite aged, reside in Hampshire, England, and it is nearly twelve years since he last visited them. Societies through the eastern states would do well to write him. Address him at Blair, Neb., at once.

Ada Rainey sends a club of subscribers from Streator, Ill., for which she has our thanks. She writes: "I think your premium books are the grandest in the world. They are a comfort to all who read them, and you never will know how much I thank you. What we need here is a good lecturer and test medium to get up more interest. There has been a number of fakes here this winter. They do harm to the cause. We have no organized society here, and it would be a good field for the right person."

Lyman C. Howe writes from Fredonia, N. Y.: "Although I am busy preparing data for history, I am not confined to it. I am free to answer calls for platform work for long or short engagements, or for funerals; and I was never better qualified for good work than I am now. But I am not idle at home. The world moves and Spiritualism grows."

L. De Forrest writes: "Please give further notice through the columns of your paper of the continuance of the Band of Harmony Annual Experience Meeting, held at its rooms, Handel Hall, Thursday, April 3. All the delinquents are expected to produce the hard-earned dollar, and tell their story; the dollar, or more, however, will be joyfully accepted without the story. The usual good supper and program will be furnished."

Thos. J. Haynes writes: "Our fourth annual campmeeting at Briggs Park, will open July 6 and close August 6 1902. No pains will be spared to make the meetings a success. There are some open dates for this time, and I should be pleased to hear from some good speakers and mediums having open dates for that period, excepting from July 20 to 24, which time is reserved for Mrs. Loe Prior, who comes to fill her second engagement with us. I will write again soon, and inform you what days will be set apart for the N. S. A. and M. S. S. A."

Cheering words from Lafe G. Smith, of California: "It is with very great pleasure I write to express my appreciation for the eight premium books and The Progressive Thinker, just received. I think your Divine Plan is the noble work of God (Nature) as it puts the books within the reach of all who are looking for the truth. I was raised in the Christian faith, but have learned more truth from The Progressive Thinker in the last two or three years than I have in all my past life, for it tells me just what to believe and what to disbelieve."

B. Frank Schmid writes from Indianapolis, Ind.: "The First Spiritualist Church of Indianapolis, Ind., has had during the month of March Mrs Mary C. Von Kanzler as speaker. In behalf of the good lady, I would say that her discourses are fine and of the higher mental, along scientific lines of thought. The society will celebrate the anniversary of Modern Spiritualism, Saturday and Sunday April 5 and 6. During April we shall have with us Mrs. Josephine Ropp, of our city, one of the best platform test mediums in the country. She invariably draws large houses on account of her successful tests."

Will C. Hodge is now located at 619 South Hill street, LosAngeles, Cal., where he can be addressed for engagements to lecture.

Prof. W. M. Lockwood will leave Philadelphia for Pittsburg, Pa., April 4, where he has an engagement to lecture. Wherever the Professor goes, he attracts large and cultured audiences. His address while in Pittsburg will be in care of C. L. Stevens, No. 103 Sixth street.

C. J. Barnes, the well known trumpet medium, is open for engagements. Those who wish to develop trumpet mediumship, should write to him for terms at No. 818 Gallatin street, Marion, Ind.

The Society at Galveston, Tex., would like to engage a good, reliable message medium—one endorsed by the N. S. A. For particulars address John W. Ring, No. 2011 N½ street. Mr. Ring has been a prominent worker in Galveston for many years, and is now president of the State Association.

W. C. Jessup and Mrs. Alice Gehring hold public circles every Sunday and Wednesday evening, at No. 773 Sixty-third Place, Chicago. Their spirit manifestations bore the closest scientific scrutiny in various parts of Indiana where they have been. They came out triumphant every time. Their trumpet circles are conducted under the strictest test conditions.

Boston, Mass., March 26.—Dr. G. H. Bean, an English astronomer, makes the prediction that on April 6, half of the world will be flooded. He states that Venus, Mercury, Mars, Jupiter, Saturn, Uranus, Sun and Moon will all be on one side of the world, and a submergence of Western Europe, western Asia and the southeastern section of the United States, including Texas, will begin and will be completed. He says that the next part to be submerged is bounded by a line drawn from El Paso, Tex., to the southeast corner of Connecticut, then across the Atlantic Ocean and the British Islands, to the continent of Europe, including western Europe and Western Asia, the Mediterranean Sea and that part of the Atlantic Ocean east of the Gulf of Mexico.

The Spiritualist Society of Galveston, Texas, make the following declaration: "We accept Spiritualism, in its highest expression, as a universal religion based on the Fatherhood of God and the Brotherhood of man; and, as such, its devotees are entitled, under the Constitution of the United States, to protection in such chosen form of worship and teaching as are not inconsistent with the rights of others. Its phenomenal, philosophical and scientific facts, collectively, constitute a field of moral and intellectual research, wherein the grandest triumphs of mind may be achieved and the deepest reverence of the heart be inspired. We believe the immortality of the soul is a fact of nature and a part of the infinite purpose, and in the possible communion of the incarnate and excarnate intelligences; and we maintain that the proof of conscious spirit life and individuality, after physical death, simply substitutes a certainty in place of hope respecting our destiny, without affecting any essential of religious life or duty.

E. M. Vail, president, writes: "The executive board of the Central Iowa Spiritualists Association has decided to hold the next camp at the usual place, Marshalltown, Iowa, from August 24 to September 14 inclusive. We are in correspondence with several of the best speakers and test mediums in the country, and will make arrangements with enough of them so that we will have a continuously interesting program."

In Memory of Alva Cly.

The following paper was read before the Mt. Pleasant Spiritual Research Society, Lancaster, Ohio, March 16, 1902:

As this is the anniversary of Alva's departure from us, we think it appropriate to say a few words. Alva was born and raised in Lancaster. One year ago to-day she left us, to join her sister Pearl in the spirit world. Her cheerful and sunny disposition made her many friends. It was for her the dawning of a brighter day, the beginning of a happier life. Her faith was supplanted by facts, belief by knowledge. The chasm between the two spheres of life had been bridged, and those loved immortal ones who had preceded her to that land of sunshine, crossed and recrossed, assuring her of their continued life and happiness. She has entered a life of greater activity and the consciousness of the only real life. Death to us as Spiritualists is not the withering of the flower, but the blossoming of the bud, the emancipation of the soul. She lives and loves as before her transition. She has been united with the loved ones gone before, and is living in a grander life, retaining individuality and personality. We should not mourn because she went. We would not wish her back to struggle on in this world of strife and pain, but feel comforted and consoled in her spiritual presence.

The poet has truly said, "There is no death; what seems so is transition." We know as Spiritualists that so-called death is but the new birth, the closing of the primary school, not a horrible thing, but natural and good. 'Tis the reward of life. Our religion is founded on facts, and is so broad that it embraces all truth no matter where found. We do not believe, we know man is immortal. How do we know? Because we have heard sweet voices from beyond the grave assuring us of man's continuity, and knowing that they still live, we shall live also, for God's law is immutable. They come to us, not because we have called them, but because of the strength of their love. We know the next life is one of greater activity, of everlasting progression. How do we know? Because the denizens of yonder shore, those whose cold, inanimate forms we long ago laid to rest in the bosom of old Mother Earth, have returned and told us so. Although unseen by many, they contribute to our happiness. Spiritualism is not only good to live by, but it is good, grand and glorious to die by. We know we shall meet Alva there. She has gone to prepare a place for us. This parting is only temporary.

It seemeth such a little way to me
Across to that strange country—the Beyond—
And yet, not strange, for it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear,
As journeying friends bring distant regions near.

So close it lies, that when my sight is clear
I think I almost see the gleaming strand;
I know I feel those who have gone from here,
Come near enough sometimes, to touch my hand,
And now I know but for our veiled eyes,
We should find Heaven right round us lies.

So after all there is no sting in death,
And so the grave hath lost its victory.
It is but crossing, with abated breath,
And white set face—a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious, than before.

LENA CLY.

MORRIS PRATT INSTITUTE.

Clear Thoughts, Well Expressed.

We have at length the prospect of an institution devoted to the educational qualification of our platform workers. None too soon has this made its appearance among us. To start it on its career, and give it a good start, is of all work that lies before us, the most important at the present time. To sustain it with self-sacrificing and never-flagging zeal on the part of the whole body of Spiritualists, and to direct it with intelligence, broadness of view and that wisdom which is the practical application of Divine illumination on the part of those immediately concerned in its management, are likely to be the most important works for many years to come.

The idea that the spirits will supply us with the knowledge of all that we need know, that they will make vicarious atonement for our sins of gross and wilful ignorance, has been scotched but is not killed. Consequently we yet find, although the number of such is steadily diminishing, those who maintain that a liberal education is of no advantage, if not a disadvantage to a medium. Yet with strange inconsistency the same people will claim that every noted scholar or scientist who admits that communion between the visible and the invisible is a fact has brought support to the cause of Spiritualism which all its uneducated adherents could not furnish.

Our society work has been for the most part ineffective because the question considered in the selection of speakers has been not so much the character of the teaching given, as its source. Utter foolishness, or a flood of "words, words, words" without meaning, has been accepted if supposed to come from one who had discarded the physical body; but truth and wisdom if attained by the patient and laborious effort of one in the physical body has been little esteemed. If Spiritualism is to continue in existence as an independent movement, this must be so no more.

There are some who appear to be incapable of distinguishing between the education of mediums and the development of mediumship. The latter work has been undertaken so far by a rather numerous body of "developing mediums," with results generally lamentable. If the Morris Pratt Institute were destined to become a mill merely to grind men and women into mediums and turn them loose upon the world, unfitted to perform any useful duty to humanity in the same degree as they were fitted to become the mouthpieces of ignorant and undeveloped earth-bound souls, it had better remain forever with closed doors. Its purpose is not this, but to impart to those who may there seek it, such instruction as may fit them, whether mediums or not, to give public instruction to others.

Spiritualism has many aspects under which it may be presented for examination. It is mildness itself to say we have not always chosen the best for public exhibition. Its objects should be to culture human minds and spiritualize human souls. If these objects were held in view by our societies, possibly they might not lack support as they now do.

E. J. BOWTELL.

Olneyville, R. I.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

In St. Paul, Minn., March 11, 1902, Mrs. Mary G. Teitswoth passed to spirit life after an illness of three months' duration. She was conscious to the last and longed to go. She was an ordained minister of Spiritualism. The funeral service was held under the auspices of the St. Paul Spiritual Alliance, of which she was a charter member. Her body was cremated, at her special request.

MRS. E. G. L. SMITH.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

WILLS, AND THE HOME.

Wise Words from N. S. A. Headquarters.

To the Editor:—We send you our earnest thanks for all your kindness and courtesies towards the N. S. A., and again come with our earnest words to all who read your valued paper, concerning the things that affect humanity and our cause at large. Of course we shall have most to say concerning the Mediums' Home to be opened some day at Reed City, Mich., but first kindly allow a word from us concerning the making of wills of Spiritualists.

During this year the N. S. A. has spent from its treasury about a thousand dollars defending wills made by Spiritualists, most of which is lost—as there seems to be no way to regain any of this money, two of the wills thus defended, being pronounced unsound and invalid, because made by Spiritualists, the one in Philadelphia, giving to Spiritualists an insult of the direst kind, as the jury—upon the opinion of the judge—brought in its verdict, the statement that all Spiritualists are of unsound mind.

One will case we are defending is now in the courts, and we cannot as yet tell whether it will be sustained or not. Now and then the bequests of a Spiritualist to our cause are allowed to be paid, as others interested make no complaint; we know of one or two of this order, but the usual fate of a will that dares to favorably mention Spiritualism and bequeath anything to the cause, is contested, or denied probation.

It seems to me the only thing for an intelligent Spiritualist, when he intends to leave anything to a society or an individual in the ranks of Spiritualism, is to do as a friend of mine did several years ago. While possessing some property and all the while doing good deeds to individuals and to societies, he felt that he wished to do something more, after he should have no more used for physical support. As he knew that his will would be likely to be contested on plea of undue influence, or unsound mind, he went to a first-class lawyer and had his will drawn and duly witnessed, then on the same day he had himself faithfully examined, physically and mentally, by three expert physicians, each of whom, before a notary, made sworn statement to his health and soundness of mind—the statements of these physicians were filed with his will, each document of the same date, and there is no apprehension, that his will may be contested, or if it is, that it will be disproved.

Well, the writer of this has made the will question longer than was intended, but we must not cut down the Mediums' Home, and must make up in strenuousness what it may lack in extension. First, we call attention to the fact that two generous men promise to give jointly to the Home fifteen hundred dollars for rebuilding and equipping the institution, provided the Spiritualists at large would raise fifteen hundred dollars more. We think a statement recently made in one of our papers, that the State Association of Michigan has fifteen hundred dollars for some such purpose, and it might be induced to give it to the N. S. A. Home in that state, which would meet the offer of the two generous men, has made people think they have no need to give anything, and they have settled back quietly content to let some one else do the giving and the work, though Spiritualists at large have been crying out for mediums' homes, and demanding what Spiritualism has ever done to show such homes and other needed institutions to the world. Now the opportunity is given for Spiritualists all to help, if only a little, towards just the home they have been demanding to see established, where our worn-out mediums can find home comforts free, and be kept from the poor-house, and unless these people come forward and respond with their financial help in a cheerful spirit, may they forever hold their peace, concerning the needs of Spiritualism and mediums, and the duty of Spiritualists. As to the fund held by the Michigan State Association, we have as yet no assurance that it will be turned in for the Reed City Home; some of the committee entitled to select the place and purpose of that fund are friendly to our Home, and willing to have the fund placed in the N. S. A. Mediums' Home treasury, but we do not know what the decision will be, while we hope and trust it will be turned into this worthy channel, and will gratefully accept it, for the support of the Home, yet the two men who stipulated that the Spiritualists at large must contribute fifteen hundred dollars to the Home, in order for their money to be used in this grand work, do not think it right to let the Spiritualists of the country off from such an obligation if we should be so fortunate as to receive the gift from Michigan. It is not right for a few individuals to pay all the bills and carry the burdens of any benevolent or instructive association or institution. To allow them to do so, would be a mark of moral cowardice and of utter meanness, that would brand the Spiritualists as a class, as unworthy that glorious title of Spiritualism. But we have more faith in our dear co-workers and in Spiritualists at large than to believe this, and we yet believe that not only the needed amount will come but many dimes and dollars more, by which the inmates of the home may be fed, and properly clothed and suitably cared for. It will take three thousand dollars to get this work fully established; this amount we must have, although the Home is paid for now, then hundreds of dollars will be needed to keep the Home going. This is a good work that none can deny, all will surely see its importance, wish it well and send a mite, even at self-sacrifice.

If persistent call, suggestion, silent and insistent thought, earnest wishing and appeal will accomplish anything, then contributions to the Home will come rolling into this office, for all this is brought to bear on the public by the writer and other friends of the movement. Since our last appeal we have received some money and pledges; those who have done, have done nobly, and we honor them. Some of the letters received are sweet and pathetic, all are good, some are from the souls of warriors who love the Truth, and would die for it.

The last sums printed amounted to $71.50. We have now to report the following, $132.75 in cash—viz.: A. W. Courchane, $1; Henry M. Edmiston, $10; Christian Holler, $5; C. W. Ham, $10; John Hibbert, $30; Sarah Marlowe, $2; Dr. Fell, $1; "A Friend," $5; Isaac F. Tilden, $2; Mrs. Ellen F. Brown, $2; John Lynch, $1—a gift from an inmate of an Old Man's Home; Mrs. J. F. Hyde, $20; Mr. and Mrs. G. W. Kates, $5; Clark Fairfield, $3; F. C. Guth, $1; Jos. M. Kurlin, $1; J. W. Kurlin, 50 cts.; Eddy and Harry Kurlin, 50 cts.; J. S. Boyne, 50 cts; Mr. and Mrs. G. F. Wink, $2; Mrs. Shelby Weiler, $5; "A Lover of Truth," $1; Mr. and Mrs. Sprague, $10; Mrs. Morris, two fine towels and 25 cts.; Mrs. Virginie Barrett, one new sheet, two pillow slips, a book of poems, and charges of express on same to Reed City.

I have two Columbian half dollars of 1892 issue, which I do not list here as we hope to sell them for premiums; with them came these sweet words: "Dear Mrs. Longley:—I have two Columbian half dollars that I have treasured for nine years. Take them and use them for the Mediums' Home. I paid one dollar for each of them; perhaps you can sell them for a good price for the cause. With best thoughts from One who has been Comforted."

With loving thoughts to all our friends,

MARY T. LONGLEY,
N. S. A. Secretary.
600 Penna Avenue, S. E., Washington, D. C.

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Mrs. Emma Rood Tuttle (address, Berlin Heights, Ohio) will answer all questions pertaining to

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Jacob Hey. Q. What is the origin and present standing of the Theosophical Society?

A. The society known as Theosophs, or "the Universal Brotherhood," has no connection with any ancient association, and the word theosophy is given an entirely different meaning. It was founded in New York City by the notorious Madame Blavatsky, W. Q. Judge and a few others in 1875, and reorganized at Boston in 1895 by W. Q. Judge. Katherine A. Tingley, in 1898, seized the control of affairs and made hedquarters at Point Loma, Cal., where a temple is being built. It has now about 150 lodges in the United States. While Mrs. Tingley has made herself the leader and official head, by her assumption of divine powers, there has been a great deal of dissatisfaction in the ranks, and falling away of members.

The Theosophical Society of America is the literary department of the parent society.

In the beginning Madame Blavatsky made a strong impression by the audacity of her claims to super human power and the "mahatmas" who came and went at her bidding. She yet more enhanced her notoriety by transferring the base of her operations to India, where reports of marvelous manifestations, as the receptions of such messengers, and receiving letters by invisible means from distant places, could be sent to the devotees in this and other countries, without chance of contradiction. But Dr. Hodgson, in the interests of the London Psychical Society, went there and investigated, to find the high priestess of Theosophy was in all her claims to superhuman aid, a cheap and vulgar fraud. The erudite critic, Wm. Emmette Coleman, has exhaustively shown that her books, on theosophy, the writing of which she claimed to have been from a superior source, are conglomerations of plagiarisms.

A. B. R.: Q. When did the Christians begin to count their era? Who counted the year one?

A. No one ever counted the year one, or the years before the sixth century, when a monk, Dionysius the little, changed from counting from the foundation of the city of Rome, beginning 527 A. D. Not until the middle of the 15th century was this method adopted by all Christendom. What did this monk take for data by which he made that year 527 from the birth of Christ? He had absolutely no data. There was not a fragment of history in the world by which he could have determined.

P. O. Hopkins: Q. It has been claimed that 52 of the signers of the Declaration of Independence were infidels, or what we would call to-day agnostics. Can this be verified, and if so where can the authorities be found?

A. It is difficult to positively ascertain the religious beliefs of the signers of the declaration. The brief notices accorded to many of them by encyclopedists do not mention their religious affiliations, a majority of them however were graduates of Yale, Harvard, or Princeton, and other sectarian colleges, and hence must have had sectarian instruction. It would have been impossible in those bigoted times for a man to have held high elective offices of trust and honor had he been a pronounced infidel. It must be remembered that Paine's political works preceded his theological, and he did not receive office by vote of the people.

There were 56 signers, and that 52 of them were infidels or agnostics, is a wild and unsupported assertion. Benjamin Franklin and Thomas Jefferson were liberal in thought, but the Unitarians of to-day would call them conservatively orthodox. Samuel Adams was a Calvinist and he is endorsed by John Adams. Charles Carroll was a Catholic.

It was because many antagonistic religious views were represented by that remarkable assemblage of courageous and daring men, rather than the dominance of disbelief and infidelity, that they declared alike for political and religious freedom. The tyranny of religious rulers had been felt as keenly as that of political, and the new empire of freedom must be founded on the equal rights of all, regardless of religious beliefs or qualifications.

A. S., England: Q. (1) It is published from the pulpits and by tract societies throughout christendom, that Thomas Paine lived a drunken, wicked life. Can you furnish any reliable information as to the truth or otherwise of this?

(2) Is the current story about his so-termed "awful death" true?

A. One of the tracts alluded to is titled "Christ and the Bible for the World," and "A True Life of Thomas Paine, the Drunkard," published by the Protestant Laymen's Association. Perhaps there was never published four pages into which were condensed more despicable falsehoods, and infamous libels. Paine was slandered while living, for the powers of the church hated him with all the intensity of religious malignity, and the same charges were made as in this tract, and were met by his intimate friends and shown to be wilful falsehoods. Cheetham, who, influenced by the most detestable motives, wrote a "tissue of falsehoods which he published as a life of Paine, is responsible for the origination and promulgation of these infamous lies. They have been time after time shown to be absolute fabrications, and every preacher knows that they are, yet ever since his death they have continued to repeat the lies. He was an infidel and must be crushed. The Carver whose letter is quoted in this libelous tract, was a blacksmith who had become a believer in "The Age of Reason." He, however, became a tool in the hands of Cheetham, and in a fit of anger because Paine thought a bill he presented was too large, wrote the letter, which was, after Paine's death—not before—published by Cheetham, and the latter was prosecuted and convicted of libel by the lady involved.

Vale in his life of Paine says that the Christian judge who sentenced Cheetham for his wretched falsehoods, did not blush "to compliment him for the very act for which he was legally compelled to condemn him, for producing a work useful to religion."

O. M. Bennett, in the Life of Paine, introducing his complete works, says he met this Carver at a Paine Anniversary. He was an aged man but told Mr. Bennett that he had regretted writing that letter all his life. He was an ardent admirer of the man who said, "To do good was his religion," and he could never forgive himself.

Unable by argument to break the force of the "Age of Reason," the churches sought to destroy its influence by arousing prejudice against the man. This Cheetham saw his opportunity to publish a book which would sell, and without a scruple for the truth, as soon as the man whose pen had done almost as much as the sword, to free the colonies, was dead, he gave it to the greedy hands of bigotry. Catholicism attempted to destroy the influence of Luther by slanderous charges of sensuality, and drunkenness. Jesus had his Judas.

Of the last hours of Thomas Paine—first it may be said he did not recant. The English Encyclopedia conveys the idea that Dr. Manly testified that he did, but he says he did not; that he asked him if he "wished to believe in Jesus Christ?" He replied, "I have no wish to believe on the subject." A Methodist minister forced himself into the presence of the dying man and arrogantly told him that "unless he repented of his unbelief he would be damned." Rising in his bed with his remaining strength he replied indignantly that if he were able he would put him out of the room. This rests on the evidence of Mr. Willit Hicks, and endorsed by Vale in his Life.

He suffered exceedingly during his last illness, but his mental faculties were preserved in full vigor up to the last moment, when he expired without a struggle. This is the unimpeachable evidence of those present. They were his friends, for the priests so eager to force themselves upon him were excluded. Hence the stories circulated about his repentance and the awful agony attending his death were entirely false, published knowingly as libelous to the dead, and repeated constantly after having been exposed.

A Spirit's Message.

I am honest in my conviction that the following message was indelibly impressed upon my mind, by the departed spirit of my grandfather, who, while on earth was strongly inclined to the belief in spiritual return. We talked much together in regard to it, and there was a mutual agreement that if it was possible for the one who passed through the change of death first, to communicate (by any means) with the one still on earth, it should be done.

In accordance with this fact, I give below some thoughts which I am sure came from the spirit world to me:

I lived in the same house with my only son and his family, and as they were kind and devoted to me, there was much for me to enjoy, and although I had lived four score years, my mind had not been much impaired, so that my life was indeed a blessing to me and I felt it was also to my dear ones.

My son's business was such that he frequently had express and freight to be shipped to Boston.

As far as my friends knew (the morning of which I speak) I was in my usual health, and expressed the wish to carry this express to the station from which it was to be started. My son consented and I started. Before reaching the station I became dizzy and dazed, but this sensation passed off and I went on.

All at once there came a ringing sound in my ears and I knew no more (or was in a semi-conscious condition) until I had been tenderly cared for and laid upon the bed in my own pleasant home, where the devoted members of my own family anxiously watched over and administered to my last earthly needs.

Ten days I lingered, but then came the change of which I was scarcely aware until I found to my great surprise that I had left the tenement of clay over which my friends still tenderly watched.

I could see the body which had served me so faithfully for many years, lying there on the bed in the simple home, as in peaceful slumber.

I seemed to be standing beside the bed and I earnestly desired to speak to those who still lingered in tearful silence beside the body I had just left.

One thing I was sure of, that I was no longer confined, but had been freed from the tenement of clay which I had occupied in by-gone years.

As I looked upon the likeness of myself (molded in clay) I seemed to have some misgivings in forsaking it, and I thought: Can it be true that I am never to inhabit it again?

While these thoughts were passing through my mind, I heard a clear voice saying, "Why are you sad at heart? Why do you long for that which is perishable and will so soon return to dust?"

I looked around to see who it was that had spoken to me, and to my delight and astonishment, I beheld the sainted forms of my dear parents, and my beloved companion, who had passed to the spirit land many years before.

They had come to welcome me to that land which knows not the pangs of a separation by what is called death.

What a reunion that was, my dear grandson; you cannot realize it until you have had a similar experience.

I began to feel weary and confused, and they said that they would accompany me to a temporary home in which I could stay and rest until my wife and I could build one for ourselves in the future.

It was while on the way to this home that I became convinced that there is no such thing as Death to the soul of man, and I could say with the Apostle Paul, "Oh Death, where is thy sting? Oh, Grave, where is thy victory?"

The above was received by the sender in a home communion with the departed ones, a little over two years ago.

Grafton, Mass. L. M. COBB.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

SPIRITUAL INTERESTS.

Is Spirit a Refinement of Matter?

All interests have a spiritual—that is, a purely intellectual aspect, and this aspect is the noblest. The great interest manifested in New Thought, the New Psychology, and a hundred kindred themes, with which so many are concerned at present, has for its object the revival of interest in spiritual things, in things unseen and eternal, in states of mind and feeling.

Rightly apprehended all good people have an interest in high things and hold them to be ever the supreme objects of interest. All who think with seriousness about human life; all who value character; all who prize solid happiness, people of mature experience, not merely "religious" people in the technical sense, not dogmatists or moralists only, but teachers, educators, friends of culture, of every opinion and calling, unite in maintaining the supremacy of these interests, however in detail they may differ in regard to the forms they assume.

The contrast between things material and spiritual is felt to be real, though it be left indefinite. The materialist himself after his manner, admits it if he be a thinker; for the thinker believes in thought and thought is immaterial; it cannot be weighed or measured. It has been defined as a movement of spiritual substance.

Now to lift people above the brute level is the aim of all educators. I believe it to be one of the great aims of this journal. Another of its aims is to insist on clear, frank statement, avoiding all that class of speculative composition which Mark Twain has described, in connection with spiritual messages, as "sloppy twaddle."

Some minds accustomed to think along the lines of materialistic analogies are apt to think spirit a refinement of matter. A more sublimated kind, but still a kind of finer matter.

For instance fire and water produce steam, and a certain state of the gases which constitute water by evaporation becomes air. Carbon is sometimes a gas, or in solid form it is coal, in still harder form it is diamond. Hence they presume that the various stages of existence called matter might in more refined degree be called spirit, and they accept an idea of immortality on that basis.

They find that limestone from the kiln varies from the lime in human bones, and that the added functions are the phosphates, and that the phosphates are the bases of organic life. They conclude that all this refinement and trituration must eventually be spirit. But this is a misconception. The premises are wrong, and the conclusions cannot be right.

Spirit or Light is itself the organizing power and the great resolvent of all material existences. Instead of spirit being created by organization, spirit organizes and creates, or brings into knowability.

Spirit like space, interpenetrates all things, is center and circumference. It is as opposite to matter as space is to grains of sand. And investigation leads on to a dualism of mind and matter, or else to a Trinism, of Light or Life, mind and matter.

This step is taken when in development we arrive at that stage which we call self-consciousness in the spirit. This is the step above mere animal life, the awakening in the spirit. As the mind awakens to its spiritual interests, it begins to realize the necessary processes of knowledge.

The perception of the rational ground and possibility of knowledge is certainly a spiritual interest.

Along with whatever any intelligence knows, it must, as the ground and condition of its knowledge, have some cognizance of itself. That is to say, self or the spirit "me," is the common center, the continually known rallying point, in which all our acts of knowledge meet and agree. Our personality in the Inner Life. This is the starting point, and is axiomatic. But explanation may be used to show its axiomatic character.

Common opinion and ordinary psychology assume that consciousness is possible, without self-consciousness. But in fact knowledge comes by object, plus subject taken together. Mark this.

Matter per se, the whole material universe by itself, is of necessity absolutely unknowable; for by itself it is a mere collection of objects without a subject or self. But the only things which can possibly be known are objects plus a subject or self. Therefore the whole material universe by itself, or per se, is of necessity absolutely unknowable.

"All knowledge and all thought are concrete and dead only with concretions—that is the concretion of the particular and the universal."

The ego, self or mind, per se, is of necessity absolutely unknowable; it is known only in some particular state or in union with some non-ego.

Mere objects of sense can never be objects of knowledge. The senses by themselves are not competent to place any knowledge or intelligible thing before the mind. That alone can be represented in thought which can be presented in knowledge. For it is impossible to think that of which knowledge has supplied and can supply no sort of type. It is a part of wisdom, to know the ground and condition and possibility both of knowledge and of ignorance. For we can only be ignorant of that of which we can have knowledge.

No existence at all can be conceived by any intelligence anterior to, or aloof from, knowledge. Knowledge of existence, the apprehension of one's-self-and-other-things, is alone true existence.

The most gorgeous sunset ever viewed from Mt. Washington, was but a synthesis. (1) a whisp of vapor; (2) the vibrations from the setting sun, and (3) the percipient mind of the operator, who translated those vibrations through the optical lenses, into all of that wealth of beauty.

This spiritual method obtains a great advantage in starting from no hypothesis, affirmation or negative, in regard to the absolute existence of the material universe. The affirmative assumption has disconcerted every attempt which has hitherto been made to propound a reasoned theory of knowing. We indulge at the outset in no opinion in regard to independent material existence, pro or con. (Both matter (abstract) and spirit, are perceived, when perceived at all by the inner life, the soul, absolutely. They are not sensuous perceptions.) That point is to be determined by the result of the inquiry into the actual character and constitution of knowledge. To this inquiry we adhere and tracking the knowable through all the disguises and transformations which it may assume, we find, under all its metamorphoses it is at bottom, essentially the same—the same knowable in all essential respects susceptible though it be of infinite varieties in all its accidental features. Knowledge is of God!

The Central Infinite; the Inner life of all, still leads us onward and upward to that home,

"Where Love is an unerring light
And Joy its own security."

Boston, Mass. J. P. COOKE.

EDUCATION, PRO AND CON

Mrs. Clara Watson Answered.

Mrs. Watson is in trouble. In No. 643 of The Progressive Thinker she narrates its nature. It is painful, and she is entitled to the help of all her many friends. She is not the first to be thus afflicted, and will not be the last. "The woods are full of 'em."

Moses Hull is the log in her road, and the Morris Pratt Institute the pitfall.

Before proceeding to lift the burden from the fair lady's mind, I will use an illustration. In New York state they have recently enacted that when a couple desires to enter the blissful realm of matrimony they have but to sign a mutal agreement and lodge it with the clerk of the court within a month, and it is as strong as though done with all the pomp that surrounded the nuptials of Chauncey Depew's recent change of state. The new law, however, does not interfere with couples going to heaven by the old way if they wish to. It is precisely this way with Moses Hull and the Morris Pratt Institute. Every medium on earth and in heaven will be left just as free to unfold in the old way as they ever were.

The Methodists commenced their new work of reform in a blind, uncouth, tumble-down style, but they learned at last to improve it. The Spiritualists are passing through the same natural experience, with this difference that while the Methodists compel all their leaders and speakers to become smooth, gentle and delicate, the Spiritualists will force none; their old-time freedom will remain undisturbed, and only voluntary aspirants will be received.

She and Moses are in agreement and she doesn't seem to know it. She and he would both have schools, and both would not blockade other passage-ways to bliss. He knows and she knows that no medium has ever developed under past conditions that has not suffered mountains of agony and valleys of humiliation. The suffering has been so great that many a mother and medium now declares that no child of hers shall be likewise tortured if she can prevent it.

Mrs. Watson says she would have schools, but would have them rest on the solid foundation of science and philosophy, and not upon the shaky foundation of religion—a something that has no counterpart in nature." How little she dreams that she herself is doing more to drive cultivated and enlightened Spiritualists back into the churches than a dozen conservative Spiritualists. She takes away their God, their theology, their religion, their prayers, their forms and ceremonies, many of which are very beautiful; and then asks as a substitute that a little talk with some common-place spirits shall be an all-sufficient soul food.

Thirty years ago such cultivated and enlightened Spiritualists had but very little commenced to swell our ranks. Also then it was more the simple desire to know if the intercommunion was really proved. It is not so now. Then they cared not how they got it, and the class of investigators belonged to the crude and the rough, as a rule. Now the class has very much changed and the object of the attendance is quite different. The daily press and the popular magazines now concede the truth of the intercommunication. Now a new thirst is created; a desire for new knowledge on a thousand new subjects is strongly manifest, and it is desired in intelligent form by an intelligent mind.

Out of hundreds and hundreds of mediums, Mrs. Watson mentions as many as can be counted on the fingers of both hands that have risen to be equal to the demand. None would praise these more than Moses, and he would be the last man to put a straw in the way of others getting there by the same route as these, where it was their preference. But he would provide a pleasanter process for all such as would so elect.

Jennie Hagan Brown told me her guides told her they wished she was better educated and knew the meaning of a larger range of words, for then they could tell much more that is now denied them. In the cases of Colville and Mrs. Richmond it is different; they continue to be unconscious while lecturing, but twenty-nine out of every thirty mediums do not so continue. The tendency of unconscious mediums is to finally grow into the conscious.

Where Mrs. Watson says "religion has no counterpart in nature," how does she know? It is generally agreed by Jew and Gentile that religion means man's relation to a power and intelligence above himself. Where is there any proof that man does not find in nature a power and intelligence above himself? What is mind in man? What is natural law? The scientist finds mind to be simply one of the manifestations of so-called natural law; finds it all to be motion. Thus we have in nature a religion a thousand times superior to any other ever known.

She says that in her opinion all the Morris Pratt Institutes and all the Moses Hull Training Schools will not prevent ignorance from coming to the front." No one would wish to keep ignorance from coming to the front, if it can.

Our democracy especially provides a "free race for all." It also encourages advantages wherever possible. Theodore Roosevelt is to the front, with the advantage of a liberal education. Grover Cleveland got to the front with the disadvantage of limited early advantages. Every one honors Mr. Cleveland for it. The same equal chances will still be respected by the Morris Pratt Institute and the Moses Hull Training School. They will invite but not coerce.

Where she talks of guides with big names, and how the "controls" tell what to do, etc., this is so clearly ironical that it calls for no reply. She says "great masses will still come to the meetings whose leaders never darkened the door of an institute or a training school." I think she here speaks truthfully, and may such meetings as she alludes to continue to multiply and wax strong, as long as they can be a success and as long as there are classes that need them; and that will doubtless be a very long time.

She says college-bred people make mistakes. Of course they do. Common sense is born, not made. She says "no law of the land can bid us be silent." I think she here expresses a thought held by many others, and this is the unfortunate thing. I don't see how such an idea could have gotten abroad. It certainly should be corrected. She says, "why cannot Spiritualism produce to-day as grand and exalted talent unaided by Spiritualistic theological institutions as it has done in the past?" Evidently she here uses the word "theological" as a "fling" at the new progressive movement, but let that pass. The answer is because conditions have and are making such great changes. Time was when our greatest newspapers would not employ a college-bred writer. Now the greatest newspapers will employ none but college-bred writers. Conditions with newspapers are no longer what they were. Even the railroads are growing more and more to seek college-bred men.

She says, "our boast has been that Spiritualism had the power within itself to educate its mediums and speakers." The "boast" still holds good, and it certainly always will. Heaven forbid that the time may ever come when the spirit world shall in the least degree be denied the exercise of all of its best wisdom and power. Moses Hull would improve this opportunity. He would nowhere place bans on it. She extols the "wondrous writings of A. J. Davis." So does the whole world. There has been but one A. J. Davis.

She says Mr. Hull says that the old days and old ways of educating the workers are gone forever. And adds, "It may be so, but would they could return." I have heard many a medium say that had they been favored with the right instruction they could have developed more in a year than they did in five years as it was. But the spirit world was then as ignorant, to wisely instruct, as the mortal world. Their experience and knowledge were sadly limited. Many and many a medium has been ruined in health for life, and other mediums have been brought to the deathbed by being overworked by unwise and ignorant spirits. Many a medium mother would rather put her child into an institute than into a circle. All mediums have suffered untold agony from lack of confidence, from the feeling that so much was expected of them when they felt no assurance of giving anything. A wise education will enable the medium to duly explain and obviate all such embarrassment. Mediums are often more disgusted with themselves, from their ignorance of their profession, than are their patrons. Most mediums have to pass through several phases of mediumship before settling down to the best one, for them. Education has a work to do to explain this. Mrs. Watson asks, "have the spiritual helpers left us to work out our own salvation?" To a very large degree, yes. Unless we also become helpers the ship must finally become stranded. But the mortal side is not going to be found wanting. She goes on with the interrogatory and adds, "or is the material out of which fine speakers and mediums are developed, exhausted? It is not only not exhausted, but it is going to be better than ever. The movement is only passing through a natural transitional period. Let the earnest and noble lady, Mrs. Watson, have a little patience and she will behold a panorama of great beauty, and scenes worthy of this the greatest reform movement of the past century. E. W. BALDWIN.

Madison, Wis.

Illiterate Spiritualism.

To the Editor:—For some years past we, the Spiritualists, have been urged and urged to rally to the standard of the "training school" for mediums and preachers; so that we may cease being disgraced by illiterate speakers and mediums on our rostrums. Or in other words, to make our religion more respectable. We are told how humiliating it is for a speaker or medium to appear before an intelligent audience and make use of bad grammar, etc. Well, it is; but is it necessary to have a special training school for the training of mediums and lecturers, when there is a school in nearly every district in the United States, and high schools and colleges in every state and city, to teach people to use good English and good manners. It seems to an illiterate person like myself that those schools are ample for the purpose intended. But if we are to so educate our mediums that they can explain away the absurdities of the Old and New Testament, and make them appear sensible, and to make long, flowery, high-sounding invocations, it may be necessary to have a Spiritualistic Morris Pratt theological school for that. But, as Spiritualism grew to its present proportions by the efforts of the decarnate workers of the spirit world, and their co-operators the mediums in this, both more or less illiterate, and has according to reports of some high in authority been on the wane ever since it has been theologized and made partially respectable, we hardly know whether the "training school" is needed or not; or whether it is necessary to educate mediums to be mediums. We have heard of some very young, and quite illiterate people delivering very learned discourses. We will give as an instance, a little girl in Athol, Mass., who when so small that she had to stand on a box to see over the pulpit or desk, delivering a discourse an hour in length, both eloquent and learned, while in a deep trance. We wish to inquire, of what use would a knowledge of evolution, and grammar have been to that child? And if the spirit using her organism could have done any better if the child had held a certificate from a Spiritualistic Theological Training School.

What is Spiritualism? We do not mean, is it a religion or a science, but is it a belief or knowledge of a continuation of life after the change called death; and the communication of spirits with mortals? If it is, then fine rhetoric will be useless to advance the cause. We understand that ere long illiterate mediums and speakers are to be kept off the rostrum, or not recognized by educated, bon-ton Spiritualists; nor yet at circles where the respectable sit. Then if my dear old illiterate mother should wish to communicate through a medium to me, and should use her well-remembered backwoods dialect (knowing no other), the medium would be expelled for illiteracy, and if she used any other I would never recognize her as my mother. Or, if my children should communicate and use fine grammar, never having been educated, I could not believe it was either of them, and if they used their baby voice and prattle, oh, how undignified and detrimental to the cause of Spiritualism!

If a medium or lecturer is entranced, or is in that abnormal condition so as to be used to voice the sentiments or opinions of a decarnate spirit, then a "training school" education is useless to them. And if they are not, but are in a normal state, watching closely so as to make no grammatical blunders, their communications or lectures are not Spiritualistic in any sense whatever; but are a part of the fraudulent manifestations that make so large a part of our respectable Spiritualism (?) I am told that there are institutions where physical mediums are furnished paraphernalia for producing fraudulent materialization and other phenomena, and taught how to use them—a "fraud training school." Are we also to have a fraud mental training school?

H. H. HUTCHESON.

Kansas City, Mo.

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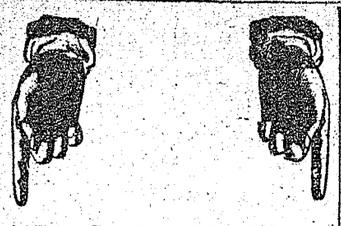
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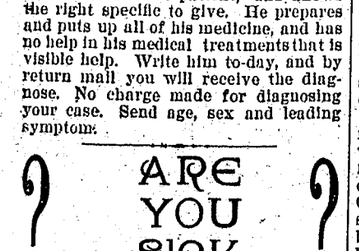
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RIGHT AND WRONG USE,

Service and Province of Prayer.

In the discussion on the subject of prayer we observed a few writers were in favor of prayers in general; others were opposed to any and all prayers; while the larger number expressed themselves as opposed to prayer to a deity, as related to all the old religious systems and customs, yet approving prayer or invocations to spirits, guides and angels. The latter class seem to be on the right track, with the best logic and reasons to sustain them. There is a false, erroneous use of prayer, while it may also have its true and rightful province, nature and service to humanity.

It seems difficult and almost impossible for some Spiritualists to release themselves from the effects of their early training. The tendency has been toward old church forms and ceremonies, the catering to popular sentiment, the imitation of worn-out and senseless worship. Why hug the delusions of long ago and wallow in the darkness of medieval ignorance, when the light of knowledge shines around us? We ought to exercise the courage to discard the customs of decaying systems.

The word prayer and the act of praying have been so perverted that the word and the act have been ridiculed. Man is a devotional being, and this devotion is the result of primary ignorance and false education. Is there a deity able to bow at the fiat of petty man? Does this unknown being possess ears to hear and heart to respond to the complex language of each individual imploring aid in accordance with their own ideas? The sentiments and prayers of the people are in conflict with each other and the course of nature. If all supplications were answered in detail as desired, our world would be thrown out of order and the scales of justice unbalanced.

Prayer, as an act of worship to a deity, is a degradation of true womanhood and manhood. Prayer and fear have done much to enslave and demoralize humanity. The mythical king upon an imaginary throne commands and his poor subjects do him homage by bowing before him—a degrading superstition—the pitiful moans of slaves begging for mercy—an institution of priestcraft for the support of religion. They act as though their God is pleased with the pleadings, plaudits, attention and flattery of his subjects. And these devotees pray for things they have no more idea will occur than that they will fly.

"Ask and ye shall receive. Ask what ye will and it shall be given." How can any intelligent person believe that? The most persistent of all things are religious beliefs. Why continue the forms we know to be unavailing or useless? Christians never had a prayer answered by a deity, yet they go right on praying as though everything they had asked had been granted. Prayers have been offered to the gods in all ages, yet no evidence appears that they have been answered, and people are no nearer what they are seeking than at the beginning. The idea is that we are ruled by a vacillating personality that can be swayed this way and that by the prayers of his votaries. The constant din of the mixed multitude of voluble palaver and pitiful pleadings for Christ's sake, grating upon his hearing, would be a terrible infliction on the deity. This deity must be pretty busy damning, saving and inspiring all at once. Prayers are made to the same god by two nations at war, which if answered, would go a long way towards depopulating both. No ingenuity of interpretation can reconcile these contradictions.

There is nothing that Jesus ever said or did that has any weight of authority in Spiritualism; but to those who regard him as the highest authority in religion we want to say, public prayer was distinctly condemned by him, who commanded all to pray in secret. He regarded the public prayer as a mockery and senseless form. He never made a public prayer, and he denounced praying in the synagogues and at the corners of the streets. It is the hypocrites that love to pray in public places to be seen and heard of men and women.

Prayers to a deity can never change the order of things, or set aside a law, nor affect the inevitable. Prayer is no protection from the madman's bullet and faith no antidote for ills. If McKinley had recovered his health, Christians would have claimed it is an answer to their prayers; but since he died, the unavailing prayers are forgotten. Where was Jehovah when our President died? when millions of prayers were sent up for his recovery? Echo answers, Where? He was as silent as the tomb—heartless as a statue. This lesson ought to teach people the folly of their devotions to unknown gods. Surely when a "Christian nation" bows the head and burdens the soul with appeals to a God, with all the eloquence born of a great national sorrow, it should be a sufficient test for the merits or value of prayer to a deity.

Christians have charged the assassination to Divine Providence. Their wise theologians have explained and affirmed that all things come to pass according to God's will—that it was God's will that the President should die, that we must bow in humble submission to his will; and they love and praise him, all the same, while they hate and condemn the assassin who executed God's will, according to their own theory.

We will now view the subject of prayer from another standpoint, in the new light, and consequently change our attitude. For many years we have observed that our spirit guides and teachers have given to the world new interpretations, explanations and definitions of some words and phrases; and they have reversed or changed many of the old lines of thought, usage and definitions. Whatever wise spirits teach or have taught on some subjects we regard and accept as higher authority than any dictionary, creed or bible. The word prayer, like the word religion admits of very wide interpretation and definition.

In The Progressive Thinker of Jan. 4, Brother C. Severance confines the subject of prayer to the narrow limits of a particular definition and makes a fair argument within the limits. He says: "Prayer has always been associated with some form of worship given to God." We admit that old theology has shaped the world of thought into that condition; yet we shall discuss the subject without reference to any deity or worship whatever; and we will define prayer as will; desire; effort, purpose; aspiration; request; petition or the asking of favors; spirit union and communion. All people pray, in this sense.

Brother Severance says: "There is no power outside of man himself that can protect or save him from evil, and to pray to any exterior power is evidence of a misguided intellect and a wrong conception of natural forces." We shall endeavor to show that this is an error and that he has a wrong conception. Let us get away from the old religious forms and everything that bears the stamp of error, examine the subject in the new light and let truth and reason be our arbiters.

The history of Modern Spiritualism demonstrates the fact that, in thousands of instances, spirits have granted favors, protected from evil, warned of danger, answered prayers to some extent in accordance with the wishes and needs of their mortal friends. We can lean on powers and forces that can be found and defined and that are available. Reader, did you ever ask your spirit friend to do anything and receive an answer?—even a thing so simple as a rap or tip of a table? I once asked my spirit friend to show her hand and immediately over the medium's head appeared two of the most beautiful hands I ever saw, in slow and rapid motions. They vanished and reappeared several times, and all the company were delighted with the demonstration. No better proof than that can exist that spirits hear and understand what we have to say to them.

A. H. NICHOLAS.

(To be continued.)

Cardinal Gibbons on Woman's Rights.

In the January number of the Ladies' Home Journal I find an article from the pen of Cardinal Gibbons entitled, "The Restless Woman," in which he attributes this restlessness in woman to her getting out of her proper sphere; that is to be wife and mother only. When she is reaching out after knowledge, she becomes restless; her place is to be the homemaker for husband and children. He seems to refer to the women of our country. He says: "Modesty and gentleness—these two handmaidens of womankind—seem to have been laid aside by many, and masculinity and aggressiveness have been given their places. The spirit of unrest has found easy victims in thousands of American homes. As I have said before, I regard woman's rights—women and the leaders in the new school of female progress as the worst enemies of the female sex. They teach that which robs woman of all that which is amiable and gentle, tender and attractive, and which gives her nothing in return but masculine boldness and brazen effrontery. They are habitually preaching about woman's rights and prerogatives, but have nothing to say about her duties and responsibilities, they with draw her from those sacred obligations which properly belong to her sex, and fill her with ambition to usurp a position for which neither God nor nature ever intended her."

Either Cardinal Gibbons wilfully prevaricates or he is ignorant of the truth of the teachings of the suffragists, and in either case he makes an egregious mistake to lay himself open to the criticisms of thousands of educated American people. It is too late in the day of intellectual progress for any one to try to block the wheels of this forward movement in this enlightened country and age.

If Cardinal Gibbons had attacked our butterflies of fashionable life in this way, calling them "restless women," no one would have objected, but to lay such untruthful charges to Lucy Stone, Susan B. Anthony, and numerous other women of the suffrage movement, is to draw down upon his clerical head the just anathemas of all liberty-loving women of our free America.

What are the Cardinal, his priestly coworkers and monks, I would ask, doing to carry out the plan for women to be wives and mothers? If there are to be wives and mothers there must be husbands and fathers, and why are hundreds of our innocent young women kept prisoners in the various cloisters, "to keep them pure and free from the contaminating influences of the world?" If that be true, why not put young men into seclusion? Their souls are just as precious in the sight of God as are the souls of our innocent young women.

Why did the Creator give woman the desire for knowledge and freedom, and also the power to be useful in the world in all legitimate ways where man has trod, along the lines of progress and improvement.

His whole article teems with ignorance of the situation as it is to-day. I only touch lightly on this uneven strung article of his; it will take an abler pen than mine to do it justice, and I hope that pen will come to the front soon. MRS. C. C. BACON.

Bowling Green, Ohio.

HEALTH RESTORED



The entire country is astonished at the wonderful cures perfected through the method originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek, Mich. This science is **a subtle force in nature** combined with **magnetic medicines,** and called by the eminent doctor,

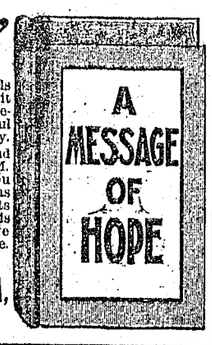
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It has been termed **the greatest pain reliever ever known.** In a perfectly natural manner it **builds up the system and restores health.** It makes no difference how serious or hopeless the case may seem, there is **positive hope** in this grand science. It has restored the **deaf, blind and lame,** cured the **paralytic,** and those suffering from **Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuralgia, Heart Disease, Rheumatism, Female Troubles,** as well as men and women addicted to the liquor, morphine and other vile habits.

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course: "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

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NOTES AND SUGGESTIONS

Along the Line of Practical Work.

To the Editor:—I find my yearly subscription has expired and I am missing the dear old Progressive Thinker that brings each week the glad tidings from the various workers all over the country, as well as its rich philosophy and curt controversary of thought carried on by brothers and sisters upon different planes of spiritual advancement.

I am still shedding forth the light as it is reflected upon me by my spiritual teachers. I am holding spiritual services each Sunday at 216 Grand avenue, in this city, and have attracted good audiences so far. The people return again and again as a proof of the satisfaction they feel in the spiritual gospel as interpreted by my guides.

But we who occupy the platform must not flatter ourselves that we are the only promoters of this glorious cause; as those who sit in the privacy of their own rooms, bearing the message for loving spirit friends to the broken-hearted of earth, are unlocking the doors of superstition and bigotry that in time will free such souls and set them progressing upon the spiritual pathway; then, many generous souls who have not been chosen as teachers, yet recognize they can be ministers and open up their homes without money or price and invite the public to partake of the spiritual love feasts provided by their hospitality. The various spiritual workers are invited in, and many in that way are blessed by this most comforting gospel.

I am in mind of such now as Mr. and Mrs. Pierce, of Waukesha, open their house every Tuesday evening to all those who wish spiritual teaching to come and receive such as I have to offer, and we find a goodly number each week; also Mrs. Pennycook, of Brookfield, has made several attempts in that direction. I held a parlor meeting in her home several weeks ago, and now I am in receipt of a letter calling me back, as she says all who were present were well impressed and they were nearly all skeptics.

This is one of the ways, friends, to help along the cause; I deem there is no excuse for anyone standing back and saying, "Oh, I can't do anything in my town; the people are all so churchy!"

Have you tried very hard?

Have you let your light shine?

What does your gospel teach you? Does it not teach you the most exalted of all gospels? Does it not teach you self-unfoldment and dependence, and sweep away the cobwebs of superstition and doubt and that no savior was born to bear your sins for you, but you must answer for the deeds of your life, and save yourself by right living.

And now, my Spiritualistic friends, that you know this, did it ever occur to you that you were sinning against high heaven when you hide your light under a bushel? Letting the light of this most glorious truth grow dim for want of proper support while you help keep the lamps of other churches trimmed and burning, though you know in your heart they are filled with oil of a spurious quality.

When you some time in the future awaken to the very truth of your duty, how do you suppose you will meet your soul in the judgment of your misdirected energy?

Did you ever stop to think whether you would rather support the truth or a falsehood?

If the truth, then pay your money to the support of truth; help sustain our spiritual press by buying their literature and distributing among the heathen.

Also the National Spiritualist Association is the hub of this divine wheel. Each state Association represents a spoke in the wheel of progress in religious thought. Please help strengthen even your own spoke by sending a dollar a year to the state association, so they may keep missionaries in the field and have money in their treasuries to advertise and make known the conventions and mass-meetings held in the various cities for the demonstration of this truth, so the world will behold us as a living example of the truth we proclaim. And the National Society stands in the city of Washington as our head and we need a head as well as a body and all these organs reaching out and touching humanity all over the world. Our head may seem a little thick yet, but we are unfolding spiritually and the light of true righteousness will shine in and usurp the throne and make glad the hearts of all in time.

Now, dear readers, as I have put this, it makes just two dollars a year to do so much with; and I'll warrant many a lukewarm Spiritualist spends more than that amount for ice cream, bought at church socialbes, to put in an already dyspeptic stomach, to help pay a preacher who says: "Jesus paid it all—all the debt we owe." Morality and character count as nothing in the light of God; just believe in the creed, and come at the eleventh hour, if your hands are stained in the blood of your fellow-man and your soul distorted by crime—confessing Jesus as your savior is all that is necessary.

Spiritualism tells you: Save yourself by right living; be true to the law of morality, purity, temperance in all things. Exalt your soul by practicing justice, reason, charity, patience; these are some of the constituencies of love, and God is love and spirit.

MRS. CATHERINE M'FARLIN.

Milwaukee, Wis.

LAKE HELEN, FLORIDA.

Southern Cassadaga Camp-Meeting.

The eighth session of this prosperous association closed Sunday, March 16. The day was warm and sunny. The largest audience of the season was in attendance, and listened with close attention to the eloquent addresses by J. Clegg Wright, Carrie E. S. Twing, and W. F. Peck, followed by the accurate spirit delineations by Mr. Altemus.

The session has been more largely attended than has any previous one.

The financial condition of the association is very satisfactory. All expenses of the meeting have been paid, and a considerable portion of the debt has been liquidated.

The auditorium has been furnished with memorial windows in place of cloth curtains, the windows being the gifts of Dr. and Mrs. Hilligoss, and Mr. and Mrs. Scott Hodgkins.

Money has been nearly raised to pay for a floor in the auditorium.

Frank E. Bond expects to construct a water plant before next winter, so that running water can be supplied to the hotel, cottages, Brigham Hall, Apartment House and other buildings. An artesian well will be bored and a reservoir placed on the hill near the Woodworth cottage, thus furnishing pressure water which can be used in extinguishing fires.

Nine new lots have been leased and a number of new cottages will be built the coming fall; among which are those of Dr. Hilligoss, Geo. Nickerson, Mrs. Bartholomew, the trumpet medium, Mrs. E. G. Keck, Chas. Coolidge and David Sherman.

J. Clegg Wright has ceiled his cottage, and with his wife, who is delighted with the location, is very happy in their winter home—finding the climate specially conducive to the restoration of his health.

The spiritual work done here this season has been of a very high order, and lasting good has been accomplished.

People from Lake Helen village, De Land, Orange City, New Smyrna and Daytona have attended, and gone away with the impression that the moral and spiritual influence of the doctrines taught and of the messages from spirits are uplifting and extremely comforting. People all around this region are coming to the conclusion that the Spiritualists are really good persons, and that they are living a good, moral and intellectual life, notwithstanding the slanders of prejudiced and ignorant minds.

The annual business meeting was held on Saturday, March 15, and resulted in the election of E. W. Bond, president; Mrs. J. D. Palmer, corresponding secretary; Dr. Hilligoss, vice-president; H. S. Twing, clerk and treasurer. W. F. Peck, A. A. Butler and Frank E. Bond, trustees.

W. F. Peck and Carrie Twing have been engaged as speakers for next season—others will be added later.

The Ladies' Auxiliary—Carrie Twing, president; Eliza Philbrook, secretary; Mrs. J. D. White, treasurer—have raised and paid to the association two hundred dollars, and still have some thirty-five dollars in goods and money in their treasury. This amount has been raised by card parties, socables, dances, benefit seances, kindly given by Mrs. Twing, Mrs. Stiles, Mrs. Bartholomew, Mrs. Greenmyer, and Mr. Altemus; and by sales of articles from the bazaar, together with gifts of goods or money.

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239 Park ave., River Forest, Ills. 646

Annie Lord Chamberlain's Card.

Dear friends, you can greatly help me care for my blind sister, Jennie L. Webb, one of the earliest mediums now in the form, by writing a letter to a spirit friend. Send it to me with $1, and I will try and get reply by independent writing or whispers. Address Mrs. Annie Lord Chamberlain, Milford, Mass.

New stock has been taken as follows: Judge Uunderhill, $100; Mrs. Fixen, $50; Mr. and Mrs. Sherman, $10; Mr. Whittaker, $10; Mrs. Butler, $10; Mrs. Jennings, $10; Mr. Fogle, $10; Mrs. Hilligoss, $10; Mr. Alger, $10; Mrs. Bishop, $10.

The Fudger Bakery has been bought by the association and converted into a bazaar, and the grocery store which stood at the gate entrance has been moved around and joined on to the back of the new bazaar, and been kept this season by Ryland & Blane, of De Land. It is proposed that the store next year be run by the association or by some one living in camp.

J. D. Palmer is building a kitchen on the south side of his cottage.

E. W. Bond has finished a pretty three-room cottage, fronting the auditorium, and ornamented by an ample veranda on three sides.

Mrs. J. Rhodes Buchanan has bought the Smith cottage and intends to make this place her home.

G. W. Webster and his son, the Doctor, are completing the addition to Hotel Webster. This fine hotel will have double capacity and can entertain nearly fifty guests another year.

There will doubtless be a greatly increased attendance next season. The west and northwest will send delegations, especially from the vicinity of Clinton and Chesterfield camps, and New York and New England will contribute many tourists who will come on my ocean excursions from New York City, in the months of November, December and January.

H. A. BUDINGTON.

91 Sherman street, Springfield, Mass.

Truth First, then Numbers and Popularity.

To the Editor:—A writer in No. 631 of your paper makes the bold statement that "Spiritualism will organize and appropriate Christianity, or organized Christianity will appropriate Spiritualism." As the corner-stone and foundation walls of Spiritualism is Truth, the first proposition is an impossibility, for Christianity is a conglomeration of falsehood and fiction with just enough truth in its mixture to keep it from falling to pieces, so long as humanity remained in dense ignorance, such as prevailed for nearly eighteen centuries of Christian domination. If Truth or its disciples should adopt a tissue of falsehoods, it could not change a lie into a truth, hence would no longer be Spiritualism; this leaves only the latter proposition to consider. If Christianity should adopt Spiritualism, which is truth, it must cast away its Christian falsehoods, and that indeed would be a glorious triumph for Spiritualism, for it would no longer be Christianity but Spiritualism which is the very antithesis of Christianity which is founded on miraculism, while Spiritualism is founded on naturalism. These two opposite ideas can never mix or harmonize, no more than can oil and water.

There seems to be a small element clinging to the garments of Spiritualism, which is hungering after popularity; they are over-anxious for Spiritualism to acquire a numerous following, regardless of character, ability or intellect. Let us cling fast to our creed which is Truth. In time, rest assured we will have numbers and all the popularity we need consistent with spiritual health. We are reminded of the growth of the Christian Scientists. Why not point also to the growth of Catholicism, and of Mormonism. All this need cause no worry to an intelligent Spiritualist. Who, and what are the converts to these sectarian combinations? With a few exceptions they are not fit to join the ranks of Spiritualism. They are not led by a love for truth, but for partisanship. Come with us, say they, we will have a mighty sect of our own, with our bishops, and cardinals, and with pomp and show we can influence legislation in our favor.

Commercial religion (Babylon), with its millions of priests is making frantic and herculean efforts to keep the truth spreaders from undermining its dark, blackened and blood-stained walls. The masses are still awed and bewildered by its glittering wealth and seeming material power, but knowledge is slowly and surely destroying its foundations, and great will be the "fall of Babylon." The millions follow after these gilded and semi-material institutions in obedience to the law of attraction, even as we behold an army of flies close around a pile of filth, while we see but a few around a spring of pure water.

Spiritualists are not altogether free from commercialism, but they have made broad strides away from its contaminating influence. Spiritualism will grow just as fast as the people progress toward a true understanding of its sublime truths and a genuine comprehension of its fundamental principles. All hot-house methods of making Spiritualists will prove abortive, and disastrous to the cause. For one to say he believes a certain dogma may make a man a Christian, but such a procedure can never make a man a Spiritualist. Demonstrative truth is the only password to the inner temple of Spiritualism.

Bisbee, Ariz. B. F. FRENCH.

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Missionary Work in Texas.

We have had an active season of labor in Texas, extending from February 20 to March 24. We held thirty-one meetings in thirty-two days. Our total audience of 4,326 persons—an average attendance of about 140. We traveled 1641 miles in the state. Our receipts exceeded the expense of ourselves and Mr. John W. Ring, president of the State Association, who preceded us to make all arrangements. He also held some meetings as a prelude to ours, and surely caused a greater interest than we should have found had he not "gone before." He is both a good evangelist and manager. Lack of common business sense to arrange for details of meetings is so often one of our afflictions, that to have a competent person in advance makes our labors largely a luxury. We trust that some other State Association will manage our efforts and achieve success upon the same plan.

We held meetings in Marshall, Houston, Galveston, Flatonia, San Antonio, Austin, Lampasus, Comanche, Fort Worth, Hillsboro and Bowie.

We organized and chartered societies in Marshall, Austin, Hillsboro and Bowie.

Local speakers are sustained by the Houston and Galveston societies. Temples are owned by Galveston and Fort Worth societies. A settled speaker and medium is desired by Fort Worth, Austin and San Antonio. Excellent circuits can be developed in most any section of the state.

A missionary should be employed by the year to canvass the state and keep up an interest. It does no permanent good to stir or organize a locality unless the work can be followed by frequent effort.

By proper co-operation with the State Association every locality can be helped to carry on the work.

We have had generous hospitality in Texas; and earnest help. We cannot take space to mention names, because we cannot justly speak except of all.

Our sincere desire is that the State Association of Texas shall go forward earnestly to achieve good—and we are sure it will. Fraternally,

G. W. KATES AND WIFE.

THE HERO ON THE LIMB.

Though slanting raindrops pelt the lawn,
The robin doesn't care;
The warmth of yesterday is gone,
A chill is in the air,
But on yon slender branch I see
The songster that came yesterday;
The rain blows through the leafless tree,
Yet, full of hope, he sings away
With all his might, out there.

Though it is dark to-day, he knows
To-morrow may be fair,
And sweet winds ere this evening's close
May blow here from somewhere.
Oh, robin, let me learn from you
To hope when clouds have spread
Across the sky that was so blue—
Teach me to bravely look ahead,
And feel that joy is there.

—S. E. Kiser.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price $1. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 20 cents. For sale at this office.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Teutonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 3 o'clock.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

The Chicago Spiritual Alliance will commence its meetings on Sunday, Feb. 23, at Lakeside Hall, corner Thirty-first street and Indiana avenue. Will meet regularly at 3 and 7:45 p. m. Mrs. Mary Elmo, pastor.

Spiritualistic meetings are held every Sunday at 3 p. m, conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others. All are welcome. Taborian hall, 2712 State street.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

The First Spiritual Mission Church, Mackinaw Hall, southeast corner of Forty-third street and Evans avenue. Services at 3 and 8 p. m. Subjects taken from the audience, and messages and tests given by the pastor, Rev. Mrs. L. J. Vaughn and others.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

First Spiritual Science Church, 77 Thirty-first street. Services at 3 and 7:45 p. m. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. J. Q. Adams, president.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

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Wellington, New Zealand.

SCIENCE, SUPPLEMENTED BY AN EXALTED MORALITY, THE BIBLE OF THE FUTURE.

THE PROGRESSIVE THINKER.

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25. CHICAGO, ILL., APRIL 12, 1902. NO. 646.

MOSES HULL REPLIES.

"What Is the Matter with Clara Watson?"

Some time since, Mrs. Watson made a most bitter and unwarranted attack on me. I had, in her estimation, greatly injured Spiritualism—indeed I was about the heaviest load Spiritualism had ever been called upon to carry. I replied in a few words, letting her down as easy for her as possible. Now, in The Progressive Thinker of Mar 22, she has another attack and the result is another screed from her pen—one which I trust, both the Morris Pratt Institute and myself will survive.

Her plea to allow ignorance and illiteracy to run Spiritualism, and shape its ends, very illy fits in with her condition less than a year since. At that time one of her neighbors—as worthy a lady as lives—one who had for years conducted meetings in her own home, in a chapel which she had at her own expense erected and furnished, sought ordination. She was duly elected by a society to which Mrs. Watson belonged, to be ordained. I believe the vote was unanimous. I was invited to go to Jamestown to perform the ordination services for the society. Then Mrs. Watson was entirely overcome with the fear that an illiterate woman would find a place on the Spiritualist platform. She begged and she pleaded with me, and she wrote letters; her husband, in a fit of petulance, resigned his position as president of the society that would ordain such a person, and thus place them on an equality with his wife; he left the society, because he could not be the member of a society that would place such a person before the people as a teacher.

Mrs. Watson wrote letters, some of which I have now, and which would make interesting reading. These letters detailed the fearful calamities which would follow the ordination of so ignorant a woman as the otherwise worthy Mrs. ——.

The result was that for the sake of harmony, I advised the lady to postpone her ordination for awhile. The good lady accepted that advice. Now I am glad I did it. Mrs. W.'s plea for ignorance and illiteracy on the platform would lead one to think that she would rush to her neighbor and urge her to hurry up that ordination; why, bless you, the one whom she rejected, if as ignorant as was represented, is about the only one fit to represent Mrs. Watson's Spiritualism before the world. She herself, will perhaps perform the ordination services. Mrs. Watson went away from home to be ordained; this other good woman preferred ordination at home among the friends with whom she had spent the most of her life. Every one who asked this favor was a neighbor, and knew the incomings and outgoings of the person whom they wanted to represent, on the rostrum, their Spiritualism.

I never thought of including Mrs. W. among the illiterate speakers; but somehow she has placed herself there. Her lack of coherence and logic prove that, at least a term in the Training School would not injure her.

Mrs. W. is right when she says, "The fact is that we who are on the ignorant plane don't know it; no one can make us know that we are there."

Since she places herself on that plane, and informs us that no one can make her know it, I will not attempt it. I will only say that those who use bad grammar, bad rhetoric and bad logic do not usually know it, but scholars in the audience do know it. If the speakers knew it, and realized how such things grate on educated ears, it is believed that they would undertake, by Training Schools or otherwise, to overcome their lack of knowledge. As it is, their work is calculated to get up a prejudice against, instead of an interest in Spiritualism.

While as Mrs. W. says, "Many societies like our style," those same societies are "chocks" on the wrong side of the wheels of progressive Spiritualism. Look at the small societies all over the country—societies where, in former times immense audiences assembled to receive instruction. Many of the leaders of those societies have concluded that a lecture is a lecture, no matter whether it contains thought, and evidence of culture or not. Such have usually employed the cheapest speakers they could get, and placed such before the people to explain and represent Spiritualism to their neighbors. Cultured and educated people have listened to them, and have measured Spiritualism by their crudities. Thus has Spiritualism been losing ground during the last quarter of a century.

If the Morris Pratt Institute can take such speakers and enlighten them, that will prevent such work in the future. If the managers of our societies can be instructed by the societies themselves, that they must put talent and erudition on their platforms that will force these people to prepare for this work, or leave the field to those who will prepare themselves. When we cease to ordain and recognize such as workers, the world will soon learn the fact. Then, if these ignoramuses get audiences to hear them, the world will judge the speaker, and not Spiritualism, by the ignorant platitudes handed out in the name of Spiritualism.

Next, Mrs. W. says: "Why cannot Spiritualism produce to-day as grand and exalted talent unaided by Spiritualistic theological institutions as it has done in the past? There is no denying that Spiritualism was built up to its height of glory by speakers and workers reared within its ranks without colleges or schools of mortal kind. One boast of Spiritualism has been, not that its 'rising speakers were uneducated,' but that it had power within it to educate them, that it had a system of education peculiar to itself—schools higher than those of earth. Have we not had culture and refinement and 'finished scholars' backed by the highest intelligence in the 'unschooled' representatives of our great and grand cause?"

Let me reply to that seriatim:

1. There was a time when the phenomena of Spiritualism itself excited the attention of the world; people overlooked errors and ignorance. They assembled with the hope of getting a few grains of spiritual truth from the spirit world. They, for the sake of a few grains of gold would wash a great deal of sand. That phase of Spiritualism has passed away; Spiritualism is no longer a mere curiosity; it has become a great movement—I may say, a great religious movement. In such cases the world has no more use for illiteracy in its teachers than it has for illiterate school teachers or illiterate lawyers.

2. Those people who taught Spiritualism in its early days, while they may not have been educated in "Spiritualistic Theological Institutes," were, for the most part, cultured ladies and gentlemen.

3. Spiritualism has a "system of education peculiar to itself, and those who would become workmen in its ranks—workmen who, as Paul said, 'need not be ashamed,'" are urged to take hold of it. Shall we neglect what is now offered us because our grandfathers, and fathers and mothers were deprived of it. That logic would lead us to burn our steamboats, tear up our railroad tracks and destroy our telegraphs and telephones, because our grandfathers did not have them. Those who make such arguments are in the line of lineal descent from those who have always stood in the way of progress. I hardly expected so progressive a person as Mrs. Watson generally appears to be to follow in the wake of the old fogies who have ever thrown their weight on the wrong side of the scale of human progress.

I think I must quote and review one more rather lengthy extract from Mrs. Watson. She says: "What school of mundane teaching would have improved upon the wondrous writings of A. J. Davis? What training school of earth would have brought forth finer thought than that of W. J. Colville?

Wherein would higher culture, deeper refinement, truer dignity, better understanding, sounder philosophy, choicer diction and loftier eloquence be attained by academic teaching than that evinced by many of the workers that have graced (not disgraced) our platform, and, who have been educated through spiritual powers and processes? Mrs. Emma Hardinge Britten, Mrs. Nellie Brigham, Mrs. Elizabeth Lowe Watson, Mrs. Cora L. V. Richmond, Mrs. R. S. Lillie, Mrs. Colby Luther, Mrs. Carrie E. S. Twing, Lyman C. Howe, A. B. French, Walter Howell, J. J. Morse, Hudson Tuttle and many others, all trained and taught in the schools peculiar to Spiritualism."

Why these people are all classed as uneducated, I cannot understand. It is either offered as an exhibition of wit, or of ad captandum vulgus, I will not attempt to say which.

When Mrs. Watson attempts to class herself with those "on the ignorant plane," I cannot object. That she has a right to do. I am sure no one who is working for a higher education ever thought of doing so, by her, but when she classes that long list of names there, I must enter a protest. If our speakers were all as well educated as a majority of those whom she names we would have but little need for colleges.

When Andrew Jackson Davis began to write, he was only nineteen years old and almost entirely uneducated. Then only the ideas he gave the world were received. That noble and scholarly man, William Fishbough, and that other scholar, S. B. Brittan and other scholarly editors, worked his writings over, and carefully edited all he said. Mr. Davis also went to studying; he fitted himself for college, and went to a medical college and graduated.

W. J. Colville was finely educated, and, I understand, a translator from other languages before he became a Spiritualist. Mrs. Emma Hardinge Britten was finely educated, and well up in her profession as an orator and an actress when Spiritualism came to her.

There is little doubt that Mrs. Richmond, Mrs. Libbie Lowe Watson, were at least partly educated by the spirits. I wish the spirits could do that same thing by all our mediums and speakers. I know that when Mrs. Watson lived in Titusville, Pa., she was surrounded by everything in the line of education that refinement could do, or money could buy. She married a wealthy, noble and honest man—a man who spared no pains in his efforts to make of her the refined and educated woman she is.

Carrie E. S. Twing and Lyman C. Howe were both finely educated—both of them school teachers before they were Spiritualists.

A. B. French and Walter J. Howell were each very studious, and each had an excellent education compared with that of those for whom our schools are mainly intended. Mrs. Watson is hereby assured that while the parties here named could teach our teachers many things, the most of them could receive valuable lessons in our school. I think that even Mrs. Watson, instead of taking up the cudgel against a more integral and higher education, were to come to our school with her seventy-five per cent of knowledge and wisdom, and throw that into a common retort with the twenty-five per cent of knowledge carried in the head of the president of the Morris Pratt Institute, she would find that seventy-five and twenty-five equals one hundred, and we would thus both of us go away from the school wiser than when we were when we came.

Now, I feel to plead with Mrs. Watson, for the sake of the cause, and for own sake, to cease to plead for ignorance on the part of our workers; but instead, to urge upon such to fit themselves educationally to appear upon our platforms as representatives of a cultured and intelligent Spiritualism. My dear sister, when you appear as the representative of ignorance and illiteracy, you misrepresent yourself, and injure the cause which some of your friends supposed you loved.

I can give the names of many would-be teachers of the Spiritual philosophy, who say "phenonomy" for phenomena; "psychrometic" for psychometric. I heard one president of a camp-meeting, a man who called himself a speaker, and who was the author of a large book with nothing in it, advertising "a lost umbrello." One of our chief New England speakers always says "wimming" for women; "mounting" for mountain. I heard another who boasted that the spirits had educated her—that she had been in the spirits' school for "forty year," say she did not want an eddycation that made her "e-echo" what others was sayin'. I heard one of our ablest speakers deliver a lecture on the "Glasical Period." Worse than all, I know a man who calls himself the Rev. Dr. ——, in introducing himself to an audience, asked the audience four times in five minutes to some and "cohabit" with him. It was supposed he meant to say "co-operate" with him.

Now let me ask Mrs. Watson if "schools, and education from a mundane source" would not correct at least some of these evils? I declare it is an insult to an audience to place such ignorance before it to teach it anything whatever.

Still believing that culture will not hurt our teachers nor prevent the angels from getting in their work, I am as ever,

MOSES HULL.

IMPORTANT.

To the Spiritualists of Wisconsin.

Your attention is called to the Second Annual Convention of the State Association, to be held in Milwaukee, Wisconsin, April 15, 16 and 17.

Lincoln Hall, on Sixth street, near Grand avenue, has been furnished for the occasion; good music and talent, both local and from outside.

Moses Hull, of Buffalo, N. Y., will be the main speaker for evening meetings, assisted by such workers as Dr. Geo. B. Warne, president of the Illinois State Association; Mrs. Catherine McFarlin, vice-president of the Wisconsin State Association; Will J. Erwood, of La Crosse, Wis., and other prominent workers. Mrs. Nellie C. Mosier, of Kent, Ohio, who was the message medium at the Wonewoc camp last August, and whose wonderful descriptions and messages convinced all who heard her, will be the test medium at the three evening meetings.

W. J. Erwood will also give psychometric readings.

Hotel headquarters have been established at the Plankinton, and reasonable rates procured.

The order of convention business will be about as follows:

Tuesday, April 15—Morning—Meeting of delegates and members at the hall for the purpose of introduction and outlining work for the convention. Afternoon—Business meeting. Evening—Public meeting.

Wednesday, April 16—Morning and afternoon—Business meeting. Evening—Public meeting.

Thursday, April 17—Morning—Business meeting (election of officers). Afternoon—Public meeting. Evening—Public meeting.

Legislation for this convention will comprise important points of interest to all Spiritualists, and the fixing of place to hold next convention. Election of delegate to the N. S. A. convention, election of officers of the State Association, deciding on permanent camp-grounds, and other questions of vital importance will be disposed of.

For further information concerning the convention, apply to the secretary, Mrs. Nellie K. Baker, Portage, Wis. It is to be hoped that every member of the Association and all friends of the cause will be present and add their influence to this convention to make it serve the best interest of the cause of Spiritualism and humanity.

CLARA L. STEWART,
President W. S. S. A.
NELLIE K. BAKER,
Secretary W. S. S. A.

THE "SMART SET" AND THE MASSES.

Oh, I cannot be a member of the big "400 set,"
But I love the toiling masses who are not afraid to sweat,
And the "set" is so exclusive it refuses all my ilk,
But I'll bet beneath the surface I possess the finest silk;
I will bet within my bosom beats a heart as free from woe
As the heart of any member of the "set;" as clean also.
Money brings them many pleasures that the masses are denied,
But the masses know that riches at the grave are laid aside.
Let them swell up in vain glory till their outer shell shall burst,
But the gates of Heaven open for the better spirits first.
Let me touch the soul that slumbers while the world is moving on;
Let me speak a word to cheer it ere the last life spark is gone;
Let me taste the bitter potion that my brother has to drink;
Let me feel the woes of others when their drooping spirits sink;
Let me hear the wails of hunger from the starving ones of earth,
If I gather many riches ere my spirit's higher birth
And I think before I venture to pass through the golden gate,
I will lay it on the altar of the needy here and wait;
I will wait till old St. Peter waves his scepter thrice at me
Ere I try to pass beyond him till my conscience is quite free.
Hoarded money piled and idle may be pleasant here to view,
But when for it folks are dying 'tis a curse upon the few.
There is land upon this planet quite sufficient still for all,
But the trusts will soon possess it and around it build a wall.
Yes, for selfishness St. Peter has a place without the gate
Where the "smart set" and "400" will be herded by old Fate;
Where the "sets" can be exclusive to their dear hearts' full extent,
And the trusts can build high fences and live calmly in content,
While the honest toiling masses holding each a just demand,
Will be given perfect freedom throughout all that blessed land.

P. T. WILKINS.

HOME CIRCLE EXPERIENCE

In January, 1901, we commenced to hold a circle at our home. At the first we used a small table, and there was no one but Mrs. Fravor and myself. We had sat at this table but a few times when one night I saw that Mrs. Fravor was passing under the control of some spirit. After a short time she arose and passed very slowly around the table to me, placed her hand on my head, and said, "Brother, I am your sister Carrie; I am very weak; cannot stay. Good-bye." The control then left and when Mrs. Fravor returned to herself she was very weak. I will here say that our circle is not very regular, on account of my occupation which is that of a fireman for the C. B. and Q. railroad, and my time at home is very irregular, so we hold our circle when I am in, and we have no regular nights.

We continued in this way until about the first of April, when we transfered our circle to Mr. Z. A. Gapen, of South Henderson street. At their circle were Mr. and Mrs. Meadheral, Mr. and Mrs. Freeze, Mr. and Mrs. Gapen. Their circle did not get along very smoothly, on account of some of the members having trouble over property, and they brought this condition into the circle with them, and when the control told them that they must change their condition at home and not bring such conditions into the circle, they said we had evil and lying spirits around us, and that soon broke up the circle.

When Mrs. Fravor was first being controlled, some said that she was going crazy; others, that it was all a sham.

We commenced to sit at home again last fall, just myself and Mrs. Fravor. Mr. Gapen came when he knew that we were going to hold a circle. Nothing new occurred until the Sunday after christmas. We held a circle on Saturday night and the control said for me to look in the cabinet at 9 o'clock Sunday morning. Well, I waited until 5 minutes to 9, and looked in. There was nothing there. Then I stepped out into the garden, and in a few minutes Mrs. Fravor called and said there was a terrible noise going on in the cabinet. I stepped into the house and to the cabinet, raised the curtain, and there scattered on the floor was part of a flower that looked as if it had been pulled to pieces and scattered on the floor. I gathered them up and felt very thankful to get that much, for I thought that was all there was of it. I returned to the garden, had not been out of the house 10 minutes the second time, when Mrs. Fravor came to the door and said there was more noise going on in there. I went to the cabinet a second time, and there in a rocking chair that was in there lay a white carnation flower as large as a common-sized orange. This, I think, was the first flower that was ever produced by spirit power in Galesburg.

The next flower that we got was on January 5. There was no one but Mrs. Fravor and myself at this circle, and I received two flowers, one white and one red. The white one came over the top of the cabinet, the red one came through the cabinet. A spirit came and said that the white one was for Mr. Z. A. Gapen, and the flower was delivered to the gentleman.

The next circle was on January 8. At this circle were Mr. Gapen and myself and the medium. We received three flowers. Mr. Gapen received one, and he received one for Mrs. Gapen, and I received one.

Next circle was on January 19. At this meeting were Mr. Gapen, Mr. and Mrs. Freeze, and Mr. Herrin. My sister Florence insisted that those present should examine the cabinet and Mrs. Fravor, the medium, too, so as to see that there was nothing crooked about it. We received seven flowers that night. We close our circle at 9 p. m., commence at 8 p. m., but that night, through a mistake we closed before the time was up, and there was a spirit who wished to give a flower, but was unable to, on account of the circle being closed before this spirit could deliver it. Well, this seemed to place the spirit in a condition where it could not return to its plane in spirit life until it had delivered that flower. The next day this spirit got control of the medium and placed her in the cabinet. I saw that they were going to do something, so I drew the curtain down to make it as dark as possible, and took a seat in front of the cabinet. In a few minutes the medium parted the curtain and threw a red flower at me. The spirit who had control came and said that it was unable to get away until it had materialized that flower back to earth, for it had dematerialized it from earth, and it had to come back to earth before the spirit could get away free from our plane of life.

Next circle was on January 22. At this circle were Mr. and Mrs. Freeze, Mr. Gapen, and Mr. and Mrs. Woolam. We received six flowers, one white one for Mrs. Woolam, one light red one and four dark red ones.

Next circle was on February 1. In attendance were Mr. Gapen, Mr. and Mrs. Woolam and myself. In a few minutes after the circle had began, the medium came out, snapped her fingers, and we all could smell perfumery very strong. We received six flowers that night, one white, one pink, and four dark red ones.

On February 6 I came in from my run at 10:30 p. m., and when I got home my spirit sister wanted me to sit a few minutes for them. I did so. Mrs. Fravor took her seat in the cabinet. I played a few pieces on the music-box, and then the flowers commenced to come. I received six in less than 10 minutes, a rather good-sized batch for one man to get at once.

Next circle was on February 7. At this circle were Mr. Gapen, Mr. and Mrs. Freeze, Mrs. Woolam and her daughter, and Mrs. Thompson. We received seven flowers, three different colors in them.

On February 9, there was a young gentleman at our home in the evening, and when he went away my spirit brother George came and said, "Go and see what I have left in the cabinet for you." I went and looked, and there on the floor was one white and one red flower. At the meeting we had on February 7, there was a spirit that came and said there was a flower there for Mr. Woolam, and that he could get it at any time when it was so that he could come after it. He came after it in the morning and at 9:30 a. m. we took a seat in front of the cabinet. I played a piece on the music-box, and then he got three flowers. I saw one come over the top of the cabinet, the other two came from—I do not know where. But perhaps the gentleman by the name of Jamieson can tell where they come from, for he seems to be willing to acknowledge anything else but spirit power, and that does not exist, in his opinion.

A FRAVOR.

Galesburg, Ill.

THEOSOPHY.

It Is Having Very Serious Trouble.

DR. JEROME ANDERSON TELLS STRANGE STORY OF A "FREAKISH ORIENTAL COURT" AND DECLARES OUT OF 140 LODGES ONLY A DOZEN NOW EXIST.

San Diego, Cal., March 28.—The announcement that Mrs. Katherine Tingley, the leader of the American Theosophical Society, has been obliged to "accept" the resignation of Dr. Jerome Anderson as President of the Point Loma Universal Brotherhood, has revealed an astonishing situation in theosophical circles.

Dr. Anderson is in open rebellion against Mrs. Tingley. He declares she usurped the position of leader of the Theosophists, that she spent $300,000 on a "freakish Oriental court" at Point Loma, and went to live there with a court "such as has never been seen off a comic opera stage"; that she invented new court regulations and new branches of theosophy, such as the "School for the Revival of the Lost Mysteries of Antiquity;" that she compels men and women of wealth and high social position to wear "long gowns and ridiculous hats" in her presence.

Professor Anderson finally declares that of the 140 prosperous lodges organized by W. Q. Judge not more than a dozen exist to-day, and that soon all adherents of the cult would have to crawl into Mrs. Tingley's presence "on all fours."

EXPLAINING HIS RESIGNATION.

In explaining his resignation, Dr. Anderson said: "I stood by Mrs. Tingley as long as I could and still retain my manhood and my belief in the real tenets of theosophy. I am still a theosophist and do not propose to help found another organization. But under Mrs. Tingley's management the theosophy of the country is being left to take care of itself and its name is being used to collect hundreds of thousands of dollars to spend in equipping and maintaining this freakish Oriental court of hers at Point Loma. But before I speak further of that I want to give some historical data that will make the story clear.

FOUNDATION OF THEOSOPHY.

"The Theosophical Society was founded by Mme Blavatsky, who, when she died, appointed as her successors, so it is claimed, William Q. Judge and Annie Besant. That matter has always been in dispute, and in 1895 Judge broke from the order and organized the Theosophical Society of America.

"Judge died within a year after he started the insurrection, but even in that time 140 lodges had been organized in the United States and the movement seemed to be sweeping all before it. Then came Mrs. Tingley's claim to the leadership, based on some scraps of writing in Judge's personal diary, in which he spoke of her fitness to succeed him because of her remarkable qualities as a medium. He never formally selected her. She assumed her office and immediately caused another reorganization, under the name of the Universal Brotherhood, and the adoption of a constitution and by-laws giving her absolute power in all things. All the real and personal property of the brotherhood was put into her name and she became, to all intents and purposes, not only the head of the order, but the order itself.

THE COMIC-OPERA COURT.

"Now witness what she has done. She stopped the magnificent work of promotion inaugurated by Judge, discouraging workers because of the personal homage which she insisted should be done her. No enthusiasm was possible then. She bought this land at Point Loma and went to live there with a court such as never been seen off a comic opera stage.

"She has spent $300,000 at Point Loma, and with every dollar that has gone into the establishment she has invented new court regulations. I have seen men and women of wealth, education, and high social position humble themselves before her in a way that sensible people can hardly conceive of.

"I stood it myself for a while. I wore long gowns and ridiculous hats in her presence and tried to take part in the foolish ceremonies with some belief that they might have a meaning. But I knew it meant that pretty soon we would have to crawl into Mrs. Tingley's presence on all fours. It grew worse with every visit I made, and I finally threw the whole thing up.

"As an organization theosophy has gone all to pieces under Mrs. Tingley. Of the 140 prosperous lodges organized by Judge not more than a dozen exist to-day, and the only work in the spreading of the truth has been done by Col. Olcott and his loyal followers."—Chicago Tribune.

JOTTINGS.

"The Little Girl Who Stood on a Box."

Home again! As a general thing these words are supposed to convey an idea of comparative rest and quiet in contrast to conditions incident to travel and continuous change. In the case of the writer neither rest nor quiet will mark many of the days spent in our much loved home at 72 York street, Buffalo, N. Y.

In less than one month our pleasant apartments will have been cleared, and the home that has become so endeared to us by so many sweet associations, will know us no more.

I returned home two days since, from a nearly two months' absence. When I left home, I had thought my going away would be a sort of vacation, that the days would be spent in visiting, and a relaxation, for the greater part, from public labor; but within a few days after I reached Ohio, I was called to the field, my visits were cut short, and I was really an active worker for several weeks.

My first objective point after reaching Ohio was Mantua, where I visited in the home of our son and wife. While in that section, I met with D. M. King and Mr. and Mrs. Andrews, who have been identified with the Spiritualistic work at Maple Dell since the organization of the association which has conducted meetings every year since the inception of the camp work. They are planning the meeting for the coming season; they should have the co-operation of all Spiritualists in that section of the country.

From Mantua I went to Cleveland to spend a season with my sister and family, who are strong and earnest in the advocacy of the truths of Spiritualism. The first Sunday after my arrival in Cleveland, I labored in Elyria, a beautiful town within an hour and a half ride on the electrics, from Cleveland. I was entertained during my sojourn, in the home of Mr. and Mrs. Fremont Davis, uncle and aunt of Miss Jessie Howk, whose name has appeared from time to time in The Progressive Thinker in connection with lyceum work.

Early in the week, following my first trip to Elyria, I was called by telegram to Pittsburg, Pa., to take up Mr. Hull's mid-week work for the Sixth Street Society of Spiritualists, as he had been summoned to Buffalo to officiate at the funeral of one of our valued friends, Mr. Moore. I remained in Pittsburg several days, and went from there to fill an engagement made some time previous, in Wheeling, W. Va. Wheeling was a new field for me, but I was warmly welcomed and greeted by a very large audience Sunday afternoon and evening. Mr. Hull joined me the following Monday, and we together conducted meetings four nights. During the week we were in Wheeling, Mr. Hull by request reviewed the arguments against Spiritualism presented by a Toronto preacher, who was conducting a revival, two doors from the hall where the Spiritualists hold their meetings.

Our visit to Wheeling will long be remembered as a pleasant one from a laboring point of view, and socially. The society is comparatively young, but vigorous, and promises good work. Frank T. Ripley followed us and I understand has been engaged for an extended term of work.

Mr. Hull and self left Wheeling at the same time, and parted in Pittsburg; he went to Washington, D. C., and the writer took a hurried trip to Buffalo, to look after business matters. One day only was spent in Buffalo and I returned to Ohio. I was recalled to Elyria for two Sundays. Dr. Nellie Mosier gave me a happy surprise by putting in an appearance one Sunday. Of course every one was glad to see her and to hear the messages of the angels through her lips.

On the night of the 23rd ult., I lectured in Cleveland, in the hall formerly occupied by the East Side Society. Dr. C. H. Figuers has occupied the hall for many months. At two p. m., on Sundays a lyceum session is called, a few of the faithful meet a small gathering of the little ones, but it seems a feeble remnant of the grand old lyceum that used to meet in Cleveland. It is a sad fact, that in Cleveland, which once boasted of one of the finest lyceums in the country, there seems to be but the relics of such an organization. (I feel like putting a great big, long question-mark in every sentence I write, pertaining to the Children's Progressive Lyceum). Where, where, where are the children of Spiritualists? As a general thing, not with their fathers and mothers.

Previous to the delivery of my address in Dr. Figuers' meeting, I conducted what to me seemed an impressive and pretty ceremony.

Charles Franklin Leeds, and his little sister, Amy Leone Leeds, aged respectively, twelve and five years, children of my sister, were christened in the name of Spiritualism, and welcomed as Spiritualist children, to the great fraternity of Spiritualists. Frankie and Amy are lyceum pupils; their mother has never sent them nor other of her children to an orthodox Sunday-school. An earnest Spiritualist herself, she has always felt the religion that was best for her was the best for her children. The father of these little ones was not a Spiritualist when he came into our family, in fact he came from a church family, but never on any occasion before he was convinced of the truth of Spiritualism, did he raise an objection, or put an obstacle in the way of his companion, to hold her from the enjoyment of her convictions. When little Amy was three weeks old, a little one was called suddenly from the home to join the angels; since the transition of the dear little boy, his father has received message after message from him, has seen him, and now is with us in the full knowledge that death does not end all.

It was a happy moment for me when I welcomed the two children, blood of my blood, to the platform, and gave them the little message the angels had for them. It was a pretty sight, the two, hand in hand, under the dropping of beautiful white blossoms, as fragrant as the pure soul of childhood is with love. I saw just above them the arisen brother, it was a pretty trio; I labored to impress upon the minds of the children the fact that their beloved Harry was with them; they have never been told he was dead.

I am well aware that there are among us many who deride these simple little ceremonies; why should they? I never forget to say that such service has no theological significance whatever. I feel such occasions can be made interesting object lessons. I have received proof in some instances, that they have been helpful and the memory of them uplifting.

On the same night the above-mentioned service took place, a charge from the spirit world was given to Mrs. Figuers, who has recently received official papers giving her all rights and privileges that ministers receive.

A grand meting was held in Cleveland, on the 30th ult., in commemoration of the advent of Modern Spiritualism. Undoubtedly the meeting will be written up in full by a Clevelander, and I will not go into detail. It was a success in point of numbers, and the work accomplished, but oh, the sorrow I felt, when I realized it was the only anniversary meeting I had ever attended in that city, when the Children's Lyceum was not in evidence. The change was a sad one to me, and I thought among the many good things that were said relative to our duties to each other, to the cause, and our obligations and responsibilities as Spiritualists, how strange it was, that no one felt inspired to speak of our obligations to the children—to the young.

I was told at one time by a Spiritualist, a lecturer, that I was unnecessarily anxious on the subject of the children; they would naturally turn to Spiritualism if left to themselves. Possibly, but where are the young who are left to themselves? Had I not realized, so many times in the past, the opposition parents have been compelled to endure from those whom they have loved and nurtured, when such have been sent to the enemy's fold for instruction, I should not have labored as I have early and late, to change the order of things. I have not yet lain my armor down. Wherever I am, and whenever circumstances will permit, I shall work for the emancipation of the young from the thraldom of superstition and ignorance.

Of course the readers of the Spiritualist papers are aware that we shall soon take up our quarters at Lily Dale. The Training School will open as per announcements heretofore published; judging from the letters received, the no-education theory has not quite converted all of our would-be workers.

I was somewhat amused over a communication published in the last issue of The Progressive Thinker—the article from a Kansas correspondent, who is fearful we are instituting "Mental Fraud Training Schools." I note in his article, reference is made to "the little girl who stood on a box" when she gave her first discourse in a pulpit. He thinks he has "hit the nail on the head" when he asks of what use would a knowledge of evolution and grammar have been to such an one. As "Yours Truly" was the little girl who stood on the box in the town of Athol, Mass., in a Unitarian church, in the early days of Spiritualism, I may have something to say in the near future on the subject. I will say this: When that same little girl was being considered by her good father as to whether he should follow the advice of Spiritualists and take her out of school, having been assured that the spirit world would educate her, she was entranced and said: "The little girl has brains, they were made for use; help her to cultivate them." Afterwards there was a message written through her hand, containing these words: "You can help the spirit teachers, by helping yourselves to all the wisdom it is possible to gain in this world."

MATTIE E. HULL.

From a Bible Spiritualist.

I would like to ask why a true Spiritualist is afraid to be called a Christian? Why is it that so many Spiritualists are devoting so much of their time to denying the Power that gives them life? I am glad there are still a good many "Bible Spiritualists," and people that believe and do not think it beneath their dignity to honor the "Ruler of All."

Do ye not know, ye people that declare there is no God (only the God within), the fate of the nations in olden times, that "forgot God" and "went astray after idols?" Those nations were destroyed. I marvel at anyone wondering why Spiritualism does not prosper, when her people deny everything pertaining to a power higher than their own! This should not be. The cause can never go forward as it should, until it is recognized as a religious belief and treated accordingly.

I liked M. W. Packard's remarks in a late issue of The Progressive Thinker regarding what I know must come eventually, that of a division. It really must come to that in time. And when that time comes I hope there will be no more wrangle about opening a service with or without prayer. Each may do as they see fit, and as all "Bible Spiritualists" will be compactly joined together, I am glad we will begin and close all sessions with some sort of prayer. And "if God be for us who can be against us." On that promise we may rest content. And I do not doubt, when we reach the land immortal we will see many of our non-praying friends there, clad too in raiment white, the garb of truth.

Yet I firmly believe they will find something lacking in the things they should have learned while on earth, and I am also sure they will have things to learn of God before they can make much progression.

Yours for "Bible Spiritualism."

MADAME ROBERTS.

Sin is a basilisk whose eyes are full of venom.—Quarles.

The head has the most beautiful appearance, as well as the highest station, in a human figure.—Addison.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER SEVEN.

I desire to head this message with what, perhaps, some might call a poem. I called my effusions in this direction rhymes, as I did not consider myself a poet. Yet I loved to express myself in verse, and I am much of the same mind now, and as this particular rhyme fits in with my present mood, I hope to be excused for quoting it. I called it, in the olden days,

THE FREEMAN'S RESOLUTION.

I will not bow to a titled knave,
Nor crouch to a lordly priest;
A martyr's torments I'd rather brave,
Than be of my manhood fleeced.

I'll bend my knee to no golden god,
I'll worship no calf in Dan;
Erect and free I'll stand on the sod,
And act as becomes a man.

I'll pin my faith to no bigot's sleeve;
I'll swallow no griping creed;
I'll ask my reason what to believe,
And ever her answer heed.

I'll hide no truth in a coward heart,
The world would be blest to know,
My boldest thought, as it wells, impart,
Nor check the soul's onward flow.

Your curses hurl; but the noble mind
Can smile at your priestly ban.
Ay, forge your fetters! Ye cannot bind
The spirit of one free man.

I will be true to my heaven-born self,
Nor league with the world to lie;
The rich may boast of their hoarded pelf;
In poverty, happier I.

I'll love the true, I will do the right,
Ruled only by Reason's sway;
Let all do so; and the world's dark night
Will melt into rosy day.

There, Mr. Editor, I have had my way, and my sway; it remains for you to say whether it shall help to sway the world or not. I would not quote any of these rhymes, but at the time I wrote them, some fifty years ago, they did not reach the eyes or the hearts of but a very few people; now, through the columns of The Progressive Thinker, my poor verses may reach thousands, and a new life, like the fabled phenix's, may rise above the ashes of the old.

A father, through sympathy, lives again in his son, and as I return to you, once more, through a mortal medium, I take up my old discarded verses—take them up tenderly as the father his child, his dead or dying child, mayhap—and sorrowfully try to warm them up once more—instil new life into them, if possible.

Life is indeed, a circle; or, a round of spiral circles, and I now find myself back again in the old circle, one remove higher on the spiral. On the old, and lower round, I took the pen or pencil in my own hand and wrote, and cudgeled my own mortal brain; now, unseen except by the spiritual sense, I borrow a mortal hand, and if I do not cudgel a mortal brain I focus it and then set myself before this mortal camera and thus accomplish my purpose. But to return to the freeman's resolution.

My idea was, and still is, that a free man has a right to express his opinions either by word of mouth or by writing, no matter whether they coincide with those written or expressed by others or not. It is better to give new, fresh thoughts to the world than stale ones under any circumstances, and no man should be debarred the privilege. It would have taken quite an army of men when I was in the mortal to have kept my mouth shut or my pen idle; and now that I have found another channel, I do not propose to be quenched, or hide my name and personality under an assumed one. Freedom is my watchword—my everlasting motto. Denton I am, and Denton I expect always to be, and I wave my spiritual banner aloft, and once more cry—Freedom!

Your mediums are falling discouraged by the wayside; and, why? Their freedom is being taken from them. They must bow, humbly before assumed authority, crowding back the utterances of the spirit, and squaring them to suit the ideas of those who have assumed authority over what the spirits shall say and what they shall not. I want to say a few words right here and now. Not for myself, personally. I'll take that up later on.

The spirit of Charles Dickens wrote a book; or, more properly speaking, inspired this medium to write a book, hoping thereby to benefit the world, and that book may not be published as an inspiration from Dickens, because assumed authority presumes that it is not. But by what right they thus presume no man can say.

Mr. Dickens is sorely grieved. He does not like dodging behind bushes, no more than I do. He does not like his liberty taken from him, no more than I do; Dickens he is and Dickens he will ever remain; but, unaided and alone he could not influence the medium to stand up for his rights.

Now, I, William Denton, utter my everlasting protest against taking away the rights and freedom of any spirit or mortal. No one has a right to take away freedom of utterance, and least of all those who call themselves Spiritualists. You, as Spiritualists, say that you believe spirits communicate with mortals; then why do you, when they come to you in all honesty of purpose, shut the door in their faces and tell them their communications are not worthy of them, placing them on a pedestal where they may not assist you if they would? Are they to be dumb idols forevermore?

You say we are in your midst; then why not allow us to help you? Must we be in your midst and hide ourselves shamefacedly? Do you want our mediums to falsify and say that it is themselves who are writing or speaking, when they know it is not? A medium is one who writes or speaks for another, and that other an invisible spirit. The spirit says, "I am So-and-So," giving his or her name, which he or she has a perfect right to do, and no one should attempt to take away their liberty of speech. All should be free—free as the air you breathe.

If there are those who do not believe that it is I, William Denton, who is writing, they have a perfect right to doubt it, if they wish to, but they have no right to muzzle me—they have no right to debar me from saying who I am.

"Well," you say, "there are so many fraudulent mediums."

A fraud is not a medium. Why discourage your mediums by taking away their liberty, and the liberty of the spirits, because there are some frauds in your world? You have no right to take away the liberty of a fraud, even. Let him fraud to his heart's content; you are not obliged to accept his fraud; and, like a pewter dollar, it won't pass for currency. You say, the mediums are ignorant, and don't use good grammar, and that of itself is evidence that it is not the spirit who claims to be the controlling party. We say that it is no evidence at all.

An ignorant servant girl might bring a message direct from her highly educated mistress; the girl might couch the message in her own bad grammar, and yet the message be correct and true in all its details, and the mistress be thankful and glad that she was able to make use of the girl as a message bearer. For instance, the mistress might have a sick or dying child, and she might say to the servant, "Go, at once, and summon Dr. Trueheart. Tell him, Nora, that my baby is very ill; I fear she may die; and ask him to hasten." Nora hurries away on her errand, her heart aflame with love and sympathy for her mistress, and the child, and here is the way, very likely, that Nora, the true and dutiful, would deliver the message: "Och! good docther—good docther—my misthress' baby is sick an' she sez hurry! hurry up, will ye's, or the swate craythur 'll die—she will, sure, sor! Och! Och!" The message is correct and true. The good doctor's heart is touched and he hurries away as fast as possible. But suppose the doctor should say, severely, "Nora, you are a fraud! You are bringing me a lying message; because your mistress is an educated lady and would never talk like that. You are ignorant, Nora. You don't use good grammar, consequently your mistress did not send you, and I forbid you to say more. Go and get an education, Nora, and then, perhaps, I will listen to what you have to tell me; but, remember, it must be expressed in very choice language."

"Och! Och! An' in the whiles the babby'll die."

Yes; to take away freedom of speech is the surest way to kill the child—Spiritualism. Take away its freedom, bind it, hamper it, clog it, stop its channels, berate its mediums, call them ignoramuses, liars, frauds; and the spirist mostly blatant Ananiases, and the child will surely die.

Mediums, as a rule, are super-sensitives; and, as such treatment strikes home to them, they wither and droop, and fall by the wayside, and their places will surely be taken by brazen frauds who are not sensitives. The very methods you take will cause the frauds to multiply, for it is the shekels they are after and not the truths. Well, perhaps I have said enough, for the present, on this subject; but, no man will ever publish a word of mine unless he is willing to allow me the privilege of signing my own name to my own productions, and it is not for him to say whether they were produced by me or not. That is a matter between me and my medium alone, wherewith none may meddle. He has a right to accept it or not, as he may choose, but he has not the right of dictation. Whatever I may write, myself and my medium are wholly responsible for, our shoulders are broad and we can bear it without help.

Now I would like to gladden the hearts of some of the Spiritualists, and all of the people who once knew me, by letting them know that it is really myself and no other. I feel somewhat as Christ did when walking on the water, he called to his disciples, saying, "Be of good cheer; it is I; be not afraid. Now I want to tell you, It is I; be not afraid; and if it is I, and I am here in person to tell you so, then you, too, shall be where I now am.

But you would like to have me tell you something about this place where I now am; and that is what I propose to do; but, first, I would like to tell you who some of my companions are. Allow me to present them one by one: First of all, Abraham Lincoln, that great and good man; one whom I adored when we were both in the mortal; one whom I now adore. He stands here now by my side; not too great, grand and good to be interested in the land that gave him birth; but, so great and grand and good that he would influence and write through the humblest and most ignorant medium on earth, if, thereby, he could strike the shackles off the meanest bondman of earth. Therein lies his goodness and greatness; he also says, "Be of good cheer; it is I; be not afraid, and—Where I am shalt thou be likewise. Black man and white man, red and copper-colored. We are gathering strong for the nations need our help. For the sake of freedom my mortal life paid the penalty, but I would willingly give a thousand such lives, if they were mine to give, for freedom's sake!"

Now here is another one of my staunchest and dearest friends, Henry Ward Beecher. Great, noble soul, and he says, "Put me down, dear brother, as one of your contributors. I stand on the side of freedom forever and aye—freedom of thought, freedom of speech, freedom of action—so long as one does not injure his brother man—freedom to do right in whatever direction one may wish to work. I want to say to Brother Francis, that I am determined to write a series of letters for his grand and good paper, and, Brother Francis, I hope you will not be ashamed of me or my name; and, please, do not be ashamed of the medium through whom I write, for believe me, this is a worthy channel."

And now let me introduce to you a sweet lady, Mrs. Mary M. Hardy; as good as she is sweet; one who suffered much when she was with you in the mortal; one who really laid down her mortal life for the cause of truth, although this was not generally known, but it is true, nevertheless. Her departure was caused by consumption, but her constitution had long been undermined by her sorrows and struggles for the cause of truth. She was a medium and one of the truest and best. I know whereof I speak, for I tested her again and again. She, also, struggled for freedom, but sunk under her burden of care and opposition, for many cried fraud, fraud! when there was no fraud. Her tender nature was lacerated and torn, and she went up higher, but here she is, eager and anxious to put in a word. She also says, "It is I; be not afraid. I knew the medium well when in the mortal. Trust him. Your trust will not be misplaced, and let us have freedom."

And here is another noble soul—allow me—Luther Colby, at your service, and by his side, William White. Let me tell you, friends, they have not dissolved partnership yet, watch them as they strike hands together—strike, as they once struck on earth, for freedom! freedom for the press, freedom of thought, freedom to express it. Down with tyrants one and all. Mr. Colby says, "Be very careful, all of you, how you fetter mediums, or the great, oncoming tidal wave of spirit power will overtake and swallow you up; and there are those who will understand the meaning of my words. Be careful, I say; be very, very careful, how and where you step; heed well your ways, and look out that you are not the first ones to get the benefit of unjust and cruel laws that are revengeful instead of reformatory; laws that we fought long and valiantly to abolish; turn your attention toward reformation and freedom, and try to lose sight of revenge; try to lose sight of tyranny, give your minds up to truth for her own sweet sake; fight for the gentle maid. She is not quite as stylish and genteel as one would like her to be, we know; she is not always fashionable, either; she would as soon visit a hovel as a palace; really, she is oftener met with among the humble poor than among the bon-ton of the Back Bay. One should not ride a horse too high, if one would not like to meet with a fall, and be careful as you ride that you do not trample down the rights of others. I shall look in upon you again."

And here are some more of my friends and associates: William Lloyd Garrison, Wendell Phillips. "Freedom—freedom!" they cry. "We will fight for it as long as we live and that will be forever. Our lives are not, and were not, in vain. We fought for freedom on earth, we will fight for it in the heavens."

And who is this? Phillips Brooks; and he sends a short word; "Friends, I am now an out and out Spiritualist. Glory be to God! It is I; be not afraid. He giveth his angels charge concerning thee;" and by his side stands Oliver Wendell Holmes. Just one little word from me: "And they wrought better than they knew, for it was given them what each one should do."

Harriet Beecher Stowe. Gentle little lady. "And he said, 'Let my people go free.'"

These were my contemporaries on earth, they are now my associates in heaven, and every one of these souls has passed before the spiritual sight of my medium this night, while these words and messages are being penned. It is no fancy, but real. Not one of them feels himself or herself too grand or great or too far progressed, which means too wise and good, to come with me this evening and be presented in person to the medium and send a word of comfort and cheer, or even a timely word of caution, to those of earth; and not one of them but what would be glad to write letters and messages in proper person if there were time and opportunity. Their time is at their command, but the medium's time is limited. The medium's physical powers also have a limit, and they are now very nearly exhausted, therefore, I will say, Good night, and pleasant dreams to all. WILLIAM DENTON.

(To be continued.)



THE GODLESS AND DEVILLESS CLUB.

The President's Views on Important Reformatory Work.

Prentice Mulford, the one-time journalist, sailor, seacook, gold-digger, rancher, school-teacher, juror, office-seeker, and philosopher in a Jersey swamp, during his life, stepped to the front as an advanced thinker, and his views are worthy of the careful consideration of the Godless and Devilless Club.

Many years ago he was writing paragraphs for the New York Graphic, under the heading of "The History of the Day." The fact that he was compelled to be in New York a certain number of hours a day led him to build himself a retreat in the swamps of New Jersey, where after the day's work he could hermitage. It was here that he conceived the notion that "Thoughts Are Things,"—a principle that he set forth in "The White Cross Library." He calls his teachings by no name, does not attempt to classify them into any school or sect. His essays are a delightful mixture of Christian Science, Spiritualism, Buddhism, and Theosophy. In fact, it is aimed to take the best of all creeds and suits everybody, the principal aim being to prove the result of the force of thought applied and the silent power of mind over material things. It is all the difference between success and failure, health and disease, happiness and misery.

As a proof of the doctrine the preachers of it cite their own success in the present enterprise. There are readers in every part of the world for "The White Cross Library." The publishers simply issued their books, sat down in their offices, willed to sell the books, and sold them, simply because they had intrinsic merit.

The books, of which some thirty volumes have been issued, are of two classes—practical and theoretical. The first number bore the title, "You Travel While You Sleep," and proves the reality of dreams as the spirit, the real self, is but a bundle of thoughts. The spirit, being an organization distinct from the body, has eyes, ears, touch, taste, and smell. Your body, with its coarser senses, is for use in this the coarser level of life; but you can with your spirit go to a higher and finer order of life. Having been taught all your life to deny the existence of the senses through lack of exercise they are not in working condition.

When Paul said, "I die daily," he meant that some thought of yesterday was dead to-day and cast off like an old garment. Inits place is a new one.

All rooms are filled with the thought element most put out by those who live in them, and this element left there acts on people more or less strongly in proportion to their capacity to feel the thoughts of others. For such reason you feel the devotional thought of a church, even when empty.

If you think or keep most in mind the mere thought of determination, hope, cheerfulness, strength, you will attract more and more of such thought elements. If you think you cannot do a thing and continually say to yourself, "I can't," you are working your power for non-success. You must stop worrying. It is very difficult to overcome this habit, because our ancestors for generations have worried before us, but that makes no difference as to the destructive results of taking thought for the morrow. The law involved goes on working, and it is as certain to run over and crush you if you get in its way, as the locomotive if you step before it on the track. Think hopeful things instead of hopeless things. Think success instead of failure. People who think badly of themselves are pretty sure to do badly. The Scripture remarks: "As a man, or woman thinketh, so is he or she." When a man thinks poorly of himself he goes off and gets drunk or does some mean thing. The pride that makes a man value himself is the pride that keeps him from mean and degraded acts.

But the best of all this new philosophy is: "Think riches, and you shall have them," with which to do good.

If you think, in a measure, poverty, you put out an actual force to attract poverty. If in mind you are always seeing yourself growing poorer and poorer; if at every venture you fear and teach yourself to expect to lose money; if your heart quakes every time you pull out your purse, you are by an inevitable force in nature, or spiritual law, attracting poverty. On the other hand, to think success brings success to a certain extent. Theology calls this desire for better things prayer, and prayer to the angel world, consisting solely of a strong desire, is the great elevating force in the universe. If in mind you see ever disaster, misfortune and poorhouse, it is the same as praying for disaster, loss and the poorhouse, and by this law disaster, misfortune and the poorhouse will come to you.

It is a law of riches that use brings gain; hoarding brings loss. If the tree held stingily on to last year's fruit and leaves and refused to drop them, the vents for next year's fruit would be choked up. It is a spiritual law that the old must be cast off ere the new can come. If you hold on to half-worn trumpery of any sort, through the mere love of keeping, you are barring out the better thing coming to you. If you will keep company with people who after all, only tire you and bore you, who ridicule your ideas if you express them, and are utterly profitless to you, you keep the better people from you.

Everything about us influences us and becomes saturated with us.

Clothing absorbs thought; it can be rested as much as our bodies. When you put on the garment you have laid aside for a period of weeks or months, although it may not feel as one entirely new, still, in a sense, it does not seem quite as stale as when last worn. If hung accessible to sunshine and fresh air, it will cast off more or less of your old thought. The robes worn by priests of any religion—Buddhism, Judaism or Catholicism, are concentrated to their peculiar use and wisely so. If worn by the priest at all times, it would be permeated by all of his peculiar moods. The costume of the actor becomes saturated with the part he plays. There is profit in putting on a change of apparel for dinner or the theatre, for if you wear your business suit you are bringing, in that clothing, a part of your business self to a place where all business thought should be temporarily laid aside and forgotten, in order that business shall be the better done next morning.

Mr. Mulford himself was a hard drinker, and was cured, so he says, by the thought of his friends who believed in him, and so strengthened him against temptation.

The people who believe in this idea that "Thoughts are Things," talk of a church that should be a place of silent demand. They request free-will offerings of money to erect the edifice, but want it distinctly understood that they rely more on the spiritual power of their thoughts; the material means will surely follow. It is to be called "The Church of Silent Prayer." Within, on the walls, these sentences shall be placed:

"Demand first wisdom, so as to know what to ask for."

"Ask, and ye shall receive. Ask imperiously, but ask in a willing mood for what the advanced angels see best for you."

"Love thy neighbor as thyself, but demand good first for yourself, that you may be the better fitted to do good to all."

The Godless and Devilless Club admits that Prentice Mulford has struck the key-note of a grand truth. Pure thoughts no doubt add to the aggregate of purity, while evil thoughts as surely increase the aggregate licentiousness and dishonesty of the world.

That thoughts exert a potent influence in the world no one can for a moment doubt. Kind thoughts, charitable thoughts, thoughts all aglow with humanitarian purposes, go forth as evangels of light and love, and tend to cleanse the atmosphere rendered corrupt by the constant stream of licentious influences flowing into it from putrid minds. But from all grades of society there is constantly going forth an emanation that exerts a corrupting influence. Take as an illustration a statement made in the Chicago Journal, that the mortifying incident which occurred at a recent musical given by Mrs. Roosevelt in the White is not an uncommon one at "functions," especially in high social circles. Upon this occasion the lady, a professional musician, who managed the affair lost her handsome wrap and found in its place a common cloth cape so shabby that she declined to wear it. Both the President and Mrs. Roosevelt, of course, were exceedingly embarrassed, and made every effort to find the missing garment, but in vain, whereupon Mrs. Roosevelt replaced it with one as nearly like it as could be found.

What adds to the mystery of the theft—for theft it unquestionably was—is the fact that no one was admitted to the musical except by card, and that all the cards were left with the ushers or doorkeepers. An examination of the cards shows that no strangers sought admission. Strange as the occurrence seems, it happens frequently in society and at functions where all in attendance are known to the hostess and usually to each other. This habit of exchanging old or cheap wraps for expensive and new ones is not uncommon even in Chicago, and one city usually is much like another in such things. Probably if the public were aware how often this kind of society theft occurs it would be greatly shocked. The offenders are usually known, or at least strongly suspected. Sometimes they stand so high in society or are so well connected that nothing is done about the matter, while in other cases it may not be possible to prove the theft absolutely, though the circumstances are convincing.

This kind of social thieving is one of those crimes which will probably exist in the future as long as it has in the past. In some cases the criminals are kleptomaniacs. Such cases are hopeless. Sometimes the thefts are committed by hangers-on to the edge of society who wish to make a good appearance and have not the money to do with it. Social ambition and personal vanity are undoubtedly the controlling motives in such cases. But whatever the motive, the practice is one which prevails to an alarming extent.

Here we have in higher walks of life, in fact in the topmost strata, an infernal influence that tends to corrupt the moral and spiritual atmosphere of the world; it is acting in harmony with licentiousness; it sends forth the same putrid emanations that emanate from the brothels and houses of prostitution; it is in accord with dens of vice in sending forth a pestiferous influence; in fact it is constantly sending forth thoughts in harmony with the hells of earth. If all would think pure, honest, unselfish exalted thoughts for twenty-five years, and act out the same faithfully in every-day life, the so-called millennial dawn would be ushered in in all its glory. If the principles of the Godless and Devilless Club could be inaugurated everywhere and its teachings carried out the world would soon advance to a higher plane, and prison houses, jails and penitentiaries would be abolished.

The Godless and Devilless Club, as expressed by a Chicago Daily believes that the nation owes a debt of gratitude to the native-born, aged poor. "The thought of the almshouse is sorry consolation to the unfortunates who have toiled along life's rugged road till the infirmities of age bar further progress. The world, that surely owes a living to every one who is well meaning and industrious, too often forgets that perseverance frequently fails of reward. The doctrine of the survival of the fittest is the synonym of cruelty in many cases. Heredity and circumstances beyond control blight lives that otherwise might be successful. What is the duty of the state to its members who await the final summons without friends or family to aid, with no bread for the table and opportunity to get it gone? England is seeking to solve the problem. The progress of the aged pensioners' bill in the House of Commons indicates that this radical measure is growing in favor. It lately passed to a second reading, though that is as far as it will probably get at this time. It provides that pensions of $1.25 to $1.75 a week shall be paid to worthy persons of 65 years or over who may not have incomes exceeding $2.50 a week. In the kingdom, according to estimates, there are 450,000 who would now be eligible under this plan, which at the same time especially seeks to avoid the discouragement of thrift. The national treasury is to make contributions to district funds of not more than half the total expense to meet the pension requirements. The annual cost may exceed $50,000,000, yet its advocates think that this will not be too much to spend on this experiment in paternalism."

Mrs. McKinley, the noble wife of our martyred President, has been pensioned to the extent of $5,000 a year.

Would it not be well to give a small pension to the aged poor women, many of whom are the peer of Mrs. McKinley in all womanly attributes, and equally as dear to the angel world?

As President of the Godless and Devilless Club, actuated by humanitarian impulses, I would advise all of the members to exert their influence in educating the masses up to a point where they can see the necessity of pensioning the worthy aged poor. It must come to that eventually.

HIGH SCRIBE.

Governor Wells, of Utah, on Woman Suffrage.

"The plain facts are that in this state the influence of women in politics has been distinctly elevating. In the primary, in the convention and at the polls her very presence inspires respect for law and order. Few men are so base that they will not be gentlemen in the presence of ladies. Experience has shown that women have voted their intelligent convictions, too. They understand the questions at issue and they vote conscientiously and fearlessly. While we do not claim to have the purest politics in the world in Utah, it will be readily conceded that the woman vote is a terror to evil doers, and our course is therefore upward and onward.

"One of the bugaboos of the opposition was that women would be compelled to sit on juries. Not a single instance of the kind has happened in the state, for the reason that women are never summoned; the law simply exempts them but does not exclude them. Another favorite idiocy of the antisuffragists used to be that if the women vote they ought to be compelled to fight. In the same manner the law exempts them from military service.

"For one I am proud of Utah's record in dealing with her female citizens. I take the same pride in it that a good husband would who has treated his wife well, and I look forward with eager hope to the day when woman suffrage shall become universal."—Weber M. Wells.

Always to think the worst I have ever found to be the mark of a mean spirit and a base soul.—Bolingbroke.

Better one bite at forty at Truth's bitter rind than the hot wine that gushed from the vintage at forty.—Lowell.

Manners are shadows of virtues, the momentary display of those qualities which our fellow-creatures love and respect.—Sydney Smith.

Lie in the lap of sin and not mean harm? It is hypocrisy against the devil. They that mean virtuously, and yet do so, the devil their virtue tempts, and they tempt heaven.—Shakspeare.

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OUR ECLECTIC MAGAZINE

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OCCULT MYSTERIES.

ALL THE WORLD TO TALK WITH SPIRITS.

Advance in Mentality and Intelligence the Key to Communication, According to Speakers Before the Psychological Section of the Medico-Legal Society.

Papers dealing with spiritism, spirit communication and mental telepathy were read at a meeting of the Medico-Legal Society, Psychological Section, several nights ago. The experiences detailed and the conclusions reached have served to increase the interest taken in these subjects by members of the Society for Psychological Research and the public in general owing to the revelations made recently by psychological investigators.

Dr. William Lee Howard, of Baltimore, Md., in his paper on "Spiritism," related the following instance of spirit communication,

"My valet, Bruno, is a young German whom I brought from Berlin, and who has become, through a course of training, a remarkable psychic subject. He has been examined by a large number of eminent medical and scientific men who have been intensely interested in his remarkable susceptibility to suggestion. One evening in the presence of five gentlemen, two of whom were German, I hypnotized Bruno, and in a whisper inaudible to any one but the subject suggested he was Bismarck.

"This done, I sat down at the other end of the room, my mind passive. Then issued from the mouth of this delicate young man a wonderful speech. It was an oration teeming with Latin phrases, voluminous quotations and fiery denunciation. The tone was Bismarckian, the language scholarly, and the gestures vehement. The spectators were astounded and wonderment was depicted on their countenances. When it was over one asked Bruno if he saw the spirit of Bismarck, and he ansered, 'Yes, he comes into me; that's all I know.'

"With one exception, the spectators were all religious men, pronounced churchmen and trammelled by the training of early superstition. A lucidly written explanation sent the next day has not convinced them of the satisfactory fact—satisfactory to well-balanced minds—that all the phenomena they witnessed were just as certainly physiologic facts as are the variations of the pulse rate.

"Dr. Hudson says in his able analysis of Professor Hyslop's report:—'It is known, however, that relatives and friends are either actually or potentially enrapport at all times.' I think this statement should be qualified, for while we know that many relatives and some dear friends are frequently en rapport we do not know for a certainty to what extent the rapport exists, nor do we know much about the potential element existing in untried cases."

MRS. PIPER A MESMERIST.

In his paper, which dealt with the powers of Mrs. Piper, a psychic medium, Dr. Alexander Wilder, of Newark, N. J., advanced the theory that her communications were due to mesmeric influences.

"The case of Mrs. Piper is comparatively simple," said Dr. Wilder, "if we can fairly understand the premises. These belong unequivocally to the department of mesmerism. I prefer the use of this term instead of the one which has been dragged from the Greek language and misapplied, to evade giving due credit to the man who introduced the art and science to the notice of the world.

"It was early perceived in mesmeric experiments that the physical sensibility and even the reasoning faculty of the individual were more or less suspended, and that he became in a greater or less degree participant in the thoughts and perceptions of the mesmerizer. This occurred, according as there was produced a partial or complete rapport between the two. In many instances there were such results as trance, intuition, somnambulism, clairvoyance, etc. In these cases we have had many wonderful disclosures which purported to come from other spheres of life. The works of Emanuel Swedenborg are significant evidences. from the fact that he, while in a state of trance, received numerous communications which were imparted to him, as he declared, by spirits and angels in the invisible world. There exists no valid reason for doubting his veracity or clearness of perception in regard to his memorable relations.

"The experimentation with Mrs. Piper under the auspices of the Society for Psychical Research has evidently resulted in establishing the fact that avenues for truth have actually been found. We cannot suppose her to be shamming. Her own character precludes this, and the members of the society having the matter in charge would have speedily detected any fraud if such had been attempted. I accept what the society has published as being true and conscientiously declared.

AUDIENCES INFLUENCE MEDIUMS

"The question before us relates, as I understand it, to the nature of the communications, whether they were from some region beyond our common life or to be explained by some theory of telepathy. It appears to me that both agencies possibly existed in the case. What I have noted in former examples has convinced me that there is a silent influence exerted by spectators, which we often do not suspect. This occurs in everyday life. The orator thus affects his audience and in turn the audience often inspires him. We are affected by every one with whom we have to do.

"The mesmerized person whose individuality is thus rendered dormant becomes more exquisitely sensitive to the aura and influence of those whose attention is concentrated upon him. Of course he is most susceptible to his magnetizer, sometimes evidently entirely so, but spectators have their share of influence. He will often reiterate what is in their thought, and they will take this for a special revelation. It is not necessary that they in each case are vividly conscious of such thinking, for our real thought is far beneath and beyond the sphere of our own consciousness. Only the superficial thinking is perceived by us. Hence we often operate on one another by our presence, by the concentrating of our attention through the silent energy of our will, and suppose that we are only passive.

"It may be left to others to judge whether this in any degree explains the case of Mrs. Piper. Those who are personally cognizant may feel certain that it does not to any reasonable degree meet the conditions, and, indeed, it is proposed only as a partial explanation. The world of mind is too broad to warrant the including of such phenomena in a purview so narrow and circumscribed."

In her paper entitled "Psychic Phenomena," Miss Eleanor Gridley, of Chicago, dealt also with the case of Mrs. Piper, attempting to make a psychological explanation of her powers.

"The Society for Psychical Research," said Miss Gridley, "composed of learned men who are wont to weigh well deep questions, has just finished a series of psychical investigations with Mrs. Leonora Piper as the principal witness in the case. These men, who have investigated with rare earnestness, subject to rigid methods, which left no loophole for careless or unscientific research to creep in, have many of them been converted to the belief that much of the phenomena was genuine spirit communication.

"In the first place, let us reason together and try to discover what this subliminal self, higher self, or human ego is, for if it is omniscient, able to impart information and capable of discrimination and discovery, then it should know its constitution, purpose and ultimate end, either through self-knowledge or absorption from other entities or egos.

"The ego, or real self, the I, is the individual as an object, to his own reflective consciousness—the person as a distinct individual, the man reviewed by his own cognition, as the subject of all his mental phenomena, the agent of his own activities, the subject of his own feelings, and the possessor of his own faculties and his own characteristics.

"An individual in the mesmeric trance is dormant so far as the external senses are concerned. But the soul, the real self, is as much awake as ever. It is then more susceptible to mental impression than in the wakeful period. As spectators by contemplating him intently may infuse their thoughts and emotions, so spirit beings are capable of doing the same thing. Indeed, this is more likely to happen. They are more free to do so, and are naturally more eager and ready. The bars between the world of time and the vaster world beyond time are in a great degree removed for the while, and communication opened as when a man is in conversation with a friend."

BELIEVES SWEDENBORG'S DREAMS.

Dr. Wilder then read an extract from Swedenborg's diary: "'That spirits may be induced who represent another person; and the spirit, as also he who was known to the spirit, cannot know otherwise than that he was the same.

"'This has many times been shown to me, that the spirits speaking with me did not know otherwise than that they were the men who were the subject of thought—wherefore let those who speak with spirits beware lest they are those whom they have known, and that they are dead. For those are genera and species of spirits of a like faculty; and when similar things are called up in the memory of a man, and are thus represented to them, they think that they are the same persons.'

WILL GROW TO KNOW SPIRITS.

"The artist or the musician may be ever so great, even the greatest exponent of his special art that the world has ever known, and yet, with a low grade, imperfect instrument, or crude, ill-fashioned tools, this great master is utterly unable to produce that high standard of perfection which under good conditions he is perfectly capable of achieving.

"That false or unreliable statements are made by the medium is also another undisputed fact. Why should it be otherwise, for if the medium is untruthful, dishonest, unreliable or imaginary, how can the message be freed from this condition?

"We again are also told that the medium or instrument who claims to transit the intelligence has never given any information other than the knowledge of that which resides in the mind of one or more persons present. That statement seems to me quite misleading for I could give hundreds of instances in which absolutely unknown and unknowable information was given to me.

"I have received prophetic information many times through spirit communication direct to self or through some other instrument. This information was communicated to me, in many instances, as many as twenty years in advance of the actual occurrences. The details were minutely described, the persons named in a number of instances then unknown to me.

"The results were so clearly and positively emphasized, that had I then been well grounded in the knowledge of spirit return it seems to me I could have prevented the calamities which ensued and were enacted at the time and place so stated. In view of these experiences I cannot argue that all psychic information is obtained or selected by the sensitive form of some one at hand, or if not at hand, still present in the corporeal body of the material man who is somewhere on the earth plane.

"I believe that spirit return is a demonstrated fact, but its value will be seen to be dependent upon its relation to other facts of equal importance. When we, here upon the earth plane, have developed to a high degree of intelligence and soul unfoldment, then will we not only attract those spirits who have achieved true immortality, but we will also be able to translate in purity of language and correct expression their messages."

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 500 pages, illustrated, $1.25.

HEEDS SPIRIT WORDS.

Edmund Wodicka Prepares for End April 15.

A spirit has told Edmund Wodicka, the proprietor of a barber shop at 845 West Taylor street, that he will die on the 15th of next month. With the spirit's words ringing in his ears Wodika visited the undertaking rooms of John O'Brien at Morgan street and Blue Island avenue and gave instructions for funeral services that are to be unique.

"John," said he, "a spirit of the other world came to me and told me that on the 15th of next month I will cease to exist on this earthly sphere and I want you to conduct my funeral.

"In the first place I don't want any sign of mourning. Let everybody be joyous. Let the carriages in the funeral procession be open and let the women occupants dress in white and don't let anyone go unless he wears a red necktie and a bouquet in his lapel.

"Furthermore, during my life I always loved music and I leave it to you to see that I have it when I'm dead. Get a band of 100 pieces to lead the way and under no circumstances let them play any dead marches. What I pay for I must have. Let them play 'A Hot Time in the Old Town To-night,' and when the cemetery is reached and my remains are being lowered to their last resting place let the band play 'Down Went McGinty.'

WANTS MOURNERS JOYFUL.

"Another duty I impose on you as a friend. See that everyone who attends the ceremonies and funeral has a good time. Stop at every resort along the road and drink to my future happiness, for I know that in that great world beyond and whither I am going with my spirit friends I will be happy."

O'Brien told his friend that he would carry out the instructions and now the residents in the neighborhood of Taylor, Blue Island avenue and Morgan street are waiting the 15th of April.

Wodicka, his friends declare, has always been a person of mystery and, though popular with the people of the neighborhood, he has been noted for his eccentric ways.

Wodicka is 60 years of age and has a most interesting career. He has been a soldier under six flags and not long ago became a follower of Booth-Tucker. Prior to his joining the Salvation Army he was an adherent of Herr Most.

SPEAKS EIGHT LANGUAGES.

He speaks eight languages and in his long career as a soldier of fortune he has traveled over most of the globe and has had many thrilling encounters.

A good many years ago Wodicka and four companions enlisted in the service of a European exploring expedition which had for its object the study of the roaming bands of Tartars that inhabit the wild country north of the great wall of China.

"We had just rested for the night," this said the old man in telling of this adventure, "and had pitched our tents on a vast plain when a band of Tartars surrounded us.

"They crept up close to our camp and began firing. Two of our party of twenty fell at the first fire. We fought them all night and up to 4 o'clock the next day, when our ammunition gave out, and though we held them at bay for several hours more we were finally taken prisoners.

"After a protracted argument among themselves they made known to us that half should die and another half should become slaves. That night a furious windstorm arose and in the excitement several of us escaped. We wandered about the vast plain for days with only herbs to eat.

UNABLE TO BURY COMRADES.

"Two of my companions died. They were delirious from thirst and hunger and were finally unable to proceed. When death came I was too weak to bury them.

"Two weeks later I reached a small Russian trading post in a crazed condition. It was fully a year before I recovered from the effects of the weeks spent in the wilds of Tartary."

Wodicka has been in the German, French and Russian armies and acted as an instructor in the Chinese navy. It was there he learned the Chinese language, which he numbers among his accomplishments.

Before coming to America Wodicka sailed a Dutch whaler. Ten years ago he was wrecked on the coast of Greenland and it was from there that he finally came to this country, landing in New York.—Chicago Chronicle.

A GREAT MIND WRITES

On the Eternity of the Human Soul.

I stood last year in the central aisle of the health exhibition at Kensington and observed a graceful English girl lost in momentary interest over the showcase containing the precise ingredients of her fair and perfect frame.

There—neatly measured out, labeled, and deposited in frays or bottles—were exposed the water, the lime, the phosphorus, the silex, the iron, and the other various elements, perversely styled "clay," which go to the building up of our houses of flesh and bone.

As I watched her half amused, half pensive countenance the verse came to my mind, "Why should it seem to you a wonderful thing though one rose from the dead?"

Minerals and gases have, so science opines, an atomic and ethereal life in their particles, and if we could only imagine them conversing elementally, how skeptical they would be that any power could put together the coarse ingredients of that glass case to form by delicate chemistry of nature the peerless beauty, the joyous health, the exquisite capacities, and the lovely human life of the bright maiden who contemplated with unconvinced smiles those materials of her being!

But if, passing behind such an everyday analysis of the laboratory, science had dared to speak to her of the deeper secrets in nature which she herself embodied and enshrined—without the slightest consciousness or comprehension on her part—how far more wonderful the mystery of the chemistry of her life would have appeared!

Some grave and venerable F. R. S. might perchance reverently have ventured to whisper, "Beautiful human sister! built of the water, the flint, and the lime; you are more marvelous than all that!

"Your sacred simplicity does not and must not yet understand your divine complexity!

"Otherwise you should be aware that hidden within the gracious house made of those common materials, softly and silently developed there by forces which you know not, and yet govern, unwittingly exercising a perpetual magic—are tiny golden beginnings of your sons and daughters to be.

"You have heard of and marveled at Iliads written on films of fairy thinness and inclosed within nutshells! Diviner poems, in infinitely fairer characters, upon far subtler surfaces, are inscribed upon each of those occult jewels of your destined maternity!"

She would not and could not understand, of course; yet all this is a matter of common observation, the well established fact.

"Miracles" are cheap enough!

It is quite likely that in many mysteries of life and death we resemble the good knight Don Quixote, when he hung by his wrist from the stable window and imagined that a tremendous abyss yawned beneath his feet. Marittornes cuts the string with lightsome laughter, and the gallant gentleman falls—four inches!

Perhaps nature reserves as blithsome a surprise for her offspring when their time arrives to discover the simplicity, agreeableness, and absence of any serious change in the process called "dying."

The expression of composed calm which comes over the faces of the nearly dead is not merely due to muscular relaxation.

It is possibly a last message of good cheer and acquiescence, not by any means to be disregarded.

With accent as authoritative as that heard at Bethany it murmurs, "Thy brother shall live again!"

The fallacy of thinking and speaking of a future life in terms of present limited knowledge has given rise to foolish visions and made many gentle and religious minds thereby incredulous.

Man never so much as imagined the kangaroos till Captain Cook discovered their haunts. How, then, should he conceive the aspect of angels and new embodied spirits, and why should he be so skeptical about them because his present eyes are constructed for no such lovely sights?

We can perceive how easily our senses are eluded even by gross matter.

The solid block of ice whereon we stood is just as existent when it has melted into water and become dissipated as steam, but it disappears for us.

"End and beginning are dreams," mere phases of our foolish earthly speech. But taking things as they seem, nobody knows that death stays—nor why it should stay—the development of the individual. It stays our perception of it in another, but so does distance, absence, or even sleep.

Birth gave to each of us much; death may give very much more—in the way of subtler senses to behold colors we cannot here see, to catch sounds we do not now hear, and to be aware of bodies and objects impalpable to us at present, but perfectly real, intelligibly constructed.

Where does Nature show signs of breaking off her magic that she should stop at the five senses and the sixty-odd elements?

What does Nature possess more valuable in all that she has wrought here than the wisdom of the sage, the tenderness of the mother, the devotion of the lover, and the opulent imagination of the poet, that she should let those utterly priceless things be lost by a quinsy or a flux?

It is a hundred times more reasonable to believe that she commences afresh with such delicately developed treasures, making them groundwork and stuff for splendid future living by process of death, which, even when it seems accidental and premature, is probably as natural and gentle as birth.

There is positively not a single prodigy in the ancient religions but has its everyday illustration in nature.

Existence around us, illuminated by modern sciences, is full of incredible occurrences; one more or less makes no logical difference.

After all, as Shakespeare so merrily put it, "That that is is!" and when we look into the blue of the sky we actually see visible Infinity.

When we regard the stars of midnight we veritably perceive the mansions of Nature, countless and illimitable.

So that even our narrow senses reprove our timid minds.—Sir Edwin Arnold, in Chicago Sunday Tribune.

BETWEEN LIFE AND DEATH.

How It Feels to Die Six Times.

Probably no man ever lived who has not at one time or another asked himself the question, "How does it feel to die?"

In Minneapolis there lives a man who not only has asked the question, but is able to answer it as well. He has in reality died six times yet is alive and in the best of health to-day. This man, whose experiences baffle comparison, is William J. Rohr. Since he was a boy going to school he has traveled six different routes attempting to cross the River Styx, but each time, as he expresses it; "St. Peter turned away and announced a false alarm." Rohr is confident that the slender thread that holds his life possesses marvelous strength, for he has passed through the following ordeals each of which brought him near death:

Fell through a hole in the ice while skating on a mill pond; unconscious when taken from the water.

Fell into a river while protecting a bridge against an ice floe; unconscious when taken from the water.

Smothered in an airtight trunk while hiding in a game of "hide and seek"; unconscious when found.

Fell over a precipice in St. Paul to the ground below, a distance of 105 feet; unconscious when picked up.

Stricken with consumption, but refused to allow physicians to have their way.

Attempted suicide by shooting himself twice in the breast with a revolver; unconscious when picked up, but not dead.

WRITES OF HIS SENSATIONS.

What is rather unusual in Mr. Rohr is that he has experienced the novelty of writing about his own death sensations. "When I slid under the ice of the mill pond this was the beginning of a series of accidents that have followed me to this day," he says. "As my slide carried me to the edge of the thin ice and into the water thoughts began to flash through my brain.

"What would mother and father say when my lifeless body had been recovered?—if ever?

"With the shouts of my playmates ringing in my ears, I passed through and made a supreme effort to drink all the water under the ice. It came into my nose and mouth, and I began to feel that I had all that I could hold.

"The passage of such large quantities of water through my nostrils gave me a strangling, suffocating sensation, which in turn gave way to one that seemed to be a desire to fly—to wave the arms—and then a bump, and it faintly dawned on my drowning mind that it was the ice which covered the pond.

"The last sensation was as if floating away on the crest of fleecy clouds as they swept through the sky on a summer's day, and then unconsciousness.

"When I came to there was a disagreeable sensation of some one trying to use my arms for pump handles. A pressing down on the chest, and at last a voice crying, 'He lives!'"

The following spring Rohr, then a good-sized chunk of a lad, went with a party of men and boys to protect a bridge against ice that at that time clogged the creek feeding the mill pond. He was standing on the bridge pushing the ice away with a pole when the end of the stick caught on a particularly large cake of ice and the young man was thrown head foremost into the raging stream. Here again he had another narrow escape from drowning, but was rescued by his school teacher, Daniel Allen, after he had gone under two times.

Rohr next hid in an old trunk during a game of hide and seek. A playmate sat on the trunk as a joke. The result was that the boy on the inside was all but suffocated. He was dragged out unconscious.

"The fear of suffocation finally gave way to one of pleasure," he says, in describing the sensation, "and I felt as though music and singing had entered the chest and I was floating around with the melodies rising or falling as I drew near or receded in the distance. Hours afterward I heard voices strangely familiar."

ANGERED AT FUNERAL ORATION.

This was the last time Rohr "died" until 1888, when he fell down a 105-foot embankment in St. Paul and escaped with some bad bruises. Not a bone was broken, but he lost one trouser leg and his coat was split up the back. He was only laid out about half an hour. Four years after this incident the man with nine lives was notified by physicians to make his peace with God, for it was said that he was dying with consumption. Rohr, however, refused to die, and one day he became so angry because persons who called on him persisted in preaching a funeral oration, that he got out of bed and in a short time was a well man. This was the fifth time he had been face to face with death.

EXPERIENCE OF A SUICIDE.

The sixth time came near being the charm, for Rohr shot himself. He aimed for his heart, but here again fate pursued him and would not let him die, even when he was ready. Describing this attempt at suicide, Rohr says:

"Advancing before a mirror so as to better see what I was doing, I grasped the handle and pressed the muzzle to my breast and pulled the trigger.

"A flash, a report, and I felt something like a sudden prick of a pin in my side. Well, what was the trouble?

"I guessed that the muzzle had deflected in the effort required to pull the trigger.

"There was a numbness coming over me, and I realized that if I was to end it all I must forthwith insert another bullet nearer in.

"Frantic with rage and frenzied at the unsuccessful first effort, I again pressed the weapon to a place where I thought the heart must be, and as the realization came over me that this was to be the end of all my sleeplessness and the heat, I seemed to gloat over the fact that they could be cheated so easily. Nervously and hastily I again pulled the trigger.

"When consciousness returned, for, strange to relate, I had not succeeded in my design, I found the room filled with strangers and a physician kneeling by my side as I lay on the floor."—Chicago Tribune.

A JEWISH VIEW.

Dr. Hirsch Tells Why Jesus Was Crucified and by Whom.

"The crucifixion of Christ was the result of a conspiracy between the pilfering, parasitical priests and their allies, the Roman authorities. This combination of hypocritical priests and corrupt government officials was as great a drain upon the people of those days as are the modern captains of our monopolized industries. The priests saw in Jesus a dangerous opponent of their shameful methods. Hence they branded him anarchist and put him to a most ignominious death."

Thus concluded Dr. Emil G. Hirsch in his address on "Why Was Jesus Crucified?" delivered to a large audience at Temple Israel, Forty-fourth street and St. Lawrence avenue, last night.

"Christ touched the greedy, materialistic priests in a tender spot," said Dr. Hirsch, "when, on entering the temple, He overturned their tables and drove the money changers out, exclaiming that His house was to be a house of prayer and not a den for thieves. The priests thenceforth saw in the courageous Nazarene an enemy whose truthful tongue should be forever stilled by death.

"One has but to read the Bible intelligently to learn conclusively that the Jews had absolutely no part in the legalized murder of Christ. The very word 'crucify' is not known in the Jewish language. Crucifixion upon the cross was the Roman method of execution. The trial of Jesus was in violation of every established Jewish law. Christ was crucified on the eve of the Passover festival, we are told by the Bible in one place. In another the time is said to have been on the day of the festival. It is a principle of Jewish law that an execution cannot take place either on the eve or the day of the Passover festival, nor upon the Sabbath day.

PROVES THEIR INNOCENCE.

"What is more, no man could be put to death, according to the Jewish law, save on the testimony of two witnesses, and capital sentence was never passed then unless these two witnesses showed that they had previously had cognizance of the crime and warned the person against committing it.

"It was not a crime among the Pharisees for a man to claim to be the son of God. Every man was considered to be the son of God, and in that age hundreds claimed the power of healing by the laying on of hands. Many even claimed to have restored persons from the dead. Christ's ideas were akin to those of the Pharisees, who sought to establish a national independence of their race. They were nationalists, similar to the Zionists of to-day. The priests were antagonistic to the national ideas of the Pharisees. The temple at that time was a vast slaughter-house—a house of blood, made so by the levitical laws.

"The Roman Empire, the historical robber of all ages, lent its soldiers to the priests to force the collection of their unjust revenue. Hence the lust for gold was directly responsible for the crucifixion of Christ, who denounced the greed.

"Yet, in the face of this abundance of evidence showing who the real murderers of Christ were, the boys of the streets of the world to-day cry out at the passing Jew, 'Christ killer!'"—Record-Herald.

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The reporter asked for the names and addresses of some of the pupils so that he might communicate with them personally. Several hundred were offered, from which the reporter selected eighty-four. The replies received were more than sufficient to convince the most skeptical in regard to the wonderful benefits to be derived from this mighty power. There were absolutely no failures. All had learned to make practical use of the sciences. The following extracts are taken at random from the letters, for the benefit of readers:

J. H. Schneller, 1412 Avon st., La Crosse, Wis., writes: "Hypnotism truly reveals the secrets of life and the mysteries of nature. My own father could not have convinced me of its wonderful power if I had not actually tested it for myself. I consider a knowledge of it invaluable to those who wish to get the most out of life; to those who wish to achieve success and live up to the full measures of their possibilities.

Mrs. Effie M. Watson, Martinsville, Ind., writes: "Hypnotism opens the road to health, happiness, and prosperity. It should be studied by every one. I would not part with my knowledge of it for any amount. The instructions have developed within me a force of character, an ability to influence and control people that I did not dream I could acquire.

J. W. Clinger, M. D., Springfield, Ohio, writes: "I have used the methods of hypnotism taught by the American College of Sciences in two cases of difficult surgical operations with perfect success. It is a complete anaesthetic, and preferable to chloroform or ether. I acquired a practical knowledge of hypnotism in less than than three days. The book is grand."

Rev. T. W. Butler, Ph. D., Idaho City, Idaho, writes: "I have cured a number of chronic cases of rheumatism, dyspepsia and paralysis of long standing; have not had a single failure; I consider a knowledge of Personal Magnetism invaluable. The book has greatly increased my own powers.

Dr. W. P. Kennicutt, 529 State st., Binghamton, N. Y., writes: "I had long suffered from nervous prostration and dyspepsia. My case baffled all medical skill. I studied hypnotism from the American College of Sciences, and tried it upon myself with surprising results. In one week my stomach was better than it had been in thirty years. I could eat anything without the slightest distress. I can hypnotize myself in five minutes and sleep all night; have hypnotized a number of others.

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SATURDAY, APRIL 12, 1902.

Still They Come.

And now it is Dr. H. L. Willett, of the University of Chicago, who has joined Prof. Pearson, of the Northwestern University, in expressing doubt of Bible miracles. "Before a large audience in the First Congregational church of Evanston, Dr. Willett said the disinclination to accept the miraculous was not surprising. 'So unique a series of events as the miracles in the New Testament,' he declared, 'is almost incomprehensible and no man should be blamed for declining to accept them."

"In regard to the wonders done by Jesus, Dr. Willett is of the opinion that it is merely a question when we, too, shall be doing the same things."

These two universities, the Chicago and the Northwestern, are manufacturing preachers by the wholesale for Baptists and Methodists. If the professors of those great institutions of learning have the bravery to reject the exaggerations of the New Testament, how long will the students in those institutions of learning believe that Jesus was raised by God, or his deputy, the Holy Ghost, whoever that may be, because Joseph DREAMED such was the case? If that incident and the miracles are incredible, how about the residue of the New Testament narrative?

By the way, Prof. Pearson has just published a book entitled "The Carpenter Prophet," wherein he attacks the fundamental dogmas of the church, denying the divinity of Jesus, and declaring the trinity a fiction. We have not seen the book, but the Chicago Journal says:

"Every page bristles with radical statements and arguments calculated to upset the cherished beliefs of Christians." It adds: "The influence of the book will be tremendous. It is bound to reach a class of readers who would look askance at the works of Infidels. Coming from a man with the ripe scholarship and reputation for sincerity possessed by Prof. Pearson, it will create a profound sensation."

Wisdom of Uninspired Pagans.

Search all our sacred books, not omitting the so-called inspired Scriptures, and where can nobler, purer, better thoughts be found than in the following extracts from Pagan authors:

He who lives pure in thought, free from malice, leading a holy life, feeling tenderly for all creatures, speaking wisely and kindly, humbly and sincerely, has the Deity ever in his breast.—Buddha.

An honest man needs to fear no evil, either in this or the future life.—Socrates.

He who doeth good to another, doeth good to himself; not only in the consequence, but also in the very act of doing it; for the consciousness of well-doing is ample reward.—Seneca.

Love those who come near you. Be good to your fellow creatures. Think when dealing with each of them what his feelings may be. Be patient with age; be tender with children.—Cicero.

Humanity is the heart of man; justice is the path of man; to know heaven is to develop the principle of our higher nature.—Mencius.

Eschew wickedness. Be truthful in speech, faithful in your engagements, kind and helpful to your relations and neighbors.—Mahomet.

Be moderate and frugal that thou mayest be liberal, and in all circumstances true, gentle, and humble.—Lao-tsze, 500 years B. C.

It is a great indication of progress in virtue to transfer our judgment to action, and not let our words remain merely words, but to make deeds of them.—Plutarch.

Vicarious Sacrifice.

The holy books teach us that because of mortal sin, and to gain reconciliation with God, sacrifices were made to him to placate his anger. Cain, the first born, doubtless a vegetarian, to turn aside that anger, placed on the altar in sacrifice, his productions, "the fruit of the ground." But this was not acceptable to God, and so it was rejected. God wanted blood, and Abel gratified him by sacrificing "the firstlings of his flocks, and of the fat thereof," and found favor because of that blood.

Taking the Bible for authority, and following the story of sacrifices, it seems nothing but the blood of doves, of bullocks, goats and lambs would appease almighty anger, so they were continued from age to age down to our own era. On great occasions human sacrifices were made, for God would accept nothing less.

The years went on, sin increased, and probably the anger of God increased at the same ratio. He tired of doves, and bullocks and ordinary human sacrifices, and he wanted a more magnificent offering, so his own and only son became the victim, a voluntary one, churchmen represent, but he had a bad way of showing it, if his biographers can be trusted.

Yet God accepted that atonement, conditioned the sinner would repose full trust in it.

This is called a vicarious atonement—an innocent person suffering for the guilty. This is orthodoxy as taught from the pulpit. Does reason and common sense sustain such a faith? If so it may have a divine origin. If the contrary, then it should be discarded as pernicious teaching.

Consistency, a Jewel!

"Where the evidence that there was no such a personality as Jesus? And why until recent years did no person deny his personal existence?"—Inquirer.

So soon as Christianity became the dominant religion it began to punish as heretics all persons who denied the claim of the church. The penalties grew more severe from age to age, and culminated in the Inquisition with its star-chamber procedure, followed by confiscation of estates, dungeons, tortures, the stake and fagot. To contradict the statement of a priest was death. His person, as the vicegerent of God, was sacred, and his authority was supreme. The whole force of the civil law was exerted to dignify the church, and exalt its head. As the system was based on the sovereignty of Jesus, himself God, co-equal with the Father, yes, that Father himself, it was Atheism, justly meriting death, to deny his existence or his divine character.

Those inquisitorial tortures were found in existence in Spain as late as 1808, when Joseph Bonaparte discovered their secret chambers, and took measures as the then reigning king, to abolish them. And yet it is believed the system is still in vogue in exclusive Catholic countries, where adverse criticism is now punished by old-time penalties.

When Protestantism became established in the northern countries of Europe, and the Inquisition was no longer able to enforce priestly mandates, the several governments came to the aid of the sacerdotal class, and enacted laws for its protection, and for the protection of its Gods. They made it blasphemy to deny the Godhead, or speak or write denying the personality of Almighty God, Jesus Christ or the Holy Ghost, or that the Bible was other than the word of God. All the governments of the New World echoed these laws, and all attached severe penalties to their several enactments. Unless a person was willing to risk his personal liberty, and the loss of his estate by heavy fines, and the impoverishment of his family, he could not call in question that which was thus so strongly protected by barbaric laws.

But there was another powerful instrumentality to prevent investigation, or even the expression of honest doubt. All the great schools of learning throughout Christendom were established in aid of the church. King's College, London, as a fundamental principle declared in its charter: "Instruction in the Christian religion ought to form an indispensable part of every system of general education for the youth of a Christian community." The same feature prevails in some form in nearly all our institutions of learning. Even the common schools, supported by general taxation, are not wholly exempt from the practical application of this feature of the colleges and universities.

The last fifty years have witnessed a general revolution in religious thought. Priestcraft has gradually lost its power, while reason and intelligent criticism has come to the front. Modern research has made the learned better acquainted with the history of the past, and of the rise of dogmas and creeds than was ever known before.

Instead of proving a negative, that there was no such person as Jesus, the burden of proof is on the part of the affirmative; and this evidence is what investigators demand, and they are not content to accept the bold and unsupported evidence which even Christian scholars admit is false, forged and fraudulent.

A Grand Discovery.

A late medical journal makes the announcement that—

"Exalted or depressed psychic conditions have much to do with the production of many of the phenomena of even religion, literature and art, as they are already known to be important factors in the creation of various nervous diseases." The writer then goes on to say: "The thought of certain maladies produces, sometimes, in the easily depressed, their mental conception and subjective symptoms so distinctly that they are sufficiently the victims of the disease they imagine, to deceive not only themselves and their friends, but also the doctor."

That "exalted or depressed psychic condition," the learned writer suggests, is often the product of disease germs, the microbe, or its twin sister, the bacillus. The point established, that religion, with literature and art, have their growth from germs, then a search must be made for the origin and habitat of these disturbers of domestic tranquillity; particularly for that class of them which breed sectarianism. We apprehend the search need not be prolonged; for they abound in ancient heathen literature, which was plagiarized from the old pagan worship of Assyria, Phoenicia and Egypt; was adapted by an imaginary people in the Lebanon mountains of Palestine, and is now doing service under the name of Old Testament Scriptures. Demolish this nest in which Superstition was bred, and on which the uncultured lean, and the effect produced by the constant imitation of microbes and bacilli will cease.

Idol Worshipers.

Jehovah, correctly rendered from the Hebrew would be Yahweh, was the tribal God of the Jews, the same that the Philistines captured from them, and finally returned, drawn by bellowing cows, because of his quarrelsome habit. He is the same God before which David, in a very airy costume, danced in great glee because of that return.

Opening Kitto's Cyclopedia of Biblical Literature the other day, under the head of "Human Sacrifices," we read:

"In the year 1842 Chillany, Professor at Nurnberg, published a book, the object of which was to prove that, as the religion of the Hebrews did not differ essentially from that of the Canaanites, so that Moloch [to whom children were sacrificed], who had been originally a god common to both, merely in the process of time was softened down and passed into Jehovah, thus becoming the national deity of the people of Israel; so did their altars smoke with human blood, from the time of Abraham down to the fall of both kingdoms of Judah and Israel."

Every well educated theologian knows that Prof. Chillany was correct in his statement; and yet modern evangelists want us to worship that tribal god of the Jews, with such a bloody and barbarous record, as the Eternal God, and class all who will not with Atheists. The facts are: The worshipers of Jehovah, alias Yahweh, are Pagans, worshipers of an idol, whether they know it or not, and the best Christian authority concedes the truth of this proposition.

VALUABLE LECTURES.

The lecture which we published last week, delivered by Mrs. Longley on "Our Spirit Homes," was especially interesting and instructive. The one delivered this week by Countess Wachtmeister, on "Psychic and Astral Development," is no less valuable. Either of these lectures is worth a year's subscription to The Progressive Thinker. The lectures to follow, by Mrs. Richmond and Mr. Leadbeater, will prove equally interesting. The Progressive Thinker is furnishing a rich intellectual feast each week for its readers.

Verification of Romance.

We have right here in Chicago a repetition, in one instance at least, of the story of "Dr. Jekyll and Mr. Hyde," so familiar to the readers of modern romance. The daily press, always on the lookout for the sensational, says: "One Joseph Hopkins, recently shot by Dan Kipley, formerly a policeman, and at last advices probably mortally wounded in St. Luke's Hospital, filled the duplicate role of saint and sinner to the letter."

Hopkins bore the additional names of Loomis, and of Clark. His home was half a mile from Palos Park railway station, where he lived with a woman who passed as his wife. He was a regular attendant on the Sunday School, had the Bible at his tongue's end, which he was ever repeating, was a special friend of the preacher, and a generous contributor to the Union Evangelical Church. Applicants at his home for aid were never sent away empty handed. His neighbors said he was one of their best citizens, and could discuss religious matters like a preacher, always orthodox. They thought him well qualified for a successful preacher.

While thus posing as a model Christian, it seems he was plying the occupation of a Robin Hood. The police say he was "an all-around crook, an expert burglar, a fearless thief, a bold highwayman and an ex-convict."

It is not our province to peddle secular news, but in reading the long account of Mr. Hopkins' virtues and crimes, we wondered what the effect would be were modern search-lights turned on those who set themselves up as imitators of the Master, and wish the world to esteem them as faultless in character. How very few of the clergy prove on long acquaintance to be faithful to their professions! Many fall out by the way, and none are what we had hoped for, if their pecuniary resources are pinched. They imitate the common sinner when their purses are low; not that they are freebooters, but they show a love for filthy lucre, which distinguishes the miser from the man of a generous nature. The poet tells us "the hypocrite steals the livery of heaven in which to serve the Devil." It were well could we distinguish the difference between the genuine and the simulated article.

Unworthy Exemplars.

It is the delight of churchmen to exhibit to the people a reformed gambler, libertine or criminal, just as quacks parade those they claim to have rescued from the grave by the use of their nostrums. The preachers have now on exhibition Dick Lane, who they represent was for forty-one years a notorious safe-blower and an all-round criminal. And another, C. H. Palmer, whom they set forth as a reformed gambler. These men are telling of the merits of Jesus' blood in rescuing them from sin, and are begging those whose lives have been models of morality all their days to imitate their example and be saved.

The Chicago Journal says, Dick Lane told the story of his life the other Monday before a meeting of Presbyterian ministers:

"I was such an expert pickpocket," said Dick, with something in his voice that seemed like a touch of pride, in spite of his reformation—"that I could pick a woman's pocket without detection, while walking past her. I could open any safe on the market, and I served time in a score of prisons. One night I came into Chicago with $32,000 in my pockets, but inside of a year it was all gone and I was in the Michigan penitentiary."

Do we really need that class of teachers to tell us how to be good? Do not their lives still smell of the bottle, the brothel, and of misdirected abilities?

What Next?

In last week's issue we made brief mention of the judge of a court sentencing a boy to be flogged for getting drunk. Now comes another judge who made a mother pay a fine of $5 and costs for whipping her 20-year-old son. This is the kind of a judge who would place a fine upon a man for whipping his horse or his cow or dog. Certainly the children of our land deserve as much leniency as the horse and other animals. In fact this mode of correcting children does not correct, it only develops a combative spirit within them and makes them grow up brutal and to look upon life as something loathsome instead of the beautiful home of the spirit. It is the real love children who make the best use of all their faculties for the good of their surroundings, and not the sluggers. It is the spirit of love that makes this old world harmonious, peaceful and homelike for the human race, and not the brute who quarrels and makes war upon his fellows.

It is an easy matter for a parent to take a child with only the amount of combativeness necessary to make him surmount the obstacles that come in the road to success in life, and by beating and scolding him, mold him into a very fiend, to seek only such companions among his fellows as are ready to be led into the criminal paths of life. The same child can by kindness and education be made to see the higher side of existence and become an honor to himself, his parents and his country.

Churches of this World.

There are now three "Churches of This World," one in Kansas City, over which Dr. J. E. Roberts presides; two in New York, one of which is under the care of Hugh O. Pentecost, and the other is in charge of Henry Frank. We believe each of those teachers accepts belief in a future life, but rejects the cardinal features of the creeds, and labors to educate and elevate mortality on the earth plane, so as to qualify it for enjoying to the fullest its present heritage, confident it is the best preparation man is capable of making for the eternity that awaits him.

Education, Earthly and Heavenly.

We hope no reader of The Progressive Thinker will imbibe the wholly erroneous idea, that we are opposed to education from spirit sources. On the contrary we are heartily in favor of education from all sources, from the educators of earth and of the higher spheres. Let each supplement and add to the other. In addition to the education given in earthly schools, let us have all the wisdom we can receive from the heavenly realms. Let us not slight or neglect either. There is not much danger that we shall merit the application of the words addressed by Festus to Paul: "Thou art beside thyself; much learning doth make thee mad" (insane). This, notwithstanding the verdict in such courts as the one that decided the McIlroy will case in Philadelphia.

While we would not and do not oppose education by spirit influences, it is reasonable to inquire: What would be the result if earthly schools were neglected, and our whole education were left to the spirit world?

How long would it be ere the world would be sunk in such depths of ignorance and superstition as would rival the darkest of the Dark Ages.

There is a type of "worldly wisdom," so-called, that sneers at spiritual things—and thereby demonstrates its own unwisdom.

On the other hand there is a type of "spiritual wisdom," so-called, that equally demonstrates its own unwisdom, by flouting earthly education as of small importance, if not an actual detriment, in comparison with what "the spirits" teach.

The fact is, the objective education of earthly schools, and the subjective education from spirit educators, should go hand-in-hand, working synchronously together, to effect highest results to the mental, moral, spiritual well-being of humanity.

The highest line or quality of human development is not exclusively that of the objective physical senses and the objective realm that pertains thereto; nor does it consist in the exclusive or paramount cultivation of the subjective, intuitional side of man's nature to the neglect of the objective and physical senses. It consists in the harmonious co-ordinate or synchronous co-working of both characteristics of man's mental being.

Neither can be ignored without loss, without imperfection, without one-sidedness of development, without, in fact, abnormal result, with a deficiency in one essential element, and an unbalanced individuality, in fact something short of the highest and best type of human development.

And it may further be confidently affirmed, as well, that the highest and grandest manifestations of mental achievement ever attained by individual man have resulted in those cases where the objective senses of objectively educated mind have worked in harmonious and synchronous action with the inner, intuitional mind faculties, toward one end and result.

So, to achieve highest and best results, let spirit education and the education of schools and colleges be neither of them ignored nor neglected as of little worth, but let both be wisely cultivated, to the end of the best good of humanity.

Major Bitters' Death.

We were pained to learn that Major Bitters, of Rochester, Ind., passed to spirit life April 5, after an illness of only five days with stomach and liver trouble. He was president of the Spiritualist society at Rochester, was editor of the paper published there, was active in all reformatory work, was devoted to the cause of Spiritualism, and universally loved and respected. No better man ever lived. Harry J. Moore conducted the funeral services.

Good Moral Character Demanded.

About two years ago I attended my first spiritual meeting. It was in the Odd Fellows' Hall, St. Paul, Minn. Geo. W. Kates delivered the lecture, and at the conclusion, his wife, Zaida Brown Kates, delivered spirit messages to quite a number. I was at that time so impressed with the seeming sincerity and honesty of purpose of both Mr. and Mrs. Kates, that it aroused in me a certain train of thought which caused me to investigate everything within my reach pertaining to Spiritualism. I have since witnessed almost every known phase of spirit phenomena, much of it under such conditions as to preclude all possibility of fraud, and am now perfectly satisfied of the continuity of life.

If all the public teachers and mediums of Spiritualism lived the exemplary lives of Mr. and Mrs. Kates, the time would be short when the world would recognize the fact of Spiritualism, and that those loved ones whom we had feared were lost to us forever are still living. But my experience is that a great many teachers, and especially spirit mediums who are armed with a license to represent Spiritualism, are morally and spiritually not worthy representatives of such a pure and noble cause.

In my opinion it is not to the best interest of the cause to grant a license to any person to represent Spiritualism because of the fact that he or she may be a good psychic. Representatives of so pure a cause should be persons of at least good moral character.

Another thing, to my mind, is against the best interest of Spiritualism and that is this: If you desire to obtain any instruction or information regarding the religion of Spiritualism, either by attending a lecture or investigating the phenomena, you must pay the price of admission, and in case you haven't it you can then return home or attend the services of some Christian church where you may be instructed regarding dogmatic religion free of charge. That the teachers and instructors in the cause of Spiritualism should be remunerated, no one would question, but could they not be paid a salary? We would then have more reliable persons representing the cause, and in such case the public in general would naturally be more apt to attend spiritual meetings, for it is the public we should strive to make acquainted with the fact of Spiritualism. As it is, the majority of the audience in attendance at a spiritual lecture are those who already know something of Spiritualism, so it would seem a waste of time and energy for a lecturer to talk for an hour giving proofs of the continuity of life and immortality of the soul when the greater part of his hearers are already aware of the facts, while free lectures and meetings would tend to bring into the audience many who are strangers to its teachings.

I hope the day is not far distant when the people in every city and hamlet the world over will have the privilege of attending spiritual meetings as free as we can now attend the services of the various dogmatic churches.

R. O. MORRISON.

St. Paul, Minn.

A STRONG APPEAL

To the Spiritualists of the United States and Canada.

In The Progressive Thinker of March 1, I have just read the splendid article of Mrs. Mary T. Longley, secretary of the N. S. A., in relation to the Mediums' Home at Reed City. I hope no Spiritualist has failed to see this. If you have, send for the paper at once.

Right here let me say, I wish every Spiritualist, idealist, and lover of humanity in the world could see the face, look into the eyes, and shake by the hand that grand man Theodore J. Mayer, of Washington, D. C. He has a head, large, well-proportioned; you see at a glance a man of large perceptive powers, great intuitions, with great business sagacity, backed by great firmness, and true courage and bravery. But the best of all is that, added to this majestic business brain is honor, truthfulness and integrity, with firmness and sagacity. Yet the great jewel in his character is his love for humanity and love for the good he can do. He has a large religious nature, with true benevolence. Those attributes have been developed and brought out by the great truths of Spiritualism, in that while he is a firm believer in phenomena, his Spiritualism has unfolded him to give his life, thought, mind and energies to the good he can do his fellow-men. His heart, mind and being is touched and fired by the needs of others, and it does not end there. It makes him consecrate his business sagacity to using what has come to him through hard work and daily toil, in blessing the world, the cause of Spiritualism and the poor and needy.

The Home and Headquarters of Spiritualism, that the N. S. A. in Washington, D. C., worth $15,000, as you all know, was his gift. It is through him and others that this Mediums' Home was located at Reed City, Mich. Now he comes forward again and pledges $750, and the grand soul whose name is concealed, yet who, I feel, is another grand man like this man Mayer, pledges $750 more. Now Spiritualists, are you going to let this matter drop, drag and delay, or are you going to rally with one accord and push this along, and make a home for the needy and worthy in our ranks?

I would to God and His angels, I could do more than I am doing, yet I have put all I have into this enterprise for humanity in the way of my sanitarium, and all that I have and can earn, and shall do on while I live. I have offered to board the inmates of the Home at actual cost, and care for those sick at less than cost. I have pledged $100 toward the endowment fund. I have given land worth $800, so that plenty of room might exist for caring for all.

Now I am going on still farther—that is this: I will give $100 towards the endowment fund each year while I live, and my health remains good, commencing when the Home is ready for occupancy. If every man and woman in the country that is worth what I am, would give $100, and those worth ten times as much, $1,000, there would not be a medium, speaker, or aged Spiritualist in the world need suffer for the want of a home and care.

I will go still farther: In every place that I lecture, at camp-meetings or mass-meetings, I will do all I can to raise funds for this cause. I wish to say that several months ago, before this home was located, J. R. Francis, of Chicago, editor of The Progressive Thinker, made me a present of $50 to aid in caring for Dr. Slade, and any one else that was needy. There is left of that fifty dollars, $20.29, which I can turn over to the endowment fund, and will so use when I have any persons to board.

I hope and trust every Spiritualist paper in this country will send a pledge for $50 or more, and thus keep pace with the grand, true humanitarian work that J. R. Francis has so gloriously begun. Send in your pledges, or remittances, or money to Mrs. M. T. Longley. Let us share her faith or religious devotion to our cause, and our love for our loved ones by helping these and the Home.

A. B. SPINNEY, M. D.

Reed City, Mich.

A FEW POINTERS

To Investigators of Materialization.

That many seances for materialization are fraudulent, is a fact which cannot be too frequently presented to the minds of the investigators of this very important phase of mediumship. As a rule, those who have become absolutely convinced of the truth of spirit return by and through other phases, make very "easy marks" for unscrupulous and dishonest materializing(?) mediums who have very little difficulty in practicing their damnable impositions upon them. Those who have had no experience whatever with any other phase, and who for the first time witness a materializing seance of plainly questionable character, are so supremely disgusted with its apparent and real fraud that they at once take it for granted that the whole subject is a farce and never again can be induced to give it any attention.

Investigators of this phase have some rights that even its mediums are in duty bound to respect. In the first place, they have the right to honest, upright, conscientious mediums who would naturally spurn the practice of deception, and who come well recommended. They should be invariably requested to give references of prominent Spiritualists, so that a telegram can be answered before the investigator takes his seat in the circle, the appointment for which is usually made a few days in advance.

In the second place, investigators have a right to know before engaging to sit in a circle, if any of the forms, if they appear, will materialize or dematerialize outside of the cabinet in a sufficiently satisfactory light to witness such materialization or dematerialization, whether able to recognize the form or not. Such phenomena alone constitute overwhelming proof of the genuineness of the seance, at least in part.

In the third place, investigators have a right to know in advance whether both sexes and various sizes and ages are represented by the forms.

In the fourth place, investigators have a right to know in advance whether the forms will appear while the medium sits for a time with the circle, and while there is no possibility of any accomplice taking his or her place in the cabinet.

In the fifth place, when forms appear for the investigator, it is for those forms to reveal their names and identity and not wait to say "yes" or "no" to the question of the investigator as to whether it is Mary, Sam, Bill or Jim. If those forms can talk at all, they can say plainly who they are without waiting for the key from leading questions from the anxious investigator, and can converse upon matters wholly unknown to any other person in the circle. How often is it the case that the enthusiastic investigator himself unintentionally reveals that which he seeks to be revealed by the forms who present themselves for his identification.

I know that there is such a thing as genuine materialization, however rarely it is witnessed. I have witnessed the beginning and end of materialization in a very good light, several feet in front of the cabinet. Aye, one form built up eight, ten or twelve feet away from the cabinet, back of the circle, and when fully developed, a sitter arose, pulled his chair to one side, when the form passed into and across the circle to her husband, and after a short conversation with him dematerialized in the full view of all present, at his side. This is what I call materialization. Would to God we could see more of it.

H. V. SWERINGEN.

Golden Wedding Testimonial.

Dr. T. A. Bland and Dr. M. Cora Bland were married on the 18th of April, 1852, and on the 18th of April, 1902, they will celebrate their golden wedding. Their friends in Chicago, where they now live, have resolved to present them a testimonial in the form of a purse of gold, on that occasion. The committee having the matter in charge is composed of three eminent physicians of that city, representing three schools, but all members of the American Medical Union, of which Dr. T. A. Bland is secretary. These are Dr. S. J. Avery, one of the most popular Allopathic physicians of Chicago; Dr. A. C. Cowperthwaite, president of the Chicago Homeopathic College, and Dr. Mary R. Carey, a prominent Osteopathic physician.

This committee has issued the following letter:

"Chicago, March 29, 1902.

"Drs. T. A. and M. Cora Bland will celebrate the fiftieth anniversary of their marriage on the 18th of April, 1902. As is well known, they have spent that fifty years in the service of humanity, and have always been in the van of every great movement for the betterment of the world, regardless of cost to themselves. Some of their friends in Chicago, who know something of their heroic devotion to humanitarian work, deem it proper and fitting that a testimonial benefit fund be raised and presented to them on the occasion of this golden anniversary, as an expression of appreciation of their eminent services.

"You are cordially invited to join in this testimonial by such contribution as you may be pleased to make.

"Address Dr. Mary R. Carey, secretary, 837 Adams street, Chicago, Ill."

The Drs. Bland have many friends among our readers who will, doubtless, be glad to join in this testimonial, which they can do by inclosing their contributions to Dr. Mary R. Carey.

"Gleanings from the Rostrum." By A. B. French. Cloth, $1. For sale at this office.

Religion of Man and Ethics of Science.

RELIGION OF MAN AND ETHICS OF SCIENCE BY HUDSON TUTTLE

We take extreme pleasure in announcing that our next Premium Book will be by Hudson Tuttle, and will bear the above title. It is one of the best books that ever emanated from the pen of this gifted man and will fill a most important niche in the list of premiums sent out by this office. It will be neatly and substantially bound in cloth, and will be sent out for 25 cents, postage and express prepaid, to those who send in their subscription for one year for The Progressive Thinker, making it almost a gift to our subscribers. Orders will now be filed for it, and it will be forwarded as soon as printed and bound, which will be in about three weeks. Until June 1, that remarkable book, A Wanderer in the Spirit Lands, will also be sent out for 25 cents. For prices of the other Premium Books, see special announcement. No other bookseller, no other firm on this globe of ours ever furnished books at so low a price (almost a gift) as The Progressive Thinker. We have been instrumental in founding the nucleus of a grand Spiritualistic and Occult library in thousands of homes. Now is the time to send in your subscription.

A Friendly Letter From England.

To the Editor:—Allow me to express my thanks for the (eight Divine Plan) books; also the paper, which I received safely on the 9th inst.; also for your promptitude in sending them. The perusal of Vol. I. has already enlightened me greatly and it does indeed contain most beautiful and interesting information, which I hope will prove vastly to my future benefit. Again thanking you and wishing you every success, I remain yours sincerely,

P. H. RONEY.

4 Wild St., Selford, Eng.

THE DIVINEST PLAN

By the aid of the divinest divine plan that ever entered the mind, we are in possession of the other six premium volumes. This is a remarkable offer, and I believe, could only have originated in the heart of a Spiritualist.

John L. Kingsbury,
Willow, O.

MUST HAVE IT.

To the Editor:—I forget just when my time for The Progressive Thinker runs out, don't matter much, but I am getting old. Should you learn of my passing over on the other side kindly address the balance of the Thinkers in care of St. Peter at the Gate, for I can't do without it even over there.

Mrs Kate Weaver,
Elizabethville, Pa.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

Psychic and Astral Development.

A Lecture by the Countess Wachtmeister.

The Theosophical Society was formed in 1875 by Helene Petrovna Blavatsky and Henry Steele Olcott. This society places before the world three objects, the first being to form the nucleus of a universal brotherhood without distinction of race, caste, sex, creed or color. The second, to study comparative religion, philosophy and science. The third is to investigate the unexplained laws of nature and the powers that lie latent in man. We will take these three objects and look at them.

The first is the only one which is binding. The other two objects are taken up by individual members according to their own pleasure. Since all time the great wisdom, divine wisdom, has been in the hands of highly evolved men, and they have held these teachings in their custody, and as the law of evolution has unfolded and the centuries have succeeded one another, when they have seen that fresh fragments of this divine wisdom could be imparted to the world, they have sent some great teacher to give out these truths. The teacher has brought them forth, has died and passed on, and then the followers have crystallized the teachings into a religion. And so you will find all over the world a great number of religions. But in the 19th century it was decided to form a theosophical society, a society which persons might join from all these different creeds, where men and women might gather together in one vast brotherhood. So far we have accomplished our work, because in every religion and every nationality you will find our members. But this brotherhood is a very imperfect one, and necessarily so, because as long as the lower nature in man is still rampant, as long as there are these different discordant notes of vibration between men and women you will find disharmony, and it will only be as man overcomes the material, as man dominates his lower nature, that gradually he will turn toward the spiritual, and then a real communion of souls will be formed, a real communion of thought, knowledge and love.

The second object is the study of comparative religion, philosophy and science. This is chiefly undertaken by the highly intellectual in our society, and I have known men who have gained the highest degrees in universities during the last ten to twenty years, have found this study exceedingly interesting. In fact they have pursued it with ardor, because they find in theosophy a cause of the different mysteries which enfold both religion and philosophy.

The third object of our society is chiefly interesting to those who have had a little glimpse of the unseen world. Those who have had such a glimpse know and understand that it is possible to develop these latent powers in man. Here in America you will find a vast number of persons who are interested, persons who have had a slight vision, perhaps in some particular moment of excitement, or a dream, or in different and various ways. Therefore one finds a keen interest in America in these occult subjects.

There is a great dissimilarity between Americans and persons belonging to European nations. In America you will find that the women particularly have a very nervous organization. There is an enormous difference between the women here and in Europe. Let us take, say, the factory girl in London; such a girl does her work just as she is ordered, a stolid sort of girl who does what she is told to do, but there is no intellectuality in her work. The moment it is finished she goes out to some resort pleasure and is perfectly happy. Now in America you will find quite a distinct class of girl, one who will do her work, perhaps the same work, intelligently, will put a kind of enthusiasm into it, and when it is finished she will go home, anxious to read and to know everything that goes on around her.

Suppose you take an English girl who is at the washtub during a whole hour. At the end of that time you find her arms red, her skin coarse almost as the skin of a goose. Then look at the difference here in America. You will find a woman or girl at the washtub the same time, and when her arms come out of the soapsuds they will be white, and of quite a different texture; the hands will be soft, and as you look you will be able even to trace the blue veins with the blood flowing under the epidermis.

So you see the American woman is far more highly and nervously organized than the woman in Europe. In America only do we find this, and it is attributable to the amalgamation of the races that is taking place. Many different races have come over to America; and are intermingling and the children are growing up with these highly nervous organizations.

I wonder if it has occurred to you why this is. It is because America will be the birthplace of the next race, and you are now gradually forming into a new race. You have all these occult faculties within you just on the verge of being awakened, and when you reach to that sixth race you will find that you are able to awaken and use them. Even now there is a large number seeking and desiring this development. Many come to me as I travel over this country. This is the third time and I have had a very extended opportunity of meeting a vast number of persons, and it has been perfectly extraordinary to me, to find so many here who have these psychic gifts just on the verge of being developed.

We all know that man has five physical senses. Man has also five psychic senses; but as the energy is always rushing outwards to objects through the physical senses, these five psychic senses remain latent within man and do not become developed. Sometimes when a person is very ill, when the vitality is exceedingly low, when the physical is almost in a dormant state, then suddenly these psychic senses come to the fore, and to the great astonishment of the person he begins both to see and hear. Gradually as health returns all these psychic faculties become latent and dormant once more. Whenever there is a great rush outwards into the world of physical objects, these psychic senses become repressed, but we all have them and can, if we so choose, train them in the right way and bring them into full activity.

Let me explain what these psychic senses are: Say that in your imagination you are able to create a peach before you. You ought to be able to see that peach perfectly; to taste that peach with your inner sense of taste; to feel its particular touch; and also to smell it. You should have the power to thus manipulate your psychic senses, the peach being simply your own imagination and thought. You know that every thought you think takes shape, and as long as you put energy into the thought it remains in that shape; therefore a person can so develop himself as to enable him with his thought to create that peach, to see it, smell it, taste it and touch it.

So also you may create within your mind a basket of flowers. That basket is there on the astral plane and you can get your inner vision trained so you can see each flower and can fill the basket as you please. You should be able to smell these flowers; so vivid should they be to the astral senses that they would be quite as material to them as a basket of flowers would be to the physical senses. You should be able to touch the astral flowers and feel the full extent of their beauty, because they are far more exquisite and beautiful, as everything on the astral plane is far more exquisite and varied than here on the physical plane.

Looking around, you find that persons have their physical senses differently developed, and they can be trained. You will find one has short sight, another long sight. You will find one is very hard of hearing, another has very good hearing. A musician will be able to train his hearing to a most extraordinary point, because he will be able in an orchestra to trace at once a false note.

In the same way an artist will be able to train his eye for colors.

Now, if it is possible on the physical plane to train the eyesight and hearing to that extent, why not further? Why should it stop? Necessarily the power extends to the etheric plane. We know we are all surrounded with ether; we know that there is an electrical discharge of ether to the brain every time we think a thought. If we are surrounded by ether and permeated by ether, then necessarily we know there must be an extension of the senses. All these senses are inherent in the etheric; that when once they have been unfolded in the etheric naturally they can be extended into the astral. I have been told that the very farthest limit of physical hearing is to hear the squeak of the bat; only one who has an exceedingly fine sense of hearing can recognize it. Perhaps that sound may illustrate the last limit that you arrive at on the physical plane before you enter the etheric.

Then again with color; you will find that in Cashmere the women have the power of discerning shades of color with more keenness than you do here. That is why Cashmere shawls are so exceedingly beautiful, because they are able to blend all colors, thus giving a kind of softness which it is impossible to find in anything which is fabricated in the West.

The development of these senses is of the nature of extension. It is also a matter of responding to vibrations, because as you can respond to vibrations, so do your powers awaken. Imagine yourself in a whole sea of air, all this sea of air intermingled with ether, ether interpenetrating the physical, ether interpenetrating the air, ether interpenetrating everywhere, and that you can respond to all that; then you get an unfoldment of these faculties within you; but you cannot respond to all these vibrations now, you are deaf, and blind to them. For instance, the electrician if he has a very high voltage of electricity can throw that through your body without your feeling it: I had a very interesting experience in Calcutta. It was an Indian who showed the experiment. He had electricity at a very high voltage and he passed this current through animals and the animals felt absolutely nothing. So in the same way these very high vibrations of ether pass right through your body without your knowledge, because you are perfectly insensible to them; it is only as the potentialities within yourself gradually unfold that you are able to respond to high vibrations; then you can open out to them.

Now imagine the whole world covered with a great cobweb of vibrations, an enormous cobweb, all these intersecting and interpenetrating one with the other, from the enormously coarse to the very finest that you can conceive of; and then think of how few vibrations you are able to reach, and you will get some slight idea of what the development means; you have the potentialities within yourself of responding to everyone of these vibrations, but at present you are insensible to them. However, you are gradually developing these powers, and as you develop you will be able to respond.

The discovery of the Roentgen rays has helped us very much in this. It has shown us that the opening out of two or three of these vibrations makes quite a new world to us, and you can understand something of the expansion of consciousness when further discoveries of vibrations are made. You will then understand how you will be able to penetrate inwards, more and more, and so comprehend these finer forces of nature.

There are persons in the world who have the power of looking into the human body in the same way that the body can be looked at through the Roentgen rays. There is a boy in Massachusetts that has this power. He is able to examine the body and locate bullets or diseases of different kinds, and he is used by medical authorities there. In Europe I have met several. One in Geneva is authorized by the government to do this work. I visited her twenty years ago, and she cured me of an ailment, simply looking through my body, discovering the difficulty and giving me the remedy. It was said she never failed, and the doctors would come long distances to consult with her. I have met another in England. She is also employed by physicians to look through the body and thus locate where diseases are. Then again, this power enables you to read within a closed book; you can see into an adjoining room and know what is transpiring there, and so you see how the vision is extended when one or two more of these vibrations are opened out to you.

There are a great number of persons to-day who are trying to develop their psychic senses, and their psychic faculties. I will mention a few of these methods.

First we will take Spiritualism, because in Spiritualism you will find persons able to open out clairvoyance, clairaudiance and various other faculties. To enable them to do this they have to be passive. It is a very easy, lazy sort of development, because they must remain perfectly inactive and negative. Unknown entities on the astral plane open out their faculties of seeing and hearing, and gradually develop them. But after all what does it amount to? Not very much; because it is not reliable. You sometimes get through such a medium that which is perfectly true, but sometimes you get what is quite untrue, therefore you never know whether what a medium tells you is true or not until the statement is realized. So much has proved untrue that it makes it exceedingly puzzling to discriminate between the real and the unreal.

Why is this? First of all you must understand the conditions of the astral plane, because when you open these faculties you enter into that plane. This physical world has its laws, and forces which govern it. If a chemist were to experiment in his laboratory without understanding the laws of chemistry he would be in great danger; and if you attempt to enter on the astral plane without understanding the laws that govern there your ignorance will lead you into much trouble. There is this difficulty: on this physical plane we have three dimensions of space; on the astral we have four dimensions. The laws of astral matter are different from the laws of physical matter. How can you enter on the astral plane and get information about it unless you understand the laws which govern it? Therefore this Spiritualistic method is very faulty and unsatisfactory, because it does not include the knowledge of the laws which govern the astral plane.

We will take psychometry. It is a very interesting method. There is no harm or danger as there is when journeying on the astral, where you may meet unpleasant and dangerous entities. You would not care to associate with persons here on earth who were full of evil thought and desire, yet the moment you open the door of mediumship these undesirable acquaintances from the astral world come in. In psychometry you simply develop your inner faculties so as to enable you to psychometrize an object. You take an article in the hand or place it on the forehead, and you will see its whole history, and will be able to reach into the soul of it. The wife of Mr. Denton, an American, had a wonderful faculty of psychometry. He has written some very interesting books, one called "The Soul of Things," showing how his wife was able to penetrate into the history of an object, and many of her researches were intensely interesting. A fishbone was given to her folded in a paper. She related the whole history of the fish, where it was found, described the conditions under the sea and gave many details. If you gave her the description of some lost article she would immediately tell where it was to be found. Her faculty was a very valuable one, but it was power on the physical etheric and not on the astral plane.

The next point I will come to is the method of developing through the magnet. That was Reichenbach's method. Reichenbach was the man who discovered what is called odylic force in our theosophical literature; it is what we term aura. He maintained, as we do, that not only each human being is surrounded by this od, but every animal, every vegetable, every mineral. In fact, everything in nature has this odyllic force around it. According to Reichenbach, the way to see this aura is to take a magnet suspended by a silken thread, then to look at the magnet and after a time you will begin to see a kind of dim, very dim, sort of light that will appear at the two points or the two poles, and also around the magent. He taught many people this method, but he was very careful to say you should never look with both eyes at once, because the focus of the eyes is very rarely exactly the same. One person sees with one eye a short distance, with the other a long distance; strangely enough that would prevent seeing the aura; but if you closed one eye and looked with the other, after awhile you would begin to see a light, looking exactly like the quivering light over a furnace when there is a great fire in it. When you have the right focus you will gradually begin to perceive something of the etheric and astral aura. But there are other and finer auras which cannot be seen by Reichenbach's method.

The next point that I will take up is crystal-gazing. It is a curious way of developing clairvoyance. You look into the crystal, and by gazing into it for a certain time you paralyze the capillary nerves of the brain; when they get into that paralyzed condition the inner sense of sight begins to open, and you see all kinds of pictures in the crystal. But what is the good of it? They are very pretty to look at, but you do not know what they mean, therefore there is not much of value in this method of development. Some try to develop through looking at very bright objects, as a diamond; but that is exceedingly harmful to the eyesight, and I have known several who have nearly become blind from using that method; so whenever I find those who wish to develop through crystal-gazing, I have advised them to take ink, place it in a saucer, then look at the smooth surface. Exactly the same results follow, only without harm to the eyesight.

The next method that I will take up is a very curious faculty that Mr. Stead has spoken of in his Borderland. He tells us that he had the power of forcing people to write through his hand whatever he wished them to acquaint him with, and afterwards he would take the writing to the person, who would tell him he had not the least idea of having written it, but that the circumstance related was entirely true. Mr. Stead has done this frequently in London with a great number of people, and has had to acknowledge he could only do it with those who had very weak wills, persons whose thought was not steady, who had their thoughts always in a fluctuating state. Anyone with a steady will, a concentrated will, he could not touch or approach.

There was a man in Italy who had the same power and continually drew secrets in this fashion. I do not approve of doing this, because I think we have absolutely no right to search into the secret minds of others, any more than we have the right to go into their rooms, take a false key and unlock their drawers and examine their private possessions. The act is an unlawful one.

We will next look at the power of frenzy. It is very peculiar. The dervishes, for instance, will whirl round and round continually until they fall into a kind of trance state, and thus they get the use of some psychic power, and are able to prophesy. When the physical is in a certain way deadened the psychic comes to the fore.

Then there is ceremonial magic. That is quite a peculiar way of developing the psychic faculties. If you pronounce certain sounds or use magical rites you open a door to certain elemental forces on the astral plane, and they appear before you. If you are a person of exceedingly strong will power you can gain dominion over these elementals. But it is a very dangerous thing to do, because the day may come that you will tell them to do what is wrong and they will then turn and rend you. I have known some very disastrous cases where people have attempted to develop this faculty and who later have regretted it exceedingly. But this is not an easy method. First of all you have to train an enormous will power. Then when these elementals approach you you have to gain perfect and entire control over them.

Some people try to develop themselves through the imagination. A few are trying to get on the astral plane in that way. Now imagination is a very important factor in our lives, but its misuse is dangerous. If you go on imagining things and allowing your imagination to run riot, the chances are you will go insane, therefore it is a thing you have to be exceedingly careful about. You can make a mental image of a thing and see it in your mind's eye, as you call it, and then you run off to something else, and you see that in the mind's eye; so you will go on until you become perfectly oblivious to your physical condition; you are on a plane of imagination which you have created for yourself.

I will tell you a curious story which happened to a group who determined to develop themselves through imagination. They had gone on for several months until the whole group were able to imagine things very readily and easily. When one would make a mental image every one would see it and feel it, and so they thought they were progressing splendidly. One of the group had to take a sea voyage. The others determined they would try and greet the friend when at sea. The individual departed for the steamer. A tremendous storm arose a few hours later, and this group being assembled began to think what an awful storm it was, what a fearful storm, how terrible it was this friend should be at sea. Then their imagination ran loose. They saw the steamer, they saw how the waves were tremendously strong; they could hear the wind howling; the vessel swayed from side to side, and then they looked down into the boat and at last they found their friend in a berth most frightfully sick, as ill as he could possibly be. Then the sympathy of these persons for the friend was so great that they all began to get ill, and they had to break up the group. The next morning came a telegram from the person saying, "I know you will be delighted to hear that I never went on the boat, because the storm was raging so fearfully, and I feel sure that you will congratulate me; and now I will wait until the sea is calm." I may tell you that the group broke up and they never tried to develop their imagination in that manner any more.

Now we will take up breathing. That is a method of development which a great number of persons in this country are trying. Some books treat of methods which are not suited to the Western people. The Eastern body has been for long centuries trained for this kind of development, and so through physical heredity they have suitable bodies. You will find that East Indians can practice this breathing in a way that no Western person can do. An East Indian would never for one moment attempt this practice unless he had a master who had already gone through the path and could lead him and help him. But in the West you take to this breathing—at least many of you do—without any master whatever, and the consequence is you get in trouble. As I travel around your country I meet a great number of persons who have been very seriously injured with breathing, and the consequence is they have lung troubles and troubles of every possible kind and description; so I look at this process of breathing as being a very foolish one.

They have Hatha Yogis in India. The Hatha Yogi develops the psychic faculties through torture. A man will hold up his arm until it grows in that position. Imagine what pain and torture must be endured before that arm becomes fixed in that position. When I was in India I visited the great Mela or religious Fair in Allahabad, and saw what these Yogis can do. I passed into their quarters. About 200 of them have beds of spikes. These men lie naked on these beds of sharp spikes, laughing, talking, absolutely feeling no pain. They had overcome all sensation in the physical body. When they reach that point they have developed enormous will power; all the psychic faculties blossom out. Again, I saw a scaffold, and supposed that men were going to be hanged, and asked what their fault had been. The answer was that several Yogis were there that morning hanging with their heels upwards and their heads downwards and there they remained for four hours looking at the sun. The heat radiating from the Indian sun can hardly be realized here in the West. Imagine what control over the physical body, what enormous will power these men possessed. It is something which in America you cannot even conceive of. I saw a group of men. There was in the midst of them one who had a rope and he was pulling this rope up through his nostrils and bringing it out through his mouth, a rope as big as my finger. I asked for an explanation. The answer was he was cleaning the inner canals. When they were properly cleaned he would burst out into prophecy and be able to answer any questions the people asked him, that being a method of developing these psychic faculties.

Now I have told you of all these different processes, and you can judge for yourselves whether the results obtained are of sufficient value to pursue them. The object of developing the psychic faculties is to have knowledge of the astral plane, and to manipulate the laws of the astral plane; and not one of these various methods leads to that result. The difference between the theosophical society which instructs you in the knowledge of the laws, and the various other kinds of development which only deal with phenomena, is very apparent.

I lived for six years with Helene Petrovna Blavatsky. That remarkable woman had powers which she had developed when in Thibet, and when she formed her society she gave instructions to pupils. They, after working five, ten, fifteen or twenty years, began to develop all these faculties. H. P. Blavatsky always said this: "Never take anything that I tell you as true, but rather accept what I give you as a hypothesis and work on the lines that I will demonstrate. If you will do that day by day, month after month, and year after year, you will then be able to verify what I tell you as true." Her pupils followed her rules implicitly and to-day they have the power of going on the astral plane at will, and also the power of manipulating the forces there, because they have been properly taught. This is a satisfactory way of having psychic powers, because not only can you see all that occurs on the astral plane, but you can also be of benefit to the humanity which is to be found there.

Mr. C. W. Leadbeater, of London, is one who has this extraordinary faculty, and he has written a book called the Invisible Helpers, where he shows how persons can help others both on the physical and psychic planes when they are able to make use of these psychic faculties. He also tells you that when persons want to develop these powers they should have first of all six qualifications, and these six qualifications are absolutely necessary for you to obtain before you can gain the knowledge which you are striving for.

First of these is single-mindedness, then self-control, then calmness, then unselfishness, then knowledge, then love. I will explain them and endeavor to show you why it is necessary to have them before you try to develop your psychic faculties.

You must have single-mindedness. To safely awaken these faculties you must have no double purpose in doing it. You must not want them in order to pander to the curiosity of others, or from a desire to have a great notoriety; you must not develop these faculties because you want to make a living out of them, but you must be single-minded and unfold them because you want to help others; because you want to be of use to humanity.

Then you must have self-control, for you could not work on the astral plane with full consciousness if you gave way to temper. A very slight temper would produce most terrible havoc on that plane, setting up very destructive vibrations there, therefore you must have perfect self-control. Remeber that on the astral plane there are all kinds of entities; as varied and voluminous as on the animal plane here on the physical earth; also you will find beings other than human there, a vast legion of them, and if you come in contact with some of these entities before you have attained self-control they may frighten you most terribly.

I have read a very interesting book called Christian's Magic. Christian wrote of the various kinds of trials a neophyte in Egypt had to pass through before he was permitted to develop the psychic faculties. Development alone, he said, is impossible; you will only get into trouble if you attempt it. Each neophyte had a master. The master will show the pupil a great furnace with red-hot iron over it, and he will order him to walk over that iron. Now if the pupil has fear and does not immediately do the master's bidding he fails under that trial. The master says he has not sufficient courage to qualify him to go on the astral plane. Then again, you have to pass through water, great rapids. If you have the slightest fear, again the master will say, you have failed. Another is that you have to pass through a den of wild beasts. If you show the slightest fear you have not passed the test. Again, beautiful women surround the neophyte, singing their siren songs and wreathing their garlands of flowers around him. He has to remain calm like a marble statue. If he succumbs his weakness is proved. Those are the kinds of trials that in olden days the neophytes had to pass through before they were considered worthy to enter with knowledge on the astral plane.

The next qualification is calmness. That is absolutely necessary, because one of the chief works on the astral plane is to help the souls of the dead. When people die they always find those on the other plane ready to receive them. This work would be impossible for you if your mind is not in a state of equilibrium. You must have perfect calmness and then when these troubled souls arrive you can render the service they need. Many a soul believes when he comes over on the astral plane that there is a hell and is in mortal dread, terrible dread, because he finds no trace of a hell. He knows he is not in heaven, but he expects the pit will open every moment and that he will fall into it; therefore you can realize that many souls are troubled when they come over because of the false teaching they have received here on earth; perfect calmness and gentle vibrations are necessary in you if you are to help them.

The next qualification you must have is knowledge. You must study to obtain a knowledge of the conditions of the astral plane. Work there is far more effective if you have studied the teachings of those who know. It is far easier to one who understands what he will find than to one who arrives there in ignorance.

The next qualification is unselfishness. You will make no progress if you enter that plane with the slightest degree of self-aggrandizement in your heart. Your desire must be to help and give yourself to others.

The last qualification is love. That intense love which will make you forget yourself, which will make you want to help others, that intense love which will make you long to make yourself an instrument so that God's divine power may come through you; that love which will make you ready to sacrifice yourself in every way that you may help those around you; that perfect devotion which will enable you to go up the steps of the path of holiness. Blessed are those who really enter into the path now, because they will develop, and as they progress will be able to help on their weaker brethren. But those who are lazy, who turn aside, who laugh and ridicule—and there are many of them—they will have to go on being born and reborn until at last the law of evolution will sweep them with resistless force into the great stream together with all other laggards. They will have to suffer much, because they have been laggards.

I have given you some slight idea of what qualifications are necessary when you enter the path. When you have obtained these you are ready to become a candidate for entrance into the school. Then you can be trained. You will have one more advanced than yourself who will teach you here on the physical plane. You will find a teacher when you are ready to enter on the astral plane; as your faculties unfold a teacher will instruct you on the heavenly plane, and so you will find teachers on all the steps up the ladder that you may unfold your latent powers on all planes and thus become one of the helpers of humanity.

The astral plane is a very wonderful one. There are not only all the human beings or deceased persons who have passed on, but there are also innumerable entities which belong to that plane. There are all the nature spirits. There are all the devas who are less evolved than human beings, and a whole kingdom of devas who are far more highly evolved than man. There are all the devas of the earth, the air, fire, water, and all the classes that are under them; when you reach that plane you will come into quite a different kingdom than what you have known here on earth. How foolish then to imagine that you can enter that plane without having a teacher who has passed through it and knows the perils, one who understands the dangers and who can help you, one who can guide you. And when you are fortunate enough to have obtained such a teacher all the vibrations that I have told you of open out, and as they open all these wonderful things become known to you.

Now certain other things are requisite. You have to develop aspiration, concentration, and meditation, and you have to gain control over your thoughts, because without such control you can never govern yourself.

Madame Blavatsky has told us of a method of concentration which she called mental gymnastics. There is nothing occult about it, but it is helpful. Keep a little pebble in your pocket and when you have a moment take it in your hand and fix your mind upon it. Your mind will run off; bring it back to the pebble; you will find it running away again like wild horses prancing on all sides; each time bring it back to the pebble. Persevere in this about two minutes at a time, then five minutes perhaps, and then a quarter of an hour, until at last you are able to concentrate your mind on the pebble at will. That is what is called making the mind one-pointed. Until you can fix your mind on the one point you can never gain concentration.

Another thing which she taught will be of help to you when you are frightened with things in the unseen world. You can protect yourselves against them. You can with your mind build up around you what is called a shell. You can manipulate the ether with your thought and build around you a shell which no evil thought can penetrate. You cannot see this shell with the physical eye, but it exists in reality, so that no psychic influence, no astral influence can ever penetrate into that shell if your will power is sufficiently strong to enable you to build that wall. And when you have created it, Mme. Blavatsky said, "Be sure that you fasten it up at the ends so you do not leave a hole where something can creep in."

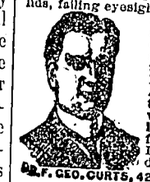
Should one of those deceased entities come to you who is unpleasant and disagreeable, make a five-pointed star in your mind before you and throw it against the entity and then he cannot approach you. This can also be applied to the astrals of living persons who try to obsess you. A great number of the children born to-day are sensitives and I rejoice to be able to give you these little preventives so that you can teach your children how to protect themselves.

Let me finish with these words: If you really want to develop these astral faculties, do not go the wrong way about it. Gradually learn the laws of the astral plane. When you are a pupil of a true master you will be protected so there will be no danger to you. Build the six qualifications which I have placed before you into your character. As time goes on you will find that persons will become more and more psychic in your country. As the Americans gradually become this sixth sub-race you will find that the psychic faculties will blossom out more and more, and you should know how you can develop them in the right direction. You have the potentialities within you to enable you to respond to every vibration, and as they unfold your inner vision will become wider and wider, and your mental faculties also will expand, and you will find that all vibrations proceed from the One, and you will try and become in harmony with that One. And when your vibrations are in harmony with that One, you will reach the "Divine vibration." We have the potentiality of this within us. Boundless as Deity is, every man has the possibilities of the Divine within him.

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Psychic and Astral Development.

A Lecture by the Countess Wachtmeister.

The Theosophical Society was formed in 1875 by Helene Petrovna Blavatsky and Henry Steele Olcott. This society places before the world three objects, the first being to form the nucleus of a universal brotherhood without distinction of race, caste, sex, creed or color. The second, to study comparative religion, philosophy and science. The third is to investigate the unexplained laws of nature and the powers that lie latent in man. We will take these three objects and look at them.

The first is the only one which is binding. The other two objects are taken up by individual members according to their own pleasure. Since all time the great wisdom, divine wisdom, has been in the hands of highly evolved men, and they have held these teachings in their custody, and as the law of evolution has unfolded and the centuries have succeeded one another, when they have seen that fresh fragments of this divine wisdom could be imparted to the world, they have sent some great teacher to give out these truths. The teacher has brought them forth, has died and passed on, and then the followers have crystallized the teachings into a religion. And so you will find all over the world a great number of religions. But in the 19th century it was decided to form a theosophical society, a society which persons might join from all these different creeds, where men and women might gather together in one vast brotherhood. So far we have accomplished our work, because in every religion and every nationality you will find our members. But this brotherhood is a very imperfect one, and necessarily so, because as long as the lower nature in man is still rampant, as long as there are these different discordant notes of vibration between men and women you will find disharmony, and it will only be as man overcomes the material, as man dominates his lower nature, that gradually he will turn toward the spiritual, and then a real communion of souls will be formed, a real communion of thought, knowledge and love.

The second object is the study of comparative religion, philosophy and science. This is chiefly undertaken by the highly intellectual in our society, and I have known men who have gained the highest degrees in universities during the last ten to twenty years, have found this study exceedingly interesting. In fact they have pursued it with ardor, because they find in theosophy a cause of the different mysteries which enfold both religion and philosophy.

The third object of our society is chiefly interesting to those who have had a little glimpse of the unseen world. Those who have had such a glimpse know and understand that it is possible to develop these latent powers in man. Here in America you will find a vast number of persons who are interested, persons who have had a slight vision, perhaps in some particular moment of excitement, or a dream, or in different and various ways. Therefore one finds a keen interest in America in these occult subjects.

There is a great dissimilarity between Americans and persons belonging to European nations. In America you will find that the women particularly have a very nervous organization. There is an enormous difference between the women here and in Europe. Let us take, say, the factory girl in London; such a girl does her work just as she is ordered, a stolid sort of girl who does what she is told to do, but there is no intellectuality in her work. The moment it is finished she goes out to some resort pleasure and is perfectly happy. Now in America you will find quite a distinct class of girl, one who will do her work, perhaps the same work, intelligently, will put a kind of enthusiasm into it, and when it is finished she will go home, anxious to read and to know everything that goes on around her.

Suppose you take an English girl who is at the washtub during a whole hour. At the end of that time you find her arms red, her skin coarse almost as the skin of a goose. Then look at the difference here in America. You will find a woman or girl at the washtub the same time, and when her arms come out of the soapsuds they will be white, and of quite a different texture; the hands will be soft, and as you look you will be able even to trace the blue veins with the blood flowing under the epidermis.

So you see the American woman is far more highly and nervously organized than the woman in Europe. In America only do we find this, and it is attributable to the amalgamation of the races that is taking place. Many different races have come over to America; and are intermingling and the children are growing up with these highly nervous organizations.

I wonder if it has occurred to you why this is. It is because America will be the birthplace of the next race, and you are now gradually forming into a new race. You have all these occult faculties within you just on the verge of being awakened, and when you reach to that sixth race you will find that you are able to awaken and use them. Even now there is a large number seeking and desiring this development. Many come to me as I travel over this country. This is the third time and I have had a very extended opportunity of meeting a vast number of persons, and it has been perfectly extraordinary to me, to find so many here who have these psychic gifts just on the verge of being developed.

We all know that man has five physical senses. Man has also five psychic senses; but as the energy is always rushing outwards to objects through the physical senses, these five psychic senses remain latent within man and do not become developed. Sometimes when a person is very ill, when the vitality is exceedingly low, when the physical is almost in a dormant state, then suddenly these psychic senses come to the fore, and to the great astonishment of the person he begins both to see and hear. Gradually as health returns all these psychic faculties become latent and dormant once more. Whenever there is a great rush outwards into the world of physical objects, these psychic senses become repressed, but we all have them and can, if we so choose, train them in the right way and bring them into full activity.

Let me explain what these psychic senses are: Say that in your imagination you are able to create a peach before you. You ought to be able to see that peach perfectly; to taste that peach with your inner sense of taste; to feel its particular touch; and also to smell it. You should have the power to thus manipulate your psychic senses, the peach being simply your own imagination and thought. You know that every thought you think takes shape, and as long as you put energy into the thought it remains in that shape; therefore a person can so develop himself as to enable him with his thought to create that peach, to see it, smell it, taste it and touch it.

So also you may create within your mind a basket of flowers. That basket is there on the astral plane and you can get your inner vision trained so you can see each flower and can fill the basket as you please. You should be able to smell these flowers; so vivid should they be to the astral senses that they would be quite as material to them as a basket of flowers would be to the physical senses. You should be able to touch the astral flowers and feel the full extent of their beauty, because they are far more exquisite and beautiful, as everything on the astral plane is far more exquisite and varied than here on the physical plane.

Looking around, you find that persons have their physical senses differently developed, and they can be trained. You will find one has short sight, another long sight. You will find one is very hard of hearing, another has very good hearing. A musician will be able to train his hearing to a most extraordinary point, because he will be able in an orchestra to trace at once a false note.

In the same way an artist will be able to train his eye for colors.

Now, if it is possible on the physical plane to train the eyesight and hearing to that extent, why not further? Why should it stop? Necessarily the power extends to the etheric plane. We know we are all surrounded with ether; we know that there is an electrical discharge of ether to the brain every time we think a thought. If we are surrounded by ether and permeated by ether, then necessarily we know there must be an extension of the senses. All these senses are inherent in the etheric; that when once they have been unfolded in the etheric naturally they can be extended into the astral. I have been told that the very farthest limit of physical hearing is to hear the squeak of the bat; only one who has an exceedingly fine sense of hearing can recognize it. Perhaps that sound may illustrate the last limit that you arrive at on the physical plane before you enter the etheric.

Then again with color; you will find that in Cashmere the women have the power of discerning shades of color with more keenness than you do here. That is why Cashmere shawls are so exceedingly beautiful, because they are able to blend all colors, thus giving a kind of softness which it is impossible to find in anything which is fabricated in the West.

The development of these senses is of the nature of extension. It is also a matter of responding to vibrations, because as you can respond to vibrations, so do your powers awaken. Imagine yourself in a whole sea of air, all this sea of air intermingled with ether, ether interpenetrating the physical, ether interpenetrating the air, ether interpenetrating everywhere, and that you can respond to all that; then you get an unfoldment of these faculties within you; but you cannot respond to all these vibrations now, you are deaf, and blind to them. For instance, the electrician if he has a very high voltage of electricity can throw that through your body without your feeling it. I had a very interesting experience in Calcutta. It was an Indian who showed the experiment. He had electricity at a very high voltage and he passed this current through animals and the animals felt absolutely nothing. So in the same way these very high vibrations of ether pass right through your body without your knowledge, because you are perfectly insensible to them; it is only as the potentialities within yourself gradually unfold that you are able to respond to high vibrations; then you can open out to them.

Now imagine the whole world covered with a great cobweb of vibrations, an enormous cobweb, all these intersecting and interpenetrating one with the other, from the enormously coarse to the very finest that you can conceive of; and then think of how few vibrations you are able to reach, and you will get some slight idea of what the development means; you have the potentialities within yourself of responding to everyone of these vibrations, but at present you are insensible to them. However, you are gradually developing these powers, and as you develop you will be able to respond.

The discovery of the Roentgen rays has helped us very much in this. It has shown us that the opening out of two or three of these vibrations makes quite a new world to us, and you can understand something of the expansion of consciousness when further discoveries of vibrations are made. You will then understand how you will be able to penetrate inwards, more and more, and so comprehend these finer forces of nature.

There are persons in the world who have the power of looking into the human body in the same way that the body can be looked at through the Roentgen rays. There is a boy in Massachusetts that has this power. He is able to examine the body and locate bullets or diseases of different kinds, and he is used by medical authorities there. In Europe I have met several. One in Geneva is authorized by the government to do this work. I visited her twenty years ago, and she cured me of an ailment, simply looking through my body, discovering the difficulty and giving me the remedy. It was said she never failed, and the doctors would come long distances to consult with her. I have met another in England. She is also employed by physicians to look through the body and thus locate where diseases are. Then again, this power enables you to read within a closed book; you can see into an adjoining room and know what is transpiring there, and so you see how the vision is extended when one or two more of these vibrations are opened out to you.

There are a great number of persons to-day who are trying to develop their psychic senses, and their psychic faculties. I will mention a few of these methods.

First we will take Spiritualism, because in Spiritualism you will find persons able to open out clairvoyance, clairaudiance and various other faculties. To enable them to do this they have to be passive. It is a very easy, lazy sort of development, because they must remain perfectly inactive and negative. Unknown entities on the astral plane open out their faculties of seeing and hearing, and gradually develop them. But after all what does it amount to? Not very much; because it is not reliable. You sometimes get through such a medium that which is perfectly true, but sometimes you get what is quite untrue, therefore you never know whether what a medium tells you is true or not until the statement is realized. So much has proved untrue that it makes it exceedingly puzzling to discriminate between the real and the unreal.

Why is this? First of all you must understand the conditions of the astral plane, because when you open these faculties you enter into that plane. This physical world has its laws, and forces which govern it. If a chemist were to experiment in his laboratory without understanding the laws of chemistry he would be in great danger; and if you attempt to enter on the astral plane without understanding the laws that govern there your ignorance will lead you into much trouble. There is this difficulty: on this physical plane we have three dimensions of space; on the astral we have four dimensions. The laws of astral matter are different from the laws of physical matter. How can you enter on the astral plane and get information about it unless you understand the laws which govern it? Therefore this Spiritualistic method is very faulty and unsatisfactory, because it does not include the knowledge of the laws which govern the astral plane.

We will take psychometry. It is a very interesting method. There is no harm or danger as there is when journeying on the astral, where you may meet unpleasant and dangerous entities. You would not care to associate with persons here on earth who were full of evil thought and desire, yet the moment you open the door of mediumship these undesirable acquaintances from the astral world come in. In psychometry you simply develop your inner faculties so as to enable you to psychometrize an object. You take an article in the hand or place it on the forehead, and you will see its whole history, and will be able to reach into the soul of it. The wife of Mr. Denton, an American, had a wonderful faculty of psychometry. He has written some very interesting books, one called "The Soul of Things," showing how his wife was able to penetrate into the history of an object, and many of her researches were intensely interesting. A fishbone was given to her folded in a paper. She related the whole history of the fish, where it was found, described the conditions under the sea and gave many details. If you gave her the description of some lost article she would immediately tell where it was to be found. Her faculty was a very valuable one, but it was power on the physical etheric and not on the astral plane.

The next point I will come to is the method of developing through the magnet. That was Reichenbach's method. Reichenbach was the man who discovered what is called odylic force in our theosophical literature; it is what we term aura. He maintained, as we do, that not only each human being is surrounded by this od, but every animal, every vegetable, every mineral. In fact, everything in nature has this odylic force around it. According to Reichenbach, the way to see this aura is to take a magnet suspended by a silken thread, then to look at the magnet and after a time you will begin to see a kind of dim, very dim, sort of light that will appear at the two points or the two poles, and also around the magent. He taught many people this method, but he was very careful to say you should never look with both eyes at once, because the focus of the eyes is very rarely exactly the same. One person sees with one eye a short distance, with the other a long distance; strangely enough that would prevent seeing the aura; but if you closed one eye and looked with the other, after awhile you would begin to see a light, looking exactly like the quivering light over a furnace when there is a great fire in it. When you have the right focus you will gradually begin to perceive something of the etheric and astral aura. But there are other and finer auras which cannot be seen by Reichenbach's method.

The next point that I will take up is crystal-gazing. It is a curious way of developing clairvoyance. You look into the crystal, and by gazing into it for a certain time you paralyze the capillary nerves of the brain; when they get into that paralyzed condition the inner sense of sight begins to open, and you see all kinds of pictures in the crystal. But what is the good of it? They are very pretty to look at, but you do not know what they mean, therefore there is not much of value in this method of development. Some try to develop through looking at very bright objects, as a diamond; but that is exceedingly harmful to the eyesight, and I have known several who have nearly become blind from using that method; so whenever I find those who wish to develop through crystal-gazing, I have advised them to take ink, place it in a saucer, then look at the smooth surface. Exactly the same results follow, only without harm to the eyesight.

The next method that I will take up is a very curious faculty that Mr. Stead has spoken of in his Borderland. He tells us that he had the power of forcing people to write through his hand whatever he wished them to acquaint him with, and afterwards he would take the writing to the person, who would tell him he had not the least idea of having written it, but that the circumstance related was entirely true. Mr. Stead has done this frequently in London with a great number of people, and has had to acknowledge he could only do it with those who had very weak wills, persons whose thought was not steady, who had their thoughts always in a fluctuating state. Anyone with a steady will, a concentrated will, he could not touch or approach.

There was a man in Italy who had the same power and continually drew secrets in this fashion. I do not approve of doing this, because I think we have absolutely no right to search into the secret minds of others, any more than we have the right to go into their rooms, take a false key and unlock their drawers and examine their private possessions. The act is an unlawful one.

We will next look at the power of frenzy. It is very peculiar. The dervishes, for instance, will whirl round and round continually until they fall into a kind of trance state, and thus they get the use of some psychic power, and are able to prophesy. When the physical is in a certain way deadened the psychic comes to the fore.

Then there is ceremonial magic. That is quite a peculiar way of developing the psychic faculties. If you pronounce certain sounds or use magical rites you open a door to certain elemental forces on the astral plane, and they appear before you. If you are a person of exceedingly strong will power you can gain dominion over these elementals. But it is a very dangerous thing to do, because the day may come that you will tell them to do what is wrong and they will then turn and rend you. I have known some very disastrous cases where people have attempted to develop this faculty and who later have regretted it exceedingly. But this is not an easy method. First of all you have to train an enormous will power. Then when these elementals approach you you have to gain perfect and entire control over them.

Some people try to develop themselves through the imagination. A few are trying to get on the astral plane in that way. Now imagination is a very important factor in our lives, but its misuse is dangerous. If you go on imagining things and allowing your imagination to run riot, the chances are you will go insane, therefore it is a thing you have to be exceedingly careful about. You can make a mental image of a thing and see it in your mind's eye, as you call it, and then you run off to something else, and you see that in the mind's eye; so you will go on until you become perfectly oblivious to your physical condition; you are on a plane of imagination which you have created for yourself.

I will tell you a curious story which happened to a group who determined to develop themselves through imagination. They had gone on for several months until the whole group were able to imagine things very readily and easily. When one would make a mental image every one would see it and feel it, and so they thought they were progressing splendidly. One of the group had to take a sea voyage. The others determined they would try and greet the friend when at sea. The individual departed for the steamer. A tremendous storm arose a few hours later, and this group being assembled began to think what an awful storm it was, what a fearful storm, how terrible it was this friend should be at sea. Then their imagination ran loose. They saw the steamer, they saw how the waves were tremendously strong; they could hear the wind howling; the vessel swayed from side to side, and then they looked down into the boat and at last they found their friend in a berth most frightfully sick, as ill as he could possibly be. Then the sympathy of these persons for the friend was so great that they all began to get ill, and they had to break up the group. The next morning came a telegram from the person saying, "I know you will be delighted to hear that I never went on the boat, because the storm was raging so fearfully, and I feel sure that you will congratulate me; and now I will wait until the sea is calm." I may tell you that the group broke up and they never tried to develop their imagination in that manner any more.

Now we will take up breathing. That is a method of development which a great number of persons in this country are trying. Some books treat of methods which are not suited to the Western people. The Eastern body has been for long centuries trained for this kind of development, and so through physical heredity they have suitable bodies. You will find that East Indians can practice this breathing in a way that no Western person can do. An East Indian would never for one moment attempt this practice unless he had a master who had already gone through the path and could lead him and help him. But in the West you take to this breathing—at least many of you do—without any master whatever, and the consequence is you get in trouble. As I travel around your country I meet a great number of persons who have been very seriously injured with breathing, and the consequence is they have lung troubles and troubles of every possible kind and description; so I look at this process of breathing as being a very foolish one.

They have Hatha Yogis in India. The Hatha Yogi develops the psychic faculties through torture. A man will hold up his arm until it grows in that position. Imagine what pain and torture must be endured before that arm becomes fixed in that position. When I was in India I visited the great Mela or religious Fair in Allahabad, and saw what these Yogis can do. I passed into their quarters. About 200 of them have beds of spikes. These men lie naked on these beds of sharp spikes, laughing, talking, absolutely feeling no pain. They had overcome all sensation in the physical body. When they reach that point they have developed enormous will power; all the psychic faculties blossom out. Again, I saw a scaffold, and supposed that men were going to be hanged, and asked what their fault had been. The answer was that several Yogis were there that morning hanging with their heels upwards and their heads downwards and there they remained for four hours looking at the sun. The heat radiating from the Indian sun can hardly be realized here in the West. Imagine what control over the physical body, what enormous will power these men possessed. It is something which in America you cannot even conceive of. I saw a group of men. There was in the midst of them one who had a rope and he was pulling this rope up through his nostrils and bringing it out through his mouth, a rope as big as my finger. I asked for an explanation. The answer was he was cleaning the inner canals. When they were properly cleaned he would burst out into prophecy and be able to answer any questions the people asked him, that being a method of developing these psychic faculties.

Now I have told you of all these different processes, and you can judge for yourselves whether the results obtained are of sufficient value to pursue them. The object of developing the psychic faculties is to have knowledge of the astral plane, and to manipulate the laws of the astral plane; and not one of these various methods leads to that result. The difference between the theosophical society which instructs you in the knowledge of the laws, and the various other kinds of development which only deal with phenomena, is very apparent.

I lived for six years with Helene Petrovna Blavatsky. That remarkable woman had powers which she had developed when in Thibet, and when she formed her society she gave instructions to pupils. They, after working five, ten, fifteen or twenty years, began to develop all these faculties. H. P. Blavatsky always said this: "Never take anything that I tell you as true, but rather accept what I give you as a hypothesis and work on the lines that I will demonstrate. If you will do that day by day, month after month, and year after year, you will then be able to verify what I tell you as true." Her pupils followed her rules implicitly and to-day they have the power of going on the astral plane at will, and also the power of manipulating the forces there, because they have been properly taught. This is a satisfactory way of having psychic powers, because not only can you see all that occurs on the astral plane, but you can also be of benefit to the humanity which is to be found there.

Mr. C. W. Leadbeater, of London, is one who has this extraordinary faculty, and he has written a book called the Invisible Helpers, where he shows how persons can help others both on the physical and psychic planes when they are able to make use of these psychic faculties. He also tells you that when persons want to develop these powers they should have first of all six qualifications, and these six qualifications are absolutely necessary for you to obtain before you can gain the knowledge which you are striving for.

First of these is single-mindedness, then self-control, then calmness, then unselfishness, then knowledge, then love. I will explain them and endeavor to show you why it is necessary to have them before you try to develop your psychic faculties.

You must have single-mindedness. To safely awaken these faculties you must have no double purpose in doing it. You must not want them in order to pander to the curiosity of others, or from a desire to have a great notoriety; you must not develop these faculties because you want to make a living out of them, but you must be single-minded and unfold them because you want to help others; because you want to be of use to humanity.

Then you must have self-control, for you could not work on the astral plane with full consciousness if you gave way to temper. A very slight temper would produce most terrible havoc on that plane, setting up very destructive vibrations there, therefore you must have perfect self-control. Remeber that on the astral plane there are all kinds of entities; as varied and voluminous as on the animal plane here on the physical earth; also you will find beings other than human there, a vast legion of them, and if you come in contact with some of these entities before you have attained self-control they may frighten you most terribly.

I have read a very interesting book called Christian's Magic. Christian wrote of the various kinds of trials a neophyte in Egypt had to pass through before he was permitted to develop the psychic faculties. Development alone, he said, is impossible; you will only get into trouble if you attempt it. Each neophyte had a master. The master will show the pupil a great furnace with red-hot iron over it, and he will order him to walk over that iron. Now if the pupil has fear and does not immediately do the master's bidding he fails under that trial. The master says he has not sufficient courage to qualify him to go on the astral plane. Then again, you have to pass through water, great rapids. If you have the slightest fear, again the master will say, you have failed. Another is that you have to pass through a den of wild beasts. If you show the slightest fear you have not passed the test. Again, beautiful women surround the neophyte, singing their siren songs and wreathing their garlands of flowers around him. He has to remain calm like a marble statue. If he succumbs his weakness is proved. Those are the kinds of trials that in olden days the neophytes had to pass through before they were considered worthy to enter with knowledge on the astral plane.

The next qualification is calmness. That is absolutely necessary, because one of the chief works on the astral plane is to help the souls of the dead. When people die they always find those on the other plane ready to receive them. This work would be impossible for you if your mind is not in a state of equilibrium. You must have perfect calmness and then when these troubled souls arrive you can render the service they need. Many a soul believes when he comes over on the astral plane that there is a hell and is in mortal dread, terrible dread, because he finds no trace of a hell. He knows he is not in heaven, but he expects the pit will open every moment and that he will fall into it; therefore you can realize that many souls are troubled when they come over because of the false teaching they have received here on earth; perfect calmness and gentle vibrations are necessary in you if you are to help them.

The next qualification you must have is knowledge. You must study to obtain a knowledge of the conditions of the astral plane. Work there is far more effective if you have studied the teachings of those who know. It is far easier to one who understands what he will find than to one who arrives there in ignorance.

The next qualification is unselfishness. You will make no progress if you enter that plane with the slightest degree of self-aggrandizement in your heart. Your desire must be to help and give yourself to others.

The last qualification is love. That intense love which will make you forget yourself, which will make you want to help others, that intense love which will make you long to make yourself an instrument so that God's divine power may come through you; that love which will make you ready to sacrifice yourself in every way that you may help those around you; that perfect devotion which will enable you to go up the steps of the path of holiness. Blessed are those who really enter into the path now, because they will develop, and as they progress will be able to help on their weaker brethren. But those who are lazy, who turn aside, who laugh and ridicule—and there are many of them—they will have to go on being born and reborn until at last the law of evolution will sweep them with resistless force into the great stream together with all other laggards. They will have to suffer much, because they have been laggards.

I have given you some slight idea of what qualifications are necessary when you enter the path. When you have obtained these you are ready to become a candidate for entrance into the school. Then you can be trained. You will have one more advanced than yourself who will teach you here on the physical plane. You will find a teacher when you are ready to enter on the astral plane; as your faculties unfold a teacher will instruct you on the heavenly plane, and so you will find teachers on all the steps up the ladder that you may unfold your latent powers on all planes and thus become one of the helpers of humanity.

The astral plane is a very wonderful one. There are not only all the human beings or deceased persons who have passed on, but there are also innumerable entities which belong to that plane. There are all the nature spirits. There are all the devas who are less evolved than human beings, and a whole kingdom of devas who are far more highly evolved than man. There are all the devas of the earth, the air, fire, water, and all the classes that are under them; when you reach that plane you will come into quite a different kingdom than what you have known here on earth. How foolish then to imagine that you can enter that plane without having a teacher who has passed through it and knows the perils, one who understands the dangers and who can help you, one who can guide you. And when you are fortunate enough to have obtained such a teacher all the vibrations that I have told you of open out, and as they open all these wonderful things become known to you.

Now certain other things are requisite. You have to develop aspiration, concentration, and meditation, and you have to gain control over your thoughts, because without such control you can never govern yourself.

Madame Blavatsky has told us of a method of concentration which she called mental gymnastics. There is nothing occult about it, but it is helpful. Keep a little pebble in your pocket and when you have a moment take it in your hand and fix your mind upon it. Your mind will run off; bring it back to the pebble; you will find it running away again like wild horses prancing on all sides; each time bring it back to the pebble. Persevere in this about two minutes at a time, then five minutes perhaps, and then a quarter of an hour, until at last you are able to concentrate your mind on the pebble at will. That is what is called making the mind one-pointed. Until you can fix your mind on the one point you can never gain concentration.

Another thing which she taught will be of help to you when you are frightened with things in the unseen world. You can protect yourselves against them. You can with your mind build up around you what is called a shell. You can manipulate the ether with your thought and build around you a shell which no evil thought can penetrate. You cannot see this shell with the physical eye, but it exists in reality, so that no psychic influence, no astral influence can ever penetrate into that shell if your will power is sufficiently strong to enable you to build that wall. And when you have created it, Mme. Blavatsky said, "Be sure that you fasten it up at the ends so you do not leave a hole where something can creep in."

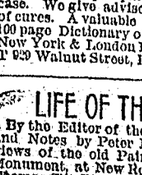
Should one of those deceased entities come to you who is unpleasant and disagreeable, make a five-pointed star in your mind before you and throw it against the entity and then he cannot approach you. This can also be applied to the astrals of living persons who try to obsess you. A great number of the children born to-day are sensitives and I rejoice to be able to give you these little preventives so that you can teach your children how to protect themselves.

Let me finish with these words: If you really want to develop these astral faculties, do not go the wrong way about it. Gradually learn the laws of the astral plane. When you are a pupil of a true master you will be protected so there will be no danger to you. Build the six qualifications which I have placed before you into your character. As time goes on you will find that persons will become more and more psychic in your country. As the Americans gradually become this sixth sub-race you will find that the psychic faculties will blossom out more and more, and you should know how you can develop them in the right direction. You have the potentialities within you to enable you to respond to every vibration, and as they unfold your inner vision will become wider and wider, and your mental faculties also will expand, and you will find that all vibrations proceed from the One, and you will try and become in harmony with that One. And when your vibrations are in harmony with that One, you will reach the "Divine vibration." We have the potentiality of this within us. Boundless as Deity is, every man has the possibilities of the Divine within him.

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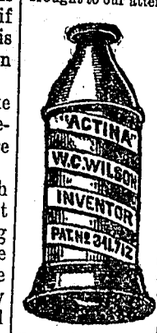
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THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Dr. J. O. M. Hewitt has just returned from a very pleasant two months' engagement with the First Temple Society of Spiritualists of Newport, Ky., and may be addressed at his home, 498 W. Madison street, Chicago. He reports a good working society, with a neat and commodious Temple, with all the modern conveniences, and the people comprised of some of the best and most influential of that beautiful Kentucky city.

A subscriber sends us the following from an Omaha paper, considering it proof that animals sometimes control mortals: "A carload of maniacs who were brought in from the west to-day, caused some commotion at union station. The men were United States soldiers, gone insane in the service in the Philippines. As the train pulled into the station there was a confused sound, as of a menagerie approaching. The imprisoned men chattering, snarling, growling, moaning, roaring and whining like so many wild beasts. Each seemed to imagine himself some representative of the animal kingdom, and the result was terrifying and heartrending to the spectators. Depot employes and trainmen who did not know of the presence of the maniacs were given shocks when passing the car by hearing a snarl of rage, and then looked up into fiendish faces, which had their lips drawn back and teeth exposed. One unwitting man became weak and faint from pity and horror, and was compelled to lie down in the men's waiting room to recover his poise."

Lucy A. Carroll writes from Wheeling, W. Va., that the society there celebrated the 54th anniversary of Modern Spiritualism. Frank T. Ripley gave an excellent address and several tests. Mr. Ripley will remain there during April.

Mrs. Jennie Baker writes from Phoenix, N. Y.: "Mrs. Estella Clarke has returned to her home in Watertown, N. Y., after a few days of very successful work in our village. She has given some wonderful tests. The people are looking forward to her return in May."

Mrs. L. E. Zimmerman writes from Elmira, N. Y.: "On Sunday, March 16, was held the first services in our church home, of which, as a society, we are justly proud, and rejoicing in the early realization of our aspirations to own the same, which enables us to accommodate all who desire to listen to the teachings and demonstrations of the knowledge of Spiritualism and spirit return; the hall wherein we held our meetings was inadequate, many being turned away. Sunday, March 30, appropriate services were held in commemoration of the 54th anniversary of the advent of modern Spiritualism. The rostrum was prettily decorated with cut flowers and blooming plants, the picture of the home of the Fox sisters occupying a conspicuous position. Sister Tillie U. Reynolds, who has so ably given us the truths and demonstrations of spirit return the past month, closed her engagement with us to-day, with many regrets from the warm hearts who love her and wish her God speed, hoping she may return to us at some future time. The first two Sundays of April we hope to have Mrs. Mattie Hull, of Buffalo, with us, dispensing the food of spiritual knowledge. 'Oh, death, where is thy sting? Oh, grave, where is thy victory?' In the knowledge wherein the truth maketh all men free, and what seemeth death is but transition."

J. Raber writes from Elkhart, Ind.: "I have been an investigator for the last six or seven years, and I find your paper an invaluable aid to me. Spiritualism in this town is next to dead to all appearances, for during a residence here of nearly three years I have not met one avowed Spiritualist. Here is a city of 18,000 inhabitants that is strictly orthodox, with not even a Universalist or a Unitarian church in it. When I read of other societies being formed in this state, I have wished some one would get Brother Sprague to come here and do likewise."

E. W. and C. A. Sprague, missionaries for the N. S. A., wish to hear from every locality in the state of Indiana that needs missionary work in the cause of Spiritualism. They are visiting the societies of this state, and organizing new ones. Their success in this field is phenomenal. Address them at Rochester, Ind.

A. W. Keller writes: "Special anniversary services were held by the Englewood Spiritual Union at its hall on Sunday afternoon and evening, March 30. Dr. Emma Warne had charge of the meetings. She was assisted by Mrs. Kate Riley, Mrs. Geo. Lincoln, and Mrs. Lindsley, mediums. The music was furnished by Mr. V. Vogel, assisted by Mrs. J. C. Chestnut, who rendered several solos in the evening. Mr. Stillman recited a poem, and Mr. Vogel's little boy, five years of age, sang 'Happy Hooligan.' The meetings at both times were well attended, especially in the evening, when the hall was crowded. At the close of the evening Dr. Geo. B. Warne presented the charter on behalf of the Illinois State Association to the president and officers of the Englewood Spiritual Union, with an appropriate address. Mr. T. S. Russell, president of the society, responded. Spiritualism in Englewood is growing and we hope soon to have another grand meeting."

G. H. Brooks closed a very successful two months' engagement with the Unity Spiritual Society the last Sunday in March. He now goes to Newport, Ky., for the month of April. His address will be while there, No. 10 West Fourth street. He will respond to calls for funerals and would like to get out in the state and southern Ohio while in Newport, for a few week-night meetings.

The trial of Charles Pittser, at Muncie, Ind., a Philippine soldier, for the murder of his pretty young wife three months ago, has been postponed until April 8. Pittser is annoyed constantly by the image of his wife, who appears to him attired in a robe of pure white. Recently he tried to kill himself by eating broken glass. He shot his wife in a fit of jealousy just after they had "kissed and made up" after a violent quarrel.—Chicago American.

That noble worker, Dr. A. B. Spinney, will be in Chicago, May 3 and 4. He would like to speak once or twice to some society on Sunday. Address him at Reed City, Mich.

Channing Severance writes from Los Angeles, Cal.: "It seems that mistakes will occur even in a printing office, otherwise the mental production of another man would not have appeared over my signature. My views have not undergone the change necessary to endorse his article on God, and presuming he desires credit for the statements therein made, it might be well to state who was the real author of said article in No. 643." The article above referred to came to this office without any signature attached, and the foreman guessed as to the author, and guessed wrongly. He will not "guess" again.

A friend writes from Sharon, Pa.: "Enclosed find clippings from Pittsburg Times and Leader, showing destruction wrought to churches in this vicinity on Easter Sunday. A strange incident lies in the fact that but little damage is reported to other kinds of property. During the past ten years the church at Jamestown, Pa., has been in constant litigation with its former pastor, Rev. Wallace, and only recently the Supreme court decided in his favor. Now the women of the congregation who favored his side of the controversy declare the destruction of the building is a judgment sent of God, particularly so, as it caught his successor, Rev. Jamison, very severely, fracturing his jaw and skull. When Johnstown was destroyed by flood, every church in the place was ruined, while the 'ungodly' breweries went unscathed. This argues nothing further than the fact that the latter were not constructed with top-heavy steeples, etc., and also that God does not vouchsafe any special care to those who pray and shout the loudest."

S. Wheeler, vice-president of the Philadelphia Spiritualist Society, writes: "We would most cordially bear evidence to the grand work of Prof. Wm. M. Lockwood for our society during the month of March just ended. This has been the seventh consecutive year that Prof. Lockwood has had engagements with our society, and we can truthfully say that he has been a most excellent instructor in the truths of Spiritualism in his lectures (which are often illustrated). He has no use for impossible Gods or Devils; but the truths of Spiritualism are given from a natural standpoint, with logical argument and demonstrated facts. He does not fear to speak the truth as he understands it, and although he may at times appear too radical, yet his thoughts are given with a charity for the beliefs of others that should not offend the most sensitive seeker after truth. As a man we have found him honest and conscientious, and in his work for the cause constantly striving to lead mankind to think and to know that Spiritualism is a grand fact in nature, that does indeed rob Death of its sting and the grave of its victory. Spiritualist societies should keep him constantly employed. He is worthy of it."

The Chicago American has the following: "The ardent longing of a philosophical mind to solve the solemn mysteries of death is believed to have been the impulse that led Howard Miller, of Keokuk, Iowa, son of the assistant postmaster of that city, and a nephew of Rear Admiral Miller, U. S. N., to take his own life in Chicago. The body of the young man was found, half covered with snow, in Lincoln Park yesterday. In a memorandum book, found in his pocket he had copied many passages of poetry expressive of a weariness of the things of life and a longing to test the unknown realms beyond. This from the 'Rubaiyat' of Omar Khayyam, the Persian poet, was among these fragments:

"Why, if the soul can fling the dust aside,
And naked on the air of heaven ride,
Wer't not a shame for him
In this clay carcass crippled to abide?"

The hints that this little booklet gives of the hidden, secret thoughts of this boy, for he was only twenty, are believed to reveal the strange psychological processes which culminated in his suicide."

Sunday meetings and Thursday circles at 7:30 p. m. Free reading-room, open daily. Mrs. A. C. Priest, 226 North Post street, Spokane, Wash.

Mrs. Celia Hughes, trumpet medium, has moved to No. 69 Thirty-first street, 1ts flat, and holds seances on Monday evenings. Private sittings every day from 9 a. m. until 4 p. m.

Mrs. Maria Bitters writes from Rochester, Ind.: "It gives me great pleasure to tell the Spiritualists everywhere of the vast good accomplished in Rochester through the mediumship of Mr. Wilson Jessup and Mrs. Alice Gehring. Many who were in doubt as to the reality of an after life were convinced of the truth of immortality, thereby strengthening the cause of Spiritualism in our city. Our Easter service was made attractive by the profusion of flowers, songs and recitations. Altogether we have nothing to discourage us in any way. Rev. Harry Moore closes his engagement here for this season, but will again be with us in October for an indefinite time. Mr. and Mrs. Moore have endeared themselves to our people by their kindness, intelligence and proper conduct, and their coming back to us is very pleasantly anticipated."

When writing for this paper use a pen or typewriter.

Jonas Goldsmith writes from Evansville, Ind.: "Mr. A. Scott Bledsoe and wife, Etta Seaman Bledsoe, missionaries for the Nebraska State Association served the Evansville Society of Spiritualists for ten days during March. Large crowds greeted them at all the meetings held. Mr. Bledsoe is a speaker of strong force and his tests prove satisfactory evidence to a large number of investigators who received them, that there is a continued life. Mrs. Bledsoe is also a splendid speaker and her test work is above the standard. Her pellet tests won her many new friends. Their work proved so satisfactory to the society that they have been tendered the positions of pastors of our church, and we all hope that they will accept the same. We have engaged for the months of April, May and June that noted worker, Mrs. Georgia Gladys Cooley, and we expect to do some work while she remains with us. We are now making progress, and with such workers as we have had we expect to continue doing so in the future, as we feel all that is necessary is to present our cause in its proper light."

A. W. writes from Jackson, Mich.: "The 54th Anniversary of Modern Spiritualism was fitly remembered here, in addition to a beautiful address by Mrs. Amanda Coffman, of Grand Rapids, who has been with the society for the past three Sundays, as to the benefits accruing to humanity, both to Spiritualists and non-Spiritualists; to the former in the possession of knowledge, and to the latter in the modification of the teachings of the orthodox churches universally given 50 years ago as exemplified by the absurdities of the confession of faith, including original sin, total depravity, eternal punishment in a lake of fire and brimstone, etc. Mr. L. S. White, one of the four still in the body who was present ot its inception at Hydesville, gave a short address; recitation by a boy of ten, beautifully rendered, of McKinley and Czolgosz, with remarks by the president, and messages by Mrs. Coffman, which brought a most enjoyable evening to a close."

Henry Warner writes from Hotel Columbia, Denver, Colo.: "Here in this beautiful city of the mountains the writer is located at present. There are three societies here that are incorporated under the laws of the state, with the right to ordain ministers. The Progressive Society has as its pastor, Mrs. Ada Foye, that veteran worker in the cause, who is ably and creditably representing the philosophy and phenomena to large audiences. The Spiritual Society, of which Mrs. Morris Rubicam is president, has a branch known as the Spiritual Truth Society, of which Walter Mansfield is the pastor in charge. Mr. Mansfield, while young in the work and struggling against some adverse conditions is doing a good work in his chosen field, and the world will hear more of him later on. The Circle of Spiritual Light is the society to which the writer has been most closely drawn, not only on account of its rules and regulations, but the strong friendship between his teachers and those who are the teachers of the psychic at the head of this society. On last Sunday evening, the 54th anniversary of Modern Spiritualism, and the 16th of his acceptation of the work as a medium, the writer was presented with his ordination papers by this society, as a voluntary testimonial of their appreciation of his work, and he feels highly honored byt he same. The president and ored by the same. The president and first pastor of this society, is Rev. W. psychic and who stands well with the thinking people of the city. The society is doing a good work, and is using the utmost care in the selection of its members, and also of its psychics for ordination. Only three have received this at the hands of its officers and they only after a careful examination by the board. This is as it should be. The only thing to be regretted is that there does not seem to be a chance to organize these societies as auxiliaries of the N. S. A. at present, but this will come later. John Slater is here and is doing good work."

E. W. Moore writes from San Diego, Cal.: "It seems to me the decision referred to in No. 644 of your paper is the legitimate result of our lack of a more full and complete organization. Does any one believe that if we had been as thoroughly organized as the Unitarians or Universalists, that such a decision could occur? If we do not respect ourselves enough to band together for self-protection, why should we expect others to respect us? The power of the Catholic church lies in its thorough organization, and not in its unreasonable creed. For Spiritualists to oppose organization because it appears to be aping the churches is as silly as it would be to walk down a certain street because you would have to pass a church on the way. Without organization our strength is simply the strength of a mob compared to a band of drilled soldiers. Give us more organization, so that respectable people need not be ashamed to investigate our claims."

W. H. Wilbur writes: "I can hardly express to you the joy it gives me to know that we are to have another series of letters from one in spirit life, through one of best sensitives, Carlyle Petersilea. I have read Franz Petersilea's letters to his son, the third time and they are doing missionary work now among my neighbors, and are read with deep interest. I am a firm believer in spirit return, feeling satisfied that that is the only way I can know for a certainty of the immortality of the soul. Science never has and never can, without spirit aid, give us one single truth of the country beyond the grave. Our greatest educators and scientists can see no farther into the spirit realms than their uneducated brothers."

Dr. B. O'Dell writes: "The Paw Paw Valley Spiritual Association, Mich., held its annual business meeting, the 20th of March, and elected the following officers: Mrs. M. L. O'Dell, president; Mr. E. C. Towers, vice-president; Mrs. Durie Hunter, secretary; Mrs. Helen Sherman, treasurer. Mrs. Ella Towers, Mrs. E. L. Warner and Mrs. L. S. Burdick, trustees. The finances of the society are in good condition. I wish to announce through your valuable paper that there will be a camp-meeting at Bankson Lake, including the last three Sundays of June. Dr. Emma N. Warne, of Chicago, will be present and give messages the first Sunday and the following week. H. L. Chapman, of Marcellus, Mich., and Augusta Ferris, of Grand Rapids, Mich., will lecture and give messages Sunday, the 22d of June, and Mrs. Ferris will remain all of the following week and lecture and give messages. Lyman C. Howe, that veteran worker, and all who have heard him, know there is none better, will lecture Sunday, June 29, followed with messages by Augusta Ferris. Also a number of mediums are expected to be present. All are invited to come and enjoy a two weeks' outing."

Geo. Friend writes from Toledo, O.: "Mrs. Marian Carpenter closed a very successful engagement with the Independent Association of Spiritualists, March 30. The association has re-engaged her for the coming October, also for March 1903. Mrs. Carpenter is highly endorsed by this association and should be kept constantly employed. Mrs. J. A. Murtha, of Baltimore, Md., will serve this association during the month of April. She is a fine test medium and has served the association by a number of previous engagements. The rostrum will be occupied during the month of May by Mr. Fred Dunakin, of Cecil, O., who will discourse upon the spiritual philosophy and phenomena. The message work will be given by local mediums. Members of the association are circulating petitions to raise funds for building purposes, and several hundred dollars have been already subscribed. It is earnestly hoped by the writer that if the association comes in possession of sufficient funds for the erection of the proposed building, that it will steer clear of even the name of church or creed, and that its doors may be always open to the heralds of truth. No name has as yet been decided upon, but it is hoped that it will be modern. I would suggest the name of Institute of Modern Spiritualism. I would be pleased to make an appeal through the columns of your valuable paper; that being in a position to properly distribute all papers and books that may be sent to me pertaining to the spiritual philosophy and liberal thought, I would like to hear from such publishers weekly. I will see that such literature is placed where it is likely to do the greatest good."

Mrs. Kate Weaver writes: "I had the 'Wanderer in Spirit Lands' sent to a niece of mine, a minister's wife, to do good. I spent three months with my sister, L. A. Barr, at Lyons, Pa.; she has the 'Wanderer' and nearly all of the premium books. Her daughter Kate, being a fine reader, read them to us. I will never forget the good times we had over them, especially the 'Wanderer.' Sister read it once, and Kate once, so we had it twice."

Frances E. Bonney writes from Conneaut, Ohio: "The First Spiritualist Society of this place has just closed a series of meetings conducted by Rev. D. A. Herrick, of Alliance, Ohio, assisted by Dr. W. O. Knowles, of Grand Rapids, Mich., message medium. The work of these two earnest Spiritualists has been very helpful to our society and to many outside of our ranks who are investigating the phenomena of Spiritualism and studying its philosophy. The fifty-fourth anniversary was fittingly observed March 30, by an all-day meeting, full of interest and enthusiasm. In addition to the before-mentioned workers, Mrs. Nellie Mosier, of Kent, Ohio, was present and contributed to the success and helpfulness of our anniversary meetings by her impressive and comforting messages from the spirit side of life. Rev. D. A. Herrick presented to Dr. Knowles ordination papers from the Ohio Spiritualist Association, conferring upon him the right to serve in the state as minister and missionary of the gospel of Spiritualism. The singing of Mrs. Herrick was a pleasing feature, and was fully appreciated by the large audience."

The Medium, of Los Angeles, Cal., has the following, under the head of "A Grand Worker": "Will C. Hodge, inspirational speaker who came to the Pacific coast for his health and to escape the blizzards and intense cold of the east, is sojourning for a few weeks in Los Angeles and is located at 619 South Hill street. Brother Hodge is a native of New York, though living for forty years in Wisconsin and for the past twelve years having his headquarters in Chicago. He is past middle age, being born in 1836. Like many of our workers he was matured in the church and was (as he expressed it) born a Methodist. His affiliations were with that church until the age of 22 when he united with the Baptists, remaining a communicant of that church for a period of eleven years. Being of an inquiring turn of mind and somewhat disposed to do his own thinking, he became dissatisfied with the teachings of the church and began looking for a more reasonable solution of the problem concerning the origin, the duties and the destiny of mankind, which resulted in his casting to the winds his early teachings and causing him for a time to hold the opinion that there is no future life for man beyond the change called death. This was by no means a satisfactory conclusion, and, by conversation with friends who were Spiritualists and the reading of Spiritualistic literature, he became attracted to the philosophy of Spiritualism, earnestly hoping and desiring that it might be true. It was several years, however, before he received satisfactory proof, since which time, 1868, he has been an earnest Spiritualist and, for the past nineteen years has been a public advocate of the claims of Modern Spiritualism. He is on the practical side of the question, and insists that true Spiritualism takes in every reform and everything that tends to the improvement and the elevation of humanity, and, that Spiritualists should earnestly labor to make a practical application of the principles of the golden rule and establish the reign of love, justice, and human brotherhood right here on earth. He is an advocate for mediumship, but wants it straight, believing that the phenomena and philosophy must go hand in hand, and is a true friend of all honest mediums. As for the dishonest and the fakir element he says: "Could I have my way I would, if necessary, fill the penitentiaries so full of them that their feet would stick out of the windows, and would put them in the penitentiaries because I do not believe in hanging." He maintains that the time has arrived when we must demand integrity in mediumship, and decency of character in all our workers whether in the seance-room or on the platform, and, that it is up to Spiritualists to 'clean out our augean stables' and inaugurate a better state of things than he has obtained in the past, and to show by our works and our daily lives that Spiritualism is a moral and regenerating force worthy of the acceptance of every intelligent man and woman."

Geo. Adkins writes from Sisseton, S. Dakota: "Time rolls round very fast, and the number on the label of my address tells me that when you have mailed No. 638 to me, which you undoubtedly will have done ere this reaches you, that your obligations to me will have been fulfilled, so I enclose a P. O. order for $1.25 to again place you under what I feel sure will be another willing obligation, to supply me another year with your ever welcome Progressive Thinker and the premium book, which is so highly spoken of by some who have received and read it, 'A Wanderer in the Spirit Lands.' I cannot imagine how any thinker can receive and read your weekly visitor, The Progressive Thinker, and not become overwhelmingly thankful for each visitation. The punctuality of its visits bespeak much for your earnest, honest and spiritual endeavors to not only satisfy your readers, but also to supply them with an abundance of spiritual food from week to week the whole year round, and year after year. I would not be without your weekly visitor at double the price, and then when I think of your liberal offers in premiums, my earnest and best wishes always go out towards you for what you have done, and a strong hope that you may continue your grand and noble work for many years to come. These same thoughts and feelings also go out towards your noble army of contributors, for I thoroughly believe what Mrs. M. A. Congdon sets forth in her beautiful communication in No. 637, that "Thoughts are things," and thoughts mold human character," If I could feel as certain of the truth of the beautiful philosophy of existence after our departure from this life, and also of spirit return of our loved ones, as is so often portrayed in The Progressive Thinker, as I do of that axiomatic sentence, I think that I would then have attained to a spiritual altitude, for which I could not find language to express it in."

J. J. S. writes from the Pacific coast very cheeringly of the cause and its progress, the grand work of some of the mediums, giving special praise to the phenomena, mentioning Mrs. Carrie De Pue Henley as a materializing medium, also the author of many interesting and instructive books, including "A Man From Mars." He says: "When we get back to Iowa, I shall want The Progressive Thinker again. I expect to take it as one of my yearly publications, for I regard it as a very able paper."

Another rally of the German Spiritualists of Chicago will be held Sunday, April 27, at Heinen's Hall, 519 Larrabee street. Services afternoon and evening. Lectures by Editor Max Gentzke, of West Point, Neb. Tests will be given by Mrs. Miller, pastor of the society at that hall, by Mrs. M. A. Linn, and others of the best German mediums. Supper will be served between meetings and a general dance close the work of the day. Spiritualism is enrolling many adherents among this nationality in our city and they show all their racial loyalty to their convictions. Success attend their efforts. Brother Gentzke goes from here to Milwaukee to rally his countrymen there and will be assisted by Mrs. Miller and Mrs. Obrock, of the Chicago mediums.

L. de Forrest writes: "Easter Sunday was a gala day for the Church of the Soul, Handel Hall presenting a scene unusual. The floral display was both satisfying to the eye and restful to the spirit. Much of the enjoyment of the occasion was due to the devoted effort and inspiration of our brother, C. M. Wellington, to whom also we are indebted for the rare musical treat of the famous quartette known as the Apollo Club; also a solo rendered in fine style by Dr. Barnes. Madame Buorgeois, the well-known pianist, wafted our spirits to another realm with the beauty of her selections, the journey thither seeming more real by the white-robed figures of our dear pastor and her assistant, Mrs. S. J. Ashton, on the platform. Thus ended a day memorable for the Church of the Soul."

Dr. Green writes from St. Louis, Mo.: "I herewith enclose list of our State Association new officers elected in open session. It is a strong financial and earnest board, calculated to command general respect from the public, and do good work for the organization of societies and prepare for the coming World's Convention of Spiritualists. We have recently chartered the First German Society of Spiritualists of St. Louis, whose services are entirely in that language and who are very earnest; have good speakers and about thirty-five paying members. Services every Sunday."

Mrs. Georgia Gladys Cooley has finished a very successful engagement with the First Spiritualist Society of Pittsburg, and is now at Wheeling, W. Va., enroute to Evansville, Ind., where she is engaged by the First Spiritual Church for April. She can be engaged for week-night meetings within a reasonable distance therefrom. Address her at General Delivery Evansville, Indiana.

Mrs. Hattie Smith writes from Milwaukee, Wis.: "George H. Brooks closed his two months' engagement with the Unity Spiritual Society on March 30. His work has been very successful and his lectures highly appreciated. The society has engaged Max Hoffmann for April and May."

Geo. P. Colby writes from Seattle, Wash.: "We had a most excellent meeting here March 30; held three sessions. Over 1,200 were present at the evening meeting. The three societies united and a most glorious time was the result. I return to Victoria, B. C., for the month of April."

M. W. Packard, of this state, writes: "I want to thank you personally for your courage and persistence in fighting the battle of our cause generally, but specially for your valuable services in connection with the late Jackman cases."

Mrs. D. E. Paine writes from Potsdam, N. Y.: "The Spiritualists of this extreme northern town of New York have been very fortunate in securing the services of Rev. Nellie S. Baude, of Detroit, Mich. The lady came to us on March 22, and gave us four fine lectures. They were sufficiently interesting to call many who were not Spiritualists to come through the mud of our country roads four consecutive evenings to listen to the truth that came from the lips of this lady. She spoke from the pulpit of the Methodist church at this place and left us with many kind wishes from all who heard her."

Officers elected at meeting held in De Honey's hall, Olive street, St. Louis, Mo., for the State Association of Progressive Spiritualists: G. W. Kates, N. S. A., chairman; Hon Alonzo Thompson, Fullerton, Neb., president; Mr. I. D. Sperry, Mrs. M. A. Grether, Mr. Jesse French, Mrs. Neidringhaus, Dr. O. D. Whittier, and Mrs. A. P. Thompson, vice-presidents; Mrs. E. J. Culver, treasurer; Dr. E. H. Green, secretary; Mrs. Capt. Fox, recording secretary; S. A. Hazeltine, legal adviser, Springfield, Mo.; Mrs. James Young, Mrs. Lumsden, Col. H. D. Mackay, president Southern & Siloam R. R., Pomona, Mo., Mrs C. Goettler and Dr. Herman W. Faber, trustees.

Correspondent writes from Washington, D. C.: "The Washington Spiritualists celebrated one of the prettiest ceremonies of the Eastertide, at the First Spiritualists Society, at the Masonic Temple, after the regular morning service, when Rev. Moses Hull, pastor of the congregation, christened three-year-old Mageline Miller Collins, the adopted daughter of Mr. and Mrs. L. Collins, at the conclusion of the morning service. Mr. Hull made a brief statement of the fact that the little girl was to be christened, and then led her up to the stage, accompanied by her parents and her god-mother, Mrs. E. A. White. Mr. Hull took her in his arms and placed her on a table in the centre of the stage. Mrs. Jennie Leys Edson and her husband, Mr. William Edson, leaders of the Spiritualist sect in the District, were on the stage at the time to assist in the ceremony. Mr. Hull while performing the ceremony, acted as godfather to the child. When everything was in readiness for the ceremony, the minister placed his hand on the child's head and pronounced an invocation. At its conclusion he took a wreath of white roses from a table near by, to which was attached a long white veil. The child was dressed in white, the veil enveloping her entire figure. As he placed the flowers on the child's head, Mr. Hull formally gave her the name she is to bear, Mageline Miller Collins, and at the same time pronouncing her a child of the Spiritualist faith, giving her a name from the spirit world, which means 'Dewdrop.'"

One hour after jokingly telling an undertaker that he would be dead before night, John Dimler, one of the prominent furniture dealers of La Crosse, Wis., dropped dead of heart disease today at his home. He had been in the best of health and was 65 years of age. Dimler had been in business in this city for thirty years.

Grand Rapids, Mich.

The fifty-fourth anniversary of Modern Spiritualism has come and gone, and we hope that the lessons taught and learned in the past will be guideposts to lead us up higher and teach us better ideas of right and justice and that our influence may be felt in the cause of love and humanity.

Our society had very unfavorable weather on Sunday, preventing many from joining in the meetings. There were three services held during the day, and the meetings were conducted by Mrs. Emma Blake and Dr. Batdorf, and the services were very interesting to all who braved the storm. We are glad that our anniversaries are never forgotten, for we receive lessons that are valuable,, which we fondly cherish.

Dr. Le Mar is still conducting independent meetings successfully, the hall being crowded to overflowing, and many turned away. He has secured Good Templars' Hall, which is much larger, and present indications are that a still larger one will be necessary soon.

But while we are rejoicing in a general way, there was sadness in the home of our esteemed brother, George Ferry, whose loving daughter, Nellie, passed away suddenly on Friday morning, March 28, and her body was laid away on Sunday. Ten months ago she was married to Mr. Edward Finney, son of Mr. A. A. Finney, a trumpet medium of this city. Our brothers have the sympathy of a host of friends in Grand Rapids and elsewhere, but they have the consolation of knowing that she is not dead, as she demonstrated the continuity of life by her presence at her father's home, to her father and husband, and at the home of Mrs. Blake to her dear friend, Mrs. Kinney, before her body was laid away, asking all not to mourn for her, as she was happy, and earnestly invoked all to feel as she did. She was a noble little woman, loved and admired for her virtues and a kind and generous disposition. Yet we feel that it is too bad that she was taken away from her young husband, one who worshiped her, as she had made his home a paradise for the ten months she was permitted to live as his wife. May her noble life and generous deeds ever remain fresh in our minds and cause us to closely follow with a similar life.

DROFNAS.

Anniversary Exercises.

The Progressive Spiritual Society's Easter services proved to be an immense success, as the hall was packed Sunday afternoon and evening. After the blessing by the pastor, Mrs. Hilbert, an elaborate address was delivered by Dr. Geo. B. Warne, commencing with "Our Duties in Aid of a Mediums' Home," afterwards following with an exceptionally deep and well delivered address on Easter, which must take root and bear forth fruit.

Following Dr. Warne came Mrs. K. Abram with an Easter address of intense interest to our hearers.

Miss Ida Rice then favored with a beautiful organ solo. Next came Mr. Wm. Lynn with some excellent tests, followed by Anna Bennett, with a well rendered song, "Angels Rolled the Rock Away." Last but not least was Mrs. Schwahn with able tests. The president read an Easter poem. The benediction was then pronounced by the pastor.

At the evening service Mrs. Ella Johnson Bloom delivered a beautiful address, touching on Easter and the life beyond. Mrs. Hitt, a lady of our own society, next made an able address on an Easter subject, her text being taken from the 24th chapter of St. Luke.

Mr. Hill followed with an address, and asked our hearers to review that grand and able discourse delivered to them by Dr. Warne. Songs were sung by Anna Bennett's Blossom Club, in the afternoon and evening. The photographs of the members of the society were taken at the afternoon session by one of our members. At the close the president gave thanks to all who had taken part, and thus closed a most highly memorable day to the members of the Progressive Society.

ALFRED CURTIS.

San Diego Anniversary.

The Spiritualist societies of San Diego, Cal., united in celebrating the fifty-fourth anniversary of modern Spiritualism on Sunday, March 30, by an all-day meeting at Lafayette Hall. The morning program consisted of address of welcome by Mrs. Clara Beck, president of the First Spiritualist Society. Address in response, Mrs. Jane Mullen, of National City. Mrs. Lily Thiebaud, who has been lecturing for the society, then addressing the audience, spoke of the Easter celebration of the orthodox churches and the greater cause for rejoicing of Spiritualists at this time. She closed by a beautiful and impressive ceremony which consisted of presentation of the wreaths, one of yellow violets, to the band of spirits who act as guardians of the society; one of red geraniums to the guides of the mediums present; one of calla lilies to the arisen friends; explaining the symbolical meaning of each wreath. The wreaths had been previously prepared by Mrs. Beck at request of the guide of Mrs. Thiebaud. Then followed Mrs. Mary Morrill, of Chula Vista, giving an interesting address on "Our Fifty-fourth Anniversary." Mrs. W. H. King, a veteran worker, being present, spoke of the early days of Spiritualism.

At 2:30 p. m., the afternoon session was opened by an invocation by Mrs. Newcomb, followed by the Lyceum program, with conductor Chas. Buss in charge. There were recitations, songs and drill. A talk to the children by Sunflower, a little guide of Mrs. Thiebaud. Messages by Mrs. S. T. Elliott, closing with a conference meeting.

In the evening Mrs. Thiebaud lectured from the subject of "A Child Shall Lead Them." Mrs. Morrill gave a memorial address, and Mrs. S. T. Elliott gave messages. Excellent music, beautiful decorations of Calla lilies, roses and other flowers helped to make the day a complete success.

San Diego, Cal. COR.

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NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Carlyle Petersilea: Q. What is the explanation of the story of Calve, the great opera singer, and the Hindoo?

A. The story referred to is sensational and luridly colored, describing the meeting of Calve and a Hindoo fakir, and the occasion is taken to exploit the great interest the prima donna has taken in the occult mysteries of India. It is an adroit piece of literary work, to advertise the great singer, who, if she knows its intent, ought to blush for shame for its mendacity.

The claim, constantly made for the wisdom of the Hindu fakirs, who have acquired this superior understanding, not by study or research, but by introversion of their minds, and contemplation of their umbilicus, is absurd to those who have received the culture of science. The only evidence of this wonderful wisdom is their ability to turn a neat trick of legerdemain. Well, the story goes that Calve met one of them when strolling in the mountains near Passadena, Cal. He came from India as a missionary to convert the heathen of these United States. He began on the opera singer by frightening her and her maid on the mountain path, by his rude unkemptness. He continued it by coming to her hotel with a bunch of keys she had lost, which he was supposed to have found by his occult powers.

It is a story that has had a good run, and an improvement on the "stolen diamonds" racket which has become stale. It has been published by most of the leading papers, and it would be interesting to know how many were paid for publishing it at advertising rates and how many caught it as a piece of news, and by their credulity lost the pay they might have exacted.

Wm. Foley: Q. We have a Psychic Society in our city, which explains the phenomena of Spiritualism by the subconscious mind. The wife of the president of this society attended our circle, and received a message purporting to be from her spirit sister, saying that her husband who is a resident of Canada, had married again, and had two children, one of which was dead, and gave its name. This lady wrote to Canada, and received a letter confirming every detail. The society explains this by saying it was her own subconscious mind acting on the medium. Does this explanation give the cause?

A. What is the sub-conscious mind? The subconscious self? It is a name for something that has never been proven to exist. It is a hypothesis; nay, less than that, a supposition which may or may not be true. The mature person has a vast store of impressions on the tablet of the mind, of past thoughts, ideas, impressions and occurrences, partially or seemingly wholly forgotten, which may be revived by the right stimulants, and surprise by their unexpected character. If there is any meaning to subconscious, the term covers this underlying and obscure part, which may also include hereditary inheritance. But this in its widest definition, is not a secondary self. It is a part and parcel of the mind, which is always a unity and consistent with itself. The awakened activities of past impressions or ideas, cannot exceed their original source. That is, the mind, conscious or subconscious, cannot manifest what has not come into its experience at some time, present or past. Thus an occurrence in the past affecting it at the time, may be forgotten, and at some unexpected occasion be brought back to memory; but it could not thus recur, had it not at first existed. Applying this statement, which has the clearness of an axiom, the lady in the question presented, who receives a message, giving facts entirely unknown to her or any one present, could not have been imposed upon by the echo of her "subconscious mind." If she was, then the subconscious self is immeasurably superior to the conscious.

Had a living person come from Canada to the medium and gave the message, no one would have said it was an illusion of the subconscious mind. The messenger that came in this instance was unseen, yet the message itself clearly indicates its independent source.

This "Psychical Society," has not followed the London or American societies. These parent associations, with members distinguished in the walks of science, after years of research and experimentation, grant the spiritual source of manifestations, like the one under discussion.

George B. Holmes: Q. The public exhibition of Anna Eva Fay compromises Spiritualism, as she is the medium, according to A. R. Wallace, through whom Prof. Crookes made his conclusive experiments. What is her record as a medium?

George B. Ferris: Q. Is Anna Eva Fay a genuine medium?

A. The "crucial experiments" of Prof. Crookes, which called the attention of the scientific world more than anything which had previously occurred to Spiritualism, were performed by him in 1874-5, Florence Cook, Katie Fox and D. D. Home acting as mediums. The most exacting tests were made with Miss Cook. The most astonishing results were obtained through the celebrated D. D. Home, on whose wonderful mediumship there is no stain.

Some time after he subjected Anna Eva Fay, in his own house, to experiments in which he put her in connection with an electrical apparatus that would indicate any movement on her part, and while thus situated a certain book was taken from the shelf and thrown at him without the apparatus showing any movement on her part. The electrical appliances were no more satisfactory than the tying with a cord, although it has a more scientific aspect.

Anna Eva Fay may have been a medium, she may be now, perhaps, but her public exhibitions have nothing in common with mediumship. They are like those of Kellar or Herrmann, tricks of deception. Her claim of bygone mediumship is a clever bait to inveigle Spiritualists to pay money into the box office, and she must laugh at their credulity. Were she a medium using her power in any way in her exhibition, she ought to receive the scorn of every Spiritualist. It is not wise, nor for the good of the cause to claim that she has any such power. Equipped with mechanical appliances, and making the test conditions absolutely herself for the success of her deceptions, the ordinary explanations of feats and tricks of legerdemain are amply sufficient. She is a clever performer; but in all claims she may make of mediumship, or that may be made for her, she is a fraud.

Apropos to this ready conclusion that every inexplicable thing must be spiritual in its course, a gentleman otherwise a close observer and skeptical reasoner, said to me that he had had an indisputable test of dematerialization. We were at a camp-meeting and he had received this "demonstration" at a seance with a somewhat noted medium the evening before. What was this indisputable test?" The medium had held five cards in his hand while under a control that made him unconscious. All were allowed to examine the cards and see that they were real. Then he took them in his hand, extended it upward with many waves and flourishes, and the cards disappeared, "right before their eyes." At the request of the circle, he by many wavings of his hand gathered them back out of the atmosphere! "The room was well lighted, too!" conclusively added the narrator.

I must acknowledge that I admire the "nerve" of that "noted medium," who could stand up in a "wholly unconscious state," and befool his credulous audience with the most common trick of "palming cards!" Or, shall we say, and believe, that a spirit of a Herrmann influenced the medium, to do this cheap, yet bewildering trick?

Inquirer, Ashland, Oregon: Q. What per cent of sale is usually considered a fair compensation to the author of a book, the publisher furnishing the cost of publication?

A. Ten per cent would be probably an average, but everything depends on the name of the author and the selling qualities of the book. It is very difficult for an unknown writer, or even one with a fairly established reputation to obtain a publisher who will defray all the cost. The usual method is for the author to advance the cost of the plates, at least, and the publisher to have the first two thousand free. After the sale of these the percentage commences. As comparatively few books reach a sale beyond the first thousand, the author contributes the cost of the plates for the knowledge he gains of the ways of publishers. An exceptionally well written, or timely book, may find ready publishers, who agree on a copyright increasing with the number of copies sold.

A Line from the Pacific Coast.

As I know you do not hear regularly from this great Pacific Slope, I am minded to "drop you a line."

It is wonderful how marked are the changes going on in this city of the Farther West, even within the last two years. We are just beginning to feel the impulse of the stream of supplies pouring through this port toward the Philippines, with its return traffic from the "Islands of the Sea." Those who are acquainted with the history of the Modern Past, know full well that all the European nations who have taken the trouble to become traders with the far East have waxed wealthy on the profits.

The American nation is now to take its turn, and as it is nearer the objective with the unsurpassed facilities of San Francisco's terminal and natural harbor, it follows that the foundation of opulence which has been so broadly and solidly laid in this State and city of the Pacific Coast will enable it to become "The Metropolis" of the New World, if not of the whole known world. In all my twenty-five years' residence in Chicago, I never saw so much building going on at one time as is now in progress in San Francisco. The primitive buildings of the "old settlers" are being torn down, and new and elegant structures erected on their sites. Untaught as yet by any large fire, the residence portions are built mainly of wood. But in the business district they have forgotten their old fear that Mother Earth might at any time get "wobbly" and go tottering about in an earthquake spasm. There are many business buildings seven, twelve and fifteen stories high, going up, modeled on the Chicago construction. It is as yet an unsettled question whether in a bout with a "trembler" that style of architecture would get the best of it. But at all events, every day now is our "busy day."

We have had a cool, backward season. The blooms are behind time. Only the hardier, acclimated plants have commenced the season's work.

Above all other places, is this center dominated by psychic forces and powers. We do not doubt that the per cent of believers and those interested is greater here in proportion, than in any other place in the world. There is no lack of fluent speakers and writers. The various meetings are largely attended with more potent results than anywhere else.

The Hermetic Brotherhood, which formerly had its headquarters in Chicago for many years, has no cause to regret its removal to this coast. It held its ninth annual convention on March 23, the first Sunday after the Vernal Equinox, and the first day of their New Year. The audience rooms at 509 Van Ness avenue were filled with its harmonious and interested membership, from everywhere. The proceedings were most delightful in the brotherly unity of all participating. Not even a show of contention marked any part of the session. Perhaps the most interesting were the ceremonies in remembrance of those who had passed beyond, which is made the closing number of all conventions. The Brotherhood are training to learn how to live, sure that any change after that is attained, will be of little consequence.

W. P. PHELON, M. D.
San Francisco, Cal.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

"Elsie's Little Brother Tom." By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this office.

SPRINGFIELD, MO.

A Fine Anniversary Celebration.

On March 29 I left Topeka for Springfield, Mo., where I had been called to assist in the celebration of the 54th anniversary of Modern Spiritualism.

Arriving Sunday morning at the home of J. Madison Allen, I found them all bustle and expectation over the anticipated good time in which a large number of Spiritualists of Springfield and vicinity would participate.

After a warm welcome by this good couple, and few hours of rest, I accompanied them to the hall where the exercises were to be held. When we entered the hall a beautiful scene met our view. The crowd had begun to gather, and stood or sat about in groups, engaged in pleasant conversation, while beyond was the stage decorated in artistic design. Plants and flowers played an important part in the decorations, while in front and at the center of the stage, neatly wrought upon a dark background and bordered with smilax, in which was set the photographs of several of the arisen ones, were these words: "To our arisen loved ones."

At about 3 p. m., M. Theresa Allen, president of the South Side Spiritualist Society, opened the meeting with a short and to the point speech. Then followed the afternoon exercises which consisted of invocation, instrumental and vocal music and addresses by J. Madison Allen and myself.

At the close of this session a long table was spread, upon which was laid a sumptuous repast, prepared and served by the ladies of the society. Everybody feasted in high good humor on the good things given that afternoon for both the physical and spiritual man.

The evening's program was made up chiefly of recitations by the children, piano and violin solos, vocal solos and duets, pantomimes, tableaux, etc. The feature of the day's exercises which struck me most forcibly and pleased me greatly, was the important part taken in the same by the children and young people. Sister Allen seems to have struck the keynote of success in the upbuildment of our cause by gathering in the children and enlisting them as an actual, active element in the society.

At almost all the places I have been I have noticed a sad lack of children's faces, children's voices and sweet influences at Spiritualist gatherings. Not so here.

All the time between the two sessions beautiful children flitted to and fro, not boisterous and troublesome but smiling and happy in the knowledge that they were useful. They sat on the rostrum among the ferns and flowers, they sang and chatted until one could almost imagine that the heavenly host had descended to mingle with mortals on that glad day and that to the cherubs had been granted the power of becoming to us visible.

To our beloved co-workers, Brother and Sister Allen, is due great credit for their noble efforts for the world's betterment, and especially for their work at this place. Here they have labored against obstacles, yet with a worthy purpose and with honesty and conscientiousness they have persevered until they have succeeded in building up quite a strong society which represents and shows forth true Spiritualism. The good attendance and the deep interest manifested on this occasion by old and young attest the fact that their labors here have not been in vain.

LAURA B. PAYNE.

SOUTHERN CASSADAGA.

Anniversary at Lake Helen, Fla.

Although the regular season of the Southern Cassadaga camp closed on the 16th of March, many have lingered in this charming spot, waiting for warmer weather at the North, before turning their steps thitherward.

The 54th anniversary of Modern Spiritualism was appropriately observed in the pavilion, which was profusely decorated with quantities of roses of various kinds mammoth water lilies and many other varieties of flowers, culled from nature's conservatories, and contributed and arranged by kind friends from DeLand and Lake Helen.

The day was perfect and everyone seemed to be in tune to the harmonies of nature, and in close touch with the spirit and purpose of the day.

Mr. Bond, the able presiding officer of the camp, opened the exercises by brief, but timely remarks. Mrs. Twing spoke eloquently of the meaning and purposes of the cause of Spiritualism. Mrs. Stiles prefaced her address by reading an original poem, which is given below.

The evening exercises consisted of a song service, remarks of a forcible and sympathetic nature, by our venerable and esteemed friend, Judge Underhill, of Ohio, and readings and messages by Mesdames Stiles and Twing.

Thus happily closed a profitable day.

EASTER—ANNIVERSARY POEM.

"He is risen!"—the people sing—
And Earth's choicest flowers they bring
As their Easter offering.

"He is risen!" the crucified—
He who for the people died,
Has the power of death denied.

"He is risen!" peal, bells, peal!
Let the steeples rock and reel
With the glad news ye reveal.

"He has risen!" loud swell the strain!
Let it sound o'er hill and plain!
Christ, the Lord, has risen again!

"He has risen!" join in the song
All ye choirs—a mighty throng!
Let your tones the strains prolong!

"He has risen!" Ah! then may we
In his resurrection see,
That which for all men may be.

They have risen! then let us sing!
Let the welkin loudly ring,
With our Easter offering.

They have risen! our household dead!
They whose outward forms have fled,
By their love are backward led.

They have risen! friends spirit born,
Greet us on this Easter morn;
Death is of its sadness shorn.

They have risen! Ah, nevermore
Shall death bolt and bar the door!
Open stands it evermore.

From the sepulchre of old,
Has the stone again been rolled,
And our loved ones we behold.

Yea, we see them face to face,
And receive their warm embrace.
Change can ne'er their love efface.

Ring! O Easter bells, ring clear!
Sound upon life's atmosphere,
Joyous tones—the dead are here.

Bloom! O Easter flowers, bloom sweet!
Shed your fragrance! it is meet
As we our beloved greet.

Sing, O Earth, the glad refrain!
Death, the conqueror is slain!
Life, immortal life, doth reign!

Swell the song, angelic bands!
Let it echo o'er all lands!
Death is vanquished—Life commands.
They have risen! a deathless throng
Come to join Earth's Easter song;
Praises to the day belong.

Ring! ring joyously, ye bells!
Send your loudest, clearest swells,
To the earth's remotest dells.

Bloom! O Easter flowers, bloom fair!
Angels to the earth repair;
Greet them with your fragrance rare.

KATE R. STILES.

ANNIVERSARY ADDRESS

By Mrs. D. E. Paine, at Potsdam, New York.

In 1848 occurred the first rap at Hydesville, a little town in the vicinity of Rochester, that preceded the first phenomena of what we call Modern Spiritualism. Not by any means the first phenomena of Spiritualism, as that dates back hundreds of years, even to Bible times. The birth and life of Christ is a much clearer demonstration of spirit power than we have ever received since. The warnings and phenomena at that day that were very wonderful, and for what purpose were these things shown to the people of that day? It seems Christ's healing of the sick and lame, the halt and the blind, was to show those people his power and when it came. When he was crucified and buried, and rose again and appeared to his disciples and to others, it was to show to all who were to come after that he went to prepare a place for them; as he plainly says: "I go to prepare a place for you, and where I am there ye may be also."

Now history tells us the first ten years of Spiritualism in all the nations of Europe, Asia and Africa. The phenomena of Spiritualism had become widely prevalent, and they place the adherents at that time at a little over one million, with 1,000 public speakers, 40,000 public and private mediums, and a literature of 500 different works. Forty-five years more have passed, and what do we find as the result of those tiny raps at Hydesville? My friends, over 20,000,000 of avowed Spiritualists inhabit our little sphere, and the mediums and lecturers are almost countless. It has entered every home. It has crept into all of our churches. It has found a firm foothold among scientific men, that is no mean one. It reckons among its members some of the broadest minds, the most profound thinkers, and also some of the thoroughly good people of this earth. And for that reason we are here to-night, to celebrate this anniversary of the introduction of Spiritualism, as a religion, a faith that is good to live by and certainly good to die by; a faith that teaches us to lift up the fallen, help the down-trodden, and be merciful to the sinner. A faith that enables us to look at death, not as the worst enemy of mankind, but a friend that comes to us in our most severe distress and removes us to another sphere of usefulness and love, where all that has appeared dark and unreadable in our former lives are made clear and plain and our trials are smoothed out until we look back in wonder that they ever appeared so gigantic as to obscure the many bright spots in our lives we could otherwise have enjoyed.

We are asked many times why do we wish to be enabled to see and hear from our loved ones gone before? Is it nothing to be assured our friends do live in another state of existence? It is everything to those who have lost friends, and nearly everyone has, and those who have not are not immune. So-called death is no respecter of persons; it swoops down upon us when we may be the least ready to meet it; but there is no delay when the messenger comes, and well is it with us if we can look across the silent waters and see the angel faces of our dear ones coming to bear us on and care for us over there, even as we are cared for in this life. Think you it is nothing to have a firm faith in the life to come, a life not divided from us by a yawning chasm, but bound to us by a silver stream, lighted by the lamps of knowledge of a higher life, a happier home, where our friends are ever near and our lives flow onward into the bright beyond where no darkness or misery can come, but light and life, a true life where the scales, although thick, are washed from our eyes and we see as we are seen, and know as we are known.

We have one among us this evening, (Mrs. Nellie S. Baade) who is ready to give us something much better than I am able to do, and while we welcome her to our midst with pleasure, and extend the hand of friendship as a worker in our little band, and one who will help to celebrate this anniversary with becoming cheerfulness and joy, we would wish her to bear to her home in the West the remembrance of this anniversary of 1902 as one of the bright spots in her very busy life. May she return to her home after her labors among us, feeling that although we are a tiny band, our influence perhaps will be enabled to spread even as the tiny raps at Hydesville; each one feeling we have all done the best we are capable of doing to make her stay among us a happy one for herself, as well as one of profit and pleasure to ourselves. And as the years glide by, and our band gathers together for good from time to time, may we each strive for the best we are able to do, making our own lives of use to ourselves and to others, and each one be enabled to learn this lesson:

Give a helping hand to a brother
As he plods his weary way,
Telling him to help another—
Till we reach the perfect day.

Scatter flowers by the wayside
To blossom for all the world;
Knowing that no ocean tide
Is like the power unfurled,

Of the mighty power of love,
Which we all can scatter wide,
And reap in full above
When we meet beyond the tide.

And we'll celebrate in Heaven,
One great, grand jubilee
Where our spirits all have risen,
And forevermore are free.

MRS. D. E. PAINE.

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MODERN SPIRITUALISM.

In Commemoration of the Advent, March 31, 1848.

Let us not forget our blessings,
Poured through all the earthly sphere;
Science, love and highest wisdom
Now have dawned upon us here.

Let us speak with one another,
As this blessed time rolls 'round;
Let us tell in highest measure
Of the joy our earth has found.

How the clouds of fear and anguish,
Lest our souls be lost for aye,
Have been scattered, and forever,
By this new and brighter day.

When the spirits found and reached us
With the truth of nature's laws,
That no God with vengeful fury
Waited for our earth-lives pause,

To condemn to grief eternal,
Far from love's most pitying call,
Those who could not see the reason
For salvation or the fall.

When our world in its formation,
Swung in space mid densest night,
Eons passed ere yet one glimmer
From the sun could give it light.

So it was for countless ages,
Ere the sun of truth could shine
With its full and perfect radiance
Through the darkened human mind.

And our race in mental darkness,
Blindly groped in mortal fear
Of the God they felt would curse them,
If they made mistakes while here.

Till at last man through his reasoning
Said there was no life but here,
And no God with curse or blessing
Could avail beyond this sphere.

Then in vain we asked of reason,
Where our loved and lost have gone,
But no answer could be given,
And no light was thrown thereon.

Now our questions all are answered,
And our spirit friends are here,
With their love and gathered wisdom
To illume our earthly sphere.

Earth has not a date more noble,
Earth has not an age so blessed,
As this day when earth and heaven
In their meeting stand confessed.

Now the riddle of the ages,
That so vexed the childish mind,
Of the God's and Devil's battle
For the souls of human kind,

That has caused through all the ages,
Human torture, death and pain;
For the church has led the battle,
With its hundreds, thousands, slain.

But their knowledge was so meager,
Of the laws our earth obeys,
That they sought to stifle reason
Which would show them better ways.

Even now they hold most firmly
To their old and cruel creeds,
That were made by minds so darkened
They put faith before good deeds.

But we know the truth will reach them
Though they try to blind their eyes;
Even now their creeds are crumbling
From the light this truth supplies.

Let us help to spread this knowledge;
Let us live the higher life;
Let us make our truth so potent
It shall free the race from strife.

We will aid the dear evangels,
Blessed spirits, come to save
From the fear of God or Devil,
And the darkness of the grave.

Death is but the shining portal,
When we leave this earthly sphere,
If our lives are kind and useful,
And love fills our hearts while here.

Sisters, brothers, let us bless them
For their advent years ago,
For their love so true and constant,
And their aid which we all know.

Let us do our part as faithful,
Help the Home, the College, too,
Teach our children in the Lyceum,
Shirk not what we find to do.

SARAH STONE ROCKHILL.
Alliance, Ohio.

Anniversary at Evansville, Ind.

The Spiritualists and many of their friends assembled in A. O. U. W. Hall, with the members of the First Church of Spiritual Communion, in sacred observance of the day that the Fox sisters gave to man their first demonstration of immortality.

At the morning services, Bro. James A. McElroy delivered one of his usual talks, as an Easter memorial, on the life of Christ, followed by messages by Mrs. James Van Dyke, all of which were recognized.

Anniversary services to the memory of the Fox sisters were gone through with in the evening, and the following programme was given to the public: Instrumental music, Masters Edward, Harry and Arthur Kaelin; invocation, Brother McElroy; music, followed by the anniversary address by James A. McElroy, who with his usual force of eloquence, asked his audience to go with him to the humble home of John Fox, at Hydesville, N. Y., and then discussed the raps as produced by the Fox sisters, holding his audience of over four hundred in the closest attention, every one seeming eager to grasp every word that fell from his lips. He closed his address with a forcible appeal to those present to embrace Spiritualism and live a true spiritual life.

Following him came Brother James Van Dyke, who opened his address by reading one of Ella Wheeler Wilcox's poems, and appeal to material science.

He then referred to the day of the resurrection of Jesus, and spoke of his second coming in the home of the Fox sisters. At the close of his address he called for a committee of three ladies and three gentlemen, the ladies to take Mrs. Van Dyke to the ante-room and make an examination of her person and clothing; the gentlemen to examine the cabinet. This being concluded, she was escorted back to the cabinet and the lights lowered, the entire committee informing the audience that nothing could be found to produce any forms. The audience then sang "Nearer, My God, to Thee," and the forms in beautiful white robes made their appearance to the audience, eighteen appearing from the cabinet; one in particular came out and called for her son, and said she was Mother Thorn, to which her son responded, and during the conversation between the angel mother and her son scarcely a dry eye was in the house.

Our audience was composed of people of all religious denominations, and many expressed a desire to return and learn more of our teaching. Our church feels greatly indebted to Bro. Kaelin's little sons for the beautiful music they rendered, and the public in general for their liberal attendance at our services. W. P. GRAY.

Evansville, Ind.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

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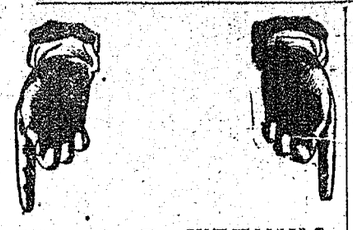
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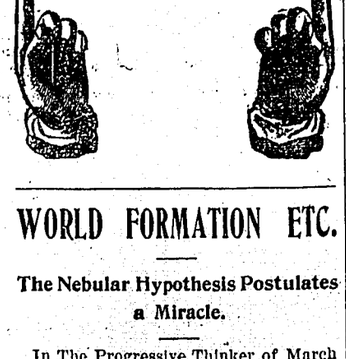
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WORLD FORMATION ETC.

The Nebular Hypothesis Postulates a Miracle.

In The Progressive Thinker of March 15, Gen. Parsons expounds the nebular theory of world formation, and closes with a contention of his own that worlds are built up from "an invisible element in the universe"—that is to say, "from apparent nothing but spiritual essences; from immateriality to existing forms of all life and all worlds." And he adds: "That is the true and higher Spiritualism."

I fail to comprehend that kind of Spiritualism, and as regards the nebular hypothesis I discarded it twenty-four years ago. It postulates a miracle at the imaginary beginning of creation by the firing up of all matter in a gaseous globe of infinite dimensions.

And will any scientist answer this question? How is the condensation of worlds by the cooling-off process reconcilable with the fact that heat rays do not radiate through interstellar space?

Worlds are manifestly formed by accretion. Millions of meteors strike the earth's atmosphere every twenty-four hours. And the prodigious pressure of gravitation is the all-sufficient cause of the internal heat of planets. What evidence is there that our earth was ever warmer, not to say hotter, at its surface than it is now? The fossil flora and fauna of the most remote geological age are now buried ten miles deep or more beneath the more recent rock formations, where they are heated up to a thousand degrees Fahrenheit. These animals and plants when alive could not have endured more than about one hundred degrees of heat. And this is your cooling world!

I am fully aware of the existence of a carboniferous period and of a so-called more recent glacial epoch. In the former it is supposed by some that the climate of the whole earth was exceedingly warm, and in the latter period very cold, almost at the equator. But Mr. George M. Ramsey, of Washington, Pa., accounts for the existence of coal measures in high latitudes by the sudden shifting of the poles. He says that "this earth is dotted over with old polar centers". (Progressive Thinker of March 16, 1901). The fact that the great glaciers in Alaska, about latitude 60, are rapidly melting away, seems to indicate that that locality is the most recent polar center. An earlier one, says Mr. Ramsey, was about Salt Lake, and a still earlier one about Lake Superior. "Doctor Hayes, of Arctic fame," says Mr. R., "proved by measurement, that in latitude 72 ice increased in thickness eleven inches each year. And it is stated that the present thickness of polar ice is six thousand feet." When another sudden shifting of the pole occurs that polar ice will begin to melt away as the glaciers of Alaska are now doing.

If the shifting of the earth's poles is a fact, it is easy to explain both the carboniferous and the glacial period without postulating a very warm or a very cold climate extending over the greater part of the globe.

And further, the frequent changes of the pole account for the fact that all well defined geological periods begin and end abruptly.

WM. HENRY BURR.
Washington, D. C.

Wisconsin Spiritualist Convention.

The second annual convention will be held in Milwaukee, Wis., April 15, 16 and 17, in Lincoln Hall, on Sixth street, near Grand avenue. Headquarters will be at the Plankinton House, and moderate rates granted.

It is hoped that all the mediums and public workers in the state will be in attendance and help make this convention the foundation of an active organization. Every member should come prepared to consider important questions that will mean much for the future of the association. The Morris Pratt Institute is in Wisconsin and naturally should appeal to the residents of the state as something to be worthy of more than passing notice. It is the first school of its kind in the world and is one of the most important subjects to Spiritualists open to their consideration.

The mediums' Home in Reed City, is not only a subject for Spiritualists to consider in conventions, but a humane, just, practical, common sense matter, that should not be allowed to pass without proper deliberation.

The National Spiritualists Association is the parent of state associations and we must take action as to our duties in that direction. The state campmeeting means a great responsibility to the officers, and the members should be prepared to consider well the responsibility when selecting the site and management, as it will be either a source of revenue or indebtedness. Remember the officers cannot make your association, and if you would be a recognized factor in social and religious circles you must lend your personal efforts to the advancement of the cause. We have the most beautiful religion on the earth, why cannot we become a working body that the world will recognize and respect. I believe we can, and I know that never in the history of Wisconsin was Spiritualism so well established and recognized as at the present time.

Brothers and sisters, let us come together as one, in this convention, laying aside personal differences if we have any, and work for the best good of the cause in Wisconsin and the world.

CLARA L. STEWART,
Pres. W. S. S. A.

Some Wayside Jottings.

March 22, found me at West Potsdam, N. Y., where I met the friends for the first time at a banquet at the home of Mr. Blood. Great preparations had been made to celebrate the anniversary of Modern Spiritualism, in the Methodist church, which was made beautiful by the fragrant flowers furnished by Mrs. Libbie P. Lewis, at whose pleasant home I was entertained. Mrs. Paine, the organist and soloist, assisted by others, made the church resound with sweetest music. Mrs. Holt, the president, did all in her power, as did all of the society to make it the jubilee of jubilees.

I gave a series of lectures there, also a test social and many private readings. It was a pleasure for me to work with them for they gave me the best conditions for good work. Mr. and Mrs. Bailey gave a maple sugar party in my honor. They had carpeted the sugar house, nailed up blankets to exclude the cold; it was a great sight to see them make sugar on such a large scale. For about two hours the fun of making maple wax and sugar was indulged in by about thirty people.

From there we went to Potsdam City, found a large company awaiting the test social I had promised them. It was a success in every way, and "with a God bless you," I returned in time to reach Columbus Saturday afternoon. I lectured Sunday, and in the evening Mr. Willard Hull gave one of his eloquent addresses. The ladies of the Spiritual Church decorated it most beautifully, the choir sang their sweetest, the president was at his best, and everything was most harmonious. The Spiritualist Church is the most beautiful one I have ever seen in all my travels. It was donated to the society by Mr. Ebenezer Barcus, of this city, a spiritual Spiritualist, who practices what he preaches and who is an honor to the cause he represents.

I expect to remain here during the month of April, after which I am free to make engagements with any society who may desire my services. I have a few open dates for camp work, and would be pleased to make engagements with any one in need of my services. My permanent address is 411 13th street, Detroit, Mich. Present address, Bryden Hotel, Columbus, Ohio.

NELLIE S. BAADE.

Work of Psychical Research.

To the Editor of the New York Times:—As a reader of the Times for more than a score of years, a strong approver of its general view of things, I beg leave to say that its utterances on the subject of psychical research with reference to the society bearing that name evince less accurate information than usually underlies the editorial columns. The expression of surprise some days ago that such a scientist as Prof. Lodge should be willing to be president of such a body is an unmistakable evidence of what it is hard to find another name for than what college boys call "freshness."

A man of Prof. Lodge's significance in the scientific world may easily be credited with understanding what he is about. So may a man like Prof. James of Harvard, who served as president of the society three years ago. So may Sir William Crookes, lately president of the British Scientific Association, and men of similar standing in the scientific world, sponsors for the scientific methods of the Society for Psychical Research. I have found cause, as a student of psychology, to read the published proceedings of this society for some fifteen years, and am competent to say at least, that it is ridiculously and absurdly untrue to represent the men who conduct its investigations as carried away with a fad for spooks. It would be equally correct to describe bacteriologists, investigating the causes of obscure diseases, like cancer, as carried away with a fad for morbid things. In psychology, study of the abnormal is an approved and successful way of promoting soundness of life. So in psychology, study of the abnormal phenomena of mental life, by enlarging the bounds of mental science, conduces to a similar result.

Prof. James, in an address at Columbia, some eight years ago, compared the investigations of the Psychical Research Society into erratic mental phenomena to those astronomical studies whose observations of meteors and comets have brought the most vagrant phenomena of the heavens under the reign of established laws. That these investigations have not proved futile Prof. James is witness. In his presidential address before the society some three years since he spoke substantially as follows: "For me the blow has fallen. I am obliged to confess that the doctrine of orthodox psychology, that mind can communicate with mind only through the medium of the physical senses, is contradicted by thoroughly established facts."

And yet there are not a few persons who look upon the scientific research into the mysteries of psychical life which such men conduct as the aged dame looked upon Sir Isaac Newton blowing soap bubbles in his study of the laws of optics: "The puir creetur's gone daft." JAMES M. WHITON.
New York.

HEALTH RESTORED



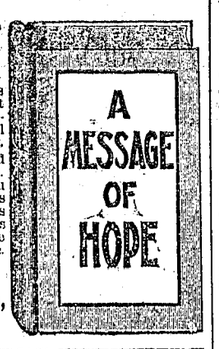
The entire country is astonished at the wonderful cures perfected through the method originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek, Mich. This science is a **subtle force in nature** combined with **magnetic medicines,** and called by the eminent doctor,

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Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course, "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, at St. Mary's Hospital, Minneapolis, March 17, Mrs. Charles Armstrong, formerly of Merriam Park, Minn. A noble woman, a loving mother, a devoted wife and a firm believer in spirit communion. None knew her but to love her.

A DEVOTED FRIEND.

Passed to spirit life, April 1, Jannette, wife of James Davey, of Maywood, Ill., aged 42 years. The funeral services, conducted by the writer, were held April 3, and the remains were consigned to earth in the beautiful Forest Home Cemetery. We cannot justly close our word without mentioning the sweet rendition of appropriate solos by one of our well-known mediums, Mrs. G. Partridge, both at the house and the grave.

J. O. M. HEWITT.

Mrs. C. R. Mallen passed to spirit life, at Twin Lakes, Colo., on the morning of March 23, caused by a stroke of apoplexy. She was a sincere Spiritualist, having been convinced of the truth more than forty years ago. Her object in life was to do all she could for humanity. She was at the time of her death 73 years of age. She had been in Colorado since 1881, and was known as the "female prospector," as she was interested with me in the mining business. She was always pleased when The Progressive Thinker was brought to camp, which has been every week for several years.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenæum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m. in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

The Chicago Spiritual Alliance will commence its meetings on Sunday, Feb. 23, at Lakeside Hall, corner Thirty-first street and Indiana avenue. Will meet regularly at 3 and 7:45 p. m. Mrs. Mary Elmo, pastor.

Spiritualistic meetings are held every Sunday at 3 p. m., conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others. All are welcome. Taborian hall, 2712 State street.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

The First Spiritual Mission Church, Mackinaw Hall, southeast corner of Forty-third street and Evans avenue. Services at 3 and 8 p. m. Subjects taken from the audience, and messages and tests given by the pastor, Rev. Mrs. L. J. Vaughn and others.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

First Spiritual Science Church, 77 Thirty-first street. Services at 3 and 7:45 p. m. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. J. Q. Adams, president.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Truth Seekers meet at corner of 50th and Halsted streets, every Sunday afternoon at 3 o'clock.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 25. CHICAGO, ILL., APRIL 19, 1902. NO. 647.

Man's Aural Self.

BY CHARLES DAWBARN, OF SAN LEANDRO, CAL.

CHAPTER EIGHTEEN

The Flying Soul.

I have recently received a detailed account of some interesting experiments in telepathy between a circle in London and sensitives in America. These experiments were remarkably successful, as proved by written records at either end. But on one occasion when a stranger, recently from India, was admitted, he introduced a new feature by invoking the "flying soul" of an Indian rajah, with whom he was on intimate terms. We here find ourselves face to face with a phase of aural manhood so distinct from that of telepathy that we must analyze it with some care.

It must be remembered that whatever may be the experiences of our aural self those of Homo the mortal are gauged and limited by his own sense capacity. It was with mortal sense each member of this circle saw the "flying soul" of the distant rajah, and if that flying soul was also heard to speak the sound must have fallen on mortal ear through the wonted sense of hearing. That a circle of thirteen members each and all witnessed the apparition is sufficient proof that the manifestation was not hallucination. The form of a man in the well-known Indian garb was visible to all alike; was recognized as his friend the rajah by the visitor to the circle, and then slowly faded away. There need be little discussion over the fact since it was but one of the myriad "phantasms of the living" such as have been reported and attested by the Society for Psychical Research. The only difference is that such apparitions recorded by the Society are usually in the hour of death, or of some great danger. Whereas this was the invoked appearance of a mortal, who, although asleep, was quite in his accustomed health, at least so far as known to his friend, who claimed to have made many similar and equally successful experiments.

Homo was asleep yonder in India. Here was a replica of the sleeping man. When we commence our study of this interesting incident we realize that Homo is himself only a temporary blending of units that one day will unblend and fall apart. So the flying soul, being a replica by the creative artist, is composed of similar units. Neither form is lasting. The difference of a few weeks or years has no influence on the fact that each is a personality, and neither represents the unit Ego. But our present study is of Homo and not of Ego; it is the study of a man among his fellow men; in a word, a man such as the reader and writer of this chapter. The Homo we are studying is in London and in Hindustan at the same time, according to the statement presented for our study and criticism. To the student the one, as we have said, is the replica of the other—composed of similar material—shaped into the same outward form by a like manifestation of intelligence and energy. The same artist has evidently outwrought both forms, although one is much less gross than the other.

The "flying soul" as it was called by the Rosicrucians, is, of course, counted as an apparition. Yet that is entirely a question of time. If it remained in form as long as the man we greet in daily life, one would be no more an apparition than the other. The trouble is that there are not units enough dominated by one center to build up two distinct personalities, both effective at the same time. When the "flying soul" is active Homo is asleep or entranced. When Homo is mentally and physically exercising selfhood there will be no "flying soul." But the flying soul and the aural self are by no means the same thing.

We have already noted that Homo's aural self is without any shape or form of which we can conceive. We merely know that it emanates in every direction from the mortal center, and that it gives us abundant evidence that it has a center of its own intelligence. The mortal may sense that aural intelligence and find it responding to his call, so far and no further than he can interpret its vibrations in terms of his own experience. The aural self is itself, at least during the earth life of Homo, a personality built up from blended units that have already had their individual and collective experience in the form of Homo the mortal. It is impossible they can return to manifest as the aural self, because Homo could not interpret such a vibration. Every communication between intelligences is by thought; and thought is intelligence expressing itself by vibration. That the aural self does send back its thought units freighted with intelligence is demonstrated by both telepathy and the experiences in clairvoyance.

Clairvoyance having sensed vibrations far beyond mortal capacity interprets them in terms of mortal experience. We thus receive the descriptions which have been supposed to embody supernal truths. Herein is the key to the truth we are seeking. If the vibrations, discerned by the clairvoyant and interpreted as form, can be reduced a few octaves, a similar interpretation by experience will sense the same form by those who have cultivated a harmony of perception which would not itself outreach to clairvoyant vision. So the "flying soul" is first the clairvoyant perception of a vibration interpreted by that visitor into the shape of his sleeping friend. Reduced a few octaves and it becomes visible to the entire circle in its suggested and interpreted human form.

While it is understood that we can really know nothing of the shape of any aural self, we may suppose that it actually exists as formless light. If that were so, we can see that mortal interpretation would still compel the vibratory thought into mortal shape, because such is the only mortal experience. Thus, if conditions permit, the thought emanating from the aural self of that rajah in answer to invocation, must take shape as a "flying soul." Yet further, it might be suggested into tones, embodying, when interpreted, so much of truth as the experience of the listener will permit, and no more.

Telepathy is phenomena of a similar class, but usually demanding different conditions on the part of Homo, and not soaring so far into the realm of the occult. It is an expression of the receptive capacity of Homo. In his normal life Homo is perpetually receiving and interpreting vibrations of units impinging upon his sense organs. Extend that receptivity beyond the usual and normal experience and we call it telepathy. In Homo's normal experience the vibration is caught and interpreted as it passes on and out in its circular path into space. In the abnormal experience it travels much further before it is sensed and interpreted. There is no other distinction, as Homo's experiences are all alike sensed and recorded in a state of vibratory intelligence. But when we are dealing with a flying soul we are in presence of a direct creation by thought power, as limited in its effect upon mortal sense as every other creation by mortal man.

The phantom was objective, composed of units so blended as to be perceptible to mortal eye. It was an etherealized thought—the thought of some one—condensed into etherealized form by creative thought power, and sensed by the audience as a vibratory effect upon their normal sense organs. It was, like every other thought, composed of units blending into form for a brief moment of mortal time, and then separating to return or reblend as the law of attraction might compel. It did not contain the active physical organs of Homo, with units coming and going, or it would have entered into mortal life. It was a mere instrument to be played upon, more or less effectively, by an outside influence. When we seek the source of that outside influence we perceive it must be either by permission or direction of the Ego at that time dominating the life of the distant rajah.

Let Homo intensely desire to visit some distant point or person, there is an outgoing thought composed of blended units whose intelligence is, for the time, concentrated on that purpose. That it unerringly reaches its desired destination may be assumed as a law of nature. This assumption is based on much attested experience that has won scientific recognition in the last decade of the 19th century. The thought discharged in London with sufficient momentum will travel to Melbourne or San Francisco or Peking as a vibration of the universal ether, pervaded with individual intelligence. The effect it produces after it reaches its destination is a different matter.

There is a ground wire to every thought, and, if permitted, it flashes its way back to its source. We say "if permitted," because just as electricity may be transmuted into light, heat or power, so the energy of thought may find work into which it will be transmuted at its destination. The mere thought of Melbourne, or even of friends in that distant city, is, like the flash of summer lightning, a fact of too little import for record by nature. But freight that record with soul life, life directed to a personality sensitive to such vibrations, and we face the wireless telegraphy of Cosmos. It must be first sensed, and then interpreted. The one is useless without the other. We have already noted the limits of possible interpretation, so need not dwell upon them here. In its utmost perfection the sensitive catches and interprets the thought that has thus traversed space. Its verification is usually by a record carefully kept at either end of the wire.

So far it has been simply a vibratory impression of intelligence, received as if from one in an adjoining apartment, the distance offering no recognized obstacle. Our natural query is, upon what is that vibration impressed? We must here fall back on the records of science. The senses of sight and of sound have recorded normal limits. They respond to certain vibrations, beyond which is silence for the mortal. It is quite certain that these telepathic vibrations are outside such normal limit, therefore we again enquire as to the point at which such impact can be sensed? We here recall the fact that Homo is dual. His physical form, with its limitations, is but one expression of his manhood. His aural selfhood responds to very different vibrations. Within this aural limit such an impact is both possible and natural. So we find the thought units traversing space from London to Melbourne. They are carefully labeled, and forwarded by Concentrative Express to a certain Homo, whose aural self will receive and possibly translate them. But that distant Homo must be himself a natural or developed sensitive or he will fail to catch these vibrations when reduced to a lower octave by his aural self. We have seen that thought, however forcibly expressed, cannot directly impress the mortal sense organs of Homo. Therefore that thought, perforce, yields its message to the aural self of our distant friend. The work of the sender is accomplished. His thought has reached its only possible destination. Now let us watch the next step. Since Homo is thus sensitive to thoughts from his own aural self, why is he not equally sensitive to thoughts flashed from the aural selfhood of other Homos?

As we have repeatedly pointed out, thoughts are actual units, loaded with intelligence expressing itself in vibratory energy. But the aural self of Homo is composed of blended units already accustomed to his mortal form. The aural self thinks, or it would not be intelligent.

It thinks with those whose experiences have been those of Homo, more or less specialized. Its thought units thus easily flash their way to Homo's brain, where units without such personal experience would find no foothold. Even then Homo can but partially interpret them into terms of his limited experience. Such communicated vibrations naturally fall into definite categories. Those sensed rather than interpreted may be received as impressions. A little more distinctive impact is received as intuition. And occasionally—very occasionally—there is, for a brief moment, an actual verbal reception of the aural thought. We thus place telepathy among similar natural forces, such as wireless telegraphy, which are counted as subject to scientific investigation and interpretation.

The etherealization of form is shown to be due to the creative power of thought, working amidst and among units already accustomed to the vibrations of the Homo who is carefully pictured to the mental eye of the sender of that telepathic thought. The thought creator may be either the aural self of the sleeping Homo, or possibly the form may be suggested into shape by the one who invokes it. But it will and must be in either case built up of units already accustomed to play their part in the experiences of the mortal Homo whose "flying soul" they thus become for the passing hour.

We deal with other conditions, amid very different surroundings, when we now approach the subject of materialization, which has been taken by Spiritualists as the keystone of their belief in human immortality and spirit return. This will be the subject of the next chapter.

Veteran Spiritualists Union.

The anniversary program as published was carried out with the exception of the address from Miss Harlow in the morning, who was detained by illness too severe to warrant exposure on such a stormy day; and Mrs. Loring in the afternoon was prevented from appearing through a relapse of Mr. Loring. All the workers were at their best, and so far as we could judge everyone who faced the storm appreciated the action of the committee in giving the time over to a few workers capable of using it for a definite work instead of following a custom of crowding the program with so many workers that no one could have sufficient time to make a lasting impression.

Friends of the Union, old and new (may their numbers increase) will be glad to know the Union was aided financially by contributions) either for the general treasury, or the fund for clearing the Home from its mortgage debt, or for the permanent sinking fund) and collections of upwards of two hundred and fifty dollars, most of it paid at the time or since.

You, dear reader, will, I am sure, be interested to know that a special fund, which has been started to pay the burdensome mortgage of $5,000, which has been crippling in its effect on the Union from the start, has already reached the half-way mark—a little over $2,500 having been subscribed, and Mr. Barrett, in whose hands the funds are placed, is instructed to hold them until the whole $5,000 is raised, then pay off the mortgage. What a relief it will be to have the thing taken away! How encouraging will be the outlook with the Home relieved from its troublesome debt! Then, if the Banner of Light sinking fund reaches anything like the proportions it should before it closes, at last the old V. S. U. will be established on permanent lines. Fellow-laymen, the call is for us. After you and I have given of our money and our time and our ability we cannot outstrip the average medium in his daily offering of service. Our business calls we meet or cannot continue business. As citizens we contribute to our city, county and state at the demand of our government. Shall we withhold our offerings from the one Cause that gives permanent value to our property and makes residence anywhere a thing of meaning, because the tax collector cannot levy on our holdings? Think this over a bit. See if you have given all you can for this purpose, then decide whether you think the payment of the mortgage the most important thing; or the sinking fund which you know will produce annually for the Union, as it is to be kept a steady investment, "yielding her fruit every month;" or, if you wish to simplify the work of the directors in meeting the everyday claims upon them, give to the secretary "for general use."

The first Tuesday in May will be the annual meeting for election of officers. Don't you think some of you who are outside ought to become members ($1.00 per year) and have a vote at that meeting? When you take upon you the responsibilities of membership you can justly have the right to urge your methods and ideas on the body of which you are a member. The V. S. U. to-day has no schoolboy's task before it, but it has an opportunity for service, on lines of practical humanitarianism, and I believe needs only your support and proper consecrated officers and members when the glad note of her "reasonable service" shall be heard throughout this continent.

I have the honor to be, your obedient servant in this work,

IRVING F. SYMONDS.

Boston, Mass.

The true rule in business is to guard and do by the things of others as they do by their own.—Hindoo.

HOME CIRCLE EXPERIENCE

We think too much cannot be said or done in favor of the quiet home circle, where members of the family, with occasionally a friend or two, to join in the investigations. Of course we must have good surroundings and order, and pay due respect and use courtesy to our spirit friends, and good results will manifest every time, and we will grow in knowledge of the beautiful beyond, and get such grand truths as we progress. What a happy world this would be if the masses only understood the beautiful truths awaiting them, and would be given them in the quiet, honest and sincere home circles, if they could only get time from the busy, exciting and money-making world, and fashionable society, where everyone tries to outdo his neighbor in all earthly things, just to remain in the form a few ill spent years, and with the satisfaction only that they are having a good time as far as wealth, power and personalities are concerned. How much better it would be to learn and have a knowledge of the future, and how to act or conduct ourselves for future enjoyment. After satisfying ourselves beyond question, by means of the home circle, that we continue to exist, and have a personal knowledge of that existence, we will want to do all the good we can, and strew flowers along the pathway of the weary and unfortunate, and will do our best to lift the burdens and make happy all humanity and every living creature we come in contact with, and also do our best to make this world better for having existed upon it for a time.

We are progressing; the seed is being sown; at some time in the future brotherly love and the welfare of all humanity will be the watchword of all.

We have our home circle, my wife and I sitting two or three times a week. Occasionally a friend drops in and joins us. We have table tippings, raps, automatic writing, etc. We gain knowledge, and by this knowledge, happiness. Within the last two years we have helped organize several now successful home circles.

W. P. CLIFFORD.

Iconium, Iowa.

It was about Feb. 25, of this year, that I discovered my oldest child, a girl of nearly twelve years of age, possessed the gift of automatic writing. She had seen me sit passively with pencil in hand, and so when unobserved she placed her hand passively, with pencil, on paper, her hand began to move with the following result: "Mama tidings. Glory to God on high; peace, good will to men." Since that time I have had her sit about three times a week. At first a few sentences would be given at each sitting, usually something with a moral to draw out the better qualities in character; of late they are short stories to suit a child of her age, winding up by applying the moral they teach. Sometimes the writing is some good advice on conduct. The influence causes her to write about two pages in the note-book at each sitting now; each story is headed with a headline, and if not finished the first time, it winds up writing, "To be finished." The angel or spirit seems to be one that has charge of children as a teacher or tutor.

Following is one of the first beautiful productions: "In the quiet chamber are the children robed in white, kneeling before their bed as in prayer, and I also do the same. I lay me down to rest." It reveals a condition in the angel world.

In a writing headed "The Stormy Night," is given the experience of one passing through the change. Following is the production:

"The wind was blowing briskly, the waves of the waters were rolling about with a great noise. The limbs of the trees were blown about, the clouds grew dark and gray, the thunder shook the earth, they gave a blast of lightning. I shook with fear, but still the storm rolled on, and then the lightning blazed again. I gave a cry and fell asleep."

When the hand is under control it feels like an electric current was passing through it. The child is awake but knows nothing of what is being written, as she will sit and talk on other subjects, and is sometimes quite embarrassed to learn that she has written some things directed as reproof against her own actions.

I regard her spiritual gift as sacred, and leave it with the other side of the vail to give just such as the spirit sees best for us.

DR. R. P. HANSON.

Oshkosh, Wis.

As all Spiritualists take interest in spirit phenamena, I will relate to the readers of the always instructive Progressive Thinker an outline of our success. Our circle was formed last October and consists, with rare exceptions, of members of our family only. It has already developed two mediums in the persons of Mrs. Blanche Edwards, a lady of culture and irreproachable character, and her brother, Mr. McIntosh, whose mediumship runs on lines of materialization.

The principal control of our circle, Dr. Gray, who according to his own statement, has experienced, while on earth, more of the bitter than the sweets of life, speaks loud and distinct, and permits discussion on spiritual subjects only. Beside him, three lofty spirits, who, like him, speak very distinct, pay our circle frequent visits, namely, Stephen A. Douglas, the control of another medium; General George Crook, my beloved guide, and Mary, my daughter, now 35 years in the spirit world; and last, but to us of greatest interest, is "Blue Bell," the child control, who keeps us in good humor by her ever ready sunny and witty remarks. She will submit to a good deal of flattery, and seems to know all we do during the day.

I was reading the other day a work on Chinese demonology. At the evening seance my wife had occasion to call Blue Belle a nice little spirit, when she retorted—always in independent voice—"Yes, but I am none of your demonology."

At one of our circles the mediums complained suddenly of distressing sickness of stomach, and Blue Belle announced to us the appearance of a sad and unhappy spirit, who could not give his name. On being asked who brought him here, he gave the name of one of my spirit friends. By this he was recognized as a former medium, who had committed suicide a year or two after he had, at the end of a seance with me, thrown his arms around my neck and begged me to remain with and be a father to him. Somewhat overawed by his wonderful psychic powers, I did not feel adequate to the charge. Now at our circle he told us that I might have saved him, that he was ever since his death in utter and terrible darkness, that he was brought here by my friend in the hope that our prayers, which he humbly requested, and our instructions might again bring him into the light. He acknowledged that he never believed in the immortality of the soul, but thought that death ended all. I am happy to say that through the great kindness of Dr. Grey and Gen. Crook, he has already seen some light.

Other of our phenomena point strongly to development of materializations. We are all caressed by spirit hands, different in size and texture, from a child's hand to that of an adult. A spirit took from my wife's head last evening a comb that was found outside of the circle. Blue Belle turned over the hand of Mr. McIntosh and deposited in it a dime, all the money she said, owned by her. Lights of various degrees of brightness appear at many circles; two trumpets are often used in speech at the same time; and as many as nine spirits have spoken through the trumpet at the same seance. Both Dr. Grey and Mr. Douglass pronounce our success so far phenomenal, in spite of frequent adverse conditions.

To my Spiritualist friends I would say, form home circles, exclude all that is not of a spiritual nature; it will make you better men and women, and give not only the exquisite pleasure and benefit to you, but we are assured by themselves, benefit our spirit friends even more than ourselves.

Xenia, Ohio. E. LINDNER.

WHAT DO WE KNOW?

A Freethinker's Frank Criticism.

A brother Freethinker, in delivering an oration lately over the body of a babe, said:

"Our affections ever crying out, 'There is another life,' our reasons doubting and denying it. Still, the great mystery remains unsolved and forever will remain unsolved."

I italicize the last four words for the purpose of emphatic dissent. No man can logically assert that the question, or mystery, of future life will forever remain unsolved.

That kind of reasoning has been a barrier to progress. Invention has had to fight it, step by step, for centuries. It declared the Atlantic cable an impossibility; the steamboat a visionary dream of a lunatic; electric cars absurdities; wireless telegraphy fiction; the phonograph a fool's farce; X-Rays contrary to physics.

Logic is the stronghold of the typical Freethinker. When he departs from it he is at sea; a straw buffeted by wind and wave.

Said our Freethinking friend: "They know that no one else has any greater knowledge of the future than themselves." And they know nothing.

That is illogical. How do they know that? A Freethinker should always shun dogmatism as the pest-house of superstition.

Inconsistently enough he says, "I hope to live again." Even hope should be well-founded, else it is a Will-o'-the-Wisp. It is unreasonable to hope for a thing which we are certain nobody knows or can know, and forever will not know.

Says this Freethought brother: "We should be too honest to pretend to know that which nature has fixed as unknowable."

How does he know that "nature has fixed" anything of the sort? Let us have the formula. If it can be demonstrated that nature has "fixed" it, we would have one of the greatest discoveries of this twentieth century.

I like the clear-cut statement of T. H. Huxley, the eminent English scientist: "That which is unproved to-day may be proved by the help of new discoveries to-morrow."

That is better. Dr. M. M. Mangasarian voices genuine mental liberty when he says: "Has it ever occurred to you that we speak because we differ in our thoughts. There are more points of view than one. If we all thought alike we would cease thinking, reading or speaking."

Every Freethinker will become a better thinker if he will practice the principle of Gerrit Smith: "I have trained myself to look at all sides and to seek knowledge from all sides."

This is one reason why I think materialists should make a thorough, not superficial, study of Spiritualism, and rigidly practice Hedge's rule of logic: "It is possible that you may be in the wrong and your adversary in the right."

And have the Spiritualists nothing to learn? If they really know that we are all to live after the "great change," above all people, they can afford to be calm, philosophic, truly liberal. Indeed, it seems to me they are well equipped to be all these. The distinguished lecturer and poetess of the Spiritualists, C. Fannie Allyn, strikes the key-note: "We, too, are liable to be mistaken."

W. F. JAMIESON.

Cincinnati, Ohio.

Unreasonable haste is the direct road to error.—Mollere.

The truest self-respect is not to think of self.—Beecher.

SOMETHING ABOUT EASTER

The Revival of the Theme of Immortality.

Easter, says the New York Sun, revives the discussion of the immortality of the soul of which the resurrection of Jesus is regarded by Christendom as the pledge, though the fact that Deity could not be holden of death would hardly in itself be a pledge that death shall not hold mere humanity.

These questions, as has been said before, speculative as they may seem to those who deem themselves practical men, are really practical and urgent in the highest degree. The conscience which we have hitherto obeyed, or endeavored approximately to obey, and which has more or less kept the world in order, is clearly in its nature religious. It has claimed, and to some extent practically asserted, an authority beyond that of any earthly tribunal. It has proclaimed that it shall be well with those who do good and ill with those who do evil, not only in this transitory life, but in the sum of things. It has encouraged the righteous, suffering from injustice here, to appeal to a higher tribunal, and threatened the unrighteous on whom fortune in the present world smiles with a reversal of their lot hereafter. The most comprehensive view of our temporal interest, even though it may embrace the whole compass of our social affections, is not what we mean by conscience.

Every day brings forth proof of the fact that by the collapse of the traditional beliefs on which morality has hitherto largely rested morality itself is being shaken, so that there is a danger of a moral interregnum like that which there was between the fall of medieval Catholicism and the rise of Protestantism, aggravated, moreover, by the intense competition for gain. We are told by high political authority that the rule of conduct of nations toward each other is henceforth to be not antiquated righteousness, but conformity to the indications of the stars in their courses; in other words, seizure of all opportunities of aggrandizement without regard to the rights of others. One cannot help respecting the memory of the Barbary corsair, who did not talk about the stars in their courses, or about the Deity taking command of destiny, or about a providential mission, but said frankly that he wanted his neighbors' goods, and if the owner tried to keep them he would knock him on the head.

At Easter a year or two ago I heard a preacher speak of the resurrection of Jesus as the best attested of all historical events. So far a fond adherence to tradition could carry him! If the event really happened and is of such unspeakable importance as has been supposed, it would be reasonable, and more than reasonable, to expect not only that the evidence of it should be better than that of any other historical event, but almost that there should be a standing miracle of some sort to place it forever beyond the possibility of doubt. The fact, however, is that the narratives are anonymous; that their authorship is unknown; that they are of uncertain date, and that they are hopelessly at variance with each other. The attempts to harmonize them, such as that of Dr. Greswell, serve only to make the inconsistencies more glaring. Is it conceivable that the records of an event on which the salvation of mankind depends should be left to be cleared from doubt and confusion by the hermeneutic ingenuity of a divine in the nineteenth century?

A personal impression, however strong, however deepened by church art as well as by theology, is, as you truly say, no evidence. It is inconceivable that the power which ordained such an event and for such a purpose should have left its authenticity to rest upon impressions. There can be no use in fondly clinging to that which cannot be upheld.

Dr. Felix Adler regards personal immortality as a thing not to be desired, but as a thing to be dreaded. It involves, he says, endless suffering and interminable struggling toward some higher plane of existence which still always rises above you. His sentiment appears to be somewhat like that of the Buddhist, who strives by intense self-effacement to escape from the burden of conscious personality and the interminable series of transformations. But if Dr. Felix Adler recoils from the prospect of personal immortality, does not he, or do not men in general, recoil from the prospect of personal annihilation? Apart from our individual destiny, is it not sad to think of all the uncompensated suffering which, on the hypothesis that existence ends here, fills the pages of human history? Does death level not only the king with the beggar, but the best of men and the greatest benefactor of his kind with the worst of tyrants or assassins? If it does, can we believe in the moral government of the world? If we cannot believe in the moral government of the world, where is the sanction of morality?

Nor, again, can we contemplate without sorrow the prospect of final separation from those we love.

Immortality, as has been said before, like infinity or eternity, transcends our power of conception. The attempt to realize it only produces a sort of dizziness in the mind. It seems better to set that term aside, and simply to consider whether it is certain or probable that all ends for us with death. There are phenomena in our nature which, apparently, are not physical, but seem to point to something beyond our physical existence. They constitute in the aggregate what we have called our spiritual life, including our sense of moral responsibility, our moral aspirations, our feeling for moral beauty, our power of idealization, our higher and more perfect human affections. Is there anything to which these point? May there not still be something behind the veil?

Clinging to tradition, however entwined the tradition may be with all our associations, is, in the face of the revelations of science and criticism, no longer possible. We are in danger of falling from that state into a blind and even fanatical materialism, which, if we could see behind the veil, might be found to be no more than a tradition itself, identical with the progressive purpose of the universe.

GOLDWIN SMITH.

WILLS! WILLS!!

Some Interesting Statements by a Lawyer.

As the "wise words" contained in the communiction of our dear noble sister, Mrs. Longley, in The Progressive Thinker of April 5, may have a very misleading tendency, permit me to suggest some corrections thereto. (Some forty years handling legal subjects causes me to hope that I may be freed from the charge of egotism in such attempt.)

She tells us her friend went to a "first-class lawyer" and had the will drawn. Then on the same day he had himself examined by three expert physicians. These made statements sworn to before a notary of his health and soundness of mind. These statements it seems were filed with the will. Our noble, hard working sister concludes the statement with "* * there is no apprehension that his will may be contested, or if it is that it will be disproved."

She does not state that the "first-class lawyer" had anything to do with the proceeding except as to drawing the will. Let us in charity for the profession hope that he did not. Beyond the making of the will, there is not the slightest virtue in the proceeding. In the first place the examination and sworn statement of the physicians would not be admitted in evidence by any competent court in any civilized land on earth.

Secondly, they would not, even if admitted, possess any intrinsic force whatever.

The first objection to the competency of such evidence would no doubt be that it was a mere exparte statement. The opposing counsel should have the right of cross-examining the witnesses; hence their extra-judicial statements could not be received, and surely the rule that would admit them would be monstrous.

One outside the legal profession might still urge, "but the court might cite them to appear." Why certainly; sans the sworn statement; for that simply means any competent physician might be subpoenaed to appear and testify, which has no bearing on the physical statement in writing.

Once more. Even admitting that such absurd proceeding were admitted, what would it prove? In all such cases the pursuer attacks on the ground of undue influence—or insanity. These questions may be determined by the judge, if tried before him, or by the jury under the instructions of the court.

First, then, as to undue influence: How could those physicians tell by a physical examination or otherwise that he was not under undue influence?

Here it is proposed to settle a judicial question out of court before physicians! On deliberation, Mrs. Langley herself would have laughed at the absurdity of such a course. Aside from all this though more is unnecessary), the testator would not know he was under undue influence if such were really the case. The condition is hypnotic, and the subject would always think himself free from undue influence.

As to his sanity: This is a question of fact generally mixed with questions of law. He himself could not pass upon his own sanity, for then (if insane) it would only be the opinion of an insane man. The bigotry and ignorance of judges actually renders them incompetent to give an unbiased opinion in such cases.

I see no sure way out. Suppose instead of a will the donor should in his lifetime deed the property to some Spiritual society. Then at his death the same evidence would be competent in an action to set the deed aside, which would be admissible to break or set aside the will.

The misfortune no doubt lies in the fact that Spiritualists generally swallow and back such egregious fraud as to raise the presumption of insanity.

Everyone understands nowadays that a so-called medium may be caught in fraud, acknowledge it and still go on accepted and indorsed by thousands of Spiritualists as a genuine medium. Until we can rid the old ship of such barnacles, all presumption will be against our sanity.

B. R. ANDERSON.

WHEN EVERYTHING GOES WRONG.

It is easy enough to be pleasant
When life flows by like a song,
But the man worth while is the one
who will smile
When everything goes wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises
of earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of
earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered to-
day—
They make up the item of life.
But the virtue that conquers passion,
And the sadness that hides in a
smile—
It is these that are worth the homage
of earth,
For we find them but once in a while.

—Ella Wheeler Wilcox.

One should seek for others the happiness one desires for oneself.—Buddhist.

He sought for others the good he desired for himself. Let him pass on.—Egyptian.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER EIGHT.

I would like to commence this letter with another rhyme, written long ago, when I was with you in the mortal form. Although written many years ago, as you count earth's time I have never had reason to regret that I wrote it, for it bears immortal truths within its lines. The little poem may not live forever—may even now be dead, and forgotten by most of you—but the little truth jewels set within it will sparkle on forever.

List to thy thought, as its gentle voice greets thee
And, sternly unshrinking, obey its behest;
Heed not the clamor of custom that meets thee;
Still doing thy duty, leave Heaven the rest.

Cherish thy thought; 'tis a sapling supernal,
Transplanted from heaven, to flourish below;
Food fit for gods it will yield thee eternal;
Neglected, its fruit will be sorrow and woe.

Live to thy thought; be the model God-given,
Thy guide, as the soul's walls from day to day rise!
Patiently build, thou shalt see unto heaven
A temple of beauty in grandeur arise.

Trust in thy thought; 'tis an anchor will hold thee
From drifting, when storms of adversity blow;
Compass and chart when night's black clouds enfold thee,
While steering thy bark from the islands of woe.

Utter thy thought; see thou lock not the coffer,
Thus meanly and miserly hiding it there;
Out with it boldly, not fearing the scoffer,
As bright as the sun, and as free as the air.

Follow thy thought; it will lead to the mountain;
Thy soul shall then busk where the flowers bloom ever,
Drink blessed draughts at Felicity's fountain,
Rejoicing with friends that no future shall sever.

These were my sentiments when with you in the mortal; they are my sentiments and I hope they ever will be. Men and women should not repress their thoughts or the utterance of them, and no medium should be muzzled.

The cause of truth would be more flourishing to-day if all mediums had been allowed to give utterance to that which the spirits wished to convey. No person who is not a medium should have the power to say to one who is, thus far shalt thou go and no farther; thus shalt thou say and not otherwise.

Now at this writing I have a great many thoughts to utter or write, rather—through this medium; not only to tell my thoughts, but to tell of things as I have found them.

How are you to know anything about this life unless we who are here tell you of it? Your own ideas of it may not be true. This life may be different from what you suppose it to be. Think what erroneous ideas man has had in the past, of what his future was to be. If a few grand souls had not arisen in their might and given utterance to their thoughts, to their convictions of truth, to that which the spirits of the so-called dead whispered to their souls, often holding them in a vise-like grip or spell in order to give utterance to some great truth as yet unknown to man, where, we ask, would the world be to-day? and we answer our own question: In the dark ages, under the rule of popes, bishops and priests, together with the rack and thumb-screw, and all the tortures of the Inquisition. So, hold not back thy thought, oh, man, but give it utterance; no matter if all men scorn you, that very thought may yet prove to be their savior.

Some may inquire at this juncture, if I am not still interested in geology? Yes; deeply so; but I am far more deeply interested in man. All nature has toiled together to bring forth man, he is the king, its crown; but man, as yet, upon your earth is in a very imperfect state. I thought as much when I was there with you, and I now know it. You may ask me how I know it? You may say, because spiritual beings are higher; but this is not an adequate reply. Spiritual beings are out of the body of flesh, consequently ought to be better and higher, according to natural law. "We all expect to be better when we are in the spiritual world, but we want to be something more here on earth."

Yes; that is just what you do want, and you would like me to tell you how the earthly world can be made better. I do not suppose there is a man on the earth to-day but what has an idea how it might be made better, and we think that no two men would agree as to the precise method by which it might be made better. The pope together with his vice-gerents think that if all the world were Catholics, counting their beads, mumbling prayers, prostrating themselves or kneeling and kissing the pope's toe, the world would be better; but other men, outside of the church, think it would be worse, far worse; that it would retrograde into the dark ages.

Now I agree with these other men outside of the church, in this idea, at least; but if these other men belong to some other sect—Methodist, Baptist or Presbyterian, they think that if all the world were like as they are, believed as they do, the world would be far better and happier; but the men outside of those churches think that the world would be going backward; and so do I.

Now there are other men who call themselves agnostics; they doubt very much if there is a spiritual world at all; they will tell you that it is better not to think so much about whether there is a higher world or not, but to confine your thoughts to the material life, get all the good out of that that you can and live together in peace and brotherly love.

Now this is all right as far as it goes, but it does not go far enough, and if all men thought thus the world would be at a stand-still: "Eat, drink and be merry, for to-morrow you die and know no more forever." Love your brother man for thereby you are happier. What incentive is there for a man to do more than to eat, drink, love his brother and die? Now if all men thought thus, the world would be filled with bloated stupidity, and man, at length, retrograde until he would be little above his ox; but you want me to tell you how the world may be bettered.

Spiritualists think if all men were Spiritualists the world would be better and they would progress into happiness as rapidly as the lightning express moves toward its destination; but I doubt this, also. Spiritualists are very much like other men; they like place, power, emolument, and a good salary; they really, some of them, want to dictate to other men very much as the popes and priests do—how they shall think and what they shall do, and if other men don't seem inclined to obey, they are soundly thrashed, abused, bullied and insulted, called hard names and found fault with generally, told they are stingy and apathetic.

Ah, vinegar never catches flies. But let me tell you that this is not true. Touch these same men who are called stingy and apathetic and a great many other hard names, touch them in the right place and their apathy would become blazing light, their supposed stinginess become like the generous flow of the waters of life. These men have been tied to rulers, churches, organizations, creeds, mummeries and flummeries long enough, and they don't want to get back into them again. They think it just as bad to be tied to a so-called Spiritual church or organization as one called by some other name—just as bad to be obliged to pay tribute to a Spiritual so-called pope, as one who is called a Catholic; and, as for missionaries, they have long been thoroughly disgusted with them; they think it insulting to their good sense and the good sense of other men that they must be obliged to pay tribute toward supporting a squad of missionaries. Really, the other churches have not been quite as bad as that; they have confined their missionary business mostly to the enlightenment of the so-called heathen or pagans.

Now I, William Denton, feel called upon to tell you what men really do want. They want the truth and nothing but the truth. One cannot force truth into any man from the outside. Truth, like everything else in nature, must grow from the inward to the outward. That is where all organizations and churches have made great mistakes. They have all tried to force men to believe thus and so, they have tried to force men to do just as they said they ought to do and what is the natural result? Men desire to use their own brains and think for themselves. Men desire to do what they think is right and not what some one else may think they ought to do; therefore, when they are approached in a dictatorial, fault-finding spirit, they rebel, as they ought to do. No man has a moral right to allow another man, or a body of men, to dictate to him what he shall or shall not do, what he shall or shall not believe or think; the moment he does so he is no longer a free man but a bond slave.

Freedom—freedom! I say—freedom to think, freedom to act, freedom to do or not to do as it pleaseth him. Of course I do not mean by this that a man has a right to wrong his brother man, rob or kill him, or wrong him in any way; but he has the right, the God-given right, to believe and think for himself. All men are started for heaven and immortality, but all do not take the same road to get there; in fact each man has an individual path of his own, and you had best let him follow it. Have done with ruling and rulers, whether they be called Spiritualists or Catholics, let truth take its own way to grow. You may tenderly care for it, you may nourish and water it. You may serve it, but do not trample rudely upon it, or try to force it out of its natural bent.

WILLIAM DENTON.

(To be continued.)

A Good Editorial.

On Saturday, March 29, the New York Daily Journal, owned and edited by W. R. Hearst, printed the following leading editorial, which the Citizen commends to the careful attention of those editors who quake in their shoes for fear of giving offence to Rome. The bill in the New York Assembly was drawn up by Romanist priests:

A bill introduced in the Legislature of the state of New York provided for an appropriation of $15 per year for every child educated in a religious school.

It appears to have been drawn in the interest of no religion in particular—it applies to Methodists, Episcopalians, Roman Catholics, Jews, and others.

This bill, happily dead for the season, is unrepublican, illegal, unconstitutional, pernicious, and utterly outrageous. The man guilty of presenting it to the Legislature of this state is unfit to hold public office. It proves among other things that he has never read the Constitution of the State of New York, which says:

"Neither the state nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination and inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught."

That is plain enough, is it not?

It is desirable that every child's education should include religious teaching.

A child is unfortunate that grows up ignorant of the gratitude which it should feel toward the power which has created and which regulates the universe.

But the government of the United States and the government of every state absolutely prohibit the idea of public support of religion.

The man who worships a snake has exactly the same legal claim on a public appropriation for his religious teachings as the man who worships the Almighty.

The American feeling was expressed in the Constitution at the very inception of the government. It was admirably expressed again by Gen. Grant, who helped to save the government, and who said:

"Leave the matter of religion to the family altar, the church, and private school, supported entirely by private contributions. Keep the church and state forever apart."

There are hundreds of religions, and every religion in its turn is questioned by citizens perfectly honest.

There are facts which are unquestioned by no citizen outside of an insane asylum.

The business of the public school and of public school funds is to inculcate these facts, which no one questions.

Each person may select for his children the religious view which he chooses, and teach that view at his own expense.

But that parent or religious teacher degrades himself and proves he is himself unworthy of American citizenship who seeks to defeat the letter of the Constitution and offend the public sentiment of America by appropriating public money for the purposes of private religion.—The Citizen, Boston, Mass.

ANGEL LOVE.

Oh! weary, half-famished, and pining for Love
In this world that might list to the angels above,—
And learn how they live, how they labor and love.

Ever calm, ever patient and tender of speech,
Their thoughts flow in union, as waves to the beach,
And pure are the lessons they joyfully teach.

They pity earths children half-starved from their birth,
For the love that would brighten their homes and their hearth,
For the love that would make them bright jewels of worth.

They tenderly pity the offspring of shame,
But their hearts never censure, their lips never blame,
But in love for the lowly, they hallow God's name.

So pity and love them, oh child of the earth!
And thy heart shall have gladness, thy soul shall have mirth,
And thoult know where the fountains of joy have their birth.

Some minds are like streams flowing on to the sea
Thro' fields where the sunshine lies placid and free,
Where the clover wind-wafted, coquets with the bee.

Some are like mountain rills, dashing along
Over rocks and through valleys with laughter and song,
But checked, they plunge on down abysses of wrong.

But some, like great rivers, too closely confined,
Fret the rocks that oppose them, and silently find,—
Or make in their progress grand canons of mind,—

Deep, dark and mysterious, wild gorges of gloom
They may seem, and yet in them sweet wild flowers may bloom,
And gems and fine gold in their caverns find room.

No depths of man's nature are barren of good,—
Over desolate rocks swept the winds and the flood,
And the forests arose that for centuries have stood.

Over all their fair tresses the Summer had care,
Her soft breezes fanned them, and birds of the air
Made nests in their branches and warbled love's prayer.

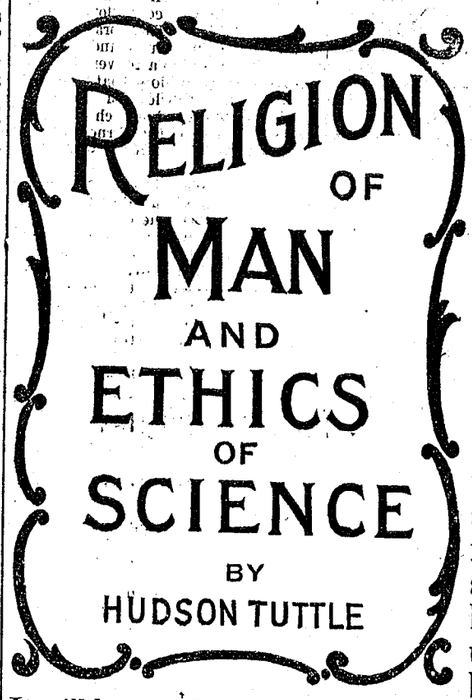
So over men's hearts let the sweet waters flow,
And the rocks shall be melted now hard'ning below,
And the vine and the roses will cling there and grow.

Belvidere, N. J. BELLE BUSH.

The water of the Dead Sea yields about two pounds to the gallon of saline substances.

The saline matter held in solution in sea water comprises one-thirtieth of its weight.

Religion of Man and Ethics of Science.



We take extreme pleasure in announcing that our next Premium Book will be by Hudson Tuttle, and will bear the above title. It is one of the best books that ever emanated from the pen of this gifted man and will fill a most important niche in the list of premiums sent out by this office. It will be neatly and substantially bound in cloth, and will be sent out for 25 cents, postage and express prepaid, to those who send in their subscription for one year for The Progressive Thinker, making it almost a gift to our subscribers. Orders will now be filed for it, and it will be forwarded as soon as printed and bound, which will be in about three weeks. Until June 1, that remarkable book, A Wanderer in the Spirit Lands, will also be sent out for 25 cents. For prices of the other Premium Books, see special announcement. No other bookseller, no other firm on this globe of ours ever furnished books at so low a price (almost a gift) as The Progressive Thinker. We have been instrumental in founding the nucleus of a grand Spiritualistic and Occult library in thousands of homes. Now is the time to send in your subscription.

HEREDITARY INFLUENCES.

Their Power Over Human Life.

The biblical assertion that "the sins of the parents shall be visited upon the children even to the third and fourth generation," is substantiated by the evidence drawn from the facts taken from actual life, and presented in such overwhelming numbers that he who runs can read the record and affirm the truth of the statement. Asserting that it is not an act of justice to compel the succeding generation to carry the burden resulting from the violation of the laws pertaining to the spiritual, moral and physical status of mankind, does not change the facts of the case regarding the right or wrong of such a law, or remove any of the burden which its enforcement imposed upon the succeeding generations. When we come to give this question the close study that is required to enable us to understand the laws pertaining to that subject, we see that it is one of the immutable laws of the universe; and the only way that human life can prevent its operation is to remove the causes that demand its enforcement; and that it should not nor could not be otherwise. Moving in harmony with that law there is one that says it is possible for life to outgrow the influences of heredity. The existence of that law is also proven by the overwhelming evidence given in the successful efforts made by each generation to leave to its successor a more advanced heritage than was received from its successor.

To nullify the operation of that law which says that the coming generations must suffer for the violations of life's obligations by its predecessors would remove one great incentive to arouse the energies of those coming generations to advance; leaving them willing to plod along, satisfied with a mere tread-mill existence. That they are able to break away from the bondage imposed upon them by environment and heredity, assert their independence of any conditions that would seek to impede their growth, is evidence that the progressive forces are the strongest; that the power of those reactionary influences is the result of causes which can be removed.

Let us take a retrospective view of human life and see what it has had to contend with during the period of its advancement to its present condition; and see the pit from which it was dug, and we will be ready to proclaim that if there is a miracle enacted in life, that if such things exist, then one certainly was wrought in the wonderful transformation that has taken place. Traveling back, down the corridors of time, down into the twilight and darkness of the historic and prehistoric past, and if we are not able to see and understand his beginning, we can view enough of his record to convince us that if the power of hereditary influences had been dominant, he not being able to triumph over his environment, his companionship would still be with the lowest forms of life. We see him while yet an inhabitant of that lower world manifesting powers that were destined to carry him out of that primitive realm from whence he has been steadily ascending. In vision we see him asserting his birthright, proclaiming himself the forerunner of an exalted and glorious race; possessing in embryo all of the progressive energies that were to be manifested in the coming age, and which have enabled him to triumph over the inertia which would have caused him to be satisfied with his present condition, and has enabled him to give evidence that he will fulfill the obligation placed upon him by the command to have dominion over the material universe, and has also been enabled to solve some of the problems that pertain to the more subtle and unseen forces of life.

Where did human life receive and by what method did it come into possession of that element of its organization which has been more powerful than environment and heredity, enabling it to give battle and to triumph over those powerful antagonists? While they can claim local and temporary triumph, they have not been able to suppress the energy which has moved forward the great body of humanity, and enabled it through unnumbered generations to leave as each passed on a little higher phase of life than the one preceding. Can materialism answer the question, where did human life receive that unconquerable energy which has enabled it to overcome the environments of its former degraded condition and mount as on the wings of light and catch a glimpse of that mighty and glorious destiny which awaits it, the result of its struggles and triumph over opposing forces? We assert that materialism cannot answer that question, because it is a power emanating from a battery whose voltage is so great that it cannot be computed by materialistic science.

To assert that the power manifested by that energy is also an hereditary influence that has come down with him from the past and has developed with him, which is true, but that assertion upsets the materialistic theory of life, proving that there is something more to life than what can be seen and felt by the material organism. When the moral and spiritual forces first demanded recognition as factors in life that could not be ignored, that power which has made and which is making such triumphal marches was in its inception, but it was there, and though feeble were its efforts it was an increasing light, becoming as the ages rolled on more brilliant from the diffusion of that internal energy with which it is possessed; while the forces coming from the animal inheritance which formerly were so dominant have been weakening their hold upon human life. One is destined to increase, the other to decrease. One is to overthrow the boundary lines of time and space, having inscribed on its banner immortal youth; the other age is enfeebling it, and less potent are its forces to control human destiny.

Dealing merely with the effects of certain causes that are having a powerful influence over individual and national life with the desire to improve conditions is not very effective; it is at best but patchwork. No doubt we need asylums and reformatories where life's unfortunates, victims of hereditary influences of a degrading nature can be placed and have the kindest consideration shown them with the object in view of reformation; but if the vision does not extend any further there will always be enough to keep them replenished. Down deep in the substratum of life's forces is the turbulent current of man's animalistic powers that are accountable for the moral and physical degradation that we see made manifest in the criminal records of the times; and until those malignant causes are moved by advancing the type of hereditary influences so that they will more perfectly reflect the higher forces of the soul, instead of as at present having such a large percentage of the lower, society will be playing a losing game.

Through the prehistoric stone age of man's existence he was advancing, by a slow and painful process he fought his way upward inch by inch in opposition to the forces of heredity which would have held him down to the lower levels. When the metallic age dawned upon him his pace was quickened, the powers of his being were more active through his ability to utilize the forces of nature to a greater extent than formerly, which in his previous condition were dormant, awaiting the development of his ability to utilize them. As he further advanced and became able to understand the more subtle forces of steam and electricity, the old boundary line of the universe was removed, obstacles which were once thought insurmountable became as chaff in the wind; proving the truth of the fact that environment and heredity are only temporary condition which the more powerful forces are able to remove.

As human life has dealt with the material forces of the universe, moving on from victory to victory over the powers in opposition, so it will respond to the greater life energies of its moral and spiritual nature and be able to leave to each succeding generation a more perfect heritage than it received from its predecessors. In reviewing the power and influence of this force the fact is very apparent that even with our present civilization that question is but little understood; the mass of mankind are too materialistic to give that attention which the subject demands; they continue to produce and transmit conditions which are strengthening the bonds which hereditary influences are having over their lives.

Acknowledging the fact that those influences are powerful factors in the shaping of human destiny either in its degradation or betterment, recognizing it as simply one of the forces of life regardless of the results accomplished, the most important problem to solve is, how can the current which is carrying the malignant forces of heredity be purified, and the whole power of that influence be used in combination with the other progressive energies of human life, greatly augmenting the uplifting forces? From our view point it is the most important problem which humanity is called upon to solve. Controlling the trusts, solving the currency and tariff problems is of secondary importance when compared with this one overshadowing subject. It is the one on which hangs the decision of whether mankind shall with a firm step march rapidly forward, leaving their old environments, and enter into a newer and higher type of civilization, or struggle along with the awful load of old conditions which they are carrying; causing its progress to be vacillating, going three steps forward and two backward.

There is inspiration in possessing the knowledge that there are powers in the human soul which are irrepressible, that know not such a word as defeat. And while recognizing the fact that hereditary influences can for a time check the current of progressive energies, it will eventually overflow all barriers, carrying the soul onward and upward. There is a greater law, one having a more powerful influence over the human soul than the one that tells the ambitious soul that what was acceptable to past generations is good enough for the present. To obey that greater law is to live, to burst the shell of customs, senseless forms and ceremonies, and rise into a glorious resurrection. Stimulated by this mighty energy the soul will create new precedents, establish higher laws than the ones by which it was formerly governed. Slavery to the wrong is abolished, and the law of liberty is proclaimed; enabling all who acknowledge its power to more perfectly understand the truth pertaining to life's obligations, and will see the beauty and glory of its perfectedness in the lives of those whose characters have been moulded by its influence.

Heredity is provincial in its nature, it seeks to circumscribe to narrow limits the boundary lines over which it would prohibit the soul from going; telling it that recognition must not be accorded to the brother who resides across the boundary which it has arbitrarily placed. Such conditions belong to the period of the cave man, but not to the phase of life represented by human beings who have grown to that point where they can recognize the universal brotherhood regardless of race, color or creed.

Every generation as it has appeared upon the stage of action has had to announce a new declaration of independence, that it must more perfectly recognize and acknowledge the power and immortality of the truth than its predecessors had done; that the fossils and mummies of past generations cannot represent the living, and the parchments upon which their laws were recorded will not be sufficient on which to engrave the thoughts and acts of the living present.

Great occasions develop great souls, bring them to the front ranks where they assume their rightful prerogative; become leaders of the race; and many of them started under very humble conditions; and to the casual observer it appeared that heredity had placed barriers in their pathway which it was impossible for them to remove; but they were surmounted, with the fact very apparent that they held in reserve intellectual and spiritual powers which, if it had not been for those great occasions, they would have remained in abeyance, and moved among the great body of their fellow beings unobserved and not suspected of possessing any faculties superior to the rank and file; they can rightfully be numbered with that company who were seen in vision, who had come up out of great tribulation, had broken from the bondage to the lower world and asserted their right to a citizenship in the higher; giving proof of the fact that all of their fellow-beings were also entitled to the same rights and privileges which they possess, and there are no obstacles so great that they could successfully dispute the assumption of that right. This may be an idealistic view of life's possibilities, and that the great body of humanity do not realize the existence of the higher powers of their soul; but they are there and will yet make their presence known, and will obey the injunction to "Build thou more stately mansions, O my soul, as the swift seasons roll."

HAMILTON DEGRAW.

Shakers, N. Y.

The Southern Cassadaga.

The eighth annual convention of Southern Cassadaga closed on March 16 with a large attendance. The camp this year has been a financial and spiritual success. Perfect harmony has prevailed from the start to the close. The speakers and mediums have all worked for the upbuilding of the camp. There has been a class of people here this winter that have contributed money and good wishes, which has been a great help to the cause, and moral help that will be felt outside of these lovely grounds. There have been many improvements this year, there will be more next. Ten leases were made to people who will build cottages in the near future. Mr. E. W. Bond has just completed a new cottage. Dr. G. W. Hilligoss, of Anderson, Ind., will build a cottage next winter.

The fifty-fourth anniversary of Modern Spiritualism was celebrated Sunday, March 30. There was a good attendance. The pavilion was decorated with roses and lilies. Mr. Bond gave a short talk which was very interesting. Mrs. C. E. Twing and Mrs. Kate Stiles were the speakers of the day. That closed our meetings for this year.

On March 15 our election was held, with the following officers for another year: E. W. Bond, president, Willoughby, Ohio; Dr. G. N. Hilligoss, vice-president, Anderson, Ind.; Herbert Twing, secretary and treasurer, Westfield, N. Y.; Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio. Trustees: F. E. Bond, DeLand, Fla.; A. A. Butler, Brecksville, Ohio; W. F. Peck, St. Louis, Mo.

The officers of the Southern Cassadaga extend their thanks to The Progressive Thinker for the many kindnesses shown to the association in the past. We hope next year to show our gratitude in a more substantial way.

MRS. J. D. PALMER, Cor. Sec.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGLAND.

THE ROCHESTER RAPS.

How much those apparently insignificant raps heard in the little log cabin fifty-four years ago have to answer for cannot be estimated; but at the recurrence of their birthday the Spiritualistic world invariably turns its gaze toward the humble starting point of the greatest modern movement, their own.

It is strange to note at this time how wonderfully vital has been the system which found its needed impetus in the mediumistic powers of the little Fox girls.

The brief history of the rise and progress of Spiritualism teems with revolutionary changes, startling effects, and bizarre happenings. We discover numbers of cranks who, first attracted to Spiritualism by its liberal teachings, find it too cramped for their exalted minds, and (to its advantage) soar off to empyrean heavens of their own. Such a body, for instance, were the "Angelites," who had been Spiritualists, 'but had progressed to far brighter planes of communion than those open to the general body of believers."

The lady who was one of the organizers of this wondrous movement declared that "the angels" brought them gold, silver, bank notes, and other trash—good enough for this wretched world, but useless in the realms above! Several wealthy families were induced to throw in their lot with the "Angelites," and to go and live on the estate; there were wonderful communications, as the result of which all the dross of earth was pooled for the good of all. Then, one fine morning it was found that the high-souled, purified, and exalted promoters of this heaven-upon-earth had disappeared with the dollars, and left their miserable dupes stranded, ruined.

There was also the discovery of a "new motive power" made by a man who had reached the "exalted state." He made an electric motor fashioned after the form of the human organism. Each wire was precious, each plate of zinc and copper was clothed with symbolized meanings; but it never moved until a mob of excited people burst into its shelter, and, in the words of the inventor, "tore out the heart of the mechanism, trampled it beneath their feet, and scattered it to the four winds of heaven." Thus ended another "sublime" movement which was destined to bless humanity. This "electric child" was to be the Messiah re-born. But the world is yet awaiting the realization of this "revelation from the Electrizers of the higher spheres."

Spiritualism has little room for cranks, and so we find them relieving her of a burden it would be impossible for her to bear.

We, of course, do not in the foregoing sentence allude to our friends the Theosophists; but it is interesting to note that this modern movement is also a branch of the Spiritualistic tree; also the outcome of an endeavor after "Higher Spiritualism."

Then comes the increasing body of Mental Scientists, the Christian Scientists, numberless orders, leagues, fraternities, all after something "higher" than Spiritualism; but all taking their rise from or receiving their impetus from the derided central energy.

The plain fact of spirit return, its teaching of divine harmony, and its practical appeal to the hearts and lives of men on this plane, is not sufficient for many years; and such, struck with the occult possibilities of this system, dive more and more deeply into the depths of self-manufactured mystery until they are at last "compelled to withdraw for the purpose of higher attainment." The result of thus theorizing on the occult plane has been often disastrous, and has frequently opened the door to impudent fraud and criminal deceit.

It would be well if these would-be eagles could have their wings clipped, often in the flight of their phantasies neglect the duty which lies nearest at hand. "Soaring to heights of rapture" may be a charming effect; but such operation, unfortunately, often leads to mental anesthesia, and the heaven-intoxicated wretch becomes useless for the true labor of the Father's vineyard. Too much occultism is like too much opium.

To us the message of this fifty-fourth anniversary is one of practical significance. Spiritualism in its plain simplicity is all-sufficient as an incentive to work for the well-being of humanity. Yet large numbers allow themselves to be sidetracked by the occult switch, and then lose the golden opportunity for sowing and reaping an abundant harvest in the world-field which they would have enjoyed had they kept to the main line.

Be noble, think loftily, vibrate spiritually; by all means these are points of honorable attainment. But to us the message comes to-day, "Tell them that while passive spirituality may bring comfort and solace to the man in the silence of his soul, active—active spirituality is needed, in which spirit and body shall harmoniously labor, in which physical outworking of spiritual visions and realizations shall be accomplished, in which men shall strive to form in the physical the ideal of the spiritual. Thus shall the movement of Spiritualism be blessed; thus from its chaos shall be evolved order; thus shall its weakness become strength and its poverty become riches; thus shall it attain power to turn the wilderness of the city into a garden of flowers and the misery of humanity into a paean of triumph.

ONLY A VEIL.

The nearness of heaven is suggested by the epithet "veil." There is only a veil between us and heaven! A veil is the thinnest and frailest of all conceivable partitions. It is but a fine tissue, a delicate fabric of embroidery. It waves in the wind; the touch of a child may stir it, an accident may rend it; the silent action of time will moulder it away. The veil that conceals heaven is only our embodied existence; and though fearfully and wonderfully made, it is only wrought out of our frail mortality. So slight is it that the puncture of a thorn, the touch of an insect's sting, the breath of an infected atmosphere may make it shake and fall. In a bound, in a moment, in the twinkling of an eye, in the throb of a pulse, in the flash of a thought we may start into disembodied spirits. There is but a step between you and death; between you and heaven there is but a veil!

THE PSYCHIC SIGNIFICANCE OF COLOR.

There is a great deal of interest now manifest in the significance of colors all over the world, and we are happy to be able to throw some light upon such interesting experiences as those of our present correspondent, which, by the way, are by no means uncommon among sensitives, and sensitive people are at present extremely numerous.

The three primary colors, red, yellow and blue, signify according to the most ancient and reliable occult or theosophic testimony, love (red), wisdom (yellow), and manifested truth (blue). Red is the fatherly and yellow the motherly color, blue being the color of the offspring from a truly harmonious union.

Leaving the mysterious realm of occultism and enter the region of practical modern therapeutics, we find that Dr. E. D. Babbitt (now of California), in his splendid work entitled "Principles of Light and Color," has given us a very complete and highly useful description of the medical value of all the colors of the spectrum, and we know from experience that chromopathic treatment often completely succeeds where other measures have failed.

In discussing the always interesting though somewhat veiled subject of the colors of human auras it is very largely admitted as an outcome of widely concurrent clairvoyant testimony that the clearness or dullness of a special tint or hue, together with the special direction of its tendency as it emanates from the psychic body, accurately reveals the moral and mental status of whoever it proceeds from.

When any color is seen bright, clear, and ascending it betokens mortal and mental pureness and exalted sentiment; but when any color emanates murkily and trends downward it evinces a disposition the reverse of candid and aspiring. The effects usually produced by color are easily determined by experiment, and in broad outline we may safely vouch for the following declaration, which is a highly concentrated epitome of Dr. Babbitt's famous system, as elaborated in his learned works on chromopathy.

Red is the right color to employ in all cases where it is desirable to stimulate the patient to greater excitability, and its use always suggests vigor and courage; it is therefore par excellence a mental and physical tonic or invigorator.

Blue is the cooling sedative color, which antidotes fevers and allays every febrile tendency; its use is counselled in all cases requiring to be soothed or calmed.

Yellow or amber is valuable for intellectual stimulation; it is nerve-animating, and assists brain workers to accomplish a large amount of head work as distinguished from manual effort, without experiencing unpleasant reaction or subsequent fatigue.

Purple, which is a combination of red with blue, suggests a healthy stimulus coupled with a sense of repose. It is therefore to be highly recommended in a great variety of situations, and can be employed more frequently with greater advantage than any other single color.

Pink always suggests hope, and is a counter suggestion of great service and most beneficent utility wherever a tendency to pessimism or despair has been prominent.

Green, the color of all nature's promises of coming variegated glory, is the special antidote to nostalgia, or homesickness. It can be effectively introduced to counteract general restlessness or sense of dissatisfaction with surroundings.

Violet is the most spiritually suggestive of all colors, and can be used with great success in rooms where people congregate or where one is accustomed to sit alone in quest of interior enlightenment.

Through colored glass the shining of the solar ray or electric light will produce the most perfect results, but all articles of furniture and of wearing apparel exert a decided influence on sensitive persons by virtue of the special predominating color.

All neutral tints are quieting as they approach to white, and depressing as they slide toward black. Precious stones have in a particular degree embodied something of the solar radiance during their geologic formation. They are often, therefore, when judiciously selected, of decided benefit to the wearer.

LIGHT, LONDON, ENGLAND.

SPIRITUALISM IN NORWAY AND SWEDEN.

As many of my friends have asked me to write about my experiences in Scandinavia, permit me to say that Spiritualism in Sweden and Norway is of long standing, and some of the best English and American mediums have visited both countries. I met many people who knew Mr. Eglinton, Dr. Slade, Mrs. Fay, and last, but not least, Madame d'Esperance, who is loved and honored for her self-sacrificing work on the Continent. But, although the climate and conditions generally are good, yet in the whole of Norway and Sweden, so far as I am aware, there is not a clairvoyant who can give a test. I think I am correct in saying that I was the first clairvoyant who visited Sweden to work for Spiritualism.

Some of the readers of Light, I find, are under the impression that my reception in Stockholm was not a good one, because, in her kindly letters in Light, of March 15, the Princess Karadja pointed out some of the difficulties I had to contend with; but I am pleased to say that every one I met in Sweden and Norway was most kind and sympathetic, and both Spiritualists and non-Spiritualists put themselves out of the way to make me happy and comfortable, and the only rudeness I received was from an Englishman. The representatives of the press of Stockholm interviewed me and were very much kinder to me than those of London papers; but I regret that I cannot say the same regarding their treatment of the Princess Karadja, whose recent nervous breakdown was due to her great effort to correct and counteract the mis-statements and misrepresentations of the newspapers all over Sweden. There is, however, another side to the picture. The people are tired of the State church; at the same time materialism does not satisfy them; and Princess Karadja's book, "Towards the Light," which has been translated into well-nigh every other language but English, has made many a heart hungry for the truths of Spiritualism. The Spiritualists meet at each other's houses and hold seances at which they get a little automatic writing, and read and translate Light (which, by the way, is light to the struggling ones there), and in Norway there are many Spiritualists who are the converts of a gentleman who was brought to Spiritualism in South America. There is a Spiritualist paper edited by Mr. Torstenton, of Skien, and the faithful few struggle on, endeavoring to help their countrymen to realize that there is no death. The good work of Mr. Matthews Fidler is not forgotten; and how truly his memory is loved both in Sweden and Norway eternity alone can reveal! I feel sure that the readers of Light will extend their deep sympathy to the Princess Karadja in the sufferings which have resulted from her noble endeavors to spread the knowledge of truth in her country, against the opposition of clergy, doctors, college professors, and an unchivalrous public press, and wish her a speedy restoration to health and strength.

As an illustration of the eagerness of the people to know the truth, I may mention that I met a lady in Christiania who had traveled two hundred miles to attend the seance, during the rigor of a Norwegian winter—and those only who have experienced it can understand what that means. At Stockholm, too, there was an old peasant woman who came twenty-five miles over an ice-bound sea to Princess Karadja, to get proof of her son's death (and entrance into life), for he had left home in a boat and was never heard of again. Spiritualism has brought light to many, and "the tears have thereby been wiped from many eyes." May God bless the workers and brave upholders of truth in the lovely lands of Sweden and Norway.

A SPIRITIST ARTIST.

Among the Berlin Spiritists another luminary has been discovered in the person of a certain Herr Machner, a painter, who claims to work by "inspiration." Machner, who is a tanner by trade, is thirty-five years old, and has suddenly taken to painting. He has never received any lessons in drawing or in the use of colors. His work principally consists of fantastic flower and tree designs, and extraordinary landscapes "out of his head," in which peculiarities of tropical and temperate zones are mixed together. Machner is utterly unable to draw from nature, and only devotes himself to his singular art when the "inspiration" seizes him. Art critics who have seen his pictures are surprised at their striking brilliancy of color and bold outline of drawing. He works with extraordinary rapidity, and it is said "almost unconsciously."

REINCARNATION.

What Dr. Savage Says on the Subject.

The following extract on reincarnation is taken from Dr. M. J. Savage's latest book, "The Passing and Permanent in Religion," pages 304-305. It is worthy the serious attention of every lover of truth:

"And here comes a question which I can only touch upon. If we are to progress in the other world, is it necessary that we should be reincarnated over and over again, and come back here and go through many earthly experiences? There are a great many wise people telling us at the present time that it is necessary for us to live every conceivable kind of life here, and go through every conceivable experience, from the prince to the pauper, from the saint to the wildest and worst sinner. I will stop long enough simply to say that I do not see why. When somebody gives me a reason for that opinion, I will try to understand it.

"There is another thing that the believers in reincarnation are accustomed to say to us, that we must have it to explain the injustice of the world. To me it does not explain the injustice of the world; it only pushes it back out of sight. If it was sin in the life before this one which led to the suffering I am going through in this, what led to the suffering I went through in the last? They tell us it was the sin in the one that preceded, and so on back; you simply keep on pushing it back through countless millions of years, and never get anywhere. They say all the evils are to be explained by what happened in the life preceding; but if you keep pushing back life after life, you have got to get to the end of it sometime, and then you have the same problem facing you as you have now.

"Either we were always just alike, if we have been living forever, or else we were always different, or else we were made alike in the first place, and given different environments which caused the differences in us. In either case, God is ultimately responsible for all the diversities and differences of character; so that this does not explain things any more than if you take a puzzle which I do not understand and hide it behind a curtain. When I go behind the curtain it is still there, and I do not understand it any better, and a million curtains would make no difference. It would be the same thing when you came to the last one: it would be the same old puzzle. If it were proved to me to be true, of course no objection would make it untrue; but still it would not be desirable to me.

"Suppose the person that I love best in all the world should die, and I live on for twenty-five years. By the time I got there that person might be reincarnated. Instead of looking forward to meet her, I should have to be waiting for her. By the time she got back I might be reincarnated. For anything I can see, we might be missing each other in this way for several millions of years.

"It seems to me a hopeless kind of doctrine any way you take it; and the curious fact is—and this I confess does puzzle me beyond expression—that all the Hindus, all the Buddhists, twice over as many people as there are Christians on the face of the earth, are engaged with their utmost power—all their philosophies, all their religions, exist to the one end—in trying to get rid of being incarnated; while here we are picking it up as though it were a new find, and something very delightful. The one object of all their religions is to escape it. Before we take it up too readily, I think it would be worth while to find out why they are working so hard to get rid of it.

"So reincarnation does not give me any hope as I look forward to another life."

A. J. WEAVER.

Old Orchard, Maine.

Anniversary at Indianapolis.

The anniversary of Modern Spiritualism was celebrated this year with greater enthusiasm than at any previous time in our history. Indeed at no time has there been so general an interest among the more intelligent classes as now. This condition is augmented by the fact that the First Spiritualist church is recognized as one of the leading liberalizing institutions of our city's life. And this condition is due largely, also, to the fact that as a class our mediums are such as have the confidence of those who come in contact with the phenomena.

As in the past, the custom of bringing floral offerings to the church in remembrance of the arisen friends, was continued, and the entire front of the church was a mass of brilliant flowers of every hue and kind, arranged with artistic skill.

On Saturday evening the ladies gave a musical and literary entertainment. On Sunday morning, Mrs. Beuhland gave a beautiful discourse, an impassioned plea for a more spiritual life, and impressed all who heard her as one who comes in touch with the spiritual in life. She was followed by Mr. Jackson, a sensitive of remarkable power, whose spirit communications were perfect, and revealed her to be a medium ranking among the best in the country.

On Sunday evening there assembled at the church the largest and one of the most intelligent audiences ever assembled in our city in the name of Spiritualism. Long before the services began the crowd had to be turned away from the church, it being crowded to suffocation. After appropriate music, the Reverend Cantrell, of the People's church, delivered a lecture on the "Power of Love." His lecture was marked by that earnestness born of a soul not only conscious of immortality, but one in direct touch with human life, as found here and now. His earnest appeals to his hearers, in behalf of the unfortunate, those whose lines were cast in almost hopeless conditions, was frequently applauded. This brave and fearless champion of Truth and social reform is destined to be a power in the great liberalizing evolution, that is now revolutionizing the world. In his efforts in establishing a liberal church in this city he is receiving the earnest support of all classes outside of the domain of orthodoxy.

After the lecture, Mrs. Josephine Ropp gave spirit communications. This lady is unquestionably one of the greatest of test mediums, and rarely, if ever, makes a mistake, and on this occasion gave one of her best seances.

Everything connected with the anniversary exercises here gives renewed encouragement to the earnest workers who bear the burdens of the cause in our city.

RICHARD B. GRUELLE.

VARIOUS EXPERIENCES

Of a Worker in the Wide Field.

I find the interest in Spiritualism is growing daily, and everywhere you hear the world calling for its grand truths.

After concluding a four month's work in Milwaukee, I went to Pittsburg to fill an engagement with the First Spiritual Society of that place.

I found there one of the most flourishing societies in the United States, presided over by Mr. Stephens, who is a most proficient officer. Mr. Knight, the secretary, is an able and conscientious gentleman, and very much up-to-date in all his work, while Bro. Stubbs and the entire executive board are such as know how to manage the business end of the work.

The large hall was crowded with anxious seekers after truth.

The Ladies' Aid, of which Sister Ahall is president, is a strong, energetic body of faithful women who merit the appreciation of everyone who visits their meetings.

The last Thursday of March was a gala day for the ladies. We celebrated the anniversary of Spiritualism in combination with the annual bazaar, which netted something over one hundred and thirty dollars, all through the untiring efforts of this earnest band of women workers.

My engagement ended the last Sunday in March, with a promise of my returning to serve the society again next season.

From Pittsburg I went to Wheeling, W. Va., for a three nights' session on my way West. At this place I found the same energetic spirit. The president is one of those whole-souled gentlemen whose heart is in the cause, and Mrs. Carroll, the secretary, is a ceaseless worker.

The society has Frank Ripley as speaker and medium, and all seemed very much pleased with his work. They have re-engaged him for April.

The hall was beautifully decorated with potted plants, about fifty in number, and the atmosphere was laden with rich perfume, as they seemed to welcome the visits from another world.

From Wheeling I came to Evansville, Ind., where I find the society owning their own temple, and while this society is not as strong as the former one, it bids fair to become so in time through the earnest, hard-working president, Bro. Goldsmith, and his little band of workers. This society has mostly employed home talent, but under Bro. Goldsmith's ministrations he has secured some of the best talent available, and seeks to draw the best to the temple, by combining the home and new talent. The home mediums doing the Sunday morning work, the visiting workers the evening.

There seems to be a great demand for lecturers and test mediums, which indicates the interest in Spiritualism is alive. Every moment of my time is occupied and calls are coming in from all directions.

I forgot to mention my stay of a month in Peoria, Ill., which was indeed crowned with success. Great interest was manifested in both public and private work in this place, as well as in Leroy and Winslow, places I visited during the month of February.

The world is ripe for the demonstration of the phenomena and the instructions given through the philosophy of Spiritualism, and my prayer is that all earnest workers will continue to give their purest and best to the seekers after truth.

GEORGIA GLADYS COOLEY.

Evansville, Ind.

Lily Dale Camp.

The annual March meeting of the C. L. F. A. trustees was held on the Association grounds, March 27, for the transaction of important business matters relative to the mid-summer session of 1902, it having been decreed that said session shall open July 11, closing August 24.

The inaugural week will present as platform attractions, Mrs. Carrie E. S. Twing, Rev. Moses Hull and Miss Lizzie Harlow. During the closing week Rev. B. F. Austin, Mr. Thomas Grimshaw and Mr. W. J. Colville, will be the speakers. Other talent engaged for the intermediate period are Mrs. Cora L. V. Richmond, Mr. F. A. Wiggin, Mr. Lyman C. Howe, Mr. H. D. Barrett, Hon. John J. Lentz, Rev. Anna H. Shaw and probably a few more with whom negotiations are now pending.

It will be gratifying to the lover of music, possessing an artistic ear, to know that the celebrated Northwestern Band and Orchestra, whose daily open air concerts are the soul of the camp, have been engaged for the entire session.

Miss Margaret Gaule, the popular test medium, will occupy, with a party of friends, a cottage on Melrose avenue, coming early and remaining, until the first of September, thus assuring her frequent appearance throughout the entire season, in public test seances.

Mr. Parker and sister, Mrs. Bowen, whose inspiring and beautiful singing won such universal applause last season, will return to Lily Dale during the month of August. Another vocal attraction will be Mrs. Ralph Ely, a soloist, whose renditions met with manifest appreciation a year ago. Mrs. Ely has been secured for a portion of the coming season.

The Children's Lyceum will as formerly be presided over by Mrs. Peterson, of Grand Rapids, Mich.

Mrs. Mary Webb Baker, well-known to every reading Spiritualist, has been appointed librarian and mistress of the public reading-room.

Authority has been given the president, Mr. A. Gaston, to have the association hotel, the Grand, thoroughly renovated and put in first-class condition for the summer guests. From the fabled land of flowers and springs of perpetual youth, comes a gentleman of long and practical experience in the the business, who will have charge, as manager, of the association hostelry.

Prospects of a successful season were never more flattering than at present. Many cottages have already been leased for the season, some have been purchased and there is quite a stir and talk of building, while inquiries for accommodations are as frequent as the mails.

Our annual June picnic will be held on the association grounds, June 13, 14 and 15. Mrs. Carrie E. S. Twing, Rev. Moses Hull and Mr. Lyman C. Howe being the talent engaged for this three days' session.

Recent exercises in commemoration of the advent of Modern Spiritualism were held at the Dale, Mrs. Clara Watson, of Jamestown, N. Y., delivering an unusually fine address.

The sixth annual session of the Spiritualists' Training School, Rev. Moses Hull, president, will open on the grounds, May 13, continuing until July 10. During July and August Prof. Lockwood and Mr. J. Clegg Wright will conduct their schools, the same as last season. Mr. W. J. Colville will during his engagement here conduct classes in Psycho-Therapeutics. Numerous other attractions of the season will be announced later. KATE O. PEATE.

FROM WILL C. HODGE.

Los Angeles Overrun with Fakirs and Pseudo Mediums.

A CALIFORNIA EDITOR RECEIVING CASH FOR WHAT HE KNOWS TO BE A FRAUDULENT ADVERTISEMENT.

The winter rains are over and we are luxuriating in weather as beautiful as a perfect day in June. My arrival in Los Angeles was happily timed as it enabled me to participate in a reception to the veteran worker, J. S. Loveland, on the occasion of his 84th birthday. A goodly company assembled at the parlors of Mrs. D. L. Karcher, 619 South Hill street, among whom were no less than seven of the old Clinton campers, the occasion proving one of mutual enjoyment and satisfaction. Bro. Loveland claims the honor and distinction of organizing the first public meeting in behalf of Spiritualism, which was in Boston in 1853, and continuing the same for a period of nearly three years. Notwithstanding his advanced age, he is still hale and hearty with intellect unimpaired and ready as of old to wage battle for truth and for Spiritualism, and judging from his present condition he bids fair to round out a century in useful labor in the cause which enlisted his early sympathies and superior intellectual ability. Congratulations were extended in brief speeches by Dr. Abbott, W. C. Hodge and Mrs. M. E. Kratz, who also was acted upon to produce several crayon drawings of unique character illustrative of his character and life work. Music, mirth, song and refreshments concluded the program, all taking their departure with sincere wishes for many happy returns of the day. The 54th anniversary was fittingly celebrated by the Harmonial Society with an attendance that filled the commodious hall to overflowing.

The program was a fine one, the musical features being especially commendable. Addresses were given in the afternoon by J. S. Loveland, W. C. Hodge, and Mrs. Nickless-Cobb, and in the evening by W. C. Bowman and Mrs. Frietag. Bro. Bowman is an ex-Methodist minister of superior ability and is imbued with a spirit of love, justice and fraternity toward all humanity, and it is in every way discreditable to Spiritualists that he is not constantly employed on our rostrums.

Mrs. Frietag still continues to demonstrate the phenomena to the entire satisfaction of large audiences and is considered by people who know what they affirm, as a very superior medium, and spite of all that has been said against her, she is more than holding her own.

This city is cursed with numberless fortune-tellers, pseudo mediums and fakirs of every description. It is estimated by the authorities that there are fully five hundred who are engaged in relieving the unwary of their surplus coin by every artifice known to these sharpers, from hypnotism to materialization, including the development of mediumship(?). This has caused the authorities, who know nothing of the subject and who care less, to take hold of the matter and has resulted in the arrest of genuine healers and the persecution of honest mediums.

And what can be expected when the editor of a so-called Spiritual publication will publish what he knows to be false because of a cash consideration? The masses demand sensationalism and phenomena at the expense of the philosophy. Honest mediumship cannot supply the demand and the fakir comes to the front and reaps a harvest.

To such an extent is this true of this and other localities, that to be known as a Spiritualist, and especially as a medium, is to be classed by the authorities and the general public as disreputables and swindlers. There are no better nor truer mediums than can be found here, but the trouble is the authorities class the true and the false as all alike, and in their onslaught the innocent are likely to suffer with the guilty. There is only one remedy for this state of things, and it is to make organization so thorough and so solid as to shut the disreputable element entirely out. This can be done and ought to be done, and there never was greater need of the doing than here, for if there was ever a time and place when a general house-cleaning was needed along these lines, that time is now and the place is Los Angeles. WILL C. HODGE.

Meeting a Success.

The entertainment on Saturday night, April 5, at 77 Thirty-first street, was a success in every way except the size of the audience, but that deficiency was occasioned by the inclement weather, however, what was lost in size was made up in interest, fellowship and enthusiasm.

Geo. B. Warne, the chairman, conducted the meeting in his usual good-humored manner and gives us the following report of the same:

The net proceeds of the entertainment and dance at 77 Thirty-first street, Chicago, for the Mediums' Home at Reed City, Mich., were $86.75. Total amount received from all sources was $148.75, of which $12 came from outside of Chicago. The expenses for hall rent, dance music and advertising were $62. The attendance would probably have been one-third larger but for the day of cold, cheerless rain and an evening of more threatening skies and some rainfall. Not a medium upon the program failed to be present and carry out his or her part in a highly acceptable manner. The evening was a decided success for sociability and genuine fraternity of feeling. Mrs. J. E. Staner, of 1301 West Madison street, won the prize for selling the highest number of tickets, a china plaque, whose tasty decoration was a fine tribute to the artistic skill of Mrs. Isa A. Cross, the donor of it.

GEO. B. WARNE.
Chairman Committee.

HAD CATARACTS; NOW SEES.

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SATURDAY, APRIL 19, 1902.

Specimens of Prophecy.

Isaiah is reputed by Christians to have been one of the greatest and most trusty of the prophets. He knew all about God, and his ways and purposes. Of course it is a pleasure to consult such reliable authority. After telling, Isaiah 7:17, that the Lord—that is to say Jehovah—for the translaters substituted in their rendering, Lord, where Jehovah, or correctly, Yahweh occurs,—"shall bring upon thee, and upon thy people, and upon thy father's house days that have not come," etc., he continues, verse 18:

"And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uppermost part of the rivers of Egypt, and for the bee that is in Assyria."

Scott, in his Commentaries, says, hiss is equivalent to whistle. Then, correctly rendered, the Lord is a whistler, and it is probable the flies and bees of the countries the prophet mentions, understood his call, and came at his bidding.

Passing to verse 20 and we are told: "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall consume the beard."

It is lamentable that the Lord was not able to buy a good razor, instead of hiring one. But Isaiah was a major prophet, and knew what he was saying.

But the culmination of prophetic knowledge is embraced in verse 21:

"And it shall come to pass in that day [that is to say when God whistles for flies and bees, and hires a razor to shave the hairs on feet], a man shall nourish [equivalent to suckle] a young cow and two sheep."

It would be well to watch a little out for the last event, that we may know when the Lord whistles, the flies and bees heed his call, and he hires a razor. But, really, what use have we for such prophetic knowledge? Are we made wiser or better by such inspired drivel?

Equitable Taxation.

The German Turners of Chicago are very decided in their opinion that the churches should pay taxes on their property like other corporations. They have lately determined to make a vigorous campaign, favorable to equitable taxation on all property, regardless of who owns it. If God is the owner of the churches let him take a lesson from his reputed son, who, when a tax was imposed on him, sent one of his disciples to extract the needed coin from a fish's mouth, and thus paid his indebtedness to the State. There are millions of coin in the sea which, if the fishes were properly inspired, could produce it to pay the taxes on God's many dwellings. By the way, why not pray God to utilize the idlers of the ocean, and allow them to gather up the lost coin and discharge an honest debt?

Unintelligible to the Author.

When anything is so worded it is impossible to understand it, don't think you are the only one. The man who wrote it also couldn't understand it, and expressed himself in a clouded way to cover it.—Atchison Globe.

Is that one of the ailments of the Bible? So simple that one who runs may read, and a fool can understand, yet near twelve hundred conflicting sects have been organized, taking its teachings for a base, and the end is not reached. Singular that the wisdom of the Lord, who is said to have inspired it, was not equal to the task of telling his wishes so all can understand it alike. May be possible it was inspired by a priest, not by God, hence the secret of its being incomprehensible.

Believing Is Guessing.

The difference between believing and guessing is scarcely distinguishable. I believe there is a God; that he was the parent of a son; that that son was born of a virgin; or that the world will go up in flame, all are propositions without proof. The God idea is plausible, for it is an easy way to account for what exists; but the residue are only guesses, on which the dominant religion has built its faith. Dreams do not constitute proof on which a fact can be established. The whole system of the dominant religion is but a series of very stupid guesses, without any foundation in reason.

The cartoons which the New York Truth Seeker is printing each week add a great deal to the attractiveness and effectiveness of that able Freethought journal. They are sharp and forcible strokes at the superstitions and humbuggery of the times, and even the unthinking will pause to study them. They reinforce the arguments of the Truth Seeker's brilliant corps of contributors, and form one of the features which place that paper in the front rank of weeklies. Freethinkers can hardly get along without it, as it is not only highly instructive but vastly entertaining as well. A sample copy of it can be had by addressing the Truth Seeker Co., at 28 Lafayette Place, New York, N. Y. Subscription price only $3 per year.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

A Calamitous Trouble in the Church.

A new trouble has burst on the orthodox faith, and gives promise of seriously disturbing the old established order of things. It is a vital blow at the credibility of the Old Testament, and comes from an unexpected quarter. A preacher over there in Anderson, Indiana, has sounded the alarm, and it is right to suppose the whole religious world will feel the shock, and place itself in an attitude of defence.

Myers' Ancient History has been adopted as a text book in the high school of Anderson, and it seems the author forgot creeds, and taught in his book what modern discoveries among the resurrected cities of the Orient has revealed, and he has gone a little one side, and shown that many of the extravagant stories of Divine Revelation were plagiarized from records in Chaldea, Assyria and Babylonia, which were in existence more than a thousand years before Moses—who, it is claimed, was a prophet of the Lord, and made the record—had an existence. Indeed, he shows that Moses is but another name for Sargon I, who flourished within 200 years of the period ascribed to creation, and was born on the banks of the Euphrates, instead of the Nile.

All these facts have been told in the editorial columns of The Progressive Thinker, but will bear repeating again and again. Emerson once wrote:

"No anchor, no cable, no fence avails to keep a fact a fact."

The truth must be told again and again, and repeated in different forms, if we would carry conviction to the reader, just as the successful advocate, in addressing a jury, presents his case in varied forms, to ensure a favorable verdict. He who is content to rest his case on the simple presentation of the facts may expect a verdict against his client.

We are not acquainted with Myers' Ancient History, but we find what is presumed to be a good account of what the author has probably elaborated, in the "Bulletin," published at Anderson, where the agitation is now centered. It says:

"It is claimed this history makes an attack on the infallibility of the Bible, that the work assigns natural causes to miracles, that, in fact, there was nothing supernatural. For instance, in speaking of the escape of the Israelites from Pharaoh and his host, the history says: 'The latter were unable to overtake the former on account of the treacherous quicksands at the head of the Red Sea.' So there was no miracle, then, according to this history. The Bible says there was, that the water parted and the Israelites walked across the bottom of the sea dry shod, and when Pharoah and his army attempted to cross by the same route, the waters came together and the entire army was drowned. There is a wide difference in the two descriptions of the event. But what has caused more discussion than anything else is the fact that this history makes the absolute statement that the Biblical accounts of the creation of the world, the Garden of Eden, the deluge and tower of Babel are legends—that is, that they are false. The author says that in recent years tablets taken from the ruined cities of Chaldea have been deciphered and that all these myths were a part of the ancient religion of the Chaldeans two thousand years before the Jewish nation was born. (Reference pages 72-73.) The historian adds that these ancient falsehoods, which had been originated by the Chaldeans, were appropriated by the Jews, and by them were 'moralized and spiritualized.' The author also quotes from Rawlinson's Ancient History, to the effect that Moses copied his decalogue from the 'Book of the Dead,' a religious book written by the ancient Egyptians.

"The following sentence on page 72 of this history reads: 'The discoveries and patient labors of various scholars have reproduced in a more or less perfect form from the legendary tablets the Chaldean account of the creation of the world, of an ancestrial paradise (Garden of Eden) and the Tree of Life with its Cherub Wardens, of the Deluge and the Tower of Babel,' and he cites as proof that these 'legendary' accounts came from the Chaldeans, the fact that clay tablets containing these stories are now in existence and that they were written long before Moses was born. In another place the history says that 'Sargon I, who reigned 3,800 B. C., was the original of the Moses story—that is, the story of his being concealed in a basket in the bullrushes. The same story was written of Sargon, and is to be found in the ancient literature of the Chaldeans,' according to this high school history.

"To sum up the whole matter in a nutshell, this history which is being taught in the high school of Anderson, simply makes the Bible, to a great extent, a work of fiction—or, rather, that Moses and other writers simply copied very much of it from the ancient religious literature of the Egyptians and Chaldeans. The infallibility of the Bible is denied. For all who believe in its infallibility believe that the deluge, and in fact all else therein recorded, are descriptions of actual facts, and that being inspired of God, the writers of the Bible could not have erred. To question or deny the authenticity of these Biblical records would be to discredit the whole book, and this is just what is done in Myers' Ancient History."

It was shown in a series of articles which appeared in these editorial columns nearly a year ago, that the Old Testament is a compilation of ancient fragmentary myths of various nations, found in the Alexandrian Library, which were adapted by the ignorant compiler to fit a people who are reputed to have resided in the Lebanon Mountains of Syria, known to moderns as Jews. The book thus made up from numberless sources bears the Latin title of "Bible," which in English is Book, and nothing else. Because of its supposed antiquity, and the Catholic authorities represented the "Book" contained the revealed will of God, it was held to be too sacred to be placed in the hands of others than the priesthood, so the Protestants idolized it, treated it as a fetish, and hold it in reverence as the Word of God. Now the perpetuity of their faith is contingent on their ability to perpetuate the fraud.

A Card.

If the Home at Reed City is not soon to be ready for occupancy, will not some good Spiritualist living on a farm near there, offer a temporary home to an elderly gentleman who, for more than forty years has freely given his time, influence and means to our sacred cause? One who has known him personally for fifteen years can truthfully say of him, he is a gentleman, who desires to be of use; he has no relatives to whom he can go for shelter; would be helpful about the house, in garden, or care of poultry. Any one willing to give him a home for the summer and autumn, will please send card with name and address to office of The Progressive Thinker.

Do Not Worry.

There seems to be considerable nervousness in the ranks of Spiritualism at present over the divergent opinions of many of our thinkers upon the school question, and we feel that we must offer a few words of consolation as an anesthetic.

In the first place Spiritualists are independent thinkers, if they are thinkers at all, and always have differed upon the minor points, and always will, but each one who has an opinion must and does remember the rights of others in their expressions through the columns of this paper.

When the human system is out of repair it is the duty and usually the wish of the spirit within to put things to rights. Just so with the system of Spiritualism, and these philosophers are those upon whose wisdom and good judgment, upon whose calmness and candor, upon whose interest in the whole cause depends that cause for her progress along the lines of the philosophy; but there are numerous sides to the philosophy, and it requires these divergent opinions to make the motive power for the one grand truth, as a clock requires its various wheels and springs to move the hands to point the hours, the minutes and the seconds of time.

There need be no fear that the cause will be injured by the appearance of an article upon and for Theosophy, upon Hypnotism, upon Agnosticism, Christian Science or Christian Spiritualism, or upon the Homo and Unit theory. Spiritualism is the parent of them all, and will look out for her children. Our march is onward, and these divergent opinions are the arteries, the life channels of a truth that cannot die. By our encouragement of and respect for the opinions of others; by the publication of articles that seem to assail our cause we create an inspiration for the leading minds in our ranks and attract some of the best minds from the outside world.

We are working for the whole cause, the broad and far-reaching and uplifting principles of Spiritualism, not for "my" Spiritualism or "your" Spiritualism, but for Spiritualism in toto.

The insignificant differences become significant factors in our progress and we expect them. They make us grow.

A Serious Question.

Notwithstanding the boasted wonderful reformatory advances in the methods and laws of modern civilization, there is still room for further progress in matters that pertain to human rights even in the most enlightened countries.

The persecuting spirit of the times of medieval tyranny still survives, under somewhat milder yet not less reprehensible and unjust forms.

In former days of churchly power, the man who dared to express disbelief in the dogmas taught by the church, had his property confiscated, and might consider himself lucky to escape the dungeon, rack or fagot.

Times have changed for the better, under the influence of irrepressible thought, in spite of the adverse power and influence of churchly dictators, who have ever endeavored to repress and thwart the growing instincts of human freedom, which demanded the full and untrammeled right to think and believe, and to express free opinion.

The old days and the old methods are gone forever in all lands entitled to be called enlightened and truly civilized. Thanks to the heroes and martyrs of Free Thought, whose labors and sufferings have wrought this human progress.

But it is a sadly evident fact that some stubborn remnants of the old-time spirit of persecution and injustice still remain to blot and mar the otherwise fair visage of modern civilization and progress. There are injustices and wrongs carried on under the garb of justice and in the name of law.

Readers of The Progressive Thinker and other Spiritual papers have recently had a striking instance of this kind brought to their notice in an account of the verdict in the McIlroy will case.

Here was a man who had been known for years and had an established reputation as a thoroughly capable and trustworthy business man, a man possessing successful business instincts to acquire and manage property.

But he was a Spiritualist—and, like thousands upon thousands of other men, of Bible account, of Roman, Grecian and other historical nations, and of instances lining the whole history of man from ancient to modern times, he believed, upon the evidence of his objective senses, that he had seen spirit entities.

The reasonableness of Spiritualism commended it to his sober judgment and his moral sense, and in his love for it he desired to devise a gift that might be a help to sustain the same after he should have taken his departure into the spirit world.

And now, after having all his life given evidence of business judgment and soundness of mind, his will is contested, and because only of his expressed belief in having seen spirits, he was adjudged insane and incompetent to devise the property he was sane enough and competent enough to acquire. There was nothing to show or indicate that at the time of making his will he was not as sane as he ever had been while he was accumulating it.

The verdict was simply the outcropping of the old and vicious spirit of bygone dark ages. It was a reversion to the old outgrown type of injustice that flourished under churchly domination in days long past—of confiscation and sequestration. It is persecution for opinion's sake—for "belief"—though the belief was of the same nature as was held by Bible worthies of the most conspicuous and most honored class, according to both Old Testament and New Testament records.

In few but plain words, this decision rendered by a Pennsylvania court is at once superbly absurd, and an outrageous insult to the millions of enlightened Spiritualists of the world.

Under the rulings of a court of the same caliber as the one that rendered this contemptible and vicious decision there is not a Spiritualist in the world, no matter how high his standing in science, knowledge, or business judgment, who may not be declared insane and committed to an asylum for such.

Really there is far more reason to impeach the sanity of a court capable of rendering so vicious and utterly reprehensible and disgraceful a decision.

Spiritualists—What are you going to do about it?

Will you lie down under it? or will you arouse and assert your equal claim with all others to all the rights and privileges belonging to man, and equal protection in person and property, which all Constitutions and laws declare are of right ours, and of which we shall not be deprived?

The Spiritualists of our country should stand as one in asserting, demanding and defending their just rights as individuals and citizens on a plane of equality with individuals and citizens of other beliefs.

If belief in the reality and appearing of spirit entities constitutes proof of one's lack of sanity, then every person who believes the Bible accounts of such appearances is equally insane, and in the matter of wills and otherwise should be treated precisely as Spiritualists are treated by the courts. Let there be no partiality. True justice is exact and impartial in its decisions.

Allowing plain, impartial common sense to be the judge: Which is the greater proof of insanity, the belief in spirits based upon the direct, personal, objective evidence of one's senses; or second hand belief in spirits, without any evidence except belief or faith?

There can be but one honest answer, and that answer convicts the authors of the verdict in the McIlroy will case of moral self-stultification. Were they impartial they would mete out the same verdict of insanity against themselves—if they "believe" the Bible records.

Spiritualists to Get $15,000 by Virtue of Legal Contest's Result.

Lafayette, Ind., April 13.—The famous contested will case of William Case of this city, a Spiritualist, who died July 23, 1900, leaving the residue of his estate, amounting to $15,000 to the National Spiritual Association and editors of Truth Seeker and Commonwealth, ended last night in a verdict for the proponents. The trial began March 12.

H. G. Green Passed to Spirit Life.

The son of H. L. Green (editor of the Freethought Magazine) lately passed to spirit life. The father has lost a valuable assistant in his efforts to elevate the world to a higher plane.

DR. HENRY SLADE.

Experience with the Noted Medium

I had been with him continuously for just one week, at a farm house in the country south of Grand Rapids, Mich. His trunk was in the city. We came to the city April 1, and took rooms at 52 Crescent avenue, then had his trunk brought to his room. The trunk was locked with a double clasp spring lock and the key was lost, but the Doctor's guide Owasso said he would unlock it for us; so the Doctor placed his left hand over the lock (his right arm and leg being paralyzed). I placed my left hand on his right arm for about ten seconds, when he had to take his hand away, but the raps that we heard sounded as if some one was striking the inside of the lock with a hammer. The Doctor said that Owasso wished me to call Mr. and Mrs. Seymour Beach, who lived in the other part of the house, in, as they had never seen any such phenomena. When they came in Mr. B. took hold of the Doctor's right hand, while Mrs. B. and myself stood close by but not touching either the Doctor or Mr. B. Then the Doctor placed his left hand over the lock as before and loud raps were heard as before, but the lock failed to come open in five seconds, and the Doctor took his hand from the lock, and Mr. and Mrs. B. left the room. Then I was impressed to remove the lamp, which was a large double No. 3 burner and burning at full height. The lamp stood on a dresser close to one end of the trunk. I placed it on a table nearly in front of the trunk, then the Doctor said, "Call them back, we are ready," and Mr. and Mrs. B. came back in the room, and we all took the same position as before and watching the lock. Then the Doctor placed his hand on the lock as before, and in less than five seconds both clasps of the lock flew open. At each trial the loud raps were heard as at the first trial. This occurred about 7 o'clock in the evening, and only the four persons in earth life present that are mentioned in this article.

JUD JOHNSON.

Grand Rapids, Mich.

In Memory of Major Bitters, of Rochester, Ind.

A poetic writer has said: "For every kind word or act we do in this life, an angel plants a flower for us in Paradise."

A beautiful thought and if true, what a garden of magnificent splendor has Major Bitters found waiting him on the spirit side.

A man of deeds, not of creeds. A man who lived more for the universal good of mankind rather than his personal desires should be gratified.

I cannot recall a time as a child, as a girl or through my later years, when his methods of household government were not of gentleness instead of severity. Never, in all these years, did he under any circumstances raise his hand in anger against his children, but spoke with a firmness which contained all the meaning of control yet couched in the most tender language.

If every man, woman and child in Rochester, who has been helped financially by this one who has so lately crossed the Borderland, should pass his grave in procession, the line would be long indeed.

His generosity was of that kind, which put his hand into his pocket, but no boasting on his lips.

If every one who has been helped, by an encouraging word, to a better life, a higher understanding of better things and greater possibilities should hold up their hands, the number could scarcely be counted.

Personally, I have not only parted from the visible expression of a loving father, but a good friend, a faithful comrade, a familiar chum has gone away.

No trouble or cloud of sorrow has been so heavy that he could not put out his strong right arm, turn it over and show its silver lining, then with cheerful words cause it to dissolve into nothingness.

No one knew Major Bitters so well as his wife and children—knew his honesty, his truthfulness, his great heart.

If a desire was expressed for anything, he left no stone unturned to make that desire become a realization. No work was too hard, no task too great, if the welfare of his home was concerned.

A lover of home, he enjoyed every effort put forth for its adornment, and as far as possible provided the best for its comfort.

He has gone away, yet the great love he had in his heart as a mortal will live forever. His interest in the home will not cease and in every hour of trial he will not be far away, but will console as he alone can console and bless only as he can bless.

No God could be so unjust as to send this honest man into eternal darkness simply because he did not believe certain things his reason declared untrue. Therefore he will go on in his higher expression, doing good wherever and whenever an opportunity presents.

Not only have we the consolation of the knowledge of his spiritual resurrection, but also the pleasure of looking at the clean record he left behind.

MARGUERITE L. MILLER.

THE HOME CIRCLE

THE ONLY TRUE AND PERFECT WAY TO THE HIGHER SPIRITUAL ATTAINMENTS AND UNFOLDMENTS.

A Helping Hand.

I.

Heaven, the spirit realms, can only be gained by high and noble aspirations, supplemented with good deeds. Evil can not enter the higher spheres of spirit-life any more than can an eagle enter a chamber through a hole one-millionth of an inch in diameter. Don't fear any intrusion there from those whose spiritual natures have not been refined and fully prepared for that exalted place. Each sphere has its special vibrations and various degrees of refinement, and the spirit must correspond therewith, and until it does, it is forever barred by an inexorable law.

II.

The only way to become spiritualized is to not only think good thoughts, but to act them out in the daily life. It will not do to send forth kind thoughts to the afflicted alone, providing you are blessed with a superabundance of this world's goods; you must give them substantial assistance. If kind thoughts are your only possessions, send them forth, they alone will suffice. The one who prays for the relief of suffering and still hoards his millions, only debases himself; his prayers are a mockery, so much poison to his spiritual nature.

What the world needs is less soul-communion, and more ACTION for the elevation of the unfortunate. The cripple, the semi-idiot, the indigent, the degenerate, and all other classes of unfortunates have as much right to live as those have who are blessed with a superabundance of this world's goods. The former came into existence through the instrumentality of the same natural or divine laws that the latter did, and are entitled to all the benefits and experience of an earthly life; they are entitled to a Helping Hand from those more fortunate.

In spirit life, extending to the highest sphere—if any highest—the Helping Hand is always benignly extended. It never comes forth reluctantly, but just as freely as the sun shines; just as gladly as the genial rain falls upon the crops of the just and unjust alike. A Helping Hand is needed here, there, over yonder—in Galveston, in starving India, in a burned Chicago, in the devastation and ruin spread by Vesuvius, on the field of war—wherever there is suffering or misfortune.

III.

The New York World relates a remarkable case, occurring in that wicked city, illustrating what a Helping Hand can do.

"Going, going, going. Will any gentleman give 15 cents? Remember, this is an investment in Heaven. God's blessing goes with it. Will any one give me 10 cents? Ten cents will give a man a lodging for the night. Ten, ten, going at ten, going, gone. Thank you."

The auctioneer is a clergyman and the auction block an improvised pulpit in Madison Square. A long line of homeless men stand by the curbstone while the street missionary pleads with the passersby in this novel fashion. These curious sales have taken place every Wednesday and Sunday evening, rain or shine, for more than five years. In this time lodging for the night has been collected for over 21,000 destitute men.

This unique charity is carried on by a single man, Chaplain Frederick Rotzler. He is at the head of the American Rescue Army, an institution intended to reach the lowest strata of society by street preaching and raising money to furnish lodging for the night.

Thousands of people have doubtless noticed the crowd which Chaplain Rotzler draws about him near the Worth Monument, but few have any idea of the magnitude of this work. The army has practically no working capital, but depends upon the chance generosity of the passersby.

Promptly at 8 o'clock every Wednesday and Sunday, Chaplain Rotzler places beside the curb a little soap box, which serves as pulpit, and, kneeling beside it, offers a short pathetic prayer. Later he rises and begins to sing some familiar hymn. The unfortunate men who have collected around him are meanwhile ranged in line along the curb and invited to join in the singing.

It is not uncommon for a hundred homeless men to be collected in this way and provided for in a single evening. The auction does not proceed until after the religious services. The singing is interrupted long enough for a short sermon, in the course of which the purpose of the meeting is explained.

The preacher uses the long line of homeless men as an object-lesson in depicting the evils of intemperance and sin. He urges the forlorn figures before him to lead better lives. The situation lends itself well to this double purpose, and the preacher makes the most of it.

Contributions are not asked for until the crowd has reached what promises to be its maximum size. The chaplain then states how much money he has to contribute and figures out how many men he will be able to shelter for the night with that amount. As a rule this sum does not go very far. The men are then asked if any one has 15 cents, the price of the night's lodging, lacking only a cent or two. These cases are auctioned off first. The chaplain states how much money a man lacks to shelter him for the night and calls for a bid. The crowd always enters into the spirit of the thing, and the bidding may be said to be spirited. Those who have 10 cents, lacking five, come next, and so on until those are reached who have not a single penny.

The device has never failed to work. There have been very few nights in the past five years that the entire crowd has not sooner or later been accommodated. The meeting usually lasts till midnight, when the chaplain leads the way for a curious procession to a respectable lodging-house in East Twenty-third street.

Chaplain Rotzler believes this to be the most practical home missionary work that has ever been attempted. "By my plan I reach the most unfortunate types, so that I have a great advantage over those who preach in churches or halls. I believe there are few impostors. Each man is in great need. The line is made up of every type from the university graduate to the merest tramp. I have been able to find work for hundreds of them and provide them a fresh start in life."

IV.

It makes but little difference to what church Chaplain Fredick Rotzler belongs; it makes but little difference to what God he prays, or what he believes in reference to divine providence, or what psalms he sings, or what bible he hugs to his heart so long as he freely, unselfishly, and cheerfully extends a Helping Hand to those in distress. That Helping Hand is nearer God, nearer the angels, nearer to the spheres of light, though bony and unshapely it may be, than the million-dollar diamond that nestles on the vestment of a Vanderbilt or Gould. From the windows of heaven peer angelic creatures, eyes lustrous with divine love, faces scintillating with a radiance seemingly borrowed from the throne of God itself—they have attained the state of existence where they vibrate in harmony with pure unselfish love, hence they gaze with delight on the Helping Hand, knowing that that alone can redeem the world and elevate the unfortunate to a higher plane. The Helping Hand when unselfishly extended is a segment of heaven itself. With no thought of creed, with no thought of a code of belief, with no thought even of a God or Savior, he who extends the Helping Hand under those circumstances, is truly divine.

V.

It was a dark night many years ago, in the wicked city of New York, where crime is rampant, and over which like a dark, pestilential cloud, hung the fetid emanations of rum holes, dens of thieves, houses of prostitution, and holes of iniquity, until the very light of heaven that comes from angelic hosts could but dimly penetrate it. In that emanation kindred spirits dwell; the lowest of the low, the vilest of the vile, and therein is a pandemonium on the spirits' side of which mortals have but a faint conception. A brilliant but eccentric man—not unknown to the Spiritualist rostrum in its early days—now in the higher spheres—was sitting on a curb-stone deathly sick, vomiting as if his life was about to ebb away. Sick, penniless, careworn—what could he do? No policeman happened near. Those fashionably dressed avoided him as they would a pestilential pool. Finally a sweet-voiced woman addressed him, and as if responsive to angelic call, assisted him to her humble home, and strange to say, nursed him back to health, and sent him on his way rejoicing. She was a Magdalen, who, forced into paths of vice, occasionally felt a pulsation from the higher spheres, a pulsation as sweet and pure as the aspiration of angels, and she extended a Helping Hand to a stranger in distress. He had told of that night, this eccentric man, this brilliant speaker, who afterwards committed suicide in the far west. Thus it was that wealth, "refinement," "respectability," failed to extend the Helping Hand in the hour of dire distress to this famishing soul, but a Magdalen—in the estimation of the world, an outcast—extended the needed assistance.

It is a fact that in the apparently lower strata of society, there are often gleams of the radiance of heaven that burst through the dark emanations of wickedness, and touching the soul chords of a Magdalen, induced her alone on this eventful night to extend the Helping Hand, while all others sheered by as if a phantom of wretchedness would ruin them. It is the Helping Hand that spiritualizes, to some extent even a Magdalen, and this night's episode paved the way for her final reformation and restoration to friends.

The Helping Hand should become a part of every life, of every soul, of every religious creed or cult. The poor, the unfortunate, the forsaken are always with us; they are God's children, if a God; they are heirs to eternal life, and are entitled to a Helping Hand, just as God helps each one through the operations of his natural laws. Carry with you always The Helping Hand.

J. R. F.

The Roman Catholic Church and the Bible.

We are receiving letters from Roman Catholic laymen which proceed on the assumption that the meaning of "inspiration" as relating to the Bible is not defined by their church; and they cite the appointment of a Papal Commission to consider and resolve doubts and perplexities caused by the "higher criticism" as convincing evidence of the absence of such a dogma. "That authority," says one of them, writing from Brooklyn, "has not yet given the Bible complete and defined credentials."

This layman contends, accordingly, that nothing in Roman Catholic doctrine prevents his agreement with the late St. George Mivart that the Deluge as described in the Bible was impossible practically. The story of Jonah and the whale is also a stumbling block for him. "Close scrutiny of sacred writings," he sums up, "is here to stay, is unavoidable, and we must make the best of it;" and "the simple fact of appointing the commission is unquestionable proof that Church is not committed on those points dealt with by modern science and higher criticism."

Pope Leo XIII., however, in his late letter on Scripture, knocks the ground from under this correspondent completely by saying:

"The Church holds all the books of Scripture as sacred and canonical, not because, having been composed solely by human industry, they were afterward approved by her authority, nor only because they contain revelation without error, but because, having been written under the inspiration of the Holy Ghost, they have God for their Author."

It was also decreed by the Vatican Council that the "books of the Old and New Testament are to be received as sacred and canonical in their integrity and all their parts, as they are enumerated in the degree of the Sacred Council" of Trent, "because, having been written by the inspiration of the Holy Ghost, they have God for their Author."

In other words, to use the language of a Roman Catholic priest who writes in the last number of Mosher's Magazine, "Catholics are bound to believe in the verbal inspiration of the Bible. That is, its inspiration is not limited to the sentences in the context of the sacred books, but even the words are inspired."

It will be seen, therefore, that the doctrine of the Roman Catholic church as to the Bible is precisely defined and that the Church is committed unmistakably and absolutely on "those points dealt with by modern science and 'higher criticism.'" The Papal Commission recently appointed to receive and solve questions as to the Bible can make no new definition, and in no way can it modify the old either in letter or in spirit.

This is a very interesting matter at a time when, as the example of our Brooklyn correspondent indicates, the "higher criticism," which reduces the Bible to the level of merely human and fallible literature, has encouraged, even in a layman of the Roman Catholic church, the skepticism which induces him to ridicule the Biblical stories of the Deluge and of Jonah and the whale as scientifically impossible.—New York Sun.

THE OLD HOUSE DREAMS.

Down where the meadow-grass grows in the garden
And the marigolds bravely flaunt shimmering bloom;
Where wild bees hum and the swift swallows hover,
The old house waits in the gathering gloom.
Tenantless rooms lie deep in the shadow,
Gone are the feet that once trod on the stair;
Never a sound of music or laughter—
Only the stillness of sorrow is there.

Father and mother lie out in the churchyard
And the children have wandered and scattered since then;
The small, eager feet that once pattered so swiftly
Are slow with the cares of women and men.
The hollyhocks, frightened, cling closely together,
Wild roses have hidden the old, ruined wall,
And fairy hands weave, in memory's shuttle
The spell of enchantment that hangs over all.

Do you dream, old house, in the hush of twilight,
When sweet mid-summer brings potions and charms,
Of the childish joys and fears and troubles
Of those who slept in your sheltering arms?
To-day lies far from the old-time contentment;
Like a half-finished story the dear life seems,
And the tears veil all in a mist and a shadow,
But hush—for the old house dreams!

—Katherine LaFarge Norton.

A fool, indeed, has great need of a title; it teaches men to call him count or duke, and thus forget his proper name of fool.—J. Crown.

Opposition inflames the enthusiast, never converts him.—Schiller.

Whats gone and past help should be past grief.—Shakspeare.

Individuals may form communities, but it is institutions alone that can create a nation.—Disraeli.

Modesty is proportioned to the occasions of life, and strongest in youth when passion is so too.—Collier.

Twentieth Century Fulfillments.

A Discourse through the Lips of
Mrs. Cora L. V. Richmond,
Chicago, Sunday, January 12, 1902.

The 20th century fulfillments forms the theme around which our remarks will cluster this morning.

"Whether there shall be prophecies," it is said, "they shall fail;" yet ultimately all prophecies come true.

Cyclic fulfillments are just as certain as the recurrence of the seasons and the revolutions of the planets, and their conjunctions, and the reappearance of comets. It only remains for one to have knowledge of the great spiritual forces of the universe to understand that spiritual life contains all these prophecies and their fulfillments. A fact which you think is to be upon the earth, really is; and therefore it only needs the spirit vision, penetration and prescience to understand that which is to come to the earth already somewhere abides.

The 20th century has not only been the subject of great hopes, but is a century around which many prophecies have clustered; and it is really to be a century of great fulfillments. These prophecies that have come in the guise of scientific predictions of various things that are to set the world in greater commotion; of that which is to supersede the noisy steam engine, and even the fairy and swift-winged electric appliances; these like many other things are in their turn to entirely pass out of use in the world and be superseded by still greater inventions. From day to day you have indications of this. Of course it will not be very distant that the navigation of the air will be a fixed possibility in the earth's atmosphere. Already its success is assured as a fact, it only remains to be appropriated as a means of transportation. There is much more prospect of it now than there was in the first years of the steam railroad, that that would become the universal means of land transportation; or that electricity, when the telegraph was introduced in a hall in a little country town and it was actually found that a person could telegraph from one end of the room to the other, would reach such proportions that ultimately the earth would be too small for it to attain to its greatest possibilities. Now you are expecting wireless telegraphy; but this is only the precursor to that added telegraphy that will unite the earth with other planets. This has already been talked of. But electricity may not be the means of communication, nor even electrical "vibrations." There is a system of more subtle vibration between worlds, and when you discover and avail yourselves of that, as you have of the vibrations of electricity within the earth's atmosphere, you will have found the means of communicating with other planets.

Besides you have knowledge of communication with the minds of others; telepathy is no longer doubted, consequently there will be intercommunication between minds and minds upon the different planets as there now is communication between minds and minds upon the earth.

The solar engine is in the imminent future and is to supersede steam and electricity as well. Those rays of light that now seem to be squandered, or are held in solution somewhere, will be made available. Science has gone far to prove what John Ericson dreamed of many years ago: This solar light and heat will be conserved and used in the winter time, so you will have solar light and heat for your dwellings; and you will be able to temper the rays of the sun in the summer time, by having large reservoirs or receptacles to take the surplus light and heat from your streets and dwellings and thus make a suitable temperature during the entire year. The solar heat will be made available for the new motor power. The electric light, which you now consider so resplendent, will be superseded by this great solar light, which in many respects resembles the electrical vibrations.

All this will come in the early part of the 20th century. As the means of transportation increases in rapidity, communication with nations will increase in facility, and this will be one of the means for the obliteration of war. For, as we have many times said, with air-ships throwing bombs into fortifications there will be little possibility of resisting the encroachments of an approaching enemy. Human intellect is using all of its force and power to concentrate and utilize the destructive substances of nature. So it will come to be a fact, that war will be such a dangerous experiment that nations will hesitate to resort to it. This, perhaps, more than any sense of brotherly love, will prevent nations from warring. Then, naturally, will follow courts of arbitration, and international congresses of arbitration, and at last the world will cease to see these formidable preparations for war.

In Psychical directions in the past century, especially the latter half of the past century, such manifestations have occurred as to induce many people to believe that, externally (in the phenomenal sense), you are to have greater manifestations of psychic power than in the past. We venture to differ with these. We think the increase in psychic power will be with individuals; that perception of psychical principles will be to the unfoldment of the race. The race is to come into the heritage of those spiritual forces that have been denied you through superstition on the one hand and materialism on the other. Material religion and material science have both combined to deprive the human race of the legitimate exercise of spiritual power. Where known they have been appropriated by those who were supposed to be spiritually endowed as spiritual teachers and guides, who have been enrolled under some denominational sect. Religion has closed the door to individual spiritual experiences and made the race dependent for spiritual teaching upon external forms and theological training. All this has been interfered with, and much of it has been set aside in the last fifty years by the advent of Modern Spiritualism.

Of course, just as soon as human lives become aware that religion is a spiritual expression, and that each one is entitled to exercise any of the spiritual gifts that are in the universe; as soon as people become aware that prophets and seers and those endowed with spiritual gifts were human beings; that these gifts, according to the growth and needs of the human race will become more and more the possession of humanity, that, in other words, all that realm that has been clouded by ignorance, superstition and bigotry is being opened as a portion of the legitimate possession of the human race; the psychic growth of the world will be wonderful; instead of little children being punished and treated by physicians because they have psychic power, it will be encouraged and strengthened, and people will gradually learn that the possession of psychic gifts is not a weakness but a strength, and that they only require recognition and the surrounding of the sensitive with as careful conditions as those with which you surround your chronometer or your compass to make you aware that they are among the rarest and best possessions of the human race.

Finally, as the world has entered upon a new psychic era, that psychic era is to culminate in a great degree in the 20th century. We mean to say, that a larger number of people upon the earth's surface will enter into the knowledge of spiritual things and possess psychic power; will understand psychic subjects; will know that these are a legitimate source of inquiry, and that the human mind may intuitively be open to receive influences, impressions and teachings from those who have passed from human life; that this will be no longer sacrilegious, nor sinful, nor forbidden, but it will be one of the great strides in human recognition. It is even so to-day. You cannot take up a magazine, scarcely a daily paper, without finding one or more articles impinging upon or actually treating of these subjects. All this open recognition of the spirit realm, instead of being a hindrance to humanity is a great help, a luminous background to human endeavor.

Edison and every great inventor admits freely that the inventions do not emanate from his own mind; that he is aware of receiving help; that behind him is some one who gives the impressions; that these impressions usually come, either in visions of the night or when the active duties of daily life are hushed and shut out; that all unexpectedly the point which he had been struggling for is at once revealed to the mind. Every great discoverer, like Herschell, in the discovery of the planet that formerly bore his name, freely admits that there is some a priori knowledge or vision from the realm invisible. This knowledge is forced upon the outward consciousness. All the realm of discovery, so-called, must be in the realm of That which you invent or discover to-day, somewhere is actual knowledge—of those who are higher and wiser, an actual and practical reality. Whatever planet is beyond yours in unfoldment must have already in operation those forces and motors which you are striving for; and, no doubt, visitants from those worlds, either from the spirit realms surrounding them, or actual inhabitants, do approach the earth and give these impressions to those ready to receive them.

You cannot limit the powers of mind, you cannot restrain the intelligence that will speak, even across the spaces. Neither can human beings, unaided, claim to gather these truths from the great reservoir of unthinking invention. There never was a thought in the universe that was not thought by some intelligence. Neither was there an invention that was not perceived by some intelligence. The primal source of every invention must be the Great Creative Intelligence; as intelligence is the only power that can discover, so intelligence is the only power that can impart discoveries. The steam engine did not go prancing around in the universe for some inventor to find it. It was the result of this great thought motor that is so much greater than the force of steam that in its presence steam becomes but a toy, a bauble merely. There are no great thoughts floating around for you to think them, but thought responds to thought by intelligence, personal and individual.

Those souls that are alive and are freighted with knowledge do not think their knowledge far away from earth and dole it out in parcels. Just as fast as human lives are ready they are ready to impart it. The teacher does not withhold knowledge from the little child through any selfishness or miserly instinct of keeping the knowledge to himself, but according to the growth and ability of the child imparts the lesson that is needed. So as human lives grow these lessons are waiting in the minds and thoughts of the higher intelligences for human beings to possess them.

The forces of nature, so-called, do not communicate themselves directly to intelligence without an intervening intelligence. These forces themselves you think unintelligent, but behind each pulsing orb, behind each manifestation of nature the great power of deific intelligence is manifest, and there man must find the secret source of his knowledge.

This 20th century is expected to wipe out war; that is, largely to bring about the reign of peace; that is to see international arbitration; that is to witness the interchange of human commodities without commercial greed, with nothing of the spirit of barter will not bring the millennium; human brotherhood on earth is to come to its fulfillment by better spiritual understanding.

Religion, when crystallized in any form, in any given theology, has not been able to bring this about in any general way, although it is quite certain that the early disciples lived together in a sort of fraternity. It is quite certain that the Quakers and the Shakers and many isolated religious bodies have at first illustrated that fraternal spirit; but it is usually at the sacrifice of some material or other law. The usual form has been too great asceticism, something that is not grounded in the usual needs and requirements of the human race. The monastic life of many religious bodies; the seclusion of the adepts in the East; the separation from their kind of many orders of Brotherhoods have made possible these ascetic and exalted lives, nevertheless they do not illustrate the general progress of the race. The Christ that ate and talked with publicans and sinners; the Christ that visited all classes of people, from the palace to the cottage; the Christ that found humanity where it was, this is the Spirit of that Truth that was to reach and renovate the world.

Of course there must be prophets and teachers, those who point the way and declare the truth, but the growth must be by the molding of the individual lives that make up the communities, the societies and nations. When these nations have outgrown war there can be no war; when they have outgrown certain kinds of selfishness in the lines of commercial dealing there can be no such methods as prevail to-day. These methods are not to blame. People talk about certain conditions in life as if the methods themselves were responsible. Creeds have been blamed by the materialists and the agnostics for the ignorance of the human race. You might as well blame the shell in which the young bird is incubating, and say, "the bird could fly if it were not for the shell." Of course when the bird is ready to fly the shell will break. So there never was a creed strong enough to hold a person who had outgrown it. When you see multitudes flocking to the Romish church and to other churches, you may know it is their place of incubation; you may know that it is just the place adapted to their needs. That all attempts that seem to outsiders to keep people from thinking are really their shelter. It is very difficult for people to think when they are not able to think, they do not know how. The methods of knowing how to think and of growing toward it are not prevented by creed and dogma or a prison cell. Perhaps you could not write as Pascal did if you were in prison. Neither can you out of prison write as he did. The restraining walls would not cause you not to write, but you have not grown to those heights, you have not conquered in those spiritual ways. Those "mute inglorious Miltons" that we have read about so many times, those "flowers that are born to blush unseen and waste their sweetness on the desert air," are largely in the poet's imagination. If there is a Milton, even though blind, he will have visions of paradise; and if there are blossoms they bloom, not for eyes to see, but because to bloom is the loveliest and sweetest thing they can do. All this talk about genius being hidden away in some dark corner of the earth is a mistake. The New England rocks could not hold the genius of Webster, could not fetter the songs of Longfellow, nor could the rules and severe asceticism of Quakerism prevent Whittier from singing the songs of the people. Nowhere upon the earth is there a rocky cave in mountain or valley that can hide the eagle when it is ready to come forth. So when the people are ready this great inheritance is to be theirs.

There are present indications, which science is well aware of, that the earth is making ready for one of those great cyclic changes, to which we have referred. You are aware that not only in the conjunction of the planets and other great astronomical facts there are mutual influences that planets exert over one another, but there is that in astronomy called the "precession of the equinoxes." You understand that the poles of the earth are gradually, gradually, gradually changing; that there must come a time when there will be a reaction, and with this change there must come that which is known as one of the great glacial periods, where continents are destroyed, where the whole earth undergoes a geographical change, where, perhaps, only the Noahs, the precursors of the future generations will be preserved. Of course, there must always be left the seed of the human race, and of the animal kingdom, the germs of the plants, that which is, to bring forth the future results. If people were not so anxious to find faults in the Old Testament instead of finding the inner, esoteric meaning, they would know that the great Noachian deluge is but one of the traditions or records of a certain period of time, of a cycle in which there was a glacial deluge. We compute the time to be about 25,000 years between each of these great cyclic changes. We consider that the time since the last glacial deluge time is nearly passed, but it will not probably come to the cataclysm in the 20th century. The precursors, however, are already here: In certain lines of prophecy, in the appearance of many religious zealots who see the "end of the world" every few minutes and try to make ready for it; and among scientific people, as well as among those who have studied these great cycles and their spiritual meaning; and we claim to be among those who have announced this great cyclic change. The precursors are already here: in the greater agitation and variation atmospherically; in the greater disturbances by land and sea; in the effect upon human lives, causing many mistakes to be made; more accidents upon railways, and street cars, and accidents upon the oceans, in the great physical epidemics, and moral epidemics. These great crimes are precursors of this change. These are days of culminations. There are just as great geniuses in crime as there are in inventions, and people also discover new ways of torturing their criminals; new ways of putting the criminals out of the way instead of teaching them how to do better. Electrocution is one of these discoveries that enable people to demonstrate (as they suppose in the interest of the law) the best method to torture each other, whether a matter of, so-called, or mis-called, justice, or whether as a matter of revenge, which finds culmination in such a period as this.

Human lives will also seek to find many palliations for existing wrongs. But palliations are not cures. Social reforms are usually moral anesthetics. The science of materia medica has discovered a great many anesthetics, and it is the present form of practice in materia medica to soothe the pain more frequently than to cure disease. It is left for the Christian Scientist, the Spiritual and Magnetic healer and that sort of people to cure the patients. Doctors are proficient in surgery and anesthetics, and that means that the causes of human ailments have not been removed, but palliatives are used.

Of course attention to the sanitary conditions of the crowded cities makes a good beginning. It is quite a discovery in the right direction when men and women of eminence are seeking to-day the knowledge of how you house your people, not your wretched poor, but your laboring people, your mechanics, your day laborers. To find in many instances in the densely populated portion of your city that there are more than one thousand people crowded into one block. Not where the buildings are the highest, but where they are so close together that at best they offer small chance for sanitary conditions. These houses are a much better solution than those discovered by the science of medicine, of that which has caused scarlet fever and typhoid fever to crop out in such places.

Scarlet fever and typhoid fever are sounds of alarm, they call upon you to cleanse the streets and clear out the places of filth. We propose to make it a part of our business to teach the necessity of letting in the light, the daily light, the sunlight, materially as well as spiritually, to clear out the "slums" and "levees," in fact the entire city of Chicago, and make it clean. It will be a glorious century if this can be done. London and New York have but partially solved the problem. It was a part of the genius of Napoleon the great to make Paris a beautiful city. He did it at the expense of the whole country, but he succeeded. If your city can be beautiful without injustice try to make it so.

With added facilities of transportation you would be surprised if cities, in the sense they now exist, shall have no existence in another century. People will not then stay in cities unless they are obliged to, and nobody will be obliged to from lack of being able to see fields and have fresh air, cottages and homes, not houses and tenements.

What will it be then? It will be a race of people growing up in the midst of the beautiful scenes of nature, appreciating the blue sky, the starry vault, the sunrises and the sunsets, the flower gardens, the fields and meadows. The whole country has room for homes for all the people. How beautiful it would be. Then the cities would only be occupied by shipping interests, railroads and commerce as distributing centers. We see that rapid means of transportation and changes in the methods of human life may bring this about.

Of course people swarm together for the experiences they get. It is only after the experience that they want to be isolated. The recluse of refined taste is the man or woman who has met the world and has been polished. They are great lapidaries, these cities of to-day, they rub off the refuse of ages. People rush together because they think they are lonesome, only to find there is no greater lonesomness or barren desert than the crowded city. But people become humanized in that way. There are few that can appreciate the lonely grandeur of the Rocky Mountains, or the Alps. The vast prairies do not appeal to people until they have been ground out in the mill of humanity.

Consequently the next aim will be to civilize the cities, to make them tolerable places of abode, instead of intolerable. To make it possible for this aggregation of human beings to dwell together in a little better sort of way. Yet these people that are hived in so closely together are marvelously kind to one another. You turn a man away from your residence whom perhaps they would feed. There is fraternity and sympathy among them. Sometimes this is a great lesson to you. And, possibly, you will ascertain when you cast your ballot for the one that is to see to it that there are better means of housing these people, that it is not simply that they wish to be there, but because the grinding poverty, and the treadmill of daily toil does not offer any better place for them to live in.

You have a limited income, you live where you must. If your income were less you would have to live where they do.

Now the great problem is to have the income and the home combined for a place of comfort, fresh air and sunshine.

Spiritually there is a great deal of light being let in upon the earth. The upper lights have been turned on for more than half a century; the hadean darkness has been dispersed, the great gaunt vaults of fear, and the horrible thoughts concerning death have been scattered. Yet there is still much to do.

Your cemeteries are places of disease; your crowded cities grow and include them. When the vaults of your spirits are opened you will understand that your friend is no more in the ground than enclosed by the garments they have worn when on earth, and you will have changed the whole aspect of that which relates to, so-called, funerals.

The 20th century will note, not only a marked change in this respect, but you will perhaps be surprised when you see that not only flowers for the wealthy, but for all classes will come, blossoms of hope and joy, with the transition of the spirit from the body, and there will be no more this terrible form of grief and mourning.

Spiritual illumination has done much; spiritual communication has done much; the opening of the avenues of thought between the two worlds has done much; but more and more will be accomplished in the gradual growth of the people away from the thought of death. Life is continuous, changing, yet everlasting, and the transition of human beings from the earth to the future state will be accounted as a great occasion of rejoicing. It was our privilege to officiate just a few days ago after the transition of a young girl from human life, when she went singing songs of praise, and calling her loved ones about her, she told them not to mourn, that she would still be with them. Her vision was opened, she beheld those who came to her, and up to the last moment was talking cheeringly to those who were in human life.

There is to be a great reformation in Death. More people will have visions; more people will understand that it is but another step in life; mourning shadows will grow less and less and the darkened pall will give place to rejoicing. The opening of the vision to the immortal world of those who are passing away is not new in the world, but it will be more and more recognized. This taking of the next step will neither be dreaded before it comes, nor mourned as annihilation after it comes. Such will be the illumination that will spread abroad almost imperceptibly over the world, as it has spread in the last fifty years. The hanging of flowers on the doors, the draping of the casket and room with blossoms, has done much to express this thought.

But really, dear friends, the best thing you could do for people is to give some blossoms while they stay with you, instead of spending a vast amount to make yourselves believe that death is beautiful. Let their lives be adorned with flowers; let the good things you say about them be said while they are here. Tell them how much you love them every day instead of keeping it stored away until their forms are silent; it will help them as well as you. It is a great deal better to do this while they are in human life than when the change comes. Then there is no lack of blossoms when they enter spirit life. The spirit of life is this blossoming.

Ah! it is the tombs and sepulchers that you find in daily life that makes you so full of grief when the loved are gone. But they do not go, they do not pass from you, they are in your midst, and whatever blossoms you bind their lives with, of hope and love and joy, these they possess when the time of transition comes.

Yes, Satan has been reformed in the last half century. Now the old-time enemy of the world, Death, is to be reformed, and Death as a reformer will take the right place in your thoughts and in your lives.

Flowers pass and fade, corn-fields stand stark and bare, you have the harvest stored away carefully in the granaries, at least the farmers should have. But you do not house your treasures of love, nor harvest your fruits of kindness, therefore, when the change comes you feel the loss. But in the great storehouse of the spirit, in that which makes the fruitage and final triumph of life, you only cast aside the stalk, the leaves, the outward covering, the husks, the grain is yours.

This great treasure-house of the spirit lies all about you, environs and girds you round about with its ministering presences and powers, and all the great and wise and true who have passed on are helpers. Those who were not enlightened, who were unfortunate, who have not conquered, are in their own shadows. But the great burdens of the world you are continually aided and strengthened to bear.

The 20th century marks the death-knell of Death in the old-time theological sense. Churchyards and all their belongings will give place to knowledge of the realm of the spirit, of the light that is beyond, of the strength and beauty and greatness that abide there.

The 20th century is the precursor for the great cataclysm, for the glacial deluge, and all the forces of mind and spirit mark the epoch faster than matter does. Therefore, there are culminations inwardly which will bring about a culmination in ways for devising peace; culminations in religion that will bring about a great deal of sectarian struggle to the new enlightenment of the race; culminations in commercial relations that will bring about a general readjustment, since nations will be so girdled around that they will be checkmated by other nations through the interchange of commerce. There will be great changes in the relation of capital and labor, since now they are divided. But a man will stand for more than a dollar, and humanity will stand for more than money. The time is coming when these forces will be allied of necessity, and necessity will bring about equalization and growth.

Fraternity cannot be compelled, but fraternity will gradually take the place of selfish aggregation. As soon as people understand that each is included as a part of the whole. You fight the world now, the "I" being against all the rest. It was a great proposition in science when the sun was made the center of the solar system, instead of the earth. It left the earth because science found it was too small to be the center of so much magnificence. When the center found its own place the universe seemed to be better adjusted. Now the "I" is supposed to be the center of the universe in every human mind. Just as soon as that is changed and the "I" is relegated to its own place, as a part of the whole—the soul preserving its identity—the universe will run smoother with you. The whole human family will not be against you, you will be one with it.

There is a vast reciprocity of souls, a mighty community of eternal intelligences, of which you, as a soul, are a part, no smaller, no greater than any other soul. Your interests are no more important and no less important than others. And you, as one of that immense number of souls, move in response to Infinite law. Nations, communities, personal interests, all are governed by this great purpose.

When you understand it; when you know this, all this rebellion and warfare and striving against the Infinite purpose and against the small petty personal experiences will vanish. If you walk the thorn-path, others have walked and are walking it. If you have a hard task to perform, others have hard tasks. If you have great grief, others have grief also. There is no isolation in sorrow or in joy. A common pulsation runs throughout the universe and through the races for the mighty purpose of human experience.

This 20th century, releasing many things that have been chained in the past, will yield greater beginnings than you suppose; will teach each human life that he or she is no better, no worse in the great economy of souls than demons or archangels; each is only a state of growth and expression.

When James Phillip Bailey made Lucifer at last to be restored as an angel of light, it was a great spiritual lesson. When Sir Edwin Arnold makes the Magdalen the principal expounder of the teachings of the Master, it is a great spiritual lesson. No one is higher or lower, ultimately, primarily; and the various conditions of human life are but that you may find expression in some century like the 20th century and see how you long have moved with one mighty purpose toward that event, that in itself is no greater than thousands of events that have preceded it, or will follow it: that all culminating periods have nations of people like yours.

At some time in the garden of earth the lily blossoms; but for that lily there is the darkness that hides the germ, the bursting forth of the shoot, the transmutation and transfiguration toward the flower, then finally the opening of the blossom, the one supreme event of that lily's life. Yet to those who gaze on fields of lilies miles and miles in extent that one lily means little or nothing, yet it is the one event.

Somewhere in the Garden of Life the great immortal Lily of Love has its hiding place in the darkness, in the midst of rocks and thorns and briars, possibly hidden away, and no one suspects that it is there. There is struggle and there is growth; the stalk comes forth, then the leaves, and finally, for that life the supreme moment arrives, the white Lily of Love has awakened, has blossomed. Yet to those who watch thousands and millions of completions of souls this is but an event, usual and common, but it is the supreme moment for that life; not an angel would turn away, nor an eye be filled with scorn in all the heavenly company to see the blossom of immortal love in any and every human life.

So, beloved friends, this century will shape itself to great fulfillments; but there were other ages and will be more of equal importance. And as you are standing upon the threshold now beholding the mighty mysteries of the past, remember it may be that this immortal Lily of Fraternal Love will blossom upon the Earth, and human life will reveal it in the gardens of earth, and that angels will bend and at last behold it.



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NOTE.—*Dr. M. Beaty, the Throat and Lung Specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him.* [Christian Standard.]

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Mrs. M. E. Kratz is in Los Angeles, Cal., and intends making that city her home. She can be addressed at 619 South Hill street.

W. V. Nicum writes from Buffalo, N. Y.: "The First Spiritual Church of Buffalo, N. Y., tendered its pastor, Rev. Moses Hull, and his wife, Mattie E. Hull, together with F. Corden White, who has been serving the society for the month of March, a reception at the Temple, Thursday evening, April 3. It was one of the most successful and enjoyable gatherings ever held in honor of any workers in the city of Buffalo. The rostrum was tastily decorated with palms and cut flowers. The success of the social gathering was largely due to Mr. Albee, the president of the church, whose generous donations in a financial way are always equal to the occasion. The writer was appointed by the president to act as master of ceremonies. The programme was quite lengthy, consisting of vocal and instrumental music, under the direction of Miss Bessie Starr, and short speeches by the officers and leading members of the church and others. The pastor responded in his usual humorous way apropos to the occasion, which was generously applauded. Mrs. Hull, in her word-picturing response, spoke of the many tender associations in the church during the past four years, and lamented that they would so soon have to depart to other fields of labor. F. Corden White also lamented that he, too, had to depart to other fields of labor, but then he said it made but little difference as he was, in common with other workers, only a tramp at best. Last but not least, the audience retired to the dining hall of the Temple and indulged in refreshments and a good social time. The audience of about two hundred people adjourned at twelve o'clock with many regrets that the midnight hour had come so soon."

C. H. Figures writes from Cleveland, Ohio: "By a rare and fortunate chance the East End Spiritual Society of Cleveland, Ohio, secured Mrs. Mattie E. Hull for Sunday, March 23. The hall was packed to its utmost capacity. Two christenings and a consecration service were marked features of the evening. The fifty-fourth anniversary of Modern Spiritualism was celebrated here March 30, by a monster union meeting of all local societies. Pythian Hall was beautifully decorated with palms and cut flowers, and the national colors were in evidence. The utmost harmony prevailed. The various speakers, Mrs. Mattie E. Hull, Hudson Tuttle and Emma Rood Tuttle, were never in better tune with their work, while Thomas Lees, as chairman, was perfect. The hall was filled to its capacity, hundreds being turned away. Many visitors from near-by towns were present. Refreshments were served by the Ladies' Temple Fund Society under the personal supervision of Mrs. Dorcas Savage. The test mediums, Mrs. Effie Moss, Mrs. D. N. Shoemaker and C. H. Figuers, were thoroughly in harmony with their guides, many messages being given, all of which were recognized. The music was all that could be desired. After all expenses were paid there remained about $82.50, one-third of which was ordered sent to the Mediums' Home, in Reed City, Mich., the remaining two-thirds was turned over to the Ladies' Temple Fund Society. Never was there so good and grand a meeting in Cleveland, and much good will follow. We hope to have more union meetings. We believe that by this means all local societies will be made stronger and a more fraternal spirit manifested. An Indian pow-wow, in which all mediums in and around Cleveland are invited to join, will be held by the Ladies' Temple Fund Society, in Pythian Hall, Friday night, April 25. Come out and let's have a real good time."

Rev. C. Hall Cook, B. D., M. A., Ph. D., lecturer, psychical research, or demonstration of the life hereafter, is open for engagements. Dr. Cook is a most instructive and earnest advocate of the truth of demonstrated immortality. He sticks close to the facts and speaks with the power of strong conviction. Address him at Los Angeles, Cal., 601 Temple street.

Thos. J. Haynes writes: "Will you kindly say to your many readers that all speakers who consider themselves engaged to speak at Briggs Park Camp, Grand Rapids, Mich., this season, had better write to the secretary at once as no contracts made by any one else will be assumed nor paid by us. I make this statement in reply to many letters of inquiry. Address me at No. 166 Scribner street, Grand Rapids, Mich."

The St. Louis (Mo.) Post-Dispatch alludes to Mrs. Kates' address there as follows: "Mrs. Kates hit Christian Science a few hard raps, saying that no science was Christian, and that Christianity was not a science. She claimed that Jesus Christ was a Spiritualist and that there had been more than one savior of mankind in the world. Spiritualism, she contended, was based on natural laws and love is the controlling element of life. Love constitutes the world which would be nothing without it, Eternity means nothing without love, being nothing more than the place where the people of earth meet their loved ones who have gone before. Mrs. Kates was attentively listened to by a large and fashionably dressed audience."

The Evansville (Ind.) Journal-News says: "A large audience greeted Mrs. Georgia Gladys Cooley, the new pastor of the Evansville Society of Spiritualists, at the Spiritual Church, corner of Third avenue and Michigan street, Sunday evening. Mrs. Cooley proved herself a fluent speaker and pleased those present with the able manner in which she presented the subject of Spiritualism."

Benson Elliott, a magnetic healer of Los Angeles, Cal., was arrested on March 24. His trial came before Justice Morgan, who ruled that scratching a back and putting feet into hot water was no part of medical treatment, and that a woman had a right to pay a dollar for that if she wished. So the case was dismissed.

G. H. Brooks writes from Milwaukee: "The Unity Society, Milwaukee, Wis., observed the Fifty-fourth Anniversary with more zeal and spirit than ever. Saturday evening a very largely attended party was held at the Ethical Hall, and everybody fully enjoyed themselves. At the afternoon meeting there was a goodly attendance. In the evening the house was well filled to listen to the anniversary address. Those who use me as an instrument gave the address, and it was well received. The Unity Society is in a prosperous condition, and has done much toward spiritualizing the sentiment of the people. There are other societies in the city, several German societies. Mrs. McFarlin has recently started what is known as the Independent Pulpit, on Grand avenue; each one of these societies celebrated, and they were all well attended. These anniversary exercises bring the people closer together, and call attention to the great truths. The Unity Society is in a most excellent shape, never better. The meetings and socials were never better attended; best of all there was never a better feeling than exists now. At the close of the Sunday service the society presented me with a beautiful bouquet of Easter lilies, and a member of the society sent us a most beautiful bouquet. I assure you these tokens were fully appreciated. I went home after my work was done to get ready to take up my work in Newport, Ky."

Virginie Barrett writes: "I am engaged in Pennsylvania for the month of May. I would like to hear from societies in that state, or en route, desiring my services, at reasonable terms, to open meetings and organize societies. I have open dates for camp engagements. Address me at 819 S. 16th street, Indianapolis, Ind."

Mrs. Marian Carpenter, of Detroit, spoke at Society Hall, morning and evening, for the Spiritualist society of Port Huron. The audience was greatly interested in the descriptions given by Mrs. Carpenter after the close of the lecture, all of which were recognized by persons in the audience. One of the most notable of these was given to Mr. and Mrs. Thomas Griffith, who sat near the rear of the hall. Mrs. Carpenter reported a spirit who called himself Jack, present, and gave a description of the little son of Mr. and Mrs. Griffith who died some two years ago, which was instantly recognized. The name of Jack's little brother, with other facts known to Jack during his life were also given, and finally one incident that occurred during the boy's life was given that could not have been known to any one but his parents. This incident was the throwing of mud on a newly-painted house, which Mr. Griffith required Jack to wash off before he could go out to play again. Neither Mr. or Mrs. Griffith had ever met Mrs. Carpenter.—Port Huron (Mich.) Times.

F. P. Wilmarth writes: "I am pleased to inform the readers of The Progressive Thinker that Springfield, Mo., is to have a Spiritualist church; yes, sure, for the foundation is already made and we expect it will be finished by the middle of May. It will not be large, but the Spiritualists will have a house of their own, and it will be 24 x 48 feet. It will be built on the corner of Roberson avenue and Calhoon street, on the lot where the house now stands where Mr. C. M. and Josie K. Folsom now reside. The house has been moved back and will be used as a parsonage, and will be occupied by Mr. Folsom and family. We will soon give a detailed account of how it came about. We feel sure that every true Spiritualist will rejoice with us. Send us your best thoughts and share our joy."

Spirit Bismarck is reported in the Paris journal, Le Spiritualisme Moderne, to have given some sensible advice to the German Emperor through a private medium in that city. He said: "Your Majesty, the spirits come to salute you. The old Iron Chancellor comes to challenge you. In the past it has been a life and death struggle between us. So let it continue. Yes, I come to warn you as I have warned you always. Your years are numbered. Strive to satisfy the people. They desire liberty; grant them at least liberty of conscience. I counsel you, sire, to leave the spirits alone. He who believes in a future life and the possibility of intercourse with us, should be encouraged and not persecuted."

A Subscriber writes: "The Church of Spirit Communion most cordially welcomed Dr. Hewitt back as its speaker, Sunday evening, and long may he be with us. He gave a very fine talk on 'The Afterglow of Easter,' in his characteristically happy vein. Splendid tests were given by Mr. H. F. Coates and Mr. Cowan. Dr. Hewitt speaks in glowing praise of his Kentucky friends and their beautiful church, where he has been laboring the past two months."

A convention of Chicago German societies will be held the latter part of this month to complete plans for the taxation of church property. Lawyers are to be employed to draft a bill that will stand the test of the courts, and funds raised for agitation and lobbying.

When writing for this paper use a pen or typewriter.

The third mass-meeting, held in Aurora hall, under the auspices of the Turner organizations, showed that the movement is progressing. Out of 400 Chicago German societies endorsements have been received from 370. The new crusade to tax church property results primarily from the injunction secured by Roman Catholic societies against the use of free text-books in the schools.

Benj. W. Belcher writes from Marlboro, Mass.: "C. P. Winslow, of Weston, accompanied by Mr. and Mrs. B. W. Belcher, attended the meeting at the G. A. R. Hall, C. Fannie Allen, of Stoneham, the speaker. After the afternoon session Mr. and Mrs. Belcher, accompanied by other friends of Westboro, Southboro, Fayville and Hudson, with friends from the home city, went to her home, as it was the anniversary of her birthday. Later other friends, with Mrs. Julia E. Davis, of Somerville, arrived. A collation was served, and many tokens of remembrance were left, among them a beautiful bouquet from Mr. Croucher, of Hudson; after which an entertainment of song, 'Sweet Hour of Prayer,' followed by remarks by Mrs. Barrows, C. T. W. Robinson, and C. P. Winslow; readings by M. E. Howe, Margaret Sylvin and Marion Jackson, followed by remarks from Mrs. Belcher's guides, and Julia E. Davis, after which 'White Fawn' and 'Forest Flower' gave communications till a late hour."

Charles J. Anderson, the "boy orator," in an address at Woodman Hall, Oakland, Cal., on "What Spiritualism Means to Humanity," said: "If a man's ideals are noble, his life an inspiration and his mind clean, that man will unwittingly affect the moral status of the beings with whom he is brought into contact. They will feel the best that is in them rising to meet his nobleness and his inspiration. So if a man is ignoble, base and unclean morally and intellectually, he will affect those with whom he speaks and with whom he lives. This would show that humanity is affected by thought spoken or unspoken; that poetry has its power, music its witcheries, and oratory its inspiration, simply because it is thought which meets thought. If this, then, is true, if human beings are affected by other human beings, is it not possible that those who have gone can affect us? That they will come to human aid, and that they also are molding and building up our souls? The soul of John Jones departed is the same that we knew here. It has its endeavors and its trials and it pursues its course as it did in physical life. Why, then, should we think it improbable that John Jones' soul is with us tonight? Why should we not attract him to us if we are on the same line of thought that he is, and if we are striving for the noble end, will he not aid us? If we are going to utter corrupt ideas will not a dark spirit be with us? We believe that such is Spiritualism, and this is what it means to humanity."

Dolores Pendleton writes: "Mr. and Mrs. E. W. Sprague arrived at Mechanicsburg, Ind., March 24, and conducted a series of four lectures, which were exceptionally praiseworthy, and greatly appreciated. On Friday evening they held a seance at the home of Dr. and Mrs. C. B. Pendleton, for the benefit of the N. S .A."

The trial of the Rev. Granville Louther of McPherson, before the Southwestern Kansas M. E. conference on a charge of heresy, resulted in a verdict of guilty. The conference agreed not to execute the penalty of expulsion if he would sign a statement agreeing not to teach in public or in private the views which were the basis of the charges against him. This Mr. Louther declined to accept because he "could not be honest with himself and the cause of Christ." The conference then expelled Mr. Louther from the church. He reserved the right to appeal and the case will be taken before the general conference.

H. A. Kellogg writes from Los Angeles, Cal.: "The book, A Wanderer in the Spirit Lands, is wonderful indeed; am much pleased with it, and would not take ten times what it cost me if I could not get another copy. I am also pleased with The Progressive Thinker."

G. C. Paine says in the Boston Traveler: "It is believed, and, so far as I know, is not denied by Spiritualists or Materialists, that the spirit leaves the body when the life does. Reasoning analogically, therefore, we may assume without the aid of spirits or mediums that when the life 'enters the human body at first,' the spirit also enters, and by the same means I do not believe that those in the primary class can successfully refute the truth of this philosophical proposition, however marvelous it may appear. The great opposition to Spiritualism comes wholly from those who, for the most part, are below the primary grade in this sphere of knowledge, for it is a curious fact that no one who persistently, patiently and honestly investigates this subject but what are in time overwhelmed by the logic, not only of the phenomenon, but of the philosophy as well."

S. Hartman writes from Wheeling, W. Va.: "In to-day's paper I find a partial report of our anniversary celebration, sent in by our secretary. I beg leave to say that I was one of the performers on that occasion, having read a poem by Dr. Dean Clarke. I have been a worker for the cause for 33 years, during which time I have spent many hundreds of dollars on mediums and books, and supporting the Spiritual press, sometimes having taken as many as five papers at one time."

C. F. Short writes from New York: "For one I must say that I feel a great debt of gratitude to the brilliant writers who contribute to your pages: Peter-silea, Loveland, Dawbarn, Longley, Hull, Howe, Nicholas, Richmond, Tuttle, Dean Clarke, Prof. Peck and a host of others who pour out rich stores of knowledge to our waiting souls, and never should we forget the blessed ones on the other shore who wait, watch, love and serve us. How can we sufficiently honor, serve and reward them for this beautiful, unselfish devotion to our higher welfare? Appreciation of favors and gratitude for the same is, and I hope will be my motto."

N. P. Nelson writes from Vernon, B. C.: "I am satisfied that The Progressive Thinker is one of the most enlightening papers of to-day, and I would not do without it for a great deal. I am trying hard to have it circulated in this place so that the people may know something about Spiritualism, but it seems that they are so set against it here, even the churches, that it seems they do not want to know the truth."

The Nebraska State Journal says: "The Theosophists have broken out in a row over the ridiculous oriental court maintained by Mrs. Tingley, the head of the order, at Point Loma, California. A great school of the occult sciences was projected there for the revival of the 'ancient mysteries.' It seemed to flourish for a time, as the idea was novel and the location on a high point of land jutting out from the north end of San Diego Bay was inspiring. But the dissatisfied ones say that more than $300,000 was spent in maintaining a funny court at Point Loma while the real work of the cult in the subordinate lodges was allowed to languish. Prof. Anderson, who has broken away from Mrs. Tingley, says that he has seen people of wealth and social position wearing the gowns and ridiculous hats of the order and humbling themselves before Mrs. Tingley in a manner scarcely to be thought possible by sensible persons. The professor says that he stood it for some time, thinking that there might be some meaning in the foolish ceremonials, but he finally became disgusted with the whole affair and left Point Loma for good. At last accounts the comic opera court was still doing business on the old stand, and the high priestess of the order had no notion of yielding any of her prerogatives to the rebels."

Hermann Fascher writes from Salt Lake City, Utah: "The anniversary of the advent of Modern Spiritualism was celebrated here by the only local society, the Independent Freethought Spiritualist Church, with appropriate exercises and before a crowded house. This society is the first one organized and incorporated under the laws of Utah. There are a great many Spiritualists in this city, although comparatively few take sufficient interest to become members. Last nights' occasion brought out over a hundred of them. Mr. Wm. Cannegieter delivered a very interesting and appropriate address, which was well received; after which Mrs. Chamomile, a lady medium of perhaps 70 years of age, delivered a beautiful inspired poem on 'The Tiny Rap.'"

Reporter writes from St. Louis, Mo.: "Thos. Grimshaw was called to Kansas City for Sunday, April 6. G. W. Kates and wife filled his place in St. Louis. Large audiences greeted them, especially at the night meeting, when the large hall was overcrowded. Mr. Kates spoke at the morning session upon 'Fruit of the Spirit.' He gave a forcible exposition of the relation of the spirit and earth-body, showing that the works of the flesh influence the development of the spirit. Mrs. Kates spoke at night upon 'Promise of the Future.' She outlined the progress of the past and specified possibilities of the future, saying that back of all progress was power of the spirit. Spiritualism stands for all truth, socially, politically and religiously, hence all good for humanity is conserved by its advocates. She spoke for generation as more important than to plan for regeneration. Each lecture was followed by spirit descriptions of accurate and interesting character. The St. Louis Spiritualists are making an effort to build a Temple, and hope to succeed."

Dr. R. McL. Angus writes from Fort Wayne, Ind.: "I will soon have a strong society formed here. The Spiritualists are coming back one by one into the fold. They have been scattered to the four winds of Fort Wayne, but with a little patience and perseverance I shall soon have them I hope, breathing the sweet air of harmony. I will be here until the 4th of May; after that date I will be open for engagement for any society or camp-meetings desiring the services of a lecturer and test medium. A strike while the iron is hot saves time and labor. Address me at 405 West Jefferson street, Fort Wayne, Ind."

Mrs. Irene Gay writes: "The people of Willoughby, Ohio, recently had the pleasure of listening to Mrs. Nellie Mosier, of Kent, Ohio., who gave messages from spirit friends for over an hour in College Hall. The tests were clear-cut and direct, full names being given and in every instance were recognized. Any society should be congratulated that is so fortunate as to secure her services."

The "sleeping preacher" of Saluda county, S. C., is attracting a great deal of attention. He lives a dozen miles from a railroad and never leaves the immediate vicinity of his home, so is known to few outside that county, but men of undaunted integrity vouch for the phenomenon. "Major" Perry is a mulatto, forty-five years old. Both he and his wife are illiterate. When a young man, he says, he felt a call to preach, but disregarded it. He seldom goes to church and is not religiously inclined. About ten years ago his wife says, Perry began to preach in his sleep. Sermons became more frequent until he now preaches five or six times a week. Perry goes to bed about 8 o'clock and within a half hour begins to preach. He first announces his text, chapter, verse or verses in the Bible correctly, after which he reads the text, always just as it is in the book. He then "lines" out, sings a hymn and prays, after which the sermon begins. Perry's sermon is grammatical and logical, and takes from forty-five minutes to one hour in delivery. Sometimes during the delivery of the sermon the muscles of the body, especially the arms and neck, contract, producing a cataleptic condition. This stops the sermon. The attacks last a minute or two and are driven away by his wife, who strokes with her hands the parts affected. When the tendency to catalepsy is banished he resumes his discourse, beginning exactly where he left off, even though it was in the middle of a sentence.

Moses Hull writes of the Spiritualist mass-meeting: "All of the Spiritualists of the state of New York, and of adjoining states are invited to the Spiritualist Temple, in Buffalo, on Friday afternoon and evening, April 25, and on Saturday and Sunday following, forenoon, afternoon and evening, to unite with the State Association, and the First Spiritual Church of Buffalo, in a great mass-meeting—a regular Spiritualistic jubilee—a pentecost—a three days' 'feast of reason and flow of soul.' All the Spiritualistic talent, as mediums and speakers, is hereby invited to be present, ready to assist as occasion may require in making this the largest and best mass-meeting ever held in the state. Able speakers and mediums from other states are invited to be here. Among those who have positively agreed to be present are Willard J. Hull, editor of the Light of Truth, Columbus, Ohio, and C. H. Figuers, of Cleveland, Ohio. Arrangements will be made for reduced fare at at least two hotels. Committees will meet friends at the depots. Meals will be served at very reasonable rates, in the church dining-room. Mr. Parker and Mrs. Bowen and others will treat us to as good music as you will ever hear this side of heaven. Come and bring a good time with you. We will thus all have our spiritual strength renewed."

The Lafayette (Ind.) Journal says: "The Case will case, being tried before Judge DeHart in the Circuit Court, is growing in interest each day. The points raised in the case are peculiar, and the divergence of evidence shows the wideness and liberality of thought. While we are engrossed with a will case at home, a trial precisely the same as this has been ended at Philadelphia. The following dispatch is self-explanatory: A jury in the Court of Common Pleas decided that the will of Alexander McIlroy, who bequeathed the bulk of his $30,000 estate to the First Association of Spiritualists of Philadelphia, was invalid. Mr. McIlroy was formerly United States customs inspector, and died in May, 1897. John G. Johnson, counsel for the contestants, said that the basis of their claim was the fact that the belief in power to communicate with spirits is looked upon as a form of insanity. 'If this is so,' he said, 'your verdict must be for the plaintiff.' The Philadelphia jury claims that Spiritualism is one form of insanity! McIlroy left his estate to a Spiritualist association, and the contestants, holding this to be an act of insanity, had the will set aside. The same case is found in Lafayette, though no judgment has yet been reached. The Case will is contested because it bequeathes a part of the estate to a Spiritualist association. If the Lafayette jury shall render a decision according to the precedent established at Philadelphia, the plaintiffs in the Case will case will win. The peculiar similarity of the two cases is striking."

L. writes from Detroit, Mich.: "Anniversary exercises were held by all of the societies here. There were special services and decorations. The Earnest Workers closed their winter socials by a grand mask and costume social in the large hall. Mrs. St. Omer Briggs is doing good work at 50 Grand River avenue; Mrs. Legrange is instructing the multitude at Prismatic Hall, and Mrs. Perina is the speaker at the Sunday Chene Hall meetings. Circles are held all over the city. Mrs. Rose Ferris spoke and sang last Sunday at 55 Grand River. Her address is 259 Grand River avenue. Mrs. Jenkins resides in Windsor, where she gives satisfactory readings, and assists in platform work at the various meetings in Detroit."

Secretary writes from Atlanta, Ga.: "The Ladies Aid Society of Atlanta, Ga., is doing a splendid work in connection with the Society of Spiritual Science here in the South. Mrs. Wellauer, late of Chicago, Ill., is our president, and too much cannot be said in praise of the work she is doing. She seems to be indefatigable in all her efforts. Miss Lillian Marsh is our treasurer, and brings into our meetings sunshine, when we are favored by her presence. We meet every Thursday afternoon at 400 Peachtree street, and hold a social every two weeks, thus bringing into the work here a social feature that we have heretofore been greatly in need of. Two weeks ago we netted quite a sum from the sale of articles donated by merchants of this city. At our last Thursday's meeting we spent the afternoon in sewing for two hours; then one hour was devoted to tests and messages, after which tea was served. To-night we give an ice-cream social and pound party, which bids fair to be a great success. Our next move will be for the building of a Spiritualist church, and we have a movement on foot which we think will enable us to realize our hopes. Our society was favored Anniversary Sunday. We had with us Mrs. R. P. Ward, of Augusta, Ga., and Dr. Hilligoss and wife, who were en route to their Indiana home. Mrs. Ward has been doing a noble work, and alone, in her home city. She spoke earnestly and to the point. Dr. Hilligoss inspired all by his earnest words. He is a practical business man, and we feel that we can profit by suggestions given. While we had made no special effort to celebrate the 54th anniversary, we had a 'big time,' as one brother said. Our music was under the management of Miss Leamon and her sister Miss Bessie, both doing very well indeed. Our pastor, Mrs. Lole F. Prior, is doing all she can to present true Spiritualism to the Southerners, and we are doing what we can to aid her."

Peter Miller writes: "The Spiritualist Association of Dunkirk, Ind., is no more, at the present at least. It seems that lectures do but little good. We have a strong orthodox wall to battle against. The people want evidence, a good materializing medium or slate-writer; both, I have no doubt, would do well together here. Any medium that has the above phases can address the writer."

A well authenticated story comes from Cumberland, Md., that is curious, to say the least, and upon which the theorists will have a good chance to speculate. It relates that a few weeks ago George Robinson, of Lonaconing, had a leg so badly crushed that it had to be amputated at the hospital. After the operation, and even after Robinson was able to leave the hospital, he complained of a severe pain in the remaining portion of the leg. The pain was so severe that he could not sleep. Some one suggested that the amputated portion had been buried in a cramped position, and when it was exhumed that theory was found to be true. The leg was straightened out, and again interred, and Robinson's sufferings at once ceased. This is ot a novel story. Similar cases have been reported before, and have even been dignified by recognition in medical publications and scientific treatises. In the civil war, for example, a soldier who had suffered the loss of his left leg by amputation, complained for weeks of discomfort about the toes of his right foot. The sensation, as he expressed it, was as if a blade of grass were twined about his toes. The sensation continued, and finally became a positive menace to his health and sanity. Finally some one suggested that the amputated leg be disinterred. This was done and a blade of grass was found growing between the toes which, on the other foot, had caused all the trouble. What is the explanation of this sort of thing? There must be "more things in heaven and earth than are dreamt of in your philosophy."—Boston Traveller.

Mrs. E. J. Buchanan writes from Charlestown, Mass.: "I have received the premium books and paper, and I am more than pleased with them; your quick response to my order is greatly appreciated. When I have my spiritual paper and books at hand, I feel as though I were living in the truest sense of the word. The Progressive Thinker is a truly progressive paper, and when one once enjoys the weekly perusal of it, they feel lost if denied that privilege. May it continue to wave the Spiritual banner."

James Campbell writes from Nebraska: "To my thinking, The Progressive Thinker, as a Spiritualistic propagandist, is the best in the field to-day, and I sincerely wish you all possible guidance and success."

Wilson Duncan writes from Council Bluffs, Iowa: "It seems to me The Progressive Thinker is the most important spiritual journal in the world; certainly so to every earnest man and woman who has perused its columns, and who wants to keep step with the spiritual march of progress. It is astonishing to note, however, as I come in contact occasionally with prejudice and ignorance, I hear one say: 'Oh! that paper is on a material plane; no spirituality in it.' I said, 'Do you read the paper?' 'No; but I have seen God and Christ, and been shown wonderful sights.' 'Well, madam,' I replied, 'you have likely the same right that Paul, Swedenborg or A. J. Davis had to see marvelous things; but have you forgotten 'there shall be a new [idea of] heaven and new earth? Do you remember that in all past creeds of man, woman has been ignored? Should we not hope and pray for a greater teacher to come than in all the past, who shall tell us of our eternal Mother in heaven, and that the dear Father is going on a much-needed rest and outing, while she and her earth-children can run the ranch a day or so?'"

Byron D. Stillman and Victor Vogel, both well known to a great many readers of The Progressive Thinker, as musical composers and writers of verse, have just had one of their compositions, a character song, entitled "Happy Hooligan," accepted and published in all of W. R. Hearst's Sunday papers of April 6, reaching a circulation of 1,325,000. This is the first instance where an original unpublished song has been given to the public through the press. It was illustrated by the famous cartoon artist, Mr. F. Opper, of New York. Too much credit cannot be given this character in song, and those looking for a good number for entertainments will find this a catchy song. They have it arranged for orchestra, and sell both song and orchestra parts for 50 cents. Address Stillman & Vogel, care of N. Nelson, Publisher, 184 Dearborn street, Chicago, Ill.

Rev. Marguerite St. Omer Briggs solicits engagements for societies and camp-meetings; for societies from the first of May as inspirational speaker and test medium. Address her at 100 Clifford street, Detroit, Mich.

Train No. 13 on the Burlington road, which left St. Joseph, Mo., for the North at 11:40 o'clock on the night of April 3, was held up three miles north of the city limits by four masked men. The attempted robbery occurred fifteen minutes after the train had pulled out of the Francis street station in the city. Sherman M. Cox, the conductor in charge of the train, had a premonition of the hold-up a few nights ago. He dreamed that his train was held up and that one of the robbers fired at him. When the train stopped, Cox looked out, and one of the robbers fired, he says, just as he had dreamed. The robber ordered him back into the car, and Cox warned the passengers to hide their valuables. Ten years ago Cox had a similar premonition, while living at Boone, Iowa. He dreamed that his train would be wrecked, and did not go out on his run that day. Another man went out. The train was wrecked and Cox's substitute was killed.

At the funeral of Major Bitters, at Rochester, Ind., Harry J. Moore officiated. In the course of his remarks he said: "Having a keen observation and profound understanding, as our brother undoubtedly possesses, he knew that nature did not smile with our pleasure nor did it weep with our pain. He often affirmed the belief that every manifestation of life was brought into existence without design and those expressions were destroyed without regret. He did not, however, forget that everything in life had a purpose and that all would at last turn out for the best. He was an optimist. All large souls are. He was taught by experience that justice did not always prevail and that innocence was not always a shield of protection. He set out to make the world better for his having lived. You all know that his thought made his surroundings eloquent. He was one (and they are very scarce) who had the courage of his convictions. It it were not for the brave and courageous souls who have refused to believe without evidence, we would all be slaves or savages to-day eating human flesh. Our brother was ambitious to accumulate this world's goods, but he was just as wide awake to his duty of giving to those who needed. He fully realized that whatever a man would sow he would reap. He believed and knew that nature's laws decreed that the consequences and results of every thought and act would tell for or against a person both here and hereafter. He said that it was by far more manly for a man to face the consequences of his thoughts and actions than to shift the responsibility and results upon an innocent person. He always considered it unmanly for a person to attempt to avoid their just deserts. He will live in spirit and memory forever!

Inspirational speaker and lecturer in German open for engagement. Write to Julius Kuhn, No. 803 North Carnac street, Philadelphia, Pa.

Dr. F. L. Mehrtens writes from Ripon, Wis.: "We have opened our doors to the public and have celebrated the 54th anniversary of Modern Spiritualism. We had an attendance of about forty. We hold meetings at our home every second Sunday in the month. We are engaged the other Sundays in Milwaukee for the Golden Rule Spiritual Society."

Mrs. Della Platt writes from Battle Creek, Mich.: "Mrs. Marguerite St. Omer Briggs gave us two fine inspirational lectures last Sunday, each followed by messages and descriptions, which were very convincing and all recognized."

Henry H. Warner writes from Hotel Columbia, Denver, Colo.: "In the last issue of The Progressive Thinker the types made me omit the name of the pastor of the Circle of Spiritual Light. I want to say that in my many years of wandering, I have not met many men like the brother and co-worker and friend, John Slater. The Rev. Mr. H. Hough, the gentleman first referred to is a comparatively young man in the work in this country, but he is doing a good work here and is building up a local society on a scientific plan and with an eye to the quality of his material more than the quantity. The members of the organization are very harmonious in their relations with each other and out of this society I predict will come workers that will be a credit to themselves and our cause. Mr. Hough is a gentleman in every sense of the word, and his lectures are couched in good language and are logical and practical. His message work is not of the highly sensational class, but they are sharp, clear-cut and direct, and many are comforted through them. He never takes back or amends a message once given, but lets each one stand on its own merits. John Slater is speaking to crowded houses and right here the writer wants to say that if there were more of our workers who would extend the hand of fellowship to brother and sister workers in the hour of need and give of time and work as Mr. Slater has done in the past two weeks for two of our workers, we would not hear quite so much about the jealousies, etc., of mediums. For the work he did he would not accept one cent of remuneration, but gave his services that the financial benefits might accrue to the ones he was helping. Thanks are too feeble an expression of the feelings of those thus helped and the writer for one can say that he believes and knows that such work is of more practical benefit to the cause of Spiritualism than a thousand long-winded sermons on the beauties of charity and harmony and none of its practice. From here the writer will go in a few days to Pocatello, Idaho, and there labor for a short time. He could say more of the work and workers here but he feels that he has already exceeded his share of space, but he does want to take this means of thanking all who have been his friends in the past and say to them that promises made will be redeemed ere long. The road has been a hard one to travel so far and has just paid its way. In fact had it not been for the aid of friends it could not have been traveled, and to all these friends, the writer wishes to say that the brighter days are now dawning and that soon we shall all reap our reward for the faithfulness to our trusts."

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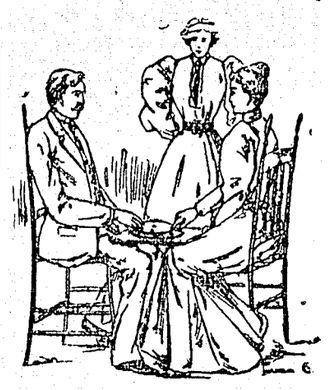
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A. Bugbee, Pomfret, Vt.: Q. Prof. Denton, "Soul of Things," says: "When properly cultivated, what an advantage psychometry will be to the miners and the world."

Prof. Buchanan located the faculty and it has been thus made distinct from spirit influence and as any other faculty of the brain. How is it to be distinguished from spirit impression?

A. Psychometry and spirit influence depend on the same principles and conditions. Impressibility is not the product of a special organ of the brain, but depends on the entire spiritual state of the individual. It is a freedom of the spiritual from the physical whereby the spirit receives impressions, in the same manner it would if freed from the body, and independent thereof. In the study of this subject it must be constantly borne in mind that man is a spirit before as well as after the falling off of the body. The spirit in its manifestations is limited by its physical environment. It has, however, many capabilities of its freed state. Hence the manifestations of our own spirits blend almost inextricably with those from the departed, and greatest care must be taken in experimental research. Human capabilities should be given credit as far as they furnish consistent explanation, and the higher sources of spirit interference when these fail. When the impressions transcend the knowledge of the recipient; are above, beyond, and independent of his mind, they may be referred to a higher and independent source.

John Cadwallader: Q. Will there be anything in the spheres resembling the glitter and pomp of armies here? So much attention is given to the art of war here, it would seem a great loss unless there be opportunity for the leaders to renew the pageantry in the life beyond.

A. The accounts of "War in Heaven," of the conflict in which a third of the angel hosts were overthrown and cast into the abyss, is a myth, too absurd and untruthful to merit being called poetic. The verse by which Milton gave it new life, and prolonged its harmful influence, is stilted bombast, and would have been so adjudged had it not been for its being auxiliary to the received theology.

The hosts of the spirit world do not re-enact the battle scenes of this life, where contending armies meet to destroy each other; what a farce a combat would be between soldiers shielded invulnerably with immortality!

The occupation of the soldier, and the leader is a waste, and the waste will not be transmitted to the next life. Napoleon on the lonely rocks of St. Helena, bemoaning the fate which held him with the hands of eternal justice, was not as much alone; as bereft of glory, power and prestige, as Napoleon in spirit life. All that gave him name and fame in this life, had to be eliminated before he could take a step upward, and as long as he gathered his worshipers around him in a mock court, or military staff, he remained in the sphere of darkness. For as was said by one who by personal contact knew, "war is hell," and no less is the thoughts of its engendering, in the next life.

Truth Seeker: Q. What was the purpose of the Vatican Council?

A. It was the nineteenth council of the church of Rome and promulgated the most important decree of doctrines since the council of Trent. It may be said to have been the combination of all others, completing the final work which they began, and so well that it never will again be necessary to call the potentates of the church together in council.

In the opinion of Pius the Ninth the time had come when the long disputed infallibility of the Pope should be absolutely affirmed, and by an encyclic he called a council to meet at the Vatican on the festival of the Blessed Virgin, Dec. 8, 1869. It was the greatest gathering of ecclesiastical power the church or the world ever saw, and the probability is the like will never be seen again. Seven hundred and sixty-four prelates, cardinals, patriarchs, archbishops, bishops, abbotts, etc., met in the splendor of their robes and insignia of office. Of this number the Italians furnished almost half.

Many subjects were discussed and passed upon, especially the liberal tendency which was affecting the laity and priests themselves. This was met with the affirmation of the infallibility of the Pope. While the fulmination against infidelity inside and outside the church received unanimous approval, there were many in high authority who paused at the dogma of infallibility of the Pope, which was disproved on almost every page of church history. This powerful minority left the council, and not until then was the dogma, which for 300 years had been a bone of contention, made the fundamental doctrine of the church. This dogma is as follows: That the Roman Pontiff "is the bishop of bishops, and all bishops are simply his vicars as he is the vicar of Christ," and "whenever he speaks in his official capacity to the Catholic world on any question of faith or morals, he is infallible and that his decisions are irrevocable, that is, absolutely final and irreversible in and of themselves without the consent of the ecumenical council."

Thus Ultramontanism and Jesuitism gained a complete and overwhelming victory over all liberal movements in the church, and the progress of centuries ignored. That which the Popes in the most benighted ages had not dared to more than hint at, was boldly asserted; liberalism anathematized; liberty made a crime; all governments claimed to be abjectly under the control of the church, and now that the decree of the Pope being infallible, councils became superfluous, as they would only meet to affirm the judgment of the pontiff without comment or discussion.

Harry Brown: Q. (1) When you say "The birthright of man is his spirit life, and his destiny is infinite development of his spiritual nature," what do you mean by "infinite?"

(2) In your use of the word "Law," what is the difference between "natural law" and "God's law?"

(3) Can there be a law without a lawmaker?

A. (1) Infinite as here used means endless and immeasurable, so far as finite mind can comprehend. It may be argued that what the finite mind regards as infinite, may to a more highly endowed intellect have limitation. There is an argument drawn from another source not dependent on the finite understanding. If two straight lines extend into space, constantly diverging, it is self-evident that they would never meet. The continuance of spirit individuality and its constant development, reaching into the future is like such diverging lines, and hence its endless course is a necessary conclusion.

(2) The term "law" is unfortunate in its application to natural or spiritual phenomena. It was applied when it was believed that a Creator, and lawgiver presided over the universe he had created. As legislators enacted and an executive enforced laws, so this legislator and executive in one, gave laws to the world and directly enforced them.

Now it is well understood that there is no correspondence between the laws of nature and enacted laws. A natural law is simply the groove along which cause runs to its effect; it is the method by which effects are produced. Of the moving force, the "final cause" about which so much was said by a past generation, we know nothing. These natural laws are not "made," they are expressions of the constitution of the universe. Constant confusion of thought and misunderstanding has resulted from this application of the term law to the explanation of phenomena, and it would be of incalculable benefit if a new term could be devised, which would free the minds from preconceived ideas of arbitrary, enacted laws, and a law-maker.

Jacob Fink: Q. Has Congress ever been asked to appoint a special committee to investigate and report on Spiritualism? If so did Gen. Shields, of Minnesota, present the memorial in Congress? and what was the result?

A. Congress has no right to appoint such a committee. It was rumored that General Shields was to introduce such a resolution, but of course nothing could come of it, as Congress has no legalized right to act in any matter not having a relation to the nation as a whole. It would be as absurd as to appoint a committee to investigate Methodism, or phrenology, or hypnotism. Were it practical, what a funny committee it would be? What a capable! Composed of hitherto unknown members who have got their places by "pull," and whose ideas of spirits are confined to such only as are reached through the mediumship of a cork-screw!

If Spiritualism were to have official investigation, about the last place to apply to would be Congress.

Spiritualism as It Came to Me.

My first introduction to Spiritualism was at a trumpet seance given at the residence of Mrs. Colm, Terrace View, in this city, about the 15th of August, 1901.

I came here an entire stranger, and while waiting to pursue my vocation, I received an invitation to attend the circle at Mrs. Golm's (through Mr. S. W. Gardner, a present member of this society) and I will confess I accepted the invitation more out of curiosity and a suitable place to spend the evening, than anything else.

While sitting in this circle I received a test; though purely of a business nature, it was conclusive evidence to me that I was conversing with someone who was thoroughly conversant with my past.

I became interested, and as I advanced somewhat in the investigation of Spiritualism, my curiosity became a thing of the past and a more serious side presented itself to me; and as existing conditions became stronger between those passed over and myself in the circles, I began to realize a sense of sympathy and encouragement from those near and dear to me; and I also felt a desire to try and better my condition socially and morally in life. With this end in view I have accepted a membership in this society.

Spiritualism teaches us that if we would progress in spirit life, we also must in this. While I have never been a member of any church, I was a close attendant in early life, but somehow Spiritualism has appealed to me far more than the rest, to rise to a higher social plane in life. It seems to walk and talk with you; places you upon your honor and integrity; speaks confidentially of the future, and does not refer to the "endless torment" spoken of in the Bible, and I am happy to say no spirit has ever manifested itself in a circle where I have been that has ever referred to this terrible place; but they all speak of a brighter sphere "where all is happiness, with no seeming discontent, and all are in more or less a state of progression."

And in accepting a membership in this society, I know I shall have many shortcomings. I ask your help and encouragement, and if any act or word of mine can help to elevate my fellow-being, then I shall be supremely happy.

W. W. A.,
Member Spiritual Progressive Society,
Pueblo, Colo.

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CAN MAN DIE AND YET LIVE?

A Paper Read in the Class Circle.

Can a man die and yet live? Is there within our composition an undefinable something, formless, breathless, pulseless, viewless, soundless, impalpable, intangible, indestructible?

Essence liberated by death, wherein is garnered all we have seen, heard and learned 'twixt the cradle and the grave?

That wingless, propelled only by desire, it moves, like a thought, through boundless space, bathing unharmed in the sun's fadeless fires; examining the heart of that blazing orb; determining the source of its attraction whereby it, with invisible arms, swings eternal, countless worlds through frozen space.

This mystery solved, other worlds are sighted from further planets unknown, unseen by mortal man. And with the wish instantly we are there, facing unheard of suns and frozen moons; going to the bottom of fathomless seas; studying undreamed-of forms shaped by surrounding emergencies to what they are. Thence to the top of their stupendous mountains and down to their central core (for space filled or space empty is alike resistless 'gainst the surging charges of matter by thought, propelled alone by tireless will, guided by a deathless thirst for knowledge). And when a million years shall have elapsed and countless millions of worlds shall have been visited, the period of our existence or new worlds to observe have not lessened in the least, for space, eternity and planets are shoreless, endless and numberless.

These floating essences, do they commune with each other? Without tongues do they talk, and handless do they write?

If the thoughts of each are understood by the other by contact or impression, then what are they but one thought, when these thoughts come together?

For what the one knows and has learned, the other understands and comprehends.

Are they male and female, that is to say, can masses of knowledge or goodness be sexed? And why sexed when there is no propagation?

Where roam the spirits of dead men of other worlds? Do they visit this, and if so, where is the impression of their coming?

If occult men commune with spirits long since liberated, why is it that they tell us not of the inhabitants of fiery Mars (if such there be)? Of the mystery of Saturn's circling belts; or why did they not proclaim the earth a sphere, when all the world declared it flat; or in Cæsar's time announced a Continent where now stands a Republic more perfect than the world of Plato's?

These and many other questions have been asked me since I began working in the cause of Spiritualism, and it is my intention to answer these and other questions during this series of lectures of which this number is the first.

Now in the beginning I shall ask you some questions:

Where is that heaven whose walls are of Jasper gleaming with pearls and precious stones, wherein the high God holds his majestic court and the spirits of the pure sing his eternal praise?

Which sun of the millions dotting shoreless space illumines that beautiful land in fadeless glory; whose rivers are flowing with milk and honey, and whose eternity is devoted to song and prayer alone. (A future, by the way whose flower of promise never tempted me into joining the ranks of the faithful.)

Are these vaporous, impalpable, intangible, incomprehensible, invisible, immortal, intellectual nothings, which hear without ears, see without eyes, talk without tongue, feel without hands and walk without feet, confined within circumscribed, walled in, glorious heaven; wherein mighty Jupiter sits supreme and masters the universe?

If the ponderous jaws of throbbing Earth close upon a million men, whose spirits escape a thousand fathoms towards its central core, with all the rocks above them glued in place, are those ghostly wonders held fast because of no aperture through the rocky ribs of mother earth for their exit?

Are the spirits of drowned men anchored within the deep because death occurred at the bottom of the sea?

I can hear every one of these disciples of faith answering no. Then if not, I should like to ask, What are walls, either of heaven or hell, for such as these? And where is this abode of spirits immortal?

The good priest at midnight points toward the stars, and at mid-day toward the sky—which revolving earth makes opposite directions. Which is right—or perhaps this land of faith embellished by hope is anywhere out from the earth.

And if the fall of the sparrow and the actions of men alike are noted by the great Mystery, why inform him of our woe or make proclamation of our sorrow or declarations of our distress? To him the future is as an open book.

Since the dawn of time immemorial there has occurred among the human family, phenomena, by some considered startling, by others miraculous. Even in societies living under the full light of modern science these facts have been attested.

It is known also that a large portion of these cases receive coloring coming through ignorant superstitions and uneducated persons, but under the investigation of honest scientific minds the truth is found, which is fruitful reward for painstaking careful study. There are scientists who try to ignore the existence of these mental phenomena, because of the difficulty to explain such; but I say these are more culpable than they who believe in a personal being, above the clouds, and that through their entreaties and prayers they can persuade this being or God to change the course of events, as well as that of the universe.

The latter following, have the excuse of ignorance or of being thus educated in their early youth, and have learned to depend on such being for help and strength, while the former have no such excuse.

I do not after the unpardonable manner of these scientists, deny the existence of facts which are very difficult to explain, but can say with no degree of uncertainty that so-called miracles, and answers to prayers, and powers of faith though true as facts, are not rendered comprehensible through the superstitious explanation of attributing them to the agency of a being above the clouds; and further that each and every individual is only a "conduit" for the infinite ocean of knowledge and power that lies behind.

Human progress has always been the foe of the gods and the parent of the new religion.

The gods of the Assyrians and Egyptians are buried amid the ruins of the temples raised to their glory.

The gods of the learned Greek have perished one by one into a shadowy memory and poetry alone worships at the broken altars where the highest civilization in the world communed with the things of another world.

Everything in nature admits the law of growth and development. No miracle interposed to furnish exceptions to the rule in this day and age.

The marvelous—the miraculous—the days when gods and men walked and talked together, are all in the back numbers of humanity. Since then men have disclosed to the Gods that the earth is round, not flat; that it, and not the sun moves; pointed out to them other continents of which the gods said nothing. Revealed to them other suns larger than our own; that the stars are worlds and never swing together or fall from the heavens; that every child has a natural father; that propagation is not a gift of the gods, and a vast amount of valuable information concerning which no divinity disclosed any knowledge whatever.

Now, why is all this? Because the desires and wants are in man, and the power of supply is also in man; and wherever and whenever a desire, a want, a prayer has been fulfilled, it was out of this infinite magazine that the supply came, and not from any supernatural being.

This word supernatural is a contradiction. Using the statement of Elbert Hubbard: "The supernatural is only the natural not yet understood."

This idea of a supernatural being may rouse to a certain extent the power of action in man; but it also brings spiritual decay; for the moment you lean on any power other than your own, you weaken your capabilities.

It also breeds fear and superstition. In nature there are gross manifestations and subtle manifestations, in other words we are children of God and also children of nature; a distinction without a difference, except as to manifestation.

Physically we each represent an atom of the vast sea of matter which constitutes the material of the universe.

The manifestation being that of the gross. While spiritually we represent an atom of the Infinite or Absolute which man has termed God and whose manifestation is most subtle. The former being a growth or natural result by some termed evolution. The latter being a state attained, a consciousness (a meaning the word itself implies).

"God is the Spirit of Infinite Life;" and if we are partakers of this life, and have the power of opening ourselves fully to its divine inflow, it means more to us spiritually and physically than any one in these rooms comprehends. The problem of realizing this divine power, this consciousness is also beyond many a man's comprehension; though many thinking minds conceded that our natures are dual; but the straitlaced scientist will acknowledge nothing that to rule and reason cannot testify.

Genuine worth has seldom in this world's history been deemed worthy of recognition.

There was Joseph the dreamer, and Daniel, that noble and fearless prince among men. Archimedes who worked away at his scientific problems and regarded not the Roman guard, though his life paid the penalty. Columbus, Galileo, John Bunyan (who was denominated the "prating tinker"), Martin Luther, Robert Bruce, Wm. Tell, James Watt, Robert Fulton, Prof. Morse—the father of telegraphy, all without exception said to be cranks in their day and time, and yet to-day the inventions emanating from these same minds are serving as prime factors in our intelligence and civilization.

How many branches of knowledge have been reviewed and reconstructed upon lines which its astute professors at first condemned, then suffered, then embraced until that which remained of the old system no longer stood as rules, but as mere exceptions? All the while there are phenomena in nature awaiting the inquirer, says one writer, which a high grade of intellect may assail with good results, but nothing less than serious, intelligent and painstaking study will yield their fruitful outcome. We must live down the fear of being called superstitious—a word grossly misapplied.

No class of people is more superstitious than the learned class made up of those who have much book knowledge without the ability to apply it beyond the suppositious cases used by the schools for familiar illustration. Facts come to those who possess a true mental affinity for them and then they are exhaustively assimilated and the recipient is by them educated in their significance and application. We are only on the threshold of knowledge as to the vast significance of the doctrine of heredity; but we know enough to deepen our sense of debt to the past and of dutytothe future.

We are what our forefathers made us, plus the action of circumstances on ourselves, and in like manner our children inherit the good and evil, both of body and mind that is in us. Upon us therefore rests the duty of the cultivation of the best and of the suppression of the worst, so that the world be the better for our having lived in it. More imperious is that duty since nothing—not omnipotence itself—can step in between us and the consequences of our acts.

"We know not what lies in us, till we seek;
Men dive for pearls—they are not found on shore,
The hillsides most unpromising and bleak
Do sometimes hide the ore.

"Go dive in the vast ocean of the mind,
O man! for down below the noisy waves,
Down in the depths and silence thou may'st find
Rare pearls and coral caves.

"Sink thou a shaft into the mine of thought;
Be patient like the seekers after gold;
Under the rocks and rubbish lieth what
May bring thee wealth untold.

"Reflected from the vasty Infinite,
However dulled by earth, each human mind
Holds somewhere gems of beauty and of light,
Which, seeking, thou shalt find."

MRS. CARRIE HENLEY.
Los Angeles, Cal.

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A NOBLE WOMAN.

She Passed Serenely to Spirit Life.

The funeral of Mrs. Ella Shaw, the wife of Captain J. D. Shaw, Waco, Tex., occurred March 30, at the residence, on the corner of Sixth street and Tennessee avenue, and was attended by a large number of friends of the deceased lady and her bereaved husband. The casket rested on a catafalque in the front room, which was a bower of flowers, collected during Mrs. Shaw's lifetime with rare taste and judgment, and nursed by her with the tenderest attention, lavished continuously.

The assembled friends were struck with the appropriateness of the surroundings and many remarked that if Mrs. Shaw were to have been consulted as to how things should have been arranged her direction would have resulted in just the disposition that was made.

It was also noticed by those on the lawn, who, because of the crowd, could not enter the house, that a pair of mocking birds, who have for many years nested in one of the trees of the house, perched themselves in the bows swaying in the north wind and filled the air with their bird music, the strains mingling with the hymn of the funeral choir.

The procession was nearly a mile long and in it all classes of citizens were represented.

The funeral address was delivered by Judge G. B. Gerald, as follows:

My Friends:—I have been called upon to say a few words over the body of the dead before she is borne away from the home she loved so well to that last long home that all of us some day will find. As is well known to all, she was in belief a Spiritualist, without bigotry or fanaticism, she held to the faith that abjuring vindictive Gods, torturing demons and eternal hells believes that in the great hereafter, that a God of infinite wisdom, love and justice will give to all the chance to commence anew and by slow degrees reach that perfect state that none can reach in the brief years of human life, and it was her wish that some one of her faith might say a few words over her, but expressed the wish that if this could not be done, that I should do it; therefore, I who know something of the here, but nothing of the great hereafter, but willing to admit that it may be Elysian fields soothed by angel songs and fanned by angels' wings, or that it may be oblivion's cold and silent house, where Lethian waves forever wash the pallid brow of death, come to say a few words over my dead friend.

She was born in Green county, Tennessee, in 1843; her maiden name, Racella Dobson. She was loved by all who knew her, both in her girlhood and in her womanhood, and one of her most intimate friends was that lovely woman, Mrs. Patterson, the daughter of the late President Johnson. She came to Waco in 1879 and lived here until 1882; then returned to her old home in Tennessee, and there in 1884 was married to Mr. J. D. Shaw, and has lived amongst us ever since. By the purity of her life and devotion to all that was beautiful, pure and good, has gathered around her the hundreds of friends that join us to-day in mourning her death. She came into the home of her husband, took charge of his five motherless children, and proved by her devotion to them that a stepmother can make as many sacrifices and do her duty as well to the children of the man she loves as any mother can do for her own; for nearly twenty years she has loved and labored for the family, raised the orphans committed to her care to men and women's estate and followed but a few weeks ago the youngest, with bitter tears of sorrow, to the grave that in the early morning closed the promise of what would have been a glorious life. She worked with tireless hands and loving heart for those she loved so well and but a few days before her death—when some premonition seemed to warn her that for her the restless dream of life was closing—she said to a friend, "While she had no fear of death, she had so many duties to discharge, she really had no time to die."

Next to her husband, family, friends and all suffering humanity she loved Nature and all that was pure and beautiful in it; she loved to toil among her shrubs and flowers and gathered them to deck the graves of the dead as other loving hands have to-day gathered them to deck her own. She loved the birds and their songs and all day yesterday and far into last night they gathered around her desolate home and chirped and trilled their notes as if they knew it was a farewell forever to a friend. In all that goes to make up a pure and noble woman, a devoted wife, mother and friend, the dead woman sleeping here was equaled by few and surpassed by none, and all the regret she had when she came to die was that she had not been able to do more for those she loved. Now, my friends, this dead woman whom we loved has answered the call that all must answer and I commit the memory of her pure and stainless life, her devotion to all that goes to make up the high standard of womanhood, a devotion that in its purity might well be likened to the Alpine lily that high up on Jura's rugged heights, unstained by the contaminations of earth, blooms and withers upon the bosom of eternal snow. Now, to those whose duty it is to bear her body from the home she loved so long and well, bear it lovingly, bear it tenderly, bear it to the grave whose greedy mouth is never filled, that has demanded since love and hope were born, its tribute of sundered hopes and broken hearts from all the human race, and will continue to demand them until time itself is dead.

After the services at the grave were over and it covered with a wealth of most beautiful flowers, Judge Gerald, standing at the head of it, said:

Now, my friends, the last sad rites are over; we have committed her to the bosom of mother earth—the last mother of us all—where she will sleep as peacefully as she slept in infancy as a babe on her mother's breast; around her grave and that of her boy whom she reared and loved so well, the flowers will bloom and above will hang the canopy of blue and gold, the sky of Texas, and I ask you to join me this evening in the hope that she has already realized the dreams of life, that she has already been welcomed in that other land by the loved ones that have gone before, that she will wait there in peace and joy the loved ones left behind. And now, after thanking you for the many kindnesses shown to the bereaved family, this wealth of beautiful flowers scattered o'er her grave, I dismiss you with the hope that when to each and all from out the desert's darkness comes the "tinkle of the camel's bell" that tells that death has claimed the penalty that all must pay for the privilege of being born, may you, as she, look back o'er the vanished years, and finding only a record of duty faithfully performed, go out into the great beyond without regrets for the past or fears for the future—so may it be.

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RIGHT AND WRONG USE,

Service and Province of Prayer.

[Continued from No. 645.]

No God ever answered a prayer, but we can get direct answers from spiritual powers and beings. Thousands of prayers are answered every day. Every Spiritualist can call to mind instances in which their spirit friends have done what they were asked to do. Spirits may and do respond to calls or confer favors, but only within the range of possibility and natural laws.

We know they have a great influence in the affairs of this world and it is proper that we should invoke their aid, yet it may not be necessary to make a formal prayer. We may pray that we may be made more receptive to spiritual influences, that our guides may be better able to impress us—ask for knowledge, strength and courage to do the right. A sincere desire to do the right, be right, avoid wrong, with earnest effort will help any one to grow in grace and knowledge of the truth.

Prayer is an effort of the will to accomplish or achieve a purpose or motive, and we can answer our own prayers in some particulars. There are many evident, tangible results from prayerful desires, meditations, contemplations, when carried into effect. Man possesses enormous latent powers, but they must be projected in such a manner and form as to arouse the latent soul energy for responsive good. True and lawful prayer will find its true response. It should be a scientific as well as religious action. It does not seek to disturb or change any natural, physical or spiritual law, but rather to bring into operation other laws which we fail to comprehend, but which we know from experience will bring aid and relief.

If anybody or anything can answer our desires and aspirations, our spirit friends can, for they are the ones most directly interested in our welfare. They are engaged in guiding and instructing mortal mediums and others. The persons with whom we delight to hold converse are they who are able to impart to us some fresh knowledge; and our great hope for the future is that our knowledge may be increased. We can reasonably desire and request the presence and loving ministrations of the angels, in guiding our researches into spiritual things, in the thoughts and teachings they express.

Lessons of life, our relations to our fellow beings, our duties and responsibilities are marked out for our study. We can constantly gain some light and power to take up something new and precious to fill the place of old false ideas. If we strive to fit ourselves to dwell with the pure and good in their homes of celestial life, bright anticipations of the joy in store may fill our waking thoughts and wander through our dreams. The words of the pure spirit within new conceptions of life its conditions and laws.

Mediums are sometimes controlled to offer verbal invocations, yet of a widely different nature from orthodox prayers. We suppose this practice may be, in some instances, a conformity to old custom, yet as believers in spirit return and the constant presence about us of their invisible entities as helpers, guides, instructors, it would seem that invocation, recognizing their beloved presence and earnestly desiring their aid, is eminently proper. There is in true prayer no such attributes as adoration, homage, worship, reverence, veneration. These elements of superstition belong exclusively to Theism. It is true persons should be respected and honored for higher knowledge and purity of character, but not in the sense of reverence or worship. Fair-minded spirits want to be simply on equality with mortals, and they don't ask anything sacred, holy, solemn. They want us to talk to them as we talk to each other in mundane life.

Though unseen by mortal sense our departed loved ones walk beside us in our pilgrimage here, and they are ministering spirits, our fellow servants to assist us to enlighten the world. There is a balm for sorrow and suffering. Many suffering invalids have been restored to health through the healing power of our healing mediums. We may, through prayer, set in action the law of correspondence, and thus obtain helpful influences from out the great laboratory of nature, and thus it is possible to receive direct results.

I believe in invoking divine aid or spiritual guidance, not with the view of changing any law, but of changing our attitude toward the law and thus coming into harmonious relation with that which already exists.

The souls' spontaneous prayer finds its own language and often its response. To the truly spiritual the concentration of lofty hopes and purposes, nobler thoughts and aspirations, implies an uplifting of the spirit into rapport with goodness, harmony, peace, purity, into closer touch with diviner consciousness and power. It lifts up to oneness with nature's purposes and fits us to become masters of self and companions of the highest we invoke, whose presence crowns our lives with a halo of light and love. We can ask for a better understanding of life, for knowledge, strength and love, recognizing the presence of beautiful influences and loving intelligences. Then we must do something to answer our own desires and aspirations. As builders or light-bearers we can find plenty to do in the fields of construction, building beautifully and well the thoughts of sensible aspirations. The ruins of false altars and edifices where superstition has been worshiped will be obliterated finally, the mists and shadows of ignorance, bigotry and creedism will pass away.

Spirits can do much in educating mortals, in teaching them immortal truths, which in turn they should give forth to the multitude, and send them ringing through the thoughts of those who read or listen. They assist the inner powers of others to grow and expand, leading them in their cravings for knowledge and aiding their faltering steps up the rugged heights of life in search of truth. They seek to bring hope and encouragement to those who are scarred and scathed by sin and passion, and who, in consequence, have been plunged in mental darkness. Thousands of spirits are engaged in such work in diverse directions and multiplied ways; for they recognize the fact that to have the spirit world peopled with a race of noble, thoughtful, moral souls they must educate and refine those who are on the earth plane, in an understanding of life and its laws, the soul and its requirements, an appreciation of truth and its unfoldments. And to do this they are teaching and directing those sensitive, intuitive souls who can catch the inspirations of the spheres, and sending them forth as teachers to the masses.

Selfishness and pride are born of ignorance, and if men were taught the true meaning and purpose of life and could be made to understand them, new motives would influence them and they would reform their habits and methods of living.

In every heart the spirits can discern some signs of goodness—in each breast germs of tenderness or thoughtfulness that can be nurtured into life and activity. They seek to attract the attention of mortals to worthier aims and ends than they had before known, and so awaken within them aspirations for lives of greater usefulness. In some instances they succeed in this work, and each success met and each effort made increases their power and ardor for beneficent labor. I have read thousands of messages and many books written by citizens of the spirit world in which they tell us how they constantly work among the people of earth. Such books are the most important that can engage the thoughts of mortals.

There is but a thin veil between the two worlds, and the glory and warmth of the higher shines downward for every mortal who sincerely asks for heavenly aid. Spirits are doing all they can for the improvement and welfare of suffering humanity, and they are worthy of our highest honor, trust and love. Then let us give them the sweetest affection and gratitude that bloom in mortal souls.

A. H. NICHOLAS.

BOOK REVIEW.

A Series of Seven Essays upon Spiritualism Vs. Materialism By J. M. Peebles, M. D., M. A., Ph. D.

Spiritualists and Materialists alike, as well as others, will find this book very interesting and instructive. It is written in Dr. Peebles' well known cogent and trenchant style. The book is timely, and in matter and form is worthy a place in any one's library of "good books." Price, cloth, 50c.

A New Catechism. By M. M. Mangasarian, Lecturer of the Independent Religious Society of Chicago. Cloth, 75c; paper, 50c.

While the independent thinking Spiritualist will find very much to commend in this series of questions and answers, he will utterly dissent from the author's views on immortality, which is not that one will continue to live as a conscious personal entity after death, but an expansion of his being into that of humanity, which alone is immortal, and through which we continue to live forever.

Secular View of the Bible. From Studies of the Hebrew; with the Evidences as to Jesus. By Constantine Grethenbach, M. A. and T. A. O. Peter Eckler, Publisher, New York. $2.

Every page of this book gives evidence of the great learning and immense painstaking of its author. It is a book for Bible students and investigators, and all who would delve into the mysteries of Bible knowledge.

A Man Amongst Men. By Frederick Wollpert. Peter Eckler, Publisher, New York.

A neat pamphlet of 27 pages, presenting a liberal freethought view of Jesus.

A distinctly valuable acquisition to the literature of Spiritualism is the new book by J. Clegg Wright, entitled "Body and Soul," being a course of seven lectures delivered by him, as he says, in the trance state. The voice of the philosopher and deep thinker is clearly in evidence in these masterly utterances. The matter and method are of such nature as to appeal to thoughtful minds that take pleasure as well as find culture and spiritual profit in the study of the deep things of man and nature, spirit and being.

The inspiring spirit proves himself an adept in the higher realms of science, and presents fine ideas pertaining to atoms, molecules, cells, laws of vibration, world formation, etc.

J. M. Peebles, M. D., furnishes a beautiful introduction in a brief essay on "J. Clegg Wright and His Inspirations.

As a contribution to the study of the soul and the functions of the mind, the work is timely and valuable.

Cubes and Spheres in Human Life. By Rev. F. A. Wiggins.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, March 16, 1902, at Orange Vale, Cal., Lena Kayner, daughter of the late Dr. D. P. Kayner, at the home of her brother, Ben R. Kayner. "One more joined our loved ones."

ISA W. KAYNER.

Passed to spirit life, at Council Bluffs, March 28, 1902, Mrs. Mary Hannah Winchester. She was born in Brooklyn, N. Y., in 1820. She has been a devoted Spiritualist thirty years. Many of our mediums will remember her kindness. Five children survive her, three sons and two daughters, who are well acquainted with our beautiful philosophy. Funeral services were conducted by the writer. C. O. KEMPSTER, Sr.

The writer just returned from a trip to Ontario, Wis.: where she officiated at the funeral of Miss Isibelle May Baring, aged 27 years, who passed out with quick consumption. She was much loved there as I heard only praises of what a pure, loving soul she was, and many were the tears shed by her devoted friends.

Mr. Baring's people are very old residents, having, as I understand, lived in that vicinity for forty years, devoted Spiritualists and highly respected citizens, as was evident by the large concourse of people gathered together regardless of their religion. I tried as best I could in a brief hour to give those present a lucid understanding of the secret of death and how the soul has opportunities for advancement in the world beyond.

MRS. CATHERINE M'FARLIN.

On the 13th day of March, 1902, Mrs. Mary Jane Potter passed to the higher life, from her earth home at Riverside, Cal., at the mature age of 65 years. The home and the life of Mrs. Potter were those of the true Spiritualist; the home group at the time of her transition consisting of herself and two daughters, Annie and Maggie Potter, the latter well known in Southern California as a faithful medium. So close to the boundary line between the two worlds did they all live, that the transition of the loved one was merely a gentle passing out of sight. The funeral services were conducted by Mrs. E. W. Marchant, of San Bernardino, and the writer. J. L. DRYDEN.

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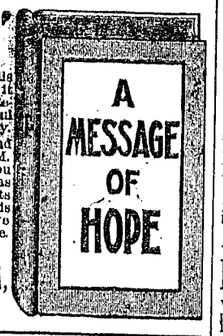
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Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course, "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

The Chicago Spiritual Alliance will commence its meetings on Sunday, Feb. 23, at Lakeside Hall, corner Thirty-first street and Indiana avenue. Will meet regularly at 3 and 7:45 p. m. Mrs. Mary Elmo, pastor.

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Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

The First Spiritual Mission Church, Mackinaw Hall, southeast corner of Forty-third street and Evans avenue. Services at 3 and 8 p. m. Subjects taken from the audience, and messages and tests given by the pastor, Rev. Mrs. L. J. Vaughn and others.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 321 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

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Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

First Spiritual Science Church, 77 Thirty-first street. Services at 3 and 7:45 p. m. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. J. Q. Adams, president.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

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PHENOMENA THE PRIMARY SCHOOL OF SPIRITUALISM.

Granting that the philosophy of Spiritualism is true, granting that it has a message for the world, that the world needs this message, that it wants it, or would want it if it knew what the message is, the question arises, why are the masses of the people so long in coming to listen to its sublime revelations?

Evidently because it has not reached them. It has not come to them in a manner to carry conviction. They have heard the name of Spiritualism, and have a vague idea of that for which it stands, but they have no knowledge of the truth of its teachings, nor conviction of the genuineness of its claims. Nor are they likely to obtain either until they come face to face with the phenomena. This is the first step. Almost invariably the investigator and non-believer must be convinced of the truth of Spiritualism's most distinctive claim, that is, the truth of spirit return, before they will give heed to its higher aspects, its philosophical, ethical and humanitarian teachings.

Now and then there is a mind so richly endowed by nature, so broad in its view of things, so philosophic in its grasp of things; whose intuitions are so fine and keen that it will seize upon the abstract truths of Spiritualism almost upon their first presentation. They will strike such a mind with the force of an axiom, almost. They will need no demonstration. But such minds are rare. The majority require a concrete presentation. They demand demonstration, and demonstration oft repeated.

There I believe is where we fail. We who have been acquainted with the phenomena and literature of Spiritualism for twenty, thirty, or even forty years, can scarcely imagine the condition of that mind to which the spiritual universe as we conceive it is an unheard of country; to which the spiritual nature of man, with all of its psychic powers and susceptibilities, is as yet an undiscovered possibility. It is useless to condemn such a mind because of its rejection of or non-interest in Spiritualism, when presented from the lofty plane of the advanced Spiritualist philosopher. As well expect the child in the kindergarten to manifest an interest in the lecture of the university professor.

There are all grades of development among men and women, as well as among children. Some of them have grown up physically, but mentally and spiritually and children still. Even among professed Spiritualists we find all grades of development, from the "phenomena hunter" to the highly unfolded spiritual prophet, seer and philosopher. If the mind demands phenomena, it is a sure sign that it needs it, just as a child in the kindergarten needs the blocks, straws, paper cuttings and various educational devices with which it is supplied. We do not blame the child for his need of concrete illustration; then why the phenomena hunter? Both will ultimately outgrow the need of physical demonstration.

Of late there has been a tendency to discourage the presentation of phenomena, and especially the giving of platform tests. This is a serious mistake. Spiritualism itself was unknown until the phenomena were known. It came to the world not as philosophy, nor as ethics, nor as humanitarianism, but as phenomena. These were the first lessons; and so long as Spiritualism exists and gains recognition among men, they must continue to be the first lessons.

The phenomenal phase is just as necessary now as it was fifty years ago, and will continue necessary as long as a single mind remains unsatisfied of the truths of immortality and of spirit return.

In abolishing the platform test, and crying down phenomena, we are refusing to a large majority of people the first steps of that knowledge which is essential to future growth, intellectual and spiritual. Phenomena is the primary school. It lies at the basis of the whole institution. An education in Spiritualism is very much like an education in the public schools and colleges. The pupil must begin at the bottom and work his way up from primary school to university, from phenomena to ethics, philosophy, and final graduation into a life of humanitarian work. Not one of these grades or departments can be omitted. All are necessary, the lower as well as the higher. If this fact were clearly understood it would put an end to the dissension among us as to the use and value of the phenomenal phase. Those who are opposing the continued presentation of phenomena cannot see that failure to keep up the preparatory school must inevitably end in failure of the university. The latter cannot exist without the former, for the simple reason that recruits to the one are drawn from the ranks of the other.

But we have "outgrown phenomena," it is said. Demonstration is no longer a necessity among advanced Spiritualists, it is true. But how many of these may there be? Sad to relate, they are few and far between. The great majority know nothing of phenomena, save by hearsay, and cannot be said to have outgrown that which they have never experienced. My plea is for those who have not the light, who still "sit in earth darkness and hear earth confusion;" my desire for a little more of that spirit on the part of Spiritualists which "longs to reach these souls in prison."

Spiritualism is not for us alone, not for the favored few, but for humanity; and if humanity is to be benefited by it, it must be presented in such a manner that it will be accepted, not by the thinkers and philosophers alone, but by the common people as well. The scientists themselves have been won, not by lectures on the philosophy of Spiritualism, but by its phenomena. Should we expect more of the common people than of the scientists?

If we would have a revival in Spiritualism, we must begin work at the bottom, go down among the people. Look at the Christian Scientists—how rapidly they are gaining ground, notwithstanding the absurdity of their belief. They offer something concrete. They demonstrate the truth(?) of their doctrine by healing the sick. What they really demonstrate is the value of suggestive therapeutics. But the inquirer sees only the fact of cure, and being uninformed, accepts the Christian Science theory because of the absence of any other. They raise a great hue and cry over every case that is successfully treated. The multitude hear, see with their own eyes, and flock to their standard. Take the healing phase out of Christian Science, deprive it of the power of making its "demonstrations," leave it an abstract theory, and it would make but slow progress, and gain but few adherents.

The masses of the people are not ready for philosophy. They want facts. They demand something concrete, something they can grasp and comprehend. They will give heed to phenomena, but turn their backs on an abstract lecture. Now, I am not arguing that Spiritualism should be advertised as a show in order to win adherents, but I do insist that we must take the laws of human nature into consideration if we wish to do educational work. The most successful teacher is he who studies the child's nature and adapts his methods to that nature. We of the university, if we expect to teach successfully in the kindergarten must adopt the methods of the kindergarten, and not insist upon using those of the university. We must take human nature as it is, not as we think it ought to be. Psychology, and the laws governing mental and spiritual development are studies not altogether useless to the man or woman who would propagate the truths of Spiritualism.

The philosophical writer and lecturer has his place and his work, but it is among the advanced Spiritualists, those who have passed on to the higher institutions. There is still need for instructors in the preparatory and intermediate grades. We who have passed through these grades need not look back with contempt upon those who are just entering them. These younger pupils have the same right to elementary instruction, the same need for drill in the rudiments of Spiritualism which we have had, which our great leaders and teachers had in the days of the Rochester rappings. In refusing such instruction, or in failing to provide it, we are making a serious mistake, and one for which not only the cause of Spiritualism, but the cause of humanity is suffering.

It is objected that some converts to Spiritualism never progress beyond the "phenomena hunting" stage. That is very true. There are dullards in the preparatory schools everywhere who never progress beyond them; but this is not sufficient evidence to me that preparatory schools can be dispensed with.

For myself, I care little or nothing for the phenomenal phase. It is the philosophical and humanitarian aspects of Spiritualism which appeal to me, but I recognize the fact that all minds are not so constituted. The abstract philosophical lecture is to me the acme of enjoyment, but I recognize the fact that I am not the only one whose taste is to be gratified, whose needs supplied and whose growth sustained by this heavenly manna. To insist that a public speaker shall minister to my needs alone, is to insist that some other hungry soul remain unsatisfied. This is pure selfishness, whether I am willing to admit it or not.

Here is the trouble with most of us. Here is the trouble with societies. We want Spiritualism presented in a manner that is pleasing to us, that satisfies our own intellectual and spiritual wants, forgetting the great hungry world that lies just outside the door of our temple, which in its undeveloped state is unable to avail itself of the spiritual sustenance which we so gladly welcome. If we in the higher ranks insist upon having only that which is pleasing and instructive to us taught upon the spiritual rostrum, we need not be surprised to find our lecturer talking to empty seats, or those occupied with a score or two of people with high top heads.

But it may be objected that these people in the quiet walks of life will not help the cause. Perhaps not. But, friends, this is not the point. It is the cause that should help them. So long as we proceed upon the assumption that it is the cause that requires aid, rather than humanity, so long shall we fail.

Unconsciously the people are hungering for Spiritualism. All that is necessary is the proper presentation of it. How often when its philosophy is being discussed do we hear the expression, "It is all very beautiful—if one could only believe it!" It is proof that is wanted, demonstration. And this is natural. That hungry cry must be stilled, and the heart satisfied, before the mind will turn to the higher aspects of philosophy, ethics and humanitarianism.

Instead of abolishing our primary schools, we need to establish more of them. And why should we do this? To the end of winning converts to the cause? No. We want to reach these people in the common walks of life, not to bring Spiritualism to them. We want to reach them, not because Spiritualism needs them, but because they need Spiritualism. Right here is the point, to bring our philosophy down to their level, to simplify it to their comprehension, to get them started in this school which will eventually lead to the university. For when this course of study is once begun it leads on to undreamed-of ends. When the student has reached the university he finds that all this preparation was for a purpose little anticipated; that while he pursued his study and investigation for individual ends, for somewhat selfish purposes, to satisfy the yearnings of his own heart, or to gratify his craving for knowledge, the end has been to fit him for humanitarian work. Gradually self and selfish purposes have been lost sight of, and he finds himself filled with an enthusiasm for humanity, an overwhelming desire to go out into the world and bring light and comfort and joy and peace to the darkened minds and suffering souls of men. He goes out, not to work for the upbuilding of a creed, but for the upbuilding of man; not to gain adherents to a cause, but to scatter abroad the light that is in him. His love is not for a religious organization, but for the souls that sit in darkness. He works for the glad day when men "shall be brothers all," when strife and warfare shall cease, and the reign of peace, equality and fraternity be ushered in; when man shall have an understanding of his own spiritual nature, and of his true relation to other spiritual beings in this and all other worlds.

This is the inevitable end of a thorough training in the schools of Spiritualism, the preparation of the student for service to his fellows, for humanitarian ends. Doubtless this was the great hope of the angel world when it first made its existence known through the medium of the tiny rap. This is the great object in life in those higher realms, if we can believe what we are told, and I doubt not these heavenly ministrants would fain have it the object of life here, the bettering of human conditions, the uplifting of all life everywhere.

What is needed more than aught else is year by year to persuade more and more students to enter upon this course of training and instruction which leads to results so great and glorious.

We have not outgrown phenomena. We never shall outgrow phenomena, so long as this world and the other exist and there is desire for communication between the two. Phenomena are not physical alone. Every demonstration of spirit power and influence is a phenomenon, from table-tipping to inspirational speaking. And moreover, these demonstrations of psychic power are just as worthy and just as legitimate a subject of study and investigation as the facts of any other science; and more, for they passess a vital interest for humanity which the facts of other sciences do not and never can possess.

Instead of discouraging and frowning upon psychic phenomena, we should encourage its further investigation, for I doubt not there are higher and grander possibilities in mediumship than we have as yet discovered; that on both this and the other side of life are powers and possibilities as yet undeveloped, and perhaps undreamed-of. Psychic science is yet in its infancy. It is the last born, and the fairest and the loveliest of the sciences. And to me it is passing strange that any Spiritualist should wish to check or discourage its further growth and development. Nourish it rather, guard and protect it, for you do not know what possibilities are there.

Mediumship is a sacred gift. It was not sent into this dark old world for nothing. The medium is the primary teacher in things spiritual, and her work is just as great and useful and necessary as that of the university professor, and the philosophical writer and lecturer. Both are needed.

The phenomena of Spiritualism constitute its preparatory school. This department is for beginners, and should so be understood. The old Spiritualist should be ashamed of lingering year after year in this department, without adding to his knowledge of phenomena, knowledge of philosophy also, and exemplifying in his moral and spiritual life the truth and beauty of his doctrine.

Spiritualism has as yet no well arranged system of propaganda. What we need, and some day shall have, is an arrangement similar to the course of study in our public schools. Spiritualists as well as non-believers need grading. We need literature adapted to the various capacities of the beginner, the intermediate, and the advanced student. We need instructors trained as specialists for these various grades. Some day we shall have them. We have not "differentiated" as yet. We are still in a state of "homogeneity." But evolution is going on here as well as elsewhere, and the day will come when one lecturer or one journal will not be expected to supply the needs of all classes of Spiritualists, from the kindergarten to the university.

NORA BATCHELOR.

Ashland, Ore.

AN OBSTACLE.

I was climbing up a mountain path
With many things to do,
Important business of my own
And other people's, too,
When I ran against a Prejudice
That quite cut off the view.

My work was such as could not wait
My path quite clearly showed;
My strength and time were limited,
I carried quite a load;
And there that hulking Prejudice
Sat all across the road.

So I spoke to him politely,
For he was huge and high,
And begged that he would move a bit,
And let me travel by—
He smiled, but as for moving—
He didn't even try.

And then I reasoned quietly
With that colossal mule;
The time was short, no other path,
The mountain winds were cool—
I argued like a Solomon,
He sat there like a fool.

And then I begged him on my knees—
I might be kneeling still
If so I hoped to move that mass
Of obdurate ill will—
As well invite the monument
To vacate Bunker Hill!

So I sat before him helpless
In an ecstasy of woe—
The mountain mists were rising fast,
The sun was sinking low—
When a sudden inspiration came,
As sudden winds do blow.

I took my hat, I took my stick,
My load I settled fair,
I approached that awful incubus
With an absent-minded air—
And I walked directly through him,
As if he wasn't there!

—Charlotte Perkins Stetson.

By searching the old learn the new.—Japanese.

Soft is the music that would charm forever.—Wordsworth.

What you do not wish done to yourself do not unto others.—Chinese.

THE M'ILROY WILL CASE

The Titusville, Pa., Spiritualist Society Takes Action.

The history of modern time is replete with progressive human thought. The deductions drawn from investigating study have brought knowledge and with knowledge has come understanding. These precepts have swept away the mythology of the ages. Uncertainty has passed into forgetfulness with the waning of a crude barbarism of society. New light derived from the crucial test of experience, has lifted the dark cloud of doubt and there appears a new birth of faith in a love of spiritual hope. Men will no longer be bound by the dogma of creed of church which had its origin in the dark ages when learning was lost and happiness was ground beneath the heel of ignorance and the force of might over the weak.

Spiritualism had its birth at a time when learning taught that the paganism of the feudal church must make way for the coming of a new light.

Although Spiritualism is yet in its swaddling clothes it has commanded the attention of some of the greatest thinkers of the world, brilliant in various fields of investigation. These guides of the races of men illumine the pathway of progression along which Spiritualism moves in harmony with the sentiment that lifts from the wayfarer's mind the gloom of self-inflicted persecution upon earth, and it extends into the domain of nature's supreme power after the passage from this sphere of life, and there is rest upon the silver strand in the world to come beyond.

"The dark and silent river
Earth's dreary bound,"

It would seem that a truth so full of consolation, of hope and comfort would have been received by the world with almost unspeakable gladness, driving from the mind all fear of death and opening such a grand and glorious future to all the children of men. Thousands, yea, millions have been made happy in this glorious light, among whom may be found the greatest thinkers that ever shaped the world's destiny in this or any other age. And yet in the dawn of this 20th century it became the supposed sworn duty of twelve fossils in this grand old commonwealth of Pennsylvania, the great city of Philadelphia, the city of brotherly love, the birthplace of our much boasted liberty, to under oath declare that all these millions of people are lunatics. Shame! shame! a thousand times shame on the poor bigoted things that could thus stultify themselves and play such a travesty upon justice, and trample under foot the rights of their fellow-men.

But it may be well to cover these hidebound "chumps" with the mantle of charity, and hope that through the gentle and continuous processes of evolution they will some day crawl out of their barbarian shells.

The following resolutions were passed by unanimous vote of our society at a regular meeting held April 6, 1902:

Whereas, It has come to the knowledge of the Spiritualist society of Titusville, Pa., that the will of Mr. McIlroy, late of Philadelphia, Pa., bequeathing $30,000 to the Spiritualist society of his city, wherewith to erect a hall to be known as McIlroy hall, has been refused probate and declared null and void on the ground that said McIroy was of unsound mind, solely on the ground that he believed in the possibility of communion between incarnate and excarnate spirits, and

Whereas, such verdict is a direct insult to every Spiritualist, not only in the United States, but the whole world, be it

Resolved, That we the Spiritualists of Titusville, Pa., in session assembled, do, most heartily condemn the action of the judge and jury that tried the case, and suggest that they be placed in a home for the feeble-minded, and remain there until such time as they may acquire a modicum of common sense if not a sense of justice.

Resolved, That the sum of five dollars be sent by our society to the N. S. A., to assist in defraying expense of carrying the case to a higher court, and that a copy of these resolutions be sent to The Progressive Thinker for publication.

W. L. GAGE.

Titusville, Pa.

Spiritualists Are Alarmed.

The committee on probate and chancery last evening gave another hearing on the petition of Eben Bumstead and others for legislation to prevent the exhibition of persons under hypnotic influence.

Evan Davies, representing the Watch and Ward Society, was instructed by his society to appear in favor of the petition. He believed the people who were exhibited in cheap museums were not under hypnotic influence and he regarded these exhibitions as "fakes."

Bumstead produced a letter from Mr. Angel of the American Humane Educational Society, who expressed the hope that the bill would meet with success. Bumstead reiterated his remarks of the last hearing that the petition was not aimed at any religion or sect, nor did it seek to interfere with any religion or sect. He stated that the thought of Spiritualism did not occur to the petitioners in the framing of the bill. He had never attended a Spiritualist service. Bumstead did not wish the bill amended.

J. E. Darling, of Orange, appeared for the remonstrants. He said he had been in the mercantile business for 25 years. He represented the National Spiritualist Association of America, the Massachusetts State Spiritualist Association, and the Massachusetts Veterans' Spiritualist Association.

"The religion of Spiritualism," he said, "is just as sacred to its followers as any other religion is to its adherents. We believe it to be as good, as pure and as exalted as the angels. Our mediums are ministers of our religion and are respected as such and are recipients of the same business courtesies always shown to the clergy of any denomination."

Darling mentioned the names of several prominent men whom he said were Spiritualists or friends of Spiritualism. He said there were over 400 trusts in the country, and this petition looked like the entering wedge of a religious trust.

"The passage of this bill," he continued, "will cause the rumble of discontent to grow louder and louder, and it will make its voice heard until justice shall sit in these halls!" He feared the words "public diversion," which are inculcated in the bill, might be attributed to some private manifestation or some Spiritualistic service.

He wished added to the bill an amendment: "This act shall not apply to or interfere with any rights or ceremonies appertaining to any religion or sect." He thought his meetings might be called public diversions as a slight admission fee was charged.

Dr. W. A. Hale of Boston, objected to the bill because he thought it would prevent Spiritualism and mesmeric treatment. He thought Spiritualistic meetings might be termed exhibitions by some people. He did not think there was any cause for legislation of this character.

C. H. Webber stated that he had saved his life during the civil war by his knowledge of hypnotism. If it had not been for this knowledge his life would have been in danger many times.

H. C. Berry practiced hypnotism privately and was opposed to the bill, as was also J. T. Coombs.—Boston Daily Advertiser.

A CORRECTION

And an Explanation of Views,

To the Editor:—Your paper of April 12 contains an article from the New York Herald, in relation to the papers read before the Medico-Legal Society, in relation to Mrs. Piper. Unluckily I am somewhat of a sufferer in the report, partly in the putting together of the paragraphs, and partly in the omission of an important statement. I affirmed my belief in the presence of spiritual beings who prompted many of the utterances; and added that an individual might so mesmerize one of these as to make the latter suppose itself to be for the time the person whom the individual took it to be. In this way there may be many communications received which were only a result of such a process. To substantiate this I made the quotation from the Spiritual Diary of Emanuel Swedenborg.

What follows this quotation in the article in question under the heading, "Will Grow to Know Spirits," was by some one else and not by me. I only attempted to perform the task assigned to me, to give my opinion in regard to Mrs. Piper, and had no purpose or disposition to handle other matters. Many things which I believe and think I know, I hold too dear to expose them to unfriendly remarks in a mixed assemblage.

The gentleman who gave this matter to the Herald meant to do me an honor, and I appreciate this, but I regret appearing in such a "mix-up" as that paper made of it. I now write you this explanation to set myself right before your readers.

I may add, in this communication, that I never use the phrase, "spirit return." The spirit goes from the body at the time of dissolution and does not return. In other respects, however, it is still present. We may perceive this, when ourselves in a proper apperceptive state of mind. The going and coming are merely apparent; spirit has somewhat of the quality of ubiquity. Our thoughts are inspired and our actions influenced, when we do not apprehend it. We even play the role of Dr. Jekyll and Mr. Hyde, or our bodies are a kind of vehicle for an indefinite number of spiritual beings; we, meanwhile, imagining that we are the sole agents in the matter. Their presentation to distinct consciousness, as in clairvoyant or clairaudient manifestation, is only one phase of the matter.

ALEXANDER WILDER.

Newark, N. J.

Anniversary at Seattle.

The Spiritualists of Seattle celebrated the 54th Anniversary of Modern Spiritualism in grand style, the three societies in the city uniting, in most harmonious fashion, doing the necessary work of preparation and bearing the unavoidable expense together.

We rented one of the largest halls in this great, beautiful thriving mart of commerce, and filled it, packed it, and held our audiences through the lengthy programs. Our state president, P. C. Mills, ably presided and gave a cordial address of welcome. Many Tacoma friends were with us, also numbers from the smaller surrounding towns. Brother Geo. P. Colby, who has been with us during the month of March, gave the morning invocation. His guides, through him, gave the address of the occasion in the evening. No description of mine can do justice to it. It brought to memory the days of E. V. Wilson and his co-workers. The relics of superstition surviving from the darkness of past ages fell fast beneath his blows. He laid bare the flimsy, priest-erected foundations of orthodox faith, and contrasted them boldly with the many times demonstrated truth of Spiritualism, and as the laughter and plaudits of his audience greeted some happy hit, it was comical to observe the long faces of some, showing how little they enjoyed the breaking of their idols.

The general conference of the morning was, as it always is, an enjoyable feature. The subject, "The Teachings of Spiritualism," was well and ably elucidated by various speakers. We had good music throughout, both vocal and instrumental—an orchestra, a choir, and solos and duets, some of them highly meritorious. Able addresses were also given by the leaders of the different societies, Mrs. Esther Thomas, Mrs. Lillian Nagell, and our own Mrs. Irene Smith.

MRS. H. A. STOCKEY,
Seattle, Wash. Cor. Sec'y.

ORGANIZATION,

We Must Unite for Purposes of Defense.

Organization is beneficial, and sometimes indispensable. Were there no opposition to the proposition of tangible spirit presence, organization by Spiritualists would not be really necessary. Organizations generate inevitable evils. The dust of ages brings corruption to every human institution.

But where there is powerful opposition to any new movement, organization becomes necessary. The salaried clergy is the most powerful league in the United States, with the exception of that of the doctors. To resist the mercenary sway of great salaries, the Spiritualists should organize, though in time they would, in the natural course of human events, breed other salaried despots; for it will ever remain a truism that "dangerous things are done by men who are hired."

The disposition of the clergy to influence legislation against clairvoyants calls for counter organization and purpose. Decided leadership is necessary in any movement that is opposed by wealth; and leadership cannot stand long without organized assistance. A union of Protestant and Catholic influence against our mediums might even yet sweep over the land in the form of great mobs and overflowing prisons, accompanied by laws that might long remain on the statute books. The movement in Denver against clairvoyants is a significant revelation. Leadership, like genius, needs encouragement. This timely and efficient encouragement produces the ablest men. According to Macaulay, the train-bands of London marched out time and again to preserve liberty in England, and were always successful. In every reform there is a higher and lower motive, and unless both motives are adopted, the noblest cause may collapse.

J. M. HOLADAY.

Council Bluffs, Iowa.

A DAUGHTER OF THE GODS.

A woman lived in her halls of pride;
Servants bent the servile knee on every side;
Lords and ladies met at her festal board;
Jewels rich and rare blazed from the royal horde.

Kings and queens gave her the favoring smile;
Her suite almost equaled theirs in pomp and style.
All that art and beauty could bestow
Had been poured at her feet in an overflow.

And amidst all this splendor and renown
She reigned a queen, only lacking a crown.
The Gods to her stately palace came one day,
To the uncrowned queen their court to pay.

The world had seen but outward show;
The Gods look deeper, as you know;
They saw the pearls on her bosom fair
Rise and fall with an aching care.

And the melting look knights loved in her eye
Was unshed tears that unbidden lie.
The Gods sought her in her chamber lone,
And listened unseen to the stifled moan.

"Ah, daughter," they spoke to her inmost soul,
"Let us to-night our secrets unroll.
Is it for some unconquered kingdom thou dost sign—
Dost thou scorn thy station and long for one more high?

"If so be it, a king shall thy royal consort be;
No more shall thy present lord reign with thee."
Low she bent her head in swift denial.
"Then, O daughter, what is thy hidden trial?

"What makes thy life but a gilded show?
What makes thee sorrow as the days come and go?
The world has given thee all of seeming worth—
The Gods now wait upon the favored one of earth."

Soft she drew her robes about her stately form;
With her head bent low, a pearly storm
Of tears sprang from her heaving breast,
And fell like precious jewels upon her snowy dress.

"But one gift the Gods to me can give."
Soft her voice fell: "Then 'twill be glory to live.
All else, O Gods, is but paltry show,
A bubble which I can toss and blow.

"Live to-day, to-morrow be as naught.
That one gift I long have sought.
O give to me while here, I pray,
Let it be my staff, my crown, my stay.

"Out from your priceless treasures rare,
I ask this, of all gifts most fair.
No other I crave, and with that one mine
I count my life a priceless boon divine."

Hark! The Gods reply, "What wouldst thou seek?
The gift is thine—thou hast but to speak.
What higher honor, O uncrowned queen,
Can we place on thy head of golden sheen?

"What priceless treasure dost thou ask?
To the Gods there is no impossible task.
What gift is this thou dost prize above all other?"
Low the quivering voice replied: "A child to call me Mother."

ESTHER GIDEON THOMAS.

Do as you would be done by.—Persian.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

THE WORD RELIGION.

It Is an Unmitigated Misnomer.

To the Editor:—Perhaps it may be rather late for me to enter the swim of excitements, with a few thoughts for The Progressive Thinker on the question of Spiritualism, Religion and Science, but the question very naturally leads to another very important and significant inquiry, viz.:

What is religion? What are its principles? and what is it based upon?

Is religion a commodity that can be weighed in a balance?

Is it a substance that can be seen or felt?

Is it a compound of ingredients that can be analyzed?

Is it a formulation of the mind?

Is it a combination of unsupported theories?

Is it a moral principle that is within the reach of all?

Is it a gigantic, ponderable myth of the mind?

The word religion appears to be a very generous, accommodating, applicable sort of a word, automatic, ubiquitous, and a general receptable or storehouse for all the different religious discrepancies on the face of the globe.

The object or use of the word should be a sign that the holder has a passport through which they expect to gain heaven and immortal glory.

Brother Schellhous says "It is a feeling of the individual for the welfare of the soul after death" purely "inherited from early teaching and parentage." Also says, "It demands the worship of some Supreme Being." Entirely mechanical from early cultivation. I have been thinking much of late on the word Religion, as to its preconceived value or its significance in the relative position it occupies among the religions of the world, and the more I study the question the farther off am I in arriving at a satisfactory solution of its intrinsic valuation, or its emolumental position.

Now there are six prime or grand divisions and six hundred subdivisions of religious theories on the earth, and each one has its rethue of followers and adherents, and each class is equally tenacious and sanguine in their belief and opinion that theirs is the only correct theory of worship that is in existence to the exclusion of all others.

Even among the civilized and enlightened nations they hold to the theory of a four God worship, a Father God, a Son God, a Holy Ghost, and a Nature God. Yet, hath no man at any time seen a God, or knows anything about one, outside of nature; showing the direct result of early mechanical cultivation, and a formulated God worship.

Now, I am well aware that there are as many opinions as to what they think constitutes religion as there are writers on the subject, but it merely expresses personal opinion, without arriving at a universal uniform theory of ethics that would be acceptable to all.

I notice that many writers in The Progressive Thinkers are continually looking backward to old and fossilized religions, and to old Jewish, bloodthirsty gods, that were held in reverence in the dark ages of the past, and continually holding them up to view before the public, endeavoring to convince the people that we of to-day, must still continue to reverence a three-headed God, that is out-dated long ago.

Now, I wish in all candor to say to all such, and all others, that we as Spiritualists are not back-lashing and looking backward to old creeds, and to old Gods, to sustain our position, and our theories, but are looking forward, progressionists of to-day, our philosophy of life is a natural sequence of Nature, and no obsolete personal God worship about it, and our God is a God of facts and morality. We recognize all morally good, we ignore all immorality. Believing or disbelieving in an arbitrary religion or arbitrary God never clothed a human soul for a shining heaven, or consigned it to a burning hell.

Endeavoring to sail under a flag with the words religion and church enstamped thereon, is but a shadow, and a hollow subterfuge. Far better to sail under a flag with the words Humanitarian Morality enstamped thereon, which is within the reach of all, than to endeavor to reach heaven, sailing under a classified, formulated religion.

Now, it may be barely possible, but not very probable, that out of so large a variety of religious theories there may be one that is right. No, there is a tincture of moral goodness in many, it would be a wonderful freak if there was not, but of so small a quantity as to lose its identification or influence on the great mass of the people.

Religion is supposed to mean self-sacrificing goodness and worship of God, to pave the way into heaven. Well, what is goodness outside of a strict morality, and a kindness to our fellow-man? Getting down on our knees and praying to an unseen, imaginary God, or going to a church on a Sabbath day, and bowing our heads in holy reverence to a supposed Deity, does not constitute goodness in any sense of the word. If our moral goodness is not sustained by moral actions, it is entirely worthless.

Now, I ask, laying aside all prejudice, all cultivated opinions, all preconceived theories, What is religion?

I have about come to the conclusion, that the word as now used, and in general use to convey personal goodness, is a complete failure and an unmitigated misnomer.

C. P. MITCHELL.

Moline, Ill.

Do not that to a neighbor which you would take ill from him.—Grecian.

Eloquence is vehement simplicity.—Cecil.

Mercy to him that shows it, is the rule.—Cowper.

Algebra is the metaphysics of arithmetic.—Sterne.

Good order is the foundation of all good things.—Burke.

Fashion wears out more apparel than the man.—Shakspeare.

Rulers always hate and suspect the next in succession.—Tacitus.

We cannot help the past, and the man who lives in it is a fool.—Depew.

A Lecture Delivered in the City of Chicago.

= Dreams =

By C. W. Leadbeater, of London, England.

The subject of dreams is one which I think ought to be of very general interest, because all of us sometimes dream, and it must have occurred to us that we should be glad to have some explanation of these dreams; how sometimes they are quite confused, improbable and absurd, and at other times they seem to have a certain feeling about them, a kind of stamp of truth, and we feel that they are very different from the ordinary type of dream. And then I suppose that quite a number of us must have had the experience of dreams coming true; that is to say, dreams which prove to be previsions of something that is about to occur, or else which indicate to us something which had already occurred or was then occurring at a distance.

Now, all these different varieties of dreams demand some sort of explanation. There is a good deal of difficulty in arriving at a satisfactory explanation along the ordinary lines that are laid down by students of psychology; but we have in our Theosophical system an explanation of all these, which seems to us to be more perfect and more satisfactory than any which we get outside of our system, and I propose to-night to try to indicate to you as far as can be done in so very short a period what that explanation is.

Those of you who have done me the honor to listen to other lectures which I have delivered will already be aware that our Theosophical teaching takes for granted the existence of various planes in nature—that is to say, of other types or orders of matter very much finer than what we ordinarily call matter of this physical plane; that we hold all this to be in essence the same matter, but in a state of very much greater subdivision, vibrating at a very much more rapid rate, and consequently in various ways not exactly obeying what down here are the laws of nature with regard to matter, but still perfectly real, existing just as truly as does matter down here, and equally perceptible, although not to the ordinary senses.

We hold also that man has within himself matter of all these different planes or types, and that by means of the matter corresponding to any particular level in nature (the matter within himself, I mean, which corresponds to that level), he is able to sense this level and receive impressions from it if he has developed the necessary faculties; because we hold that just as on this plane which you all know man may receive, and does constantly receive impressions from outside through the channels of his senses, so he can and does receive impressions from these various other planes of more refined and subdivided matter by means of the matter within him which corresponds to these respectively.

We, therefore, credit man with something very much more than merely the soul and body of popular theology. We say that he has belonging to him not one body or vehicle, but several, and that all of these are channels through which communications may reach his soul, and all of them also are instruments which that soul can use when it learns how to use them, and through which it can express itself just as it does through the physical body.

Before you can understand how these impressions are given, it will be well for us just to glance at the vehicles through which these things come to us—to see what is the mechanism by which we receive impressions from outside.

Now beginning at the bottom, there is, first of all, this physical body with which we all consider ourselves to be familiar. How are impressions received through the physical body? Any physiologist will tell you that the whole scheme of receiving impressions, of whatever kind, from outside, is managed by the nervous system of man; that we have all over our body a network of exceedingly fine nerves, and that these convey messages to the brain; that if you put out your hand and touch something and feel that something to be hot, a message is telegraphed from the nerves at the end of your fingers up to the brain, and in consequence of the heat you withdraw the hand hastily. That is done because the brain has in turn telegraphed back another message: "If it is hot, then withdraw from it." All that process takes place in the instant of time which elapses between your touching something too hot to hold comfortably and dropping it instantaneously; science will tell you that that is so; indeed two separate processes have taken place, and the time occupied by them is quite measurable by the fine instruments used in scientific investigation, although it would seem hardly measurable to us without those instruments.

This nervous system is liable to be affected very much by external conditions. The whole of it centers itself in the great nerve axis which runs up the spine and which leads into the medulla oblongata at the back of the neck and up into the brain, and all these nerve impressions are received and registered by the brain.

That brain is very liable to be considerably affected by all sorts of comparatively small disturbances in the body. People often think of the brain as being always absolutely reliable, as far as it goes and up to its own level of comprehension. It is no such thing; it may be very largely affected in its power to respond to impressions by quite a number of what we should probably think very small influences. For example, it is absolutely dependent upon the condition of the body for its true working, for its exact registration of any impressions which are received. The blood which circulates through the brain affects it very seriously and that in three separate ways—by its quantity, its quality and its speed.

In regard to the quantity: If there is too much blood in the brain, then at once we have congestion, and from that comes irregularity of action, which quite often may extend to hallucinations of various sorts. If, instead of having too much blood we have too little, we obtain a totally different effect. First of all, we should have irritability produced, and then very shortly lethargy would supervene; so that the mere question of the quantity of blood which is supplied to the brain makes a very serious difference in its power of responding to impressions and registering them.

Now in regard to the quality of the blood. Suppose that it is not sufficiently oxygenated—that there is not sufficient oxygen in the air we breathe, then it becomes super-charged with carbon dioxide; at once our power of responding to impressions is seriously affected. We can see that for ourselves when we have been for a little while in a crowded room like this; then we often find ourselves becoming sleepy. Why? Simply because there is not enough oxygen in the air we breathe, and consequently the lungs are unable to give the proper amount to the blood; the blood cannot supply the brain with the oxygen that is wanted; in consequence the brain fails to respond readily to impressions and falls into this semi-conscious condition.

As to the speed with which the blood flows—if it be a little too great we have fever; if it be a little too slow, then again we have lethargy; so that very slight deviations from normal health or the normal condition of affairs may entirely alter the power of our brain to respond. I want to make that matter clear, because then you will see how exceedingly easy it is for the various curious thoughts that come in our dreams to occur. I shall show you how later on.

That is just one side of the thing, the physical vehicle through which we receive our impressions; and you see that there we need practically perfect health—we need a perfectly normal and regular flow of the blood in order that we may be sure our impressions are correctly received and registered, and that what we think we perceive through our senses we are really perceiving.

There is another part of man's physical brain which is not usually taken into account at all, and that what we in Theosophy call the etheric part of the brain. It is still physical matter, but it is physical matter in a much higher state of subdivision than even gaseous matter. It bears the same relation to gas which gas does to liquid, or liquid to solid; it is a higher state of matter, vibrating differently, a much finer subdivision, freer in motion, and in many ways differing greatly, but still it is purely physical matter, and does not belong to the astral plane. Man has within his brain a large amount of matter of this nature, and although it belongs to this plane it differs in different ways from the ordinary physical matter of the brain, so that we very frequently speak of it as the etheric brain of the man.

Now this etheric brain of man corresponds very closely with the denser physical, and it also must be in perfect condition in order that communications from the Ego to the lower brain may come through properly and without distortion, or in order that any message from outside in the nature of a sensation or impression may in turn be clearly carried upwards to the Ego.

Now this etheric part of the brain, and in fact the whole of man's etheric body, as we call it (that is of the etheric matter in his body) is also the field of a circulation—no longer a circulation of the blood, but a circulation of a vital magnetic fluid which we call prana in our Theosophical books. That is simply an Indian name for life, for this is the life fluid that is circulating—running not along the arteries and veins but following the course of the nerves, running through the nervous system of man; and we find by experiment that unless that flow of the life principle (which of course is entirely invisible physically and not received or accepted as yet by ordinary science) is duly taking place sensations are not properly registered.

I can give you examples to show you that this is so. For example, if your hand is numbed with cold, you have no sensation in it; it may be pricked and you do not feel it. Something may touch you; you do not feel the touch; your nerves are not registering as usual. Now it may be said that is due to the fact that circulation of the blood in that hand has been checked by the intense cold. Perhaps that is not the whole reason, but never mind, we may let that pass. The hand appears to be for the time a dead hand, dead from cold.

Take another case which will show you a little more. Suppose you have that same hand or arm operated upon by a mesmerizer. If you have ever seen a mesmeric exhibition of any sort you are aware that it is an easy process for a mesmerist to make a few passes over the hand or arm of a man and utterly take away all sense of feeling from it, so that you may run a pin or needle into it and the man does not feel; he will be quite unconscious until he happens to see what you are doing. That is not a case where the circulation of the blood has been checked; that hand is warm and living as before. What has happened to the nerves? Why do they not register as before? I do not know how ordinary science explains that; probably it does not explain it; but from the occult standpoint we should tell you that a clairvoyant looking at that hand or arm would be able to tell you precisely what had happened. He would say that the mesmerizer had simply drawn away the man's life fluid and poured his own magnetism in instead. Though the arm is still warm and living, because the life fluid is still flowing along the nerves, it is no longer in connection with the brain of the man; it is not his life fluid, and consequently although the physical nerves are there, yet they fail to report to the brain; they are kept alive by the flow of a foreign life current, but it does not convey sensations to the brain of the man. Here are these nerves obviously failing in their office; because this life current was not there, they failed to report the prick or pinch or touch, not doing their work; so that evidently a regular flow of that life current also is necessary in order that sensations may be properly registered by the brain.

Now we come to a stage further than that. Let us leave the physical man altogether and think of his astral vehicle. That passes at once quite outside of the domain of science, of course, but nevertheless in Theosophical investigation we have established entirely to our own satisfaction that there does exist this astral vehicle of man. To tell us that it does not exist would simply provoke a smile, because it is a thing we are using every day, and to say we cannot use it is like telling a man that he has never fallen asleep, and that if he thinks he has he is laboring under a delusion. There are many of us who are constantly using all these faculties, and it is to us absolutely absurd to hear so many people say these things are all impossible.

This astral body is also a very great channel for sensation to the Ego; in fact, it is really the vehicle of all sensation. It is the seat of emotion, passion, etc., and from it and through it all sorts of impressions may be conveyed to the Ego within; all kinds of thoughts may excite desire or emotion or passion in that vehicle, and all of those feelings will be duly conveyed to the Ego inside; so there is another channel through which the soul may be reached by outside impressions.

There are further and higher vehicles to be considered, but I need not trouble you with those now, because we simply want to see in what condition is the consciousness of the man during sleep and in what condition are these vehicles, so that we may see in what way the man's condition when asleep differs from his state when awake, and how the impressions coming to him will come differently and be received and registered differently when he is what we call asleep. We must not forget, however, the consciousness, the real Ego of the man behind all these vehicles of which I have spoken, because those are all simply his instruments. We must remember that the Ego, the soul of the man differs very much in different people; that the souls of men are by no means all alike; that some are very highly evolved, very advanced souls, that have had very many births, and very much experience in consequence, and have progressed and have learned very much.

Others are young and undeveloped souls, and consequently are very much less able to make anything of the various impressions which come to them from outside. That is a fact that we should bear in mind in our investigations. Then we must remember that this ego or self within is trying to gain control of all these vehicles of his, these different bodies, but that in very many cases he has by no means complete control over them. Very many of them are still quite liable to be carried away by a sudden rush of emotion or desire. A wild desire comes upon us to do something which we know we ought not to do, something utterly silly or definitely wrong and harmful, but still we do it on the impulse of the moment. We say, "I could not help that." It is the astral vehicle which originates this desire and not the man at all; the man has not yet gained perfect control over the thing. He is swept away. It is not the man who does all that. It is his weakness which allows the lower vehicle to sweep him away and govern him for the time instead of his holding it in order and governing it. It is exactly like the case of a runaway horse which ought to be guided and used, which for the time is allowed to take the reins and follow its own bent and run away. It is the function of the ego to make up what is presented to him as impressions from without, to combine them and sort them and rearrange them. I have not time to give you instances of that now, because I am anxious to go further into the dream side of the question; but you may easily see it for yourselves if you think of what is really the impression conveyed to your eyes when you see a landscape; here is your retina which places it upside down; then you get nothing but the flat picture of a house or a tree, nothing but a flat picture in outline, no feeling of the perspective or anything of that sort. Think that out for yourselves, and you will see how very much your brain does in the matter and how little comparatively your eye does; how your brain by virtue of its experience adds to and fills out that picture for you. You will find further particulars of that in the book on Dreams which I wrote, if you like to read it. You must remember the self has to combine and sort and rearrange and amplify these impressions that you receive, and it may do it wrongly; it may translate its impressions in the wrong way.

There is a celebrated Hindoo example of that in which they speak of the man who in the dark comes upon a rope and takes it for a snake. In such a case the man becomes terrified just as though the thing were real, the ego perceives something that is translated from what he sees; all he is told in this case is that down there in the dark in front of him is something long and waving, and at once he thinks of a snake. There is no snake there, of course; so we see that he may misinterpret the impressions that come to him.

Then again, we must remember that this ego, this self, can be impressed when he is away from the physical body. He leaves it during sleep or trance, and even when he is away from it he is still very impressible.

We have made experiments which tend very clearly to prove this. I remember one, for example, in the case of a man who had been given to drink. He had been a terrible drunkard, in point of fact, but he reformed utterly. He had progressed so far with his reformation that the smell of any kind of alcohol was exceedingly distasteful to him; but he said that for years after he had got rid of the desire, he was still liable to dream that he was drinking, and then in his dreams he drank with pleasure, although when awake he shrank with horror from the idea of the thing.

That shows that the ego is liable to receive impressions during sleep and the impressions are received through this totally different vehicle, the desire persisting up there long after down here it had been entirely wiped out of the man.

We made other experiments which tended to show that. This that I am telling you about dreams, is based on a series of experiments lasting some years, conducted upon this subject by one of the Lodges of the Theosophical Society over in London in England. There we devoted ourselves to investigation in ways I shall be able to describe to you later on. This group of students had among them several who were clairvoyant—who had the sight of higher planes, and not in the vague and somewhat inefficient way in which so many possess it, but definitely and orderly in their methods, to be used at will, and applied always in very careful tests in the most scientific manner. In this way they investigated this question of dreams, the clairvoyant members standing by to see what was taking place, while others observed the effect on the physical plane, etc.

Now let me go on to try to explain to you what is the condition of this ego and these vehicles of his during sleep, and in what way they differ from the conditions when awake. First of all, take the physical brain. During sleep the whole of the circulation of which I spoke to you is still going on; the ego is still subject to these currents of blood which are passing through, and anything whatever which affects that circulation, even such a trifling matter as indigestion may easily affect the capacity of the brain to receive and transmit these various impressions and vibrations from outside, so that if there is anything the least wrong with him, then these things will become jumbled and senseless.

It is a very curious fact that while the ego is quite away from the physical body, when the man is what we call entirely asleep, that action is still taking place; that is to say, that while the man himself is away and may be thinking out his own line of thought entirely outside of that brain, the brain itself is still—I can hardly say thinking, but still slowly evolving images. This physical body of ours has a kind of curious consciousness of its own, a very peculiar consciousness, about which there is still much to be learned, because to learn about it would explain many things which as yet are very vague and uncertain to us.

This lower animal kind of consciousness which subsists in us when the man is withdrawn for the moment from it, seems to be quite unable to register anything at all but the most concrete things. It translates all ideas with reference to itself; it can see nothing as apart from itself. All stimuli of whatever sort it translates immediately into perceptual images; it cannot receive abstract thoughts or memories but at once it translates them into imaginary percepts of its own.

Suppose when you are away from it, it thinks about you, as being in your own house, and then some thought connected with China comes into it. The only way in which that physical brain can take up that thought is by imagining itself transported to China, so that at once that local direction of thought takes the form of this spatial transportation. In the same way every association of ideas, no matter how far apart they may be in reality, no matter how curious the association may be, at once becomes a combination of images. So if one thing suggests another by some association connected perhaps with some thought you had during the day, however grotesque the two would look side by side, at once they appear side by side; or one of them changes into another. That is the kind of effect you get. Whatever can be dragged from the immense stores of memory at once appears as a picture. This curious animal consciousness magnifies and it distorts the smallest sounds or touches in the most extraordinary manner.

If you have ever read anything at all of the literature on this subject of dreams, any of the collections of stories of such things, you are sure to have met with some cases in which a very tiny touch given externally was magnified enormously, and always some sort of picture is invented to account for it. Cartesius tells a story of a man who received a slight scratch from a pin or something in bed while asleep. At once he magnified that into a fatal wound and concocted a story, with himself, of course, for the hero, in which he had received this wound in a duel or something of that kind. Very many such stories as that you will find.

Most of these impressions that come to the physical brain in the way I have described are not at all recoverable in your memory in the morning, because they are merely senseless successions, as a rule; so mostly you do not recollect these things that have been sweeping about in your brain in the night.

There is the other part, the etheric part of that brain. There we found in the course of experimentation a very interesting feature. This etheric part of man's brain is also, while the man himself is away from it, liable to receive impressions from any thoughts that are floating about. Please remember that thoughts are definite things; that every thought creates a form—a form which is temporary, of course, which lasts only according to the strength of the thought which called it into existence, which nevertheless is perfectly definite, floating about, capable of impressing itself on any other brain with which it comes in contact. That is the whole secret of thought transference; you can direct these intentionally, if you will; but anyhow, the thought of any person near you is always liable to act upon your mind for a moment if you are not thinking strongly of anything yourself, so as to keep other thoughts out. These are not in the least your own thoughts, but simply the cast-off fragments of other people's which your brain picks up casually because you have no strong currents of thought of your own at the time. At night then this etheric brain is ready for any kind of impressions from the thoughts which come pouring into it from all sides.

The experiment was tried of isolating this etheric brain by putting a magnetized shell around it so that the thoughts from without could not come in, and then we thought that this etheric brain would rest. It did not; it began very slowly to evolve for itself memories out of the past life of the individual.

These are two of the vehicles (the physical body and the etheric brain), which are very much more open to impressions during sleep than they are when the man is awake. When the man is awake his own thoughts and feelings affect these brains. When he is asleep both of these are really inoperative, ready to receive any impressions that may be given to them from outside.

As to the man himself, he is floating outside of his physical body in his astral vehicle. I say floating, because the quite undeveloped man as a rule never leaves the neighborhood of the physical body at all, but simply floats about, and if you had any clairvoyant sight and looked at either a savage or a man of very low type, you could see the physical body asleep on the bed and the real man in his astral body (a duplicate, in fact, of the physical, but of course of finer matter), probably very little more awake than his physical body.

But suppose you have a more developed man (one of yourselves perhaps), a perfectly ordinary person of cultured type of this advanced race, then you would find that sort of man when away from his body at night much more awake and conscious and capable of moving to very much greater distances from his physical body. He would be largely wrapped up in his own thought, probably not very conscious of the places around him and of those through which he moved, or only spasmodically conscious of them, because of his own thought images which would blind him to anything outside, but still he has his faculties about him, though they are directed to his own thought, and only occasionally are roused up sufficiently to take note of where he is, what he is doing, or whom he meets. He may not necessarily be very wide awake to what is going on around him, but still he may receive impressions of a broad and general character very readily indeed. If he drifts into an atmosphere of low sensuality assuredly that would act upon any similar quality or germ of such corresponding quality in himself and he would be stirred by feelings of that nature. Suppose he drifts into very devotional surroundings during his sleep, he would certainly receive an impression of strong devotion from these surroundings, even though he might not be able to see what was taking place clearly enough to remember it afterwards.

Then, again, for him there is a different kind of consciousness, for he seems to think very largely in symbols and not in words. He has the most marvelous faculty under this condition of making up a story, of composing quite a long and elaborate history to account for any sensation that happens, and he can do this in an infinitesimal fraction of time.

There are a good many stories afloat to illustrate this. I remember Richers tells a story, a very remarkable one, of a man who was awakened by the firing of a pistol shot in the street outside. Now it was the sudden pistol shot which awoke him and yet he woke from a dream into which that came as an integral part, and of which obviously that sudden shot was the cause. As far as I remember it, the man had gone through various experiences. He dreamed he had enlisted as a soldier; that he had met with very severe treatment and eventually had deserted; that he had gone through all kinds of adventures, had been pursued and captured, brought to trial, sentenced to death and led out to execution, and the shot was the firing of the volley which wound up that long story; and yet it seems absolutely certain that he composed the whole of that story in the second that intervened between the sound of the shot and his full awakening. The ego evidently catches the thought a moment before the physical vehicle and makes up all this story to account for it.

That is not the only instance where that is the case. You will find a series of stories in Carl Duprel's "Philosophy of Mysticism," a large number of stories of this kind collected from various sources, which show how in a moment the ego makes up his story, and a very wonderful and exceedingly clear story it frequently is.

I remember the German writer Steffens gives us a curious account of a thing that happened to him when he was a boy; how he slept with his brother and he had a frightful dream of being pursued along the street by some dreadful wild animal. It was gaining still upon him—as they always do in dreams—and at last he turned up a staircase and tried to escape, but the creature followed him and bit him severely on the thigh. He awoke feeling the bite of the creature upon him, and found his brother who was sleeping with him had simply pinched his thigh to wake him. That was all there was to account for that dream, and these are only two out of a great number of instances.

It is a very wonderful faculty that the ego possesses of distorting anything that occurs or of combining things altogether in a moment of time, of transcending our ordinary theories of time and space. A very fine story is given in Addison's Spectator which illustrates that very well. I do not know whether that particular story is true, but if not true it is very well invented. It is exactly the kind of thing that does happen.

It is stated that there was a certain sultan of Egypt who had a great religious teacher. This teacher used to expound to him the Koran, the Mohammedan bible. One day they came across a passage in which it was stated that Mohammed was carried into heaven by a certain angel; that there he was shown all kinds of wonderful things, the narration of which occupied a number of pages of the Koran; yet that when he was brought back into the body by the angel; the bed from which he had risen was still warm, and a jug of water which had been upset when he departed had not had time to empty itself. The sultan of Egypt took leave to doubt that statement. He said: "This thing is not possible; it could not be done in that time," which seems reasonable. The teacher said "I undertake to convince you, not that that story is true, but that it might be true," and he asked him to order a bowl of water to be brought, and then he said to the sultan, "Please dip your head into that bowl of water, and take it out again." The sultan complied with the request and dipped his face into the bowl of water. Suddenly he found himself in an entirely different place, no longer surrounded by his court, but far away on a lonely shore, a place entirely strange to him. Well, his first thought was (I suppose it was not an unnatural thought for an Oriental manarch) that his teacher had put an enchantment on him—that he was suffering from witchcraft of some kind. Anyhow he found himself on a strange and lonely shore at the foot of a mountain. Presently he began to get very hungry. He looked about and saw some men cutting wood not far away. He met and conversed with them and asked them to give him some food. They said if he would help them by working for them he should share in their food. Presently they gave him some food and he went home with them. He thought the enchantment was still going on and he did not know what to make of it, but he had to live this new life; so he settled down with the wood-cutters. He spent some years at that business and gradually amassed a little money, and bought goods in a small way and met with success and prosperity, and in the course of time became a rich merchant and married the daughter of another merchant and brought up a large family. He had a married life of something like fifteen or sixteen years, if I remember rightly. Then there came a time when he lost all his money, and remembering his old training he again took up wood-cutting. One day he was wandering by the seashore where he first came into this strange new life and was feeling very depressed by his change in fortune; then he said to himself, "Let me take a bath in the sea, and perhaps I shall feel better. So he went into the sea to bathe and put his head under the water; when he lifted it up there he was with his courtiers around him and with his teacher standing before him smiling. They say it was almost impossible to convince that man that the whole of that long story

(Continued on fifth page.)

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MESSAGE FROM M'KINLEY.

Spiritualists Believe a Direct Communication Was Received.

INCIDENT OF THE RECENT CAMP MEETING IN FLORIDA—CAME THROUGH J. CLEGG WRIGHT, OF OHIO—ITS PURPORT.

Rev. W. F. Peck, of 3005 Magazine avenue, pastor of the Spiritualists' Society which holds its services in De Honey's Hall, on Olive street, near Vandeventer, has returned from the annual camp-meeting of the faith in Florida, bringing with him an interesting account of a message from the lamented William McKinley to the people, transmitted through J. Clegg Wright, a trance medium from Ohio. Resident members of the Spiritualists' organization are deeply interested in the communication, which they firmly believe emanated from the spirit world. It has been the recent theme of much discussion among them.

When seen last night at his residence Rev. Mr. Peck said: "The message was not received at what is commonly called a seance, which fact renders its reception all the more wonderful to the laity. It came in broad daylight at one of the morning sessions which Mr. Wright held every day during the camp-meeting for the personal instruction of his classes in Spiritualism. I was not in attendance, but heard others describe it so often that I feel almost as if I had been an eyewitness to the proceedings. On February 19 there came to Mr. Wright a promise from the spirit world that the transmission would occur the following day—I presume this communication was the speech of President McKinley's second spirit, directed through the organism of his guide. Mr. Wright made the announcement of his revelation to members of his class, and naturally the attendance was up to its full proportions on the day of the promised communication—February 20.

"The session was conducted in a large pavilion in the center of the grounds. It was closed up tightly, but no attempt made to darken the interior or give a supernatural aspect to the environment. Mr. Wright, after his usual form of procedure incident to class instruction, passed into a trance, and a few minutes later the spirit appeared to him in accordance with the promise. The words were in turn uttered unfalteringly by the medium—words that were recognized as the language of the martyred President. The scene was most impressive. Mr. Wright lives at Amelia, Ohio, and is one of the best-known mediums in the country. I cannot say whether he was ever under the influence of the President's spirit before or not. He did not then claim to be directly controlled by Mr. McKinley's spirit, but by his familiar spirit or guide. He is a man of recognized integrity and honesty, and experts have more than once tried to puzzle him on questions of science and philosophy without success. The different intelligences spoken through him are treated profoundly and well. While Mr. McKinley's message was being received a young man in the class reported it in long hand, and the following is a substance of the communication:

"'I am thoroughly acquainted with Spiritualism. My wife, my darling wife, paid great attention to it and Abraham Lincoln and Garfield know the power of controlling the mental mechanism of the medium. They have enabled me to speak to you as I do now.

"'I am like awakening in the morning, my past life is like a dream to me, a dream of last night which I recall. I am the same personality, the same consciousness, there is no change whatever in my "knowing;" only my ability is changed. The subject of my life is to me like a dream and I am awakened to the fact that I have lost something. I am now picking up the lines of my memory of my past life. Lincoln tells me that I am coming slowly to my past self. I feel no pain, no worry! I know that I am in the spiritual world. I know what has happened. My memory of former days precedes my memory of my last days on earth. I am told that my situation in spirit land is commendable. I was a notable person in my past life, and, therefore, must be a notable personality in spirit life. I am now in a greater circle of friends and persons I know than when I was on earth.

"'My busy life in the public affairs of recent years deprived me of my habit of reflection and recalling to memory those who passed on before me. I feel disposed to say that I would emphatically encourage men and women to think more of those persons with whom they have been mixed in the past, because I have met so many in this life whom I never thought of, and who have come to me with their help. Their sympathy makes me sad. I realize that I would rather be a spirit than President of the United States, because my possibilities are so much greater now than when on earth. I am told by Benjamin Franklin that the spirit world, with its intelligence and inspiration overlaps all material knowledge and manifestations. Daniel Webster, who is with me now, was as a child preordinated by the spiritual world. It was not by shrewdness nor extraordinary talent of my own that I was made President. It was the order of design, or evolution of circumstances. My last utterances on earth man for a time will value.

"'The last words of great men are usually wise words. When man leaves forever his earthly surroundings he wants to say something. I knew that I was detined to die. I knew it intuitively, but my mind hoped to stay and complete my work. Some of you are filled more with political ideas than I ever was, but a statesman must study humanity. At the end of the first term of Grover Cleveland, a man of more idealistic schooling than myself, a man more robust in intellect and character, when he laid down his reins of power, the commercial conditions of the country were in a deplorable condition. Foreign competition had weakened the power and activity of the people of the United States. Then the McKinley bill arose in the spirit of home protection. The same time we had favorable harvests in the Western States and in India and Russia, so the United States experienced a very rapid development, which was helped by the inventive genius of our people in developing our iron trade by applying iron and steel in the construction of bridges, ships, etc.'

"Then the message continued by reviewing the condition of the country's affairs up to the present time, touching upon the Pan-American Commission, the Spanish-American war and the responsibilities of the affairs in the Philippines. Continuing, the spirit said:

"'A great mind has come to me and said that it is a misfortune for a time to a spirit to leave his material body so suddenly as I did. My knowledge comes back to me only by degrees in this that I will call a dream state. You will see how difficult it is for me to pick up the knowledge which belongs to me as a mind, because I have lost my brain and my physical body. This state leaves a great difficulty to recall events of my past life. I am told that I do remember remarkably well, considering the sudden manner in which I came into this spiritual world. I now feel such a pain. It is caused by my recollection, but I must not now dwell on it, for it is the medium who is affected physically by my recollection. You can bring back our pain by the thinking of it. My physicians were in doubt as to the cause of my death. I can tell you the cause now. They did not discover it. It was the bullet passing downward, locating in the kidney. If the attending physicians had looked into my kidneys they would have found the cause, but in no event could I have recovered a state of good health. Had I been a man like Lincoln I might have recovered, but what of it? It was my destiny. Destiny made me President and destiny caused my death. I bless you all a thousand times. My work on the spiritual plane shall be with you in the days to come.'"—St. Louis Globe-Democrat.

PREDICTIONS CAME TRUE.

A Wisconsin Man's Remarkable Experience.

TALK WITH ALLEGED SPIRIT OF A SAILOR KILLED AT SEA IN 1700.

During the season of 1900, residing in the southern and central part of Wisconsin, I was annoyed by a number of perplexing circumstances in business. Hearing of a Spiritual medium in a neighboring village I concluded to call upon this medium and test spiritual authorities in these matters. I set out for the village in question and rang the bell at the door of the spiritual medium's cottage. A strong, magnetic woman some seventy years of age answered the bell, a woman of shrewd yet dignified countenance.

"Are you Mrs. H——?" I asked.

"That is my name," steadily answered the woman. "What do you want here?" Upon which I stated my business.

The medium answered. "Call in one hour. I do not make spiritual seances a business and do not often so entertain strangers, but you are here and I will do what I can for you."

In one hour just I again rang the bell at the door of the spiritual medium's cottage, paid my fee and seated myself in the woman's apartments.

"Can you tell me," I asked, "whether or not my business partner is treating me fairly in moneyed matters?"

The medium at once became entranced and, at least to all appearance, was controlled by some force or spirit not visible to my view. She sprang to her feet, struck the table a splitting blow and said in the rough voice of a man:

"I am Jack, the sailor boy. I fell from the mast of a ship in 1700 at the Bermuda Isles in an ice storm and broke my neck. I am of this medium's control and have done many things for her in many ways. I can tell you, sir, about your business partner. He has kept from you $50 in money recently, $10 in small accounts and $40 in one separate instance. Go north from the city in which you are residing to a small village. In this village lives a tall man who has a wife, a very tall lady. This woman has paid your partner $40. I now see your partner as he places the money separate from the other funds within an inside pocket. Is this sufficient?"

"It is," I said.

The only tall man with whom we were dealing at that time lived in that village and this man's wife was tall. I went directly to the village after the seance and was told by the tall lady that she had received such and such at such and such price, in amount $40. I seized upon my partner's books and found certain sums by this tall lady paid to my partner therein credited and up to that time I had not known that the woman was our patron.

Going to the medium on another occasion I held in my hand the copy of a lecture returned to me by the Librarian of Congress, where I had sent the manuscript for copyright. The manuscript was of an oration, and the same was considered by me a work of great value. The reason for returning the manuscript with refusal of copyright was not quite clear to me. I feared that the production might be stolen by some of my acquaintances who had access to it. Addressing the medium, I said: "I hold here in my hand a manuscript of great value. Will I obtain a copyright upon the same."

Entrancing her nature the clairvoyant said:

"You go from this place to a large city. You enter an elevator and ascend to the top floor of a high brick building. I see you as you enter an office. You speak to a girl with reddish hair. She copies in long hand what you dictate. She then writes the composition upon a typewriting machine. I see you as you put the letter into a mail-box. A man with gray hair receives the letter at a great distance. I see him as he writes—yes, you receive your copyright."

I felt confident that the clairvoyant was wrong, at least in detail. The city to which I was to resort after the seance possessed no high buildings to my knowledge, and the stenographer who had done much work for me in that particular city officed upon the second floor of a two-story building, and I thought of going nowhere else than to the office of this stenographer, at whose hands I had much work done, and in point of fact I knew of no other stenographer in that particular city.

In less than two hours I was pacing the streets of the city mentioned. I was residing at that time in the city of Brodhead, Wis., thus stopping off at the city of Janesville. Upon arriving at Janesville I went directly to the office of my stenographer and found the office door locked. The stenographer was out of town. I inquired for other stenographers, but found no one who could direct me. It was expedient that I should obtain a typewritten title page of the work to be sent to Washington, and I felt that it would be necessary for me to return to Janesville on the following day for that purpose. I was busy and could not well afford to spend the time necessary to return and there were no stenographers known to me in the city of Brodhead.

I was in a dilemma and walked down the street in the city of Janesville. I met a Mr. Urlick, an insurance agent well known in Racine, Wis. I stated my case to Mr. Urlick.

"Why, go right across the street to our office," said Mr. Urlick. "Our stenographer is not in the habit of doing outside work, but she will accommodate you by doing this favor for you, I feel sure. But," he cautioned me, "do not tell her that I sent you."

"Where is your office?" I asked.

"Why, right opposite in the top story of the Hayes Block," he answered.

I was dumfounded. The Hayes Block was the only high brick building in Janesville.

I crossed the street, ascended in an elevator as described by the clairvoyant, stepped out at the top floor of this high brick building, entered the insurance office and there, lo and behold! sat a stenographer with reddish hair, which stenographer in the most unaccustomed manner imaginable wrote my message in long hand, as the clairvoyant had predicted, then copied what she had written upon the typewriting machine, as the clairvoyant also predicted. I passed the letter through a mail-box to Washington and received my copyright.

The above is clearly a prediction and I can prove every word of the foregoing before any judge or jury of twelve men now living.—Lorne Campbell in Chicago American.

SPIRIT HAUNTED HIM.

The Ghost of the Railroad Bridge.

Contractors were building a western division of the Milwaukee Road some years ago in a region where river bayous cut through clayey hills and settlements were few and far between. At one point on the line of the construction work there was a great cut, then a bridge, then another cut, and beyond that a fill. Fully a thousand shovelers, plowmen and pick workers were camped in here, all obedient to a walking boss and several foremen.

At the time of this related happening a construction train with an iron gang was following the graders—so closely that the iron work stopped across the bridge before the cut at that end was fully opened. It was late in the fall of the year, the weather was turning cold, and graders and contractors were anxious to finish what could be done before the heavy frosts and snow came.

The graders bunked at night in long shanties, rudely made out of pine and tarred paper. Each man had his bunk and usually kept in it, for no better place, such few valuables as he might have. Thievery had been unknown, and although the moral standards of the men were quite low, their treatment of each other had been fairly good. But one morning they woke up to find that a number of bunks had been robbed. Little trinkets had been stolen there, a watch here, some money there. The cursing was loud and long, but no clew to the thief was found.

The engineer of the construction train remarked that if he knew who the thief was he would help lynch him at once on the bridge. Two or three night passed without further disturbance, and then again the bunks were found pillaged and there was another outcry. This continued for nearly a fortnight, when one morning a wakeful grader caught one of his companions with his hands in a bunk, grabbed him, gave the alarm and discovered the thief. A careful search of the bunk revealed most of the stolen property in his possession, and he admitted that he was guilty.

It was early morning when he was caught, and it was fifty miles to a sheriff or other officer of the law.

"Let's give him a trial and hang him," shouted the engineer.

An answering shout from the men gave approval to his declaration. The prisoner was marched out into the gray dark of the dawn and set on a barrel. The graders crowded about him. The walking boss and foreman tried to break in the set ranks and rescue the accused, but a word from the engineer stopped them.

"You'd better quit, out there," said he. "You're not in this."

As a thousand men backed his words, the walking boss and foreman wisely withdrew.

"Why'd you steal?" asked the engineer of the prisoner.

"'Cause you're a lot of easy suckers," answered the prisoner, with a grin. "Go ahead and murder me if you want to. You can do it. I stole the stuff, and if you'd given me till to-night I'd have got away. I haven't anybody at home weepin' for me, so just cut the rope and let me swing."

"Hang him," yelled the crowd, and the engineer, anxious to show his leadership, placed a rope about the man's neck and they led him up the grade to the top of the bridge. He was marched out to the center of the bridge, where he would have a clear fall between the girders.

"Now," said the engineer, "you can jump off or be pushed off."

"All ready," shouted the prisoner, and with that he leaped off.

The morning was just at hand when he took his spring into the air. The mists were rolling up from the bottoms, crimson and gold on their wave crests as the sunlight glinted over them. The graders gathered underneath the bridge just had their heads out of this mist, a sea of angry faces turned upward to the wretch now swinging from the rope's end with a broken neck.

"It's done," cried the engineer, and came down the grade with an excellent appetite for breakfast. The body was left hanging to the bridge. The train passed above it several times that day, and each time the engineer took an eager look at the swaying form underneath him. Later a sheriff came and cut the body down and perfunctorily sought to find out the names of the lynchers. Failing in this, he had the man buried on a ridge near the track and the construction work went on.

The engineer's name was Halloway. For several days after the lynching he was quite proud of his leadership, and boasted of it among the men, but when a week had passed he became morose and sullen. He was more disturbed when the walking boss accidentally learned that the man lynched had a wife and child living in Wisconsin. By the time relatives came for the body and removed it the engineer was almost a physical wreck. One day he flatly refused to run his engine over the bridge. He would bring it to the bridge, but run or ride over it he would not, and the fireman got the train across without him. He would have been discharged but for the fact he was the only engineer to be had on short notice.

He began to drink heavily, and to openly avoid the bridge. He would not take any position in the valley where he could see the structure and his associates were all talking of the change. Some called it remorse, but his fireman said:

"He can't look at that bridge without seeing that fellow that was hung. He's going crazy over it. He thinks that fellow is hanging there still and calling for help. I've heard him talking about it in his sleep. If he don't leave here soon he'll do something desperate."

But he did not go away, and his fears and tremblings became worse each day. One night he did not come to his bunk, and in the morning the first men to go to the grade found him on the bridge—that is, he was hanging from the same cross tie the other fellow had swung from. He had gone up there in the loneliness of the night and deliberately killed himself through remorse or insanity. He left no message as to the reason for his act, but his fireman said:

"He got to thinking that other fellow was walking with him all the time. He thought he was haunted. He hadn't the nerve to stand pat on what he had done, so he just cut himself off."

They cut him down and buried him on the same ridge where the first man had been placed, and his body is there to this day. He died a victim of a ghost of his own creation.—H. I. Cleveland in Chicago Record-Herald.

MISSIONARY.

An Account of Work in Indiana.

Our work in the missionary field for the month of March has been very successful and encouraging. During the month we visited six of the societies that we organized last year, added fifty new members to them and organized three new ones.

We are glad to report that all of these six old societies are doing splendid work; one of them, however, has met with reverses, though it has held regular meetings throughout the entire year. We trust it will rise above every obstacle and continue to teach our gospel to the spiritually famished people who have been living under the teachings of the old dispensation with all its errors and mistaken assumptions.

At Frankfort we found the society in a healthy state. We remained with them but one night, held a parlor meeting and arranged to return April 24 for a course of five lectures. The reason why we did not remain there for more lectures at this time was because they could not get a hall in which to hold our meetings.

We will make a further report of the Frankfort society after we visit them again.

We found our society at Sheridan, Ind., in a healthy state. The Spiritualists of this place have been having something of a battle with bigotry, but have won a great victory.

When we went to Sheridan last year we found a few loyal Spiritualists who were waiting for an opportunity to do something for our cause; they took right hold with us and we organized the first Spiritualist society ever organized in that village. It was composed of twenty members, all good and true. This society has met with considerable opposition on the part of the churches, which has been an inspiration to the members and a help to the cause.

We were informed that the Rev. Mr. Parsons, pastor of the Methodist church of Sheridan, decided that the heresy of Spiritualism must be wiped out, so he employed a presiding elder of his church, the Rev. C. U. Wade, of the Muncie district, I believe, to do the work.

This "man of God" like many another of his class, does not seem to preach or practice the teachings of his master, who said "love your enemies," "bless them that curse you," etc., but stoops to the low and vulgar practice of a sixth-rate sleight-of-hand performer, and all for the purpose of obstructing the way of honest people who are trying to learn if there is another, or a continued life.

Some people have become doubtful of a life beyond the grave. They have been driven to this through the dogmatic teachings of the Christian church. It has taught the doctrine of another life, for centuries, but always without proving it or attempting to do so, and at the same time threatening all people with eternal burning who did not believe it; why, then, should any minister of the gospel of Christianity attempt to destroy the only possible evidence that there is a life after the change called death?

The Rev. Mr. Parsons was evidently disappointed in his expectations, for this superior officer of his church proved to be a very inferior sleight-of-hand performer and exposer of Spiritualism. In this performance Rev. Wade exposed nothing excepting his own ignorance of the subject he sought to bring disaster and ruin upon, and the great extremity to which the church is obliged to resort in the hope of saving its erroneous teachings from destruction. Such efforts as this one of the Rev. C. U. Wade is the last kick in the death struggle of old orthodox Christian theology, and always proves as it did in this case, a boomerang, returning to smite the church it was intended to build up.

This hostile show of the narrowness of its projectors did much good for the cause of Spiritualism in Sheridan. It seems that "all things work together for good."

We were told by Mr. S. W. Moore that when we came to Sheridan last year Mr. Everlin, the vice-president of that society, invited him to attend our meetings, that he respectfully declined though he had no respect for the meetings. Said he, "Less than eleven months ago I would not go to hear a Spiritualist lecture, and to-day I am a confirmed Spiritualist, and I am happy in the knowledge of its truth." Though Mr. Moore was thoroughly opposed to Spiritualism at that time, he is the very active and efficient president of the Sheridan society to-day, and is an enthusiastic worker for our cause. While conversing with this good brother he told us the following pathetic story, which illustrates briefly the value of our beloved Spiritualism: "When my daughter was on her death-bed she said, 'Papa, I thought I saw Eddie last night.' (Eddie was her spirit brother). 'Maybe I did not; I might have been dreaming?' She looked at me as if expecting me to reply. What could I say? The only thing I could say was, 'Darling, I don't know.' It was hard to say even that, but I did not know." After a moment's pause he said, "I would have given anything if I could have said to her what I can truly say to-day, it would have given her such courage and consolation, and would have been consoling indeed to me, for I can now say I know that Eddie can come to us and that he is with us, that she has met him. This is such a consolation I can never tell how much comfort it has brought to me."

The Sheridan society has added several new members since it was organized; it has held regular meetings in a private parlor ever since; it has held some public meetings with foreign talent, and Spiritualism is becoming better understood in this busy little town.

At Anderson, Ind., we served the society that we organized last year, holding six meetings, Sunday, March 23, we held an all-day anniversary meeting of three sessions. The morning session was devoted to the lyceum largely, and the little ones as well as the larger ones each did their part beautifully. All enjoyed this meeting very much.

The afternoon service consisted of an anniversary address by the writer, and was followed with spirit messages and tests.

In the evening, Mr. Smith, a member of this society, who is an excellent speaker, occupied the rostrum with the writer, and Mrs. Sprague closed the services with messages and tests. The choir was composed of fourteen singers led by Prof. Bolander. Their music was excellent and was thoroughly appreciated.

This society owns a fine large temple, and on this Sunday evening it was full of people, a large proportion of whom were happy in the knowledge of the truths of Spiritualism. It was a glad and happy day, a day of rejoicing. We added 23 new members to this society during our stay among them.

Our next place of labor was at Mechanicsburg, Ind. We found the society we organized last year, doing nicely. Here, too, the Spiritualists have been holding regular meetings throughout the year. They have a developing class and a reading circle, and are studying and practicing the truths that Spiritualism teaches. We had splendid audiences, though we were there for week-day evenings only, and it was at a time when the people were very busy, as this is a farming community and the spring's work was demanding their attention.

Spiritualism has won the hearts of some of the best people in this place and is growing in public favor daily.

Our enthusiasm does not subside; we are very much encouraged, and feel assured that all that is needed is practical and persistent work to make our organization all that we would wish it to be.

E. W. SPRAGUE.

Ohio State Spiritual Convention.

May 24, 1897, in the 49th era of Modern Spiritualism, the Ohio State Association was born and upon its birth put on its swaddling clothes, and I am sorry to say it has not had a change of clothing since the event.

What causes this apathy? Have we not the concession of all liberalists, that our cult has made it possible for the truth to be placed before the world; and that priests of religion do not want this truth to be placed before their lay members. They are aware of the stupendous fraud upon which rests and hangs their creeds. And it rests with you if Justice shall have a hearing and truth shall continue to rise out of the mist of superstition. Shake off the dust and cobwebs of matter. You can only glean the future through spiritual vision.

A smoked glass will do to look at an eclipse of the sun (or rather the earth, if you please) but a clouded vision will not answer for the reading of the writing on the horizon of the future. We know that since Galileo first pointed his telescope to the heavens science has revealed to us immeasurably more of the laws of nature and of the infinitude of the universe than was even remotely dreamed of in the past ages by church councils. Let us continue to progress, therefore I would ask you to attend the fourth annual State Convention, which convenes at Columbus, Ohio, May 23, 24 and 25, ensuing, in the First Spiritual Church, donated to that society by Brother Barcus, of that city, a spiritual Spiritualist, who bequeathed his legacy to the cause while a dweller on this side of life, it being not a bequeathment or devise to take effect upon his transition, to be fought out in courts of justice(?), and lost.

Come and attend the convention, one and all, either as individuals or as delegates of your society, and bring the proxies of your working members. The officers cannot make your association, and if you would be recognized as a factor in social and religious matters you must lend your personal efforts to the advancement of the cause, and of which we are the possessors; why cannot we concentrate our energies and become a working body, that legislative bodies, judges and juries will recognize and respect. I will close my appeal by saying, "Come to Macedonia."

Will all mediums and speakers kindly send their several addresses and terms for the purpose of securing a certain number of them for our ensuing three-days convention, and oblige.

JOHN C. HEMMETER,
Secretary O. S. S. A.,
No. 2 S. Water St., Cleveland, O.

Ira Moore Courliss.

A jubilee was given Sunday evening, Aprile 6, at the Aurora-Grata Cathedral, in Brooklyn, N. Y., to celebrate the fifth anniversary of the ministerial labors of Mr. Ira Moore Courliss in the field of Spiritualism.

The great auditorium was crowded to its utmost capacity. The church was profusely and beautifully decorated with rarest flowers, and Mr. Courliss could have well said with the poet, "It isn't raining rain to me, it's dropping roses down." The first tribute of loving words and welcome was paid by the scholarly Dr. John C. Wyman, who five years ago introduced Mr. Courliss to the public, and sent him forth to bless the world with his wonderful inspirational work. He gave a vivid description of his call to service, the gift of prophecy, and the consecration to a great life-work which had led Mr. Courliss step by step to devote his life to Spiritualism. He depicted in glowing words the marvelous growth, and abundant reward that had crowned his every effort, and thrilled his hearers with a prophecy of what his work was yet to be, and closed with a tender and eloquent benediction upon his faithful co-worker.

Mrs. Mary E. Lease, who was presented to the vast audience as a speaker of world-wide fame, gave the address of the evening. In glowing words she outlined her theme, and paid just and brilliant tribute to the well-loved minister. "We come to-day," she said (turning to the pastor), "to beautify a life which you have glorified by loyalty to truth, reverence for the Christ life, and principle, and devotion to the uplitment of your fellow-men. Go on in the work which you have chosen, and for which you are so well adapted by reason of your spiritual unfoldment and unblemished career; our hearts' best love and loyalty are yours to cheer and sustain you in your labors for the world."

Mr. Courliss has reason to be proud and happy because of the loving and enthusiastic reception tendered him on this occasion, not only by the members of his own faithful flock, but by the most prominent people of New York and Brooklyn, and his many friends are equally proud of his splendid record and stainless public and private life. He is certainly an instrument in the hands of a higher power to resurrect the murdered truth of Spiritualism from the monument of commercial fakism under which it has been buried. May he long be spared to his loving friends, and to the work to which he has devoted his life, is the heartfelt wish of all who know him. K. L.

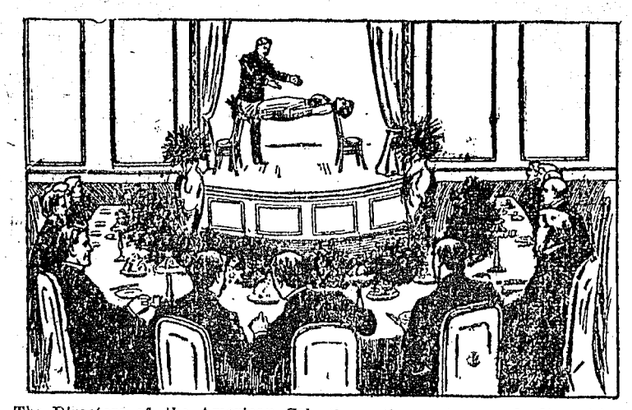
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BANQUET OF FAMOUS HYPNOTISTS

GREATEST SPECIALISTS IN AMERICA GATHER AT PHILADELPHIA.

Wizards of Hypnotism Try to Outdo Each Other in Giving Startling Exhibitions of Mind Control.



The Directors of the American College of Sciences recently gave a banquet to the foremost hypnotic scientists in this country for the purpose of exchanging experiences and discussing and illustrating the latest and best methods.

Never before in the history of Hypnotism have such thrilling hypnotic experiments been performed. Each Specialist was on his mettle and in turn tried to outdo the others, and sensation after sensation followed so rapidly that the spectators scarcely recovered from one surprise before another even more wonderful was presented.

The Directors of the College were so impressed with the amazing progress which has been made in applying the wondrous science of Hypnotism that they decided to publish a limited number of books embodying the ideas and methods of their distinguished guests.

This is by far the most exhaustive, interesting and remarkable work of the kind ever issued. It is elaborately illustrated with the finest halftone engravings, and is truly a work of art. It tells how famous men have used hypnotism to influence and control those around them. It explains how any intelligent person may learn to develop his magnetic powers so as to wield a practically irresistible personal influence, cure diseases and bad habits, develop the memory and other mental faculties. You can completely change the entire nature and disposition of people and make them respect and repose confidence in you. You can control their very thoughts and actions and make them carry out any suggestions you may give, at any time in the future you direct; you can cure bad habits of every character; you can cure yourself or others of insomnia, nervousness, and business or domestic worry; you can instantaneously hypnotize people by a mere glance of the eye, without their knowledge; you can develop to a marvelous degree any special talent you may have; you can increase your salary; you can protect yourself against the influence of others; you can develop your telepathic or clairvoyant power; you can give thrilling and funny hypnotic entertainments; you can win the love and everlasting friendship of those you desire; you can become a power in your community. Nothing will help you so much in life as a thorough knowledge of this marvelous, mysterious power.

If any readers of this paper are interested in knowing how to use hypnotism in attaining social or business success, they can get a copy of this new book, free of charge, by sending name and address to Hon. James R. Kenney, Office PL15, 420 Walnut street, Philadelphia, Pa.

The books are now leaving the press and will be ready for free distribution by the time this paper reaches the hands of its readers.

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SATURDAY, APRIL 26, 1902.

Another Discovery.

In 1820 the statue of a beautiful woman was found in a subterranean temple, on the island of Milo, one of the Grecian Archipelago. Temple and statue were very ancient.

The discoverer of the statue reported the character of the find to the priest of the village of Castro, who paid a visit to the shrine. A month later the French consul of the island, instructed by his home government, visited the antique temple, but he found the shrine in ruins, and the arms of the statue were broken off at the shoulders, with additional matter which had been attached at the left shoulder. The mutilated form is now in the Louvre, at Paris, and casts of it are in the principal museums of the world.

A young American painter who became interested in the Venus de Milo, after careful study of its position, the position of the stumps of the arms, and the fracture on the side, has reached the conclusion that this Venus held a child in her arms. He thinks she was another "Virgin Mary, the mother of God."

Facts seem to indicate that the priest who first visited the shrine, discovered that his "Mother of God" had a rival in this statue, and fearing its effect on his church, he mutilated it in the interest of his faith.

There are evidences that this statue is older than the Christian religion, and it is believed by scholars who have turned their attention to it, that the infant borne in the arms of this "Mother of God" was no less than the infant Jes, to which the Latin suffix "us" was added, giving us our Jesus.

Investigations are now going on, and we are promised further developments.

May Be Partly Mistaken.

"All great rivers have not one source, but many. So the great stream of Christianity is traceable to its fountain-heads in Assyria, Persia, Greece, and Rome, as well as to Nazareth-town. Putting it roughly, it may be said with truth, Christianity found its heart in Palestine, its head in Greece, its clothes in Egypt, its hands in Rome."

Thus from the pen of Rev. Jenkin Lloyd Jones; but possibly the brother was in error in placing the heart of Christianity in Palestine. Modern criticism has thrown a doubt on that question, which later research may render certain. They who inherit their opinions, and have not the ability to go down to the bottom of things; and they who write books, borrowing the thoughts of others, are not properly equipped to investigate this subject. They had better leave the matter to wiser heads and less truculent hands.

California a School for Trickery.

If reports be true, California is overrun with fake mediums. That State has been the school for all kinds of fraudulent mediumship, and which has caused more or less trouble through all parts of the United States in our ranks. The "Medium," of Los Angeles, Cal., puts the case mildly in the following:

"A Plague of Pretenders." This is the caption of an editorial in last Monday's Los Angeles Times, and here is a text of it: "That there is fully 500 divine healers, heavenly chartists, psychic palmists, card readers, trance mediums and similar fakirs and frauds operating in this city. It may be granted, for the sake of argument, that there may be a possibility of a communication, under certain conditions, between the living and the departed, but that at least nine-tenths of those who pretend to bring the live person into communication with departed spirits are unmitigated frauds. A tax of $20 a month on each of these 500 fakirs would produce a revenue of $120,000 a year. That would be a most acceptable addition to the income of the city."

There is the same unjust discrimination against Spiritualists. What is there about Spiritualism that causes such envious treatment? Why cannot its opponents be just?

Granted that all Spiritualistic mediums are fakirs, they obtain money under false pretense, then why should they be licensed? Why should the law protect this class of crime and hound a gambler? In plain words, why not license a professional burglar, a bawd, a murderer, or anything this gullible generation want so long as they "divy" with the powers that be. This would be a fair proposition, as the city of Los Angeles needs the money, to tax everybody who have dealings with the public, from the newsboy to the good man who can get you a ticket and put you on a through train to heaven. And, by the way, law-abiding Christian(?) editor, take a day and investigate these heavenly ticket agents, ninety-nine out of a hundred are "scalpers" and every one are booming a wildcat road that has the devil behind it and hell is the only station. Communication beyond this point is impossible on account of the heat, but if you will trust to their "pull" and the $s worth of faith you have in stock they may get you through with only a scorching.

It seems that all law-abiding citizens should assist in prohibiting all manner of fraud and wrong. Spiritualists are all in favor of punishing fraud, whether it be in or outside the Spiritualists' ranks, and they will welcome a law that would compel these pretenders to prove their claims or go to jail. To tax an honest spiritual medium, or teacher, because he or she have several imitators is unjust. If there are pretended Spiritualistic mediums who are frauds, there are also Christian pretenders, commonly known as preachers, who are moral lepers and lying hypocrites. If a monthly tax will protect one class of swindlers it is no more than right to extend the same courtesy to others.

Another Quality of "Justice."

Our readers have recently had their attention called to a flagrant instance of insult and outrageous infraction of impartial justice bearing directly against the character and quality of the mentality of Spiritualists in general, as believers in spirit return and manifestation.

We refer to the notorious decision in the McIlroy will case, in a Pennsylvania court.

This decision would class all the instances mentioned in the Bible of spirits appearing to mortals, as cases of insanity on the part of the mortals who had such experiences of spirit visitation.

Abraham, Isaac, Jacob, Moses, David (the "man after God's own heart"), and other notables and revered worthies of Old Testament account; Peter, James and John, Paul, and even Jesus himself, would each and all be accounted insane upon the same theory and principle that guided to the decision in the McIlroy will case.

Moses and Elijah, as spirits, appeared unto Jesus, Peter, James and John, on the mount of transfiguration, and conversed with Jesus. Of course, according to the McIlroy judge and jury, these were insane.

The McIlroy decision shows into what a bottomless morass of absurdity and self-stultification a set of men, sworn to a just and impartial administration of law, can plunge when they give heed to prejudice and the promptings of ignorance of truth, instead of rendering exact and equal justice to all men, whatever may be their beliefs and opinions.

Such people as rendered the McIlroy decision need to arouse from their more than Rip Van Winkle slumber, rub the dust from their eyes, and realize that this is the Twentieth Century—and we are not living in the Dark Ages of the old and moldy Past.

There is justice and—justice; there is justice rendered by the standard of bigotry and prejudice, and justice rendered by the standard of impartiality and adhesion to moral sense.

We are happy to announce what seems an instance of the latter kind of justice, in bright contrast with the McIlroy case, and in which Indiana justice compares with that of Pennsylvania, as up-to-date modern enlightenment compares with the dull, leaden, mephitic midnight gloom of the Dark Ages.

The Indiana decision evinces congruity with modern ideas and concepts of right and justice. It does not insult common sense, contravene ethics, nor heap indignity upon citizens because of their honest convictions of truth. It does not brand with a hateful name thousands upon thousands of honorable, enlightened, law-abiding citizens.

In the matter of the Case will, as in that of McIlroy, the testator left the residue of his estate, amounting to $15,000, to the N. S. A. and other beneficiaries; and after a long drawn out contest, the will has been declared valid, notwithstanding the religious or other beliefs and affiliations of the testator. This is as it should be, and the precedent set by the Indiana court will be of good effect in other similar cases.

Boston Ideas.

A bomb was recently thrown into a meeting of the Franklin Club of Boston in the shape of an essay on the Dynamics of Philanthropy, by Miss Freda Melville, a clever and cultured Maine writer. Most of the club are interested in social settlement work and similar charities. Among other things said were the following:

"Human progress is a growth which cannot be retarded nor accelerated abnormally without injury to the developing organism. In nature it requires lives and cycles; under the conditions of human society the period has been shortened into decades and generations. The modern philanthropist tries to make it hours and a few lecture-courses. Usually he does not succeed; when he does succeed, he produces a mushroom growth of no value to the community and of positive detriment to the beneficiary.

"Sir Wm. Hamilton pointed out that cognition and correlation do not go hand in hand; Mill noticed that knowledge does not necessarily imply ethics or good conduct. Wicked luxurious societies are usually intellectual; and many virtuous people are ignorant.

"To raise the intellectual levels of the submerged tenth give them new wants without the power to gratify them and without the self-control to acquiesce in the non-ability.

"It sows discord and breeds discontent. Every anarchist is a man whose intellectuality has been abnormally or morbidly developed. Prison statistics show a large percentage of criminals to be men and women who spring from ignorance and have been cursed with a mental training, which did not and could not reach their moral and social natures.

"Modern philanthropy involves enormous and ridiculous waste. The Protestant missions in Bulgaria have cost England and America $1,000,000 and have converted three Bulgarians, of whom two turned out thieves. The Protestant missions in China cost $2,000,000 annually, and according to their own figures have made 70,000 converts. In other words we pay nearly $30 a year for every Chinese convert. As an able-bodied man can be hired in China for $20 a year, so cheap is human labor there, we pay more for the man's theologic welfare than we would for his work.

"One thousand educated men and women in the slums of New York, and it may be questioned if they really raise the moral level of ten of the dwellers. Their scholars change so little in morals and manners that it looks greatly like 'Love's Labor Lost.' It may be pessimism, but to the writer it seems that the social organism must change and grow according to its own organic law, and that individual effort and statutory enactment can do little or nothing toward making any permanent or extensive amelioration in either its members or its conditions."

These are a few passages of what was a very brilliant paper and they aroused a very lively discussion.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

THE SECRETS OF LIFE, FROM A MATERIAL AND SPIRITUALISTIC STANDPOINT

SEEKING THE SECRET OF LIFE—PROF. LOEB TALKS ABOUT HIS RECENT EXPERIMENTS—GREAT DISCOVERY SOON TO BE ANNOUNCED—MANIFESTATION OF PHYSICAL LIFE REPRODUCED BY CHEMICAL MEANS.

The fact that Prof. Jacques Loeb, head of the biological department at Chicago University, has reproduced the manifestations of physical life in certain chemical actions and has demonstrated that the source of nerve and muscle stimulus is electrical, means more than was at first realized when the announcement of his discovery was made a few weeks ago. Dr. Loeb did not reveal all of the results of his experiments at that time, neither did he stop his labors when he accomplished the first success.

He is not yet willing to declare that he has discovered the great secret of what life is, how it begins and why it ends, but he has left it to those who have seen the results of his recent experiments to draw the conclusion that he has arrived very close to the most astounding discovery of a century. Certain it is that a new physiology has been born, and a new pharmacology as well. We shall have to revise our text books and our systems of treating with drugs.

"There will soon be announced," said Dr. Loeb to a writer a few days ago, "an account of the discovery that ensymes (the elemental forces of life), which do not nominally exist in the human frame may be actually created.

"Not by me is this announcement to be made," he added. "The work has been done by another scientist, and I cannot talk about the matter yet. You see, there are others working on these great problems."

Can life be created at the will of man? Can a scientist show how to avoid death? Is there a reasonable way of lengthening life?

These are questions which every one asks. Formerly the answer would have been, "Impossible!" Now the man in the street is saying, "Possibly," and the biologists who have been watching Dr. Loeb's work are ready to say, "Probably."

At any rate, that is the conclusion to which a study of Dr. Loeb's experiments invariably leads. Here is a scientist who has already, in a sense, created life. He has taken unfertilized sea urchin eggs and he has, by means of chemical solutions, been able to develop these so that they are living organisms the same as though they had been developed in the ordinary manner.

With other solutions, salts and chlorides, and other unfertilized eggs he has accomplished similar results. Other scientists have verified these conclusions by experiments of their own; the result is a matter of scientific history now, and what is called "artificial parthenogenesis" is a fact no longer to be questioned.

Dr. Loeb has gone further than this, however—further than any previous biologist. He has determined that the living organism is protoplasm in a liquid state; that death comes when the protoplasm passes into a more or less solid condition, and that life itself depends on the electrical charges of the protoplasmal particles.

It was shown some time ago that poisons acted on the nerves in just this manner; the colloidal substance of which the nerves are composed began to solidify under the action of poison. Here we may see the application of the new pharmacology.

It is no longer necessary to administer medicines blindly. The exact effect of every drug, every chemical, can be ascertained without difficulty.

The body, in illness or health, must be in a certain chemical state, which will be shown by the new methods of diagnosis. Granted that this latter may be accomplished, and it seems now that it will be, it is easy to see how the proper chemicals, medicines, bearing the proper charges of electricity in themselves, may be used to restore the body to its normal condition.

The scientists will have shown us a way to control physical life. This is probably very near to what Prof. Loeb meant when he said that he wished to understand life, to take it in his hands and play with it as he chose. On what, then, does life depend?

"The present theory," says Dr. Loeb, "is that an electric charge keeps our protoplasm in a liquid condition so as to prevent coagulation. Life depends on the liquid condition of certain parts of our protoplasm; death comes with the coagulation of these parts, and the forces which make the manifestations of life possible are first of all the electric charges of the particles of this protoplasm."

If electricity is at the source of living energy, man's digestive apparatus is no longer to be regarded as a heat producing mechanism. His stomach is a dynamo and his nerves are the connecting media, the telegraph wires, for communication between the different parts of the body and the storage battery in his cranium.

His heart is a big, muscular pump, which beats rhythmically, because of the electrical charges produced by chemical changes going on in the body. His lungs are a set of bellows, which suck in oxygen and expel carbonic acid gas for a similar reason. The cranial storage battery is the seat of a mechanical intelligence, which directs the actions of its surface extremities and maintains an electrical equilibrium in the body.

We have, then, in ourselves, each an air and liquid pump, a storage battery and a set of wires, all operated by electricity created by chemical changes. The body has a certain constant change of electricity when in a normal condition, just as the earth is said to maintain a certain balance electrically, and illness or death comes with a variation of this electrical state. This is, indeed, a new physiology.

The simplest form of life is the single-celled organism. The sea urchin is a good example. It was with this form that Dr. Loeb carried on most of his important experiments at Woods Holl, Mass., and in the Marine Observatory in Naples, Italy.

Experiments of this sort were fundamentally important, for all life is simply protoplasm in some form or other. If Dr. Loeb could determine what caused the movements of the little mass of protoplasm which composes the sea urchin, he could then determine with certainty the causes of the functions of life in many complex cells of living matter.

Few have probably stopped to think what this theory means in its relation to our former beliefs in life, its spiritual creation, its origin and its end. Dr. Loeb has done that which has been puzzling the scientists for a century past—he has linked the inanimate world with the animate.

"Will it not be more difficult," he was asked, "to harmonize this conception of life with our present religious beliefs than it was for Darwin's theory of evolution to be finally accepted by the Christian world?"

"I don't want to discuss that," replied Dr. Loeb. "All I can say is that for a long time I puzzled over the forces which rule in the realm of the animate and then I came to the conclusion that these forces were the same as those which ruled the inanimate."

After the theory came the experiments. The biologist reduced conscious life to a material basis by creating conscious life. To be sure, this creation has as yet been done very crudely, but the significance of the result is no less important.

The greatest difficulty of the biologists is to explain the chemical character of life. Much of the phenomena of life can be reproduced in the chemist's laboratory, but, thus far, only at such a high temperature that actual life is impossible. No one could explain why the functions of the body could be carried on at the low temperature at which they now operate.

"For example," says Dr. Loeb, "oxidation, a fundamental principle of life, takes place at a low temperature in the body. The air is inhaled by the lungs and the oxygen taken up by the blood in a very simple manner, but if the chemist attempts to reproduce this he requires a tremendous heat."

Heretofore the scientists have been in the habit of attributing this difference in temperatures at which the same chemical changes are brought about in the body and without it to some mysterious principle or element of life. They called this element the enzyme, a term, says Dr. Loeb, which covers up our present ignorance.

It has been Dr. Loeb's chief labor to discover a way to control the enzymes, and in this study he produced many of Nature's processes. He made platinum in solution or in a very finely powdered form digest fat in the same way as it is digested by the stomach and glands. Likewise the action of bacteria in putrefaction was reproduced by the powdered platinum, and many other living functions were accomplished.

Indeed, Dr. Loeb did what his predecessor had failed to do—he imitated much of the most secret life phenomena at the same temperature as that of the body. This is the heart of the wonderful success he has had.

"Our living matter has at least one common quality with solutions of platinum," says Dr. Loeb, "namely, that they are colloidal solutions, that is, liquid substances. I should say that perhaps one of the most important features of the physical construction of living matter is this, that half of our living matter must be in a liquid state, and this liquid state is of the character of colloid solution with the same forces as are in the platinum colloids. What are these forces?

"Experiments have been made showing the effect of an electrical current in water in which were living cells. These cells, bearing negative charges, move toward the positive electrode. When they come in contact with it they lose their charges of electricity and die.

"The same thing happens practically with platinum solutions. The negative charged particles move toward the positive pole, and when they come in contact with it the platinum sinks to the bottom of the jar.

"It is because of the electric charges that particles of heavy specific gravity like platinum can remain in solution. The particles of any solution treated in this way move toward the poles, and when the electrically charged particles reach their opposite poles they give up their charges and we have the process of coagulation. This in the living world is death.

"Our lives depend upon the electrical condition of our protoplasm. Death is the process of coagulation. So it seems that the cheif forces which render these manifestations of life depend upon the electrical condition of our protoplasm and that the force which makes life possible is primarily the electric charge.

"It would be very one sided to think that from the electrical point of view all manifestations of life could be explained. In this we must remember that changes in temperature might bring about coagulation. Our study now is the forces which exist in the liquid part of protoplasm."

The above facts, presented by Herbert Wallace in the New York Sun, are extremely interesting and suggestive. Now what we want is the secrets of life from a Spiritualistic standpoint.

Chicago, Ill. OPTIMIST.

Religion of Humanity.

It matters not to whom the credit is due for the great spiritual reformation, but it most certainly is noticeable that the spirit of brotherhood, the religion of humanity is growing. Be it from planetary changes, the experiences of man, or the forebodings of the greatest and bloodiest contest the world has ever known if this greed and oppression do not cease, or be it from the change from the old creedal, prison house worship of an angry, jealous God to a God of love, it matters not so the change shall continue to come until there are no multimillionaires, and no paupers; until there are libraries in place of saloons; until there are lecture halls for educational discourses upon the most vital and moral questions of the day, in place of gambling houses and dens of vice; until the church edifices shall be of some other use than to give large salaries to theologians, automatic scripture interpreters, talking machines for the reproduction of the sermons of dead and buried ages.

If this reformation continues, and it is to be hoped it will, in fifty years more the mention of a personal devil in any pulpit in the land will dismiss the audience, and the allusion to a personal God will disrupt the entire church.

Mr. Carnegie and Dr. Pearson are setting the pace that if followed up by others in like circumstances will make this dear old earth of ours a more desirable abode for spirits to obtain valuable experience in.

The action of these great money makers is already influencing other financiers to begin various philanthropic works toward the betterment of humanity, and we hope soon the benevolent wave will sweep over the land and remove the wall between the classes and the masses. This is about what it will lead up to as a natural result.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

Novel Suggestions from a Minister.

The Rev. Mangasarian, who recently came prominently before our readers as offering a wager or prize for certain spirit manifestations, should not call out prejudice on that account, for he is one of the most liberal and far seeing of all the liberal lecturers. In his Easter remark at the Grand Opera House he gave utterance to ideas which heralded as they were by the press, will startle his less thoughtful co-workers:

"The outlook for the churches of America is certainly not growing brighter. The theological seminaries are complaining of the steady decline in the number of candidates for holy orders. Professor Haeckel says: 'The thinkers refuse a hearing to the preachers.' The preachers admit that there are now fewer men in their organization than ever before, and that it is almost impossible nowadays to get up an old-fashioned revival.

"Having stated the problem, let us endeavor to solve it.

"I say it without prejudice that our church doctrines, like those of ancient Rome, have lost the sympathy of the intellectually competent. There is not the shadow of doubt of this. The church is expelling every one who thinks and retaining only those who are either too indifferent to think or too timid to say what they think. When an institution loses its strongest men it loses its strength, becomes decrepit and dies. The churches seek a lower level at the peril of their lives."

Then he asks, "Can the church be saved?" and replies that it can be only along the following lines:

"Let us abandon all little questions such as Sabbath observance, creed revisions, heresy trials, orthodoxy, etc., and bring all our energies to tell upon great world problems—grappling at close range with the conditions which obstruct the emancipation and fraternization of humanity.

"Define religion anew and let it be man's best effort to enlighten his mind and to ennoble his character. Replace the 'believe, believe' of the past with the divine 'prove all things.' It is a sin to believe anything upon insufficient evidence. 'If a man believes because his pastor says so the very truth he holds becomes a heresy,' says John Milton.

"How shall we fill our empty churches? I recommend, modestly, the following changes:

"First—We have been all along reading from only one Bible in our churches; let us have more Bibles. This will at least introduce an element of novelty which cannot but instruct as well as interest our people. If the new Bibles don't prove equally satisfactory they will increase our appreciation of our own.

"Second—Let us drop the congregational singing in our churches. It is difficult for two or three hundred people without many rehearsals to sing well together. Poor singing does not attract people to our churches. Let us instead have the best music money can buy.

"Third—I hesitate to make my third suggestion and yet I must. It is the custom of our churches to make three prayers at each service. Replace this feature by the reading or reciting in a well trained, sonorous voice selections from the makers and molders of modern thought—Kant, Comte, Carlyle, George Eliot, Tennyson, Emerson, Goethe—and with our eyes open to watch the result.

"Fourth—Discontinue the Sunday evening service. This institution is dying of itself slowly—hasten the demise. One good impression is all that a preacher can make in one day and all that an audience can receive in one day.

"Fifth—Dispense with all 'rites' such as infant or adult baptism or immersion; the communion service either with fermented or unfermented wine. For the intellectual, if not the emotional, these ordinances have lost their meaning. Where there is no kernel the shell is not worth keeping.

"Sixth—My next suggestion will create some surprise, but I am in earnest. Discontinue the Sunday-School. This institution is doing our churches more harm than we have any idea. It is turning the young away from the church.

"In conclusion let us have a new clergy and we will have a new church and a new people; like priest, like people. 'I am tired of being a theological mummy,' said the Rev. Dr. Behrends, of Brooklyn. 'Take the dry rot out of your dogmas,' said the Rev. Dr. Hawels of London. Preachers of America, what will we do? Shall we be a voice or an echo? Men or mummies?"

This discourse, claiming to be an Easter "message sent out to the churches," has more than passing significance. It really voices the thoughts of the ablest and best in the ranks of the Protestant churches. It will be a glad day when the preachers lay aside their prejudice against other religions and read from the other Bibles, the Vedas, Shaster, the Book of Kings and Koran as well as their own. The prayers have been the stronghold of the church service, the padding to fill out the time. How refreshing readings and recitations in "sonorous voice" will be, and just now when the tendency of Spiritualists is toward rituals, christenings and ordinations, this leader declares that all these rites are worn out, only husks with the kernel gone.

Divine Aid Useless to Mamma.

It was Dorothy's first visit to Sunday School, and she had only a misty three-year-old idea of things religious, but when asked by her teacher if she knew her catechism, promptly said she did. The teacher began with the first question:

"Who made you?"

With astonishing quickness and certainty came the answer: "My mother."

The young woman struggled between her desire to laugh and her duty as a teacher and remonstrated: "No, Dorothy, God made you. He made everything."

"Huh," said the little maid, loftily, "I know better. My mamma does every single thing up to our house. She makes all my clothes, gets things to eat, and, oh, lots of other things, too. She don't need God to help her."

The session adjourned before the new scholar was convinced that she was wrong.—Milwaukee Sentinel.

Mediums' Home.

To the Editor:—I would like to ask, purely for information, if this home we read about is to be merely a "Mediums' Home," a home for worn-out and broken-down mediums, such as those who produce some sort of phenomena, or is it to include lecturers and other kinds of workers whose time has been devoted entirely to the upbuilding of the cause? In other words, are they all to be cared for under the head of mediums?

Will some one in authority make a clear statement of this question and put the matter squarely before the Spiritualists of the country?

Yours truly, P. O. KERR.

Religion of Man and Ethics of Science.

RELIGION OF MAN AND ETHICS OF SCIENCE BY HUDSON TUTTLE

We take extreme pleasure in announcing that our next Premium Book will be by Hudson Tuttle, and will bear the above title. It is one of the best books that ever emanated from the pen of this gifted man and will fill a most important niche in the list of premiums sent out by this office. It will be neatly and substantially bound in cloth, and will be sent out for 25 cents, postage and express prepaid, to those who send in their subscription for one year for The Progressive Thinker, making it almost a gift to our subscribers. Orders will now be filed for it, and it will be forwarded as soon as printed and bound, which will be in about three weeks. Until June 1, that remarkable book, A Wanderer in the Spirit Lands, will also be sent out for 25 cents. For prices of the other Premium Books, see special announcement. No other bookseller, no other firm on this globe of ours ever furnished books at so low a price (almost a gift) as The Progressive Thinker. We have been instrumental in founding the nucleus of a grand Spiritualistic and Occult library in thousands of homes. Now is the time to send in your subscription.

WILL POWER VERSUS FATE

As Viewed by a Master Mind.

A correspondent, evidently on the threshold of life, writes us as follows:

"Have you any confidence in phrenology, palmistry, astrology, etc., as determining what work a young man is best adapted to? Your opinion in the matter would greatly interest me."

Young man, do you know your Shakspeare? If you do you will readily recall in this connection the little speech from Edmund in the play of "Lear." Says that wide-awake character:

"This is the excellent foppery of the world! that, when we are sick in fortune (often the surfeit of our own behavior) we make guilty of our disasters the sun, the moon and the stars; as if we were villains by necessity; fools by heavenly compulsion; knaves, thieves and teachers by spherical predominance; drunkards, liars and adulterers by an enforced obedience to planetary influence; and all that we are evil in by a divine thrusting on. An admirable evasion of wicked man to lay his disposition to the charge of a star!"

Doesn't that strike you as being pretty good sense? It so impresses me at any rate.

But turn to your Shakspeare once more, young man, to hear what is said in the play of "Othello" by that bad but very wise fellow, Iago. Says Iago to the discouraged Roderigo:

"'Tis in ourselves that we are thus or thus. Our bodies are gardens, to the which our wills are the gardeners, so that if we plant nettles or sow lettuce, set hyssop and weed up thyme; supply it with one gender of herbs or distract it with many; either to have it sterile with idleness or manured with industry. Why, the power and incorrigible authority of this lies in our wills."

Putting these two speeches together—the one from Edmund and the one from Iago—and you have, from the greatest intellect ever on this planet the answer you ask for in your letter.

The various "sciences" and "philosophies" which would make automatons of men and women were, in the opinion of Shakspeare, but "the excellent foppery of the world." In modern speech they were "fads," "fakes," moonshine! The greatest force in this world, so far as we know the world, is the human will, and this will, instead of being determined, determines all other things. It is mightier than chemism, than gravity, than the tides of ocean, than the lightnings of heaven, and all these cosmic giants are made to serve it as its willing slaves.

Therefore, young man, fix your mark in life, turn your face toward it, set your will power to work, and you will reach the goal. I don't know you, but if you have good sense and a plenty of grit you will win.

Don't fool away your time trying to find out what is "determined" for you by phrenology, or palmistry, or astrology, but pitch in and determine something for yourself—and stick to it.

Look at Cecil Rhodes! Did he have a "star?" Let us grant it. Did he have lines in the palms of his hands? Undoubtedly he did—lines very similar to those that are to be found in the hands of all human beings. And did he have certain indentations and bumps on his skull? Very likely. But don't you know that it was not Cecil Rhodes' "star," or the lines in his palms, or the outline of his skull, but his brain and will power that enabled him to carve out that magnificent destiny of his?

Look at him again—the younger son of a poor country parson, sickly, weak, given up to die from consumption, and yet this pale-faced lad has a dream in his brain, a dream of empire building grander than that which floated before the mind of Caesar or Napoleon! The sick boy never get well, and but the other day he died at the early age of forty-nine—but he made his dream a reality! His empire is practically builded!

And how did he do it? By holding himself steadily to the work, by hitching himself fast to his original purpose.

All the stars that twinkle in the firmament would have been powerless to balk that imperial will; all the creases in all the hands and all the bumps and sinks on all the heads would have been counted for nothing against that unconquerable spirit.

And so, young man, you must learn that it is not palmistry but pluck, not phrenology but perseverance, not astrology but assurance, that determines things in this world.

You may depend upon it and govern yourself accordingly. Never mind about the star that happened to be in the ascendant when you were born; no matter, either, about the lines in your palms, or the outline of your head. If you've only got the right sort of stuff inside of your head and the right sort of ambition, nothing can stop you.—Rev. Thos. B. Gregory in Chicago American.

BEAUTIFUL LIFE.

Through all the years since '48 the voice
of Life has said:
"There is no death; the friends of old
and kindred are not dead."

When all the world was down in gloom
Life rapped upon the door
And said to man: "There is no death;
the spirit passes o'er.

Around the grave where man supposed
his loved ones sleeping lay
Life lingered until '48 and rolled the
stone away;

Then forth from parts before unknown
a voice immortal spoke
That raised the soul of man above old
superstition's yoke.

The Truth lit up the human soul, the
scale fell from the eye,
And all the world in sweet relief gave
vent to one grand sigh.

When Life appeared above the grave
and in the darkness spoke
Old Death passed on and out of sight
and sleeping souls awoke.

The old dead grass and drooping heads
of flowers round the tomb
All heard the voice of Life and sprang
to meet her and to bloom.

The earth for ages closely wrapped
within Death's gloomy shroud,
Arose to meet eternal Life and shout
its joy aloud.

The stars seem brighter than they were,
the moon has brighter hue
Since Life appeared, eclipsing Death,
and saying: "They live too."

The dust and must of ages were cleaned
up with one pure breath
Of Life, and all the earth seemed glad
to know there was no Death.

"We live! we live! we cannot die!"
arisen spirits cry,
"We change from sphere to sphere, and
grow, but never, never die."

Oh, Life! Beautiful Life! in Thee we
find our heaven here;
In Death we find the golden gateway
to a higher sphere.

DR. T. WILKINS.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

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DREAMS. BY C. W. LEADBEATER.

(Continued from second page.)

was nothing in the world but a mesmeric suggestion made by his teacher; he had literally done nothing but dip his head in a bowl of water and take it out. I do not know whether this is true or not; anyhow things just like that are taking place.

A good story which illustrates this point was told to me by a leading man of science. This man, like many of us, had to go to a dentist. He had to have a couple of teeth pulled out and of course he took gas in the usual way. He was a man who was very much interested in Theosophical study, so he made up his mind he was going to see what were the real sensations through the operation. He was prepared to watch everything very closely. He inhaled the gas and was very much in earnest, very keen to see exactly what was happening, but a sort of pleasant sleep finally seemed to steal over him, and in a moment he found himself delivering a lecture. He could not exactly account for this, did not understand how he had gone from the dentist's chair without remembering, into the lecture hall, but he was delivering a lecture before the Royal Society, and he found he was exceedingly and unusually brilliant. He was able to make all his points in the most wonderful manner with much greater eloquence than he ever did before. He was very much elated. Everything went off magnificently. He went home after the lecture and went into his laboratory and went to work in his usual way, but every experiment he tried came out successfully in the most marvelous manner. He was discovering all the while entirely new things, new and beautiful facts in nature; he lived through this life for about three weeks, a life of exceedingly real pleasure and enjoyment, continuing his lectures again and again, always to the most enthusiastic and appreciative audiences; made discoveries and wrote books such as never came into his mind before. One day he found himself lecturing as before to the Royal Society, when suddenly some rude man among the crowd said "It is all over now." He turned to rebuke this man, and another one said "They are both out." It took him some time to recover from the audacity of people speaking to him like that. When he revived he found himself sitting in the dentist's chair and he saw by the clock in front of him that less than a minute had elapsed (forty-five seconds I believe was the exact time), in which he had lived through this three weeks of exceedingly active life.

That, at any rate, is not a story out of the Spectator, it is a story of the present day and told to me by a leading man of science. That shows how this ego is able to make up a story as he goes along, and how independent he is of all our ordinary canons of time and space, how he can make within an inappreciable time a whole long story. You will find a great many such stories in Duprel's book. He tells you of a man who falls asleep while smoking a cigar and lived through several years of strenuous life, and awoke to find the cigar still alight.

There are a great many stories which show the powers possessed by this ego when away from the physical body. He also possesses the faculty of prevision to some extent.

A leading literary man told me a very curious story about this prevision. He said that he was in the habit sometimes when he was seated doing nothing of getting what is called automatic writing; that is to say, if he was not thinking of anything particularly his hand sometimes would begin to write spasmodically, as happens at Spiritualistic seances and with mediums. This hand would sometimes write a message which professed to be from living friends as well as from the dead. In some cases the stories which were told in this way proved to be perfectly true although the friend never knew anything about it. One day he got a communication written in this way which professed to come from a lady of his acquaintance, and it was to the effect that she was in a very great state of annoyance and disgust because she had arranged to deliver a lecture down at South Kensington, but when the time came for the lecture, by some foolish mistake it was found the notices had been issued for a wrong day and there was no audience there. She was very much annoyed at this. He met the lady a day or two afterwards and told her laughingly of this curious message that had professed to come from her. He knew quite enough not to suppose it did come from her, but thought it was a trick of some sort by some spirit; but he told her. She said that was very curious because she was going to lecture at South Kensington within a week, and hoped it was not going to come true. They laughed about it and passed on. Nevertheless it did come true; when a few days afterwards she went to deliver the lecture she found that very mistake had occurred and there was no audience there. Possibly it may have been her own ego (I do not know, of course) who foresaw this mortification which would come upon her and could not impress it upon her but tried to impress it upon the man who was more sensitive; tried to make him understand in order that he might warn her and prevent the mistake, which no doubt she could have done if she had taken it seriously.

This same journalist told me on another occasion he had actually written through his own hand a communication professing to come from another lady whom he knew. The story was to the effect that she had been forced practically by the advice of her father and friends into a certain course of action from which she was very strongly repelled. She had to do something against which instinctively her higher nature seemed to warn her, though she could give no reason for it. It was a question of marrying a certain exceedingly desirable suitor. She had no reason whatever to give against the man in any way, but had a strong inner feeling she should not accept him, yet she did it because she could give no reason and because he was very desirable in various ways. After a year of married life, however, her situation became absolutely intolerable and her intention was to commit suicide. She was just about to do this; this was the story written. The lady in reality was not married and knew nothing whatever about the thing. The next time our friend, the journalist, met her he told her the story; remembering the other one which came to him he said perhaps this was a warning. He described the man and his characteristics. Now she knew at the time no one who at all answered to that description, but about a year afterwards such a person did appear in her life and she was pressed by her father and friends to accept his offer of marriage. At once the whole story which the journalist had told her came to her mind and she refused. She said openly "But for that I should certainly have given in, because I had no reason to give for my strong repugnance; I should have certainly yielded, but because of that I refused." Nothing therefore happened, but if she had yielded it does not seem at all improbable, judging from the other case, that the misery and unhappiness might have followed. If so, that shows where this sort of prevision may be of use, where the person is able by taking warning to avoid part of the evil. These previsions frequently come to the ego in what we call dreams, and it is just as well that we should heed them when they come.

There are all sorts of allegorical dreams that come to us. I have said the ego often thinks in symbols. Sometimes he gives you the interpretation of the symbols and sometimes he does not. You have probably all heard of various interpretations of curious dreams. You have heard people say, for example, that to dream of water always signifies that trouble is coming. One does not see why the dreaming of water should make trouble, but that seems to be the explanation among those who know about that sort of thing. I presume we may take it that the ego is aware of the fact that if he can make the impression on the physical brain he can warn him of approaching trouble; so he may take advantage of such an idea, curious superstition though it seems. In order to do what he wants he uses this method because he is not yet able to control his vehicle perfectly, otherwise the ego could impress upon the physical brain the knowledge of what was going to happen quite definitely and there would be no need of the symbolical system; but he himself seems to think largely in symbols, and the symbols differ in very many ways with different people.

I remember, for example, a lady who used always to dream of a great fish whenever misfortune was coming to her family. Once she was away in the North of England a considerable distance from her home and she dreamed that this great fish bit two fingers off her little boy's hand. She had had this curious impression often enough before to think there was something in it, so she was not surprised when she got a letter from her governess in charge at home saying that two fingers of her boy's hand had been seriously injured by a playmate with a hatchet. Very curious, but obviously a symbolic prevision and an attempt by the ego to prepare her for the news which was to come, so that she should not be as much upset by it as she otherwise would have been.

I am trying to cut the thing short because I know that the time for a lecture is necessarily very limited, but if you would like to have it all in much greater detail you can get it by reading that small book which I wrote on the subject of dreams; but I want just to give you a list of the kinds of dreams that are possible.

First of all, this ego, going away from the physical body may have a real, definite experience of some sort. It may go to some place and see certain things. It may meet some person and converse with him. In the morning it may be that the man will be able to bring back a recollection of what has happened.

There would be a case of the true dream, which might be called perhaps not so much a dream as a vision.

Then, again, there is this sort of prophetic vision by which the ego gets a glimpse of something that is about to happen, usually to him or to some friend whom he knows, and then he comes back and delivers that message to his brain; the brain reports it, but in some confused way usually, because it has been all the while outlining up old memories and these things are liable to be mixed with the true report which is brought back.

Let me give you an instance from our experiments tried in the London Lodge. We were trying experiments with people in this sort of way: We would formulate a very strong image, let us say, of a landscape, or face, and then try to impress that on the mind of the sleeping man and see whether we could make him dream of this, as it were, and then whether when awake he would have any recollection of it. It was in this way by such experiments that we discovered the habit of the etheric part of the brain to bring up old memories and turn them over and over when other thought was shut off from it. We found it was impossible entirely to quiet it, because when outside thought was shut off from it it began evolving memories of its own. Without giving you all the details of the experiment, I may tell you that we tried to image to the ego of the sleeping man a splendid landscape in the East, a very beautiful view from a mountain peak on the Island of Ceylon, with other mountains all covered with verdure, falling away in the most beautiful gradations from it on all sides; forty miles away you could see the Indian Ocean, making a kind of setting for the picture—one of the most splendid views I have ever seen. We tried that view on various people, for example on some quite uncultured egos, but we found they did not respond to it at all, and did not see the beauty of it; whereas a battle scene impressed on that same undeveloped ego would at once awake in him, not a memory of what he had seen, but the dream that he had been fighting! You see at once how that would be; it conveyed not a recollection of the scene but a vague thought of something connected with fighting; he thought of the thing at once in relation to himself, that he had been engaged in fighting. We tried this experiment of putting this beautiful landscape before the mind of another and farther developed ego, and in this case a very remarkable result was obtained.

The ego at once fastened upon it, as it were, and was intensely impressed by its beauty and very much interested in it in every way. At the same time observations were being made of the etheric brain of this sleeping man; a kind of magnetic shell had been put around it so that no outside thought should drift into it in order to give him a chance to remember more clearly, as we thought, the scene we were putting before him—the whole experiment being to see how much he would remember, and, if there be any distortions, what they would be and how they arose. Here was this beautiful view put before the man; in his astral body he enjoyed and appreciated it and we thought was more likely to remember it distinctly than the former subject. Then we turned to examine the etheric brain of the man to see what was going on there; it was carefully shut off, you will observe, from all outside thought, but evolving thoughts of its own. The particular scene which it had before it was something that had happened in the playground of his old school years and years ago, a winter scene in which the boys were snowballing one another. That was very slowly in sleep going through the etheric brain while the man himself was enjoying this other splendid view. Then the man was awakened, and then came the question what did he remember. He remembered that view from the hill; he had the view as clearly as possible, the shape and arrangement of those hills were given, and he was able to draw part of it, able to describe it with great accuracy, but all these hills were covered with snow instead of being covered, as they should have been, with tropical verdure! And while he was in the midst of the enjoyment of this splendid landscape, suddenly the whole thing changed into the playground of his old school and he found himself playing there with other boys.

That shows you the way things get mixed in dreams. Part of the thing may be a remembrance of earlier life. When the shell is not around the man's body then all sorts of wandering thoughts may drift in and cause confusion when the real ego comes back with his tale of what he has seen and done it has to make its way through all these memories before it gets into the brain; so the whole thing becomes mere confusion. It is only by long experience that a man can learn to sort out the real impressions given by the ego from these transitory fragments of other thought. It is not an easy matter to sort them out, still that example will show you exactly how the thing is done. I would say if you are interested in this subject study the little book which I have written on Dreams, and study the book of Duprel on the "Philosophy of Mysticism." You will find many other books on psychological subjects, but few so interesting as Duprel's.

On the subject of dreams, then, I would suggest to you to take a middle course; neither be superstitious and believe in everything which you happen to dream, nor, on the other hand, be foolishly skeptical and cast aside all dreams as unworthy of attention. Remember that you are told in your Scriptures that people were warned of God in their dreams, and sometimes exceedingly valuable and useful information may be given to you in that way by your own higher self or by some friend deeply interested. If you happen to dream frequently and if you have reason to suppose there is something special in your dreams then it is worth your while to test them. For example: Suppose you dream of being in a friend's room; look around very carefully in that room and see whether everything in it is exactly as when you were last there in the physical body; if it is then you have no definite proof; your dream may be merely a recollection and suggestion. But suppose you see alterations, some new piece of furniture, some new disposition of it, a new picture on the wall, a fresh book on the table that you know did not belong to your friend before. If you see that in a dream it is distinctly worth your while to go round and call on that friend in a day or two and see whether the alterations have been made that you saw in your dream. If they have not, it is simply a mistake of some sort. If they have, then you have seen that place and you have really gone there in your sleep; then you can realize that what you thought a dream was in point of fact an experience, and that would be of value for you to know. So, I say, take the middle course, not superstitiously believing everything and troubling yourself about things which come to you in dreams, nor, on the other hand, foolishly rejecting everything. Be very careful as to the arrangements you make before you sleep, because you can very largely affect your dreams. Remember, your last thought before you go to sleep is a matter of very great importance, so start your night with a good thought in your mind, as many people go through the night practically elaborating their last thought, and rarely get beyond it. Let that last thought then be a good one, be a thought of health perhaps for someone else, because then you can go and give them help when you are away from your physical body.

That is another vast subject; you will find that touched upon in the book which I wrote called "Invisible Helpers." It is an exceedingly interesting subject. You will find sometimes you will dream very much, at other times not at all. From the various points I have given you about the different vehicles and the necessity of their all collaborating if good results and memories are to be obtained you will not wonder at all that it is very rarely you get such a perfect arrangement. There may be times when nothing at all comes, when the man does not dream simply because he cannot bring back any memory; or he may bring back a mass of confused memories when he is disturbed. But for the man who is highly developed there is no longer any dreaming possible because he gets the consciousness through fully into that astral plane, therefore night and day become the same to him; he carries an unbroken consciousness through and remembers everything that he does on those other planes; he dreams no more because he has got beyond the stage of dreaming into the stage of knowledge, and then he sees opening up before him a magnificent vista of usefulness and of helpfulness; he is able to use these higher faculties, to use them not only for his own evolution but (what is so much more important) to help forward evolution generally. That is the higher world into which he obtains admittance, and remember that admittance into that higher world may be sometimes obtained through the gate of dreams; if you realize that then you see that your dreams are not altogether unimportant, that the subject is an exceedingly interesting one, and one that will well repay your careful study. You will find a great deal of information in our Theosophical literature that will lead you into further examination of these higher planes, and so into the Theosophical concepts on the subject; and I am sure that when you thoroughly understand it you will be, as all of us are, very thankful you undertook the study and gained the splendid knowledge which that study can give you.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER NINE.

In my last letter I gave free utterance to my thought, as I always do here in the spirit life, and as I nearly always did when in the earthly form.

The medium is a little fearful that my thoughts may give offense to some, therefore, I pray you, exonerate the medium from all blame in the matter. An amanuensis is not at all to blame for what an author may or may not write, and if I may not be allowed to write my thought through this channel, I shall be obliged to seek some other; but I should much prefer this one if I may be allowed to speak my mind. If there is blame anywhere put it upon me. I am able to bear it.

No man or woman is obliged to think as I do unless he, or she, desires so to think. One can read what I think and then think as one may please and give utterance to the thought as well; but let me, William Denton, be myself, and write what I think best.

And now let me tell you, one and all, that all spiritual organizations will fall to the ground sooner or later as they ought to, but truth shall rise triumphant as it ought—truth shall strike home to the heart of every man, woman and child, as it ought—truth allows no man or woman to be fettered.

Why do you, as Spiritualists, desire to organize? Why do you wish to form societies or churches? Why do you desire an N. S. A.? You say, to protect mediums. A true medium needs no protection. You say so that you may send lecturers into the field; but a good speaker, who has something of importance to say to the people, can attract and hold his own audience; he don't need to be sent by the N. S. A., and the N. S. A. may send them out by the thousands and unless they have got something of importance to say they will not attract and hold an audience; and the people will be obliged to pay tribute to the N. S. A., that some bag of wind may blow its little blast and be able, thereby, to earn a few dollars and have Rev. attached to its name, at the same time there may not be a man or woman in the audience but what can think more deeply, arrive at truth quicker and better by their own route than by taking the one that the lecturer points out, providing he points out any; besides the N. S. A. will silently but surely fetter their Rev. and rivet the fetters stronger and stronger as time goes on. All churches and organizations have always done so and always will.

Already there are those who desire to whip Spiritualists into line, mark out a course of thought and action for them and if they don't toe the mark they will presently be boycotted by the N. S. A.

Now someone says who may read this: "We want to protect healers—magnetic healers—and thwart the regular M. D.'s. Well, the N. S. A. will never be able to do this. There is one way, and only one, to protect magnetic healers and thwart the doctors' plot law, and that way is the ballot. Let every man carefully examine his own mind and if he thinks the doctors' plot law ought not to pass let him vote against it, each man in his own State, but if he thinks it ought to pass the N. S. A. cannot change his thought.

Any man has the power to cause a protest to be drawn up, he can then get as many signers as will sign, and all men who approve will sign, and all who do not will not sign. There is no need for an expensive N. S. A. to put its finger in the pie at all. You think that mediums ought not to pay a license, but if mediums earn a livelihood by giving seances to the public, thereby making it their entire business, why should they not pay a license as other people in other kinds of business do? If they make it a business for gain, why should they not abide by the same laws as other men and women? Laws can be changed by protest and vote, and this power is supposed to reside with the people.

Friends, there is but one way to evade this law—honestly evade it—and that is the home circle. There is no law against the home circle and we hope there never may be; there is no law against any man or woman forming a quiet circle within his or her own apartment and whenever and wherever such a circle is formed be sure your spirit friends are there ready and willing to communicate with you and they will find a way as sure as you live. Your home circle will cost you nothing and the medium of your own household can be as pure and free from guile as the angels themselves. The wife of your bosom who never deceived you may be a medium; your sweet and truthful daughter or your noble and manly son, or both, may be mediums, you yourself may be a medium or you may all be mediums. There is no need to hire and pay a medium who, as often as otherwise, is no medium, but thinks it an easy way to earn money. The fewer paid mediums there are the more truth you will get. Let money and the means of earning a livelihood be sought for through other channels and the communion between the two worlds, or the two conditions of life, be pure and free from guile. A mother would much rather commune with her own son or daughter direct than through a third person, a father the same, a husband with his wife, or a wife with her husband, and if spirits desire to do some great work for the world be sure they will find the right person to help them and take their own way to do it. This one may be called a medium or not. That makes but little difference so long as the work is done.

Great reformers rise up in your midst, they seldom work for hire, but used and enthused by the spirits for the work that the spirits desire to be accomplished. Men and women of genius arise in your midst and some great truth is brought to light; the spirits have found them sensitive and made use of them to benefit the world. What does it matter whether they are called Spiritualists or not? The great truth is of vast importance to the world at large.

Spiritual beings will never confine themselves to a few so-called Spiritualists or to a number of small societies or to the N. S. A.

"The world is my country and to do good is my religion."

Can you find a better motto than that? Spirits try to do good to all the world—to every man, woman and child within it, as well as to each and all animals, wherever life is found.

If you have been able to cast off fetters of one kind, don't take on others. Let every man, woman and child be as free as it is possible for them to be, for the time will surely come when every man will be a king in his own right, when every woman will be her husband's queen, and their children princes and princesses, the future kings and queens to be.

They say I must be silent, that all truth should not be said;
That, when the soul its birthright claims, the body lacks for bread;
That want and woe companions are of every foolish man
Who by his heresies calls down the holy church's ban.

They bid me still the spirit voice that bids the soul be free,
And chain within the mind's deep cells the angel God sent me.
Go bid the ocean cease to heave, the rivers cease to flow;
Bid smiling Spring retrace her steps and flowerets cease to blow.

Go bid the bright stars shut their eyes, send back the sunbeam flown,
And steal the azure from the skies that circle round its throne.
Go, drive the wild winds to their home, the lightning to its nest;
Ye cannot quench the soul's deep fires that burn within the breast.

No: man was made for freedom, as the stars were made to shine;
His boldest thought be spoken; 'tis his heritage divine;
For, while the air remaineth to reverberate a sound,
The voice of God shall never by the voice of man be bound.

No man was ever able to bind the voice of Truth, which is but another name for God, that dwelt within and spoke through me when I was with you in the flesh; and I am determined that no man shall bind the voice of my medium through whom I now speak, for I have much that I wish to say to the men of earth.

God and Truth abide in my soul now as ever.

In my younger manhood on earth, when I first began to give utterance to the voice of the spirit, men thought I was going daft; and for many years, I thought in consequence, that I should not be able to earn bread for myself and my loved ones, and many times when I retired to the wild-wood to dream and think and draw inspiration from the ever-flowing fountain of God, or Truth, great salt tears would roll down my cheeks because for the sake of Truth my loved ones might go hungry or lack for the comforts of life; but my darling wife bade me be firm, even though the wolf entered the door. I listened to her voice and to the voice of the spirit and remained firm to my conviction of truth and did not hesitate to speak my mind whenever and wherever an opportunity presented itself.

My worldly fortune went down—down! for many years in consequence, and when at last I thought it had reached bottom, as it really had, like the "staunch oaken bucket, the moss-covered bucket," it filled and righted itself, and as I slowly and laboriously turned the windlass it gradually rose higher and higher until at last it rested on the curb before me, filled to the brim with cooling, sparkling water clear as crystal, for I had never sullied my soul with hypocritical falsehood and I believe that my worldly affairs were better even than they would have been had I deferred to this, that or the other church, with its creed and dogmas.

Many of you know the sad story of my departure from the body of flesh, so I will not tire you with a repetition of it but tell you something about this life wherein I now am. But first I will tell you that I did not arise to the spiritual spheres for quite a length of time. My great love for my wife and children kept me near them for many, many months.

Suppose I flitted back and forth from that distant African shore to my home in Wellesley and to my loved wife and others left there, hundreds of times, until all had been done that could be done for the body I had left. Not that I cared for the body, but I cared for my son, and until he was safe at home with his mother I went from one to the other.

I found that a great sympathetic cord connected me with my wife, that I could not and did not wish to break, so that if my progress was somewhat slow at first, do not think it strange. Those who dearly love each other cannot bear to be separated and I was content to remain near, or with my wife and children for a number of years. This was all right and as it should be, for I passed into the spirit life too soon, leaving my wife widowed and my children fatherless—now I would remain near them and do all in my power to make amends—for I had been a little perverse in my great desire to visit and study other and far distant lands; and so I really lived with my wife and children for a long time after leaving the body of flesh. My wife knew that I was with her and her grief was somewhat assuaged.

In view of all that I have said, none must be surprised if I do not hail from the seventh sphere; still I think that I shall be able to tell you much about the spiritual life.

I have already said something about spirit circles and will now explain further about them. I am living here, in the spiritual life, almost precisely the kind of life I did on earth one step higher up the spiral circle, that is to say, everything that I loved and appreciated on earth I still love and appreciate here, yet am able here to eliminate all that is distasteful to me, all that I would have had otherwise on earth. Nature was my God there: Nature, together with natural laws, is my God here, and I have seen no other. I loved mountains, glens, and wild-woods there, and there is an added zest to my love for them here. They were beautiful on earth, they are transcendently beautiful here. If the rivers, lakes and oceans are grand on earth, they are grander, by far, here. If the birds sing sweetly on earth, they trill rapturously here. Everything there has been raised into heavenly beauty here.

WILLIAM DENTON.

(To be continued.)

The greatest issue before the American people to-day is not that of free silver, but that of free speech and free action in fulfilling the dictates of conscience.—American Sentinel.

It needs but little pondering to see that the great poet of the future will not be afraid of science, but will rather seek to plant his feet upon it as upon a rock.—John Burroughs.

The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it. The virtuous man cannot be hurt, and the misery that the other would inflict comes back on himself.—Buddha.



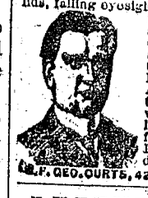
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NOTE.—Dr. M. Beaty, the Throat and Lung Specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him. [Christian Standard.]

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Ninety-five percent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advise free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. T 929 Walnut Street, Kansas City, Mo.



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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

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(So-called) with other psychic experiences. By Sara A. Underwood. With half-tone portrait and specimen pages of the writing. Handsomely bound in cloth. Price, $1. Postage, 10c.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Inspirational lecturer in German open for engagement. Write to Julius Kuhn, No. 803 North Carnac street, Philadelphia, Pa., for full particulars.

Byron D. Stilman and Victor Vogel, both well known to a great many readers of The Progressive Thinker, as musical composers and writers of verse, have just had one of their compositions, a character song, entitled "Happy Hooligan," accepted and published in all of W. R. Hearst's Sunday papers of April 6, reaching a circulation of 1,325,000. This is the first instance where an original unpublished song has been given to the public through the press. It was illustrated by the famous cartoon artist, Mr. F. Opper, of New York. Too much credit cannot be given this character in song, and those looking for a good number for entertainments will find this a catchy song. They have it arranged for orchestra, and sell both song and orchestra parts for 50 cents. Address Stillman & Vogel, care of N. Nelson, Publisher, 184 Dearborn street, Chicago, Ill.

Hypnotism now figures in the Heywood murder case, at Detroit, Mich. Mrs. Heywood, the widow of the dead man, sent for the police to-day and told them she was just coming out of a hypnotic spell, into which she had been cast by Jones, whom the police hold for her husband's murder. She said whenever she was in Jones' presence she was not responsible for her actions. She says she thinks the police have the right man.—Chicago American.

M. R. C. Clayton writes: "I feel that I must take up a few minutes of your time to thank you for the copy of 'The Next World Interviewed,' which you kindly sent to replace an imperfect copy; also to express my pleasure and enjoyment of all the premium books, particularly the Encyclopedia of Death, and Life in the Spirit World."

The executive board of the Indiana Spiritualist Association met at Chesterfield, Ind., April 10. Forty-two applications for membership were accepted. The board discussed affairs of the July camp-meeting. Only mediums with authority from the executive committee will be allowed to work in the camp. The $5,000 auditorium will be finished in time for the meeting.

Ten years ago Uriah Jones, an Indiana farmer, who now lives in the Michigan coal fields, had a dream in which he was told that in ten years an inexhaustible pool of oil would be discovered in Northern Indiana and Michigan. His dream has come true and a company with several millions of capital has been formed to drill wells. Since Jones' dream became known several years ago repeated attempts have been made by speculators to get oil in the territory, but they all failed until the ten year period was up.—Chicago American.

C. F. G. writes from Washington, D. C.: "I enclose to you a slip taken from an Eastern paper, which seems to be in line with the practice of quite a number of the clergy at the present time. It seems to me that it is about time for them to throw aside the fallacy of vicarious atonement in view of the rapid increase of crime of all kinds, and preach that the criminal will get his punishment here and now; in fact, their preaching is an encouragement to crime, for they virtually say that after thirty or forty years of sinful acts, all that is to be done is to say that 'I believe in the Lord Jesus,' and though 'my sins are as scarlet they will become as white as snow.'"

Mrs. Alice Baker, lecturer and message medium, of Cleveland, O., writes: "At home again after two months' work in Missouri, Illinois and Pennsylvania. In all the places we found many good people, and our labor was crowned with success. Our last place of work was in Erie, Pa., for the Spiritual Progressive Society, a society of noble spiritual workers. On last Sunday night the large G. A. R. Hall was filled with an appreciative audience. I will officiate at funerals. Home address 261 Pearl street, Cleveland, Ohio."

W. H. Harlow writes from Erie, Pa.: "Spiritualism is still in the ring here, even if it is a little disfigured. Mrs. Alice Baker, of Cleveland, Ohio, has been serving the First Progressive Spiritualist Society for the first and second Sundays in April. She is a fine and forceful speaker and a grand message medium, and gave the best of satisfaction."

Allie Buhland writes from Indianapolis, Ind.: "We arrived here four weeks ago from Sullivan, Ind., where we held a series of meetings at the Court House, all well attended; in some instances the house was crowded. We found the First Spiritual Society flourishing under the presidency of B. F. Schmid. The members are warm and generous and gave us a hearty welcome. We are open for engagements for societies or camp work at reasonable terms; also will accept calls to officiate at funerals in the city or adjoining towns."

S. J. Richardson writes from Lily Dale, N. Y.: "I had very good success at Lake Helen; in fact it was a success all around, and could not be otherwise under the present management with such workers as the Bonds and Palmers, assisted by that untiring genius, Mrs. Carrie Twing; but it seemed good to get back to Lily Dale, the most beautiful place on earth. Our anniversary meeting was held in Library Hall, March 30; Mrs. Clara Watson, speaker, and the undersigned acting as chairman. The president of the O. L. F. A., Hon. A. Gaston, of Meadville, Pa., came to attend the meeting, but was taken very sick on the evening of the 28th. I was called between twelve and one at midnight, and stayed with him until morning, and with my treatments and good nursing he was able to get out in about ten days. I have purchased the Reed cottage, one of the largest on the grounds, and would say to mediums who would like a good location near the auditorium to write me early."

N. C. writes: "Will Bro. Hull please tell your readers what studies will make a complete course at the Morris Pratt College. What branches will be taught."

Florence V. Bray writes from Baltimore: "The fifty-fourth anniversary of the advent of Modern Spiritualism was celebrated at Dushane Post Hall, Baltimore, Md., on Thursday evening, April 10. A crowded house enjoyed the programme of the evening, which consisted of an address by Mr. Edw. W. Wright, a most earnest worker for the cause; tests by Mrs. Pauline Edeler, Mrs. Ruth A. Fiege, and Mrs. Carrie Parkhurst. Musical selections were rendered by local talent. The programme concluded by a tableau, 'Spiritualism's Farewell to Creeds.' The old creeds were represented by an aged man bowing down to the more advanced ideas, which were represented by a child standing beside a white cross, beautifully surrounded by growing palms and flowers. The remainder of the evening was spent in dancing and in enjoying the refreshments provided by the ladies of the Mediums' Protective Union of Baltimore. Among the mediums taking an active part in the anniversary were Mrs. Imogene Dooley, Mrs. Ceffoy, Mrs. A. White, Mr. William Miller, Mrs. Berger and Mrs. Shanklin. Some of the larger and more active cities may call Baltimore a slow town, but we think that some day before long the readers of The Progressive Thinker, which finds its way into a number of Baltimore homes, will be pleased to know that the Mediums' Protective Union of Baltimore is in working harness and means to spread the truth of their philosophy and phenomena until the largest hall in Baltimore will be too small to hold the audiences that will attend their anniversaries in the years to come. To our many friends throughout the United States we wish to take this opportunity to send a greeting. May The Progressive Thinker "live long and prosper."

Ora Cumberland Rose writes: "I have read Mrs. Longley's lecture on The Spirit World, Where Is It, Its Conditions and Employments, and it gives me great pleasure to find in it such perfect corroboration of descriptions of the other life, given us by our own medium and pastor, Mrs. M. Klein, long years ago. Her experiences during the earlier years of her development would fill a good sized volume and every one was a valuable lesson to those to whom they were related. Mrs. Klein's descriptions of life in the spirit world, its planes, conditions and employments are verified most satisfactorily by Mrs. Longley, the former, however, entering more into detail, especially concerning the plane nearest earth, called by her guides the co-material plane. These things were told us many years ago, in the eighties, and given publicly in this place, and the fact that so esteemed a medium as Mrs. Longley corroborates them gives us pleasure. This knowledge imparted so long ago, so far ahead of time, was not appreciated then as it will be now."

Mrs. G. C. Love writes from Portland, Ore.: "We desire our society to be recognized. We are earnest and enthusiastic. The society was started Jan. 22, by Rev. G. C. Love as lecturer; Mrs. Ladd Finnican as test medium, and Mrs. G. C. Love as musician. The meetings were held by these people about two months when a society was organized, having now 31 names on its membership roll. Our hall, which accommodates 300 people, has been crowded, many going away who could not get in. The audience is one which any minister would be proud to address. The officers of the society are: President and lecturer, Rev. G. C. Love; vice-president, Mrs. Laura Share; treasurer, Mr. J. A. La-Sourd; financial secretary, Mrs. J. A. LaSourd; corresponding and recording secretary, Mrs. G. C. Love. On Sunday, April 6, we held an all-day meeting which was largely attended and an interesting program rendered. Our society is known as the East Portland Spiritual Truth Seekers' Society, with a fair prospect for large membership and a wonderful power for great good in the community. We are seriously considering the question of incorporating under the laws of the state. It is evident that the angel world is aiding us."

Mr. Havens writes from Tell City, Ind.: "On the 8th of April, E. W. Sprague and wife arrived here, the former giving a lecture. After the lecture by Mr. Sprague, Mrs. Sprague followed with several tests which were fully recognized. In all Bro. Sprague gave four lectures, on the 8th, 9th, 10th and 11th. He has done a good work here. On the 11th after the lecture he organized a society of 28 members, with the following officers: John F. Havens, president; Henry Krecker, vice-president; Oliver Roehm, secretary; John Frewald, treasurer. On the 13th they held their first meeting. The people being liberal in thought I am satisfied that Spiritualism will grow and prosper here. The writer, with one or two exceptions, has been the only outspoken Spiritualist in the place. I worked very hard to get a society started here and am glad we now have an opportunity of meeting and mingling our voices with those of our spirit friends."

When writing for this paper use a pen or typewriter.

The Church of the Soul will give a Dramatic and Musical Entertainment in Handel Hall, Thursday evening, April 24, at 8 o'clock. The following well-known artists will appear in the various roles announced on the programme: Overture, Madame Bourgeois; vocal solo, (to be announced); selection from "The Rivals," Miss Carrie Richmond; violin solo, William J. Davids; Filson and Errol, assisted by Harold J. Filson, in their comedy sketch, "A House Divided"; piano solo, Edna Trinkaus; vocal solo, Mrs. J. Sargeant Richmond; recitation, Miss Jessie Kleinman; vocal solo (to be announced); comic song, J. H. Lanier. Price of admission, 25 cents.

G. H. Brooks writes that he will not be at the Lily Dale camp this year, hence is open for camp work. He also would like to make arrangements, if possible, with some of the friends in different parts of the country to hold grove meetings. He will hold them on Saturday and Sunday. Please address him at his home, 114 President street, Wheaton, Ill.

Mrs. S. S. Rockhill writes from Alliance, Ohio: "The Independent Church held its annual election of officers to-days, resulting as follows: President, Mrs. Ellen Hains; vice-president, Mrs. G. S. Hoyls; secretary, Mr. A. M. Hahn; treasurer, Chauncey Erwin."

Mrs. W. S. Jones, of Liberal, Mo., writes: "I wish to let you know of our past week's work here by Sister Laura B. Payne, who came to us with a spiritual feast which lasted one week, telling us of the good things which are meat and drink to the hungry soul. During the lectures by her the churches were scarcely attended, as all wanted to hear her lectures, and which all pronounced the best by far of any listened to in an age here. Her music and singing was delightful beyond comparison. There was nothing left unsaid which should have been expressed."

M. B. Philp writes: "On Sunday, April 13, Mrs. Maggie Waite gave her services to the Englewood Spiritual Union, which meets at Hopkins' Hall, 528 W. 63d street. The house was filled to overflowing. The tests were numerous, and everyone recognized. She will be with us again on the 27th. Mrs. Warne's lecture was one of her best. Mrs. Chestnut sang beautifully as she always does. Mrs. Waite's manager rendered a very fine solo. The society is preparing a minstrel show, which will take place on the 25th in our hall. It will end with an impromptu dance.

This dog is entitled to immortality. The Chicago Tribune says: "Pat, an Irish setter which had been the life companion of 8-year-old Irwin Williams, was killed while attempting to save its master and three playmates from the perils of the St. Paul grade crossing in Edgebrook. The children had been forbidden to cross the tracks, but neither Irwin Williams, the son of Grant Williams, division freight agent of the Chicago, Milwaukee and St. Paul railway, nor Francis, Olive and Howard Sprogle, children of Assistant State's Attorney H. O. Sprogle, remembered the warning when they climbed into a farmer's wagon and were driven toward the grade crossing. The dog ran along contentedly at the wheels of the wagon until it approached the tracks, then set up a howl of protest. Running in front of the horses the dog barked at their heads in an effort to stop them. A train from the city was passing and the farmer drew rein as it whizzed by. Another train was approaching from the opposite direction and Pat was in a frenzy of excitement. The horses moved as if to start, and the dog leaped forward just as the train reached the crossing. An instant later the faithful animal was dead. The dog was buried as a hero. For eight years it has been known to almost all the residents of Edgebrook, who now are relating a dozen deeds of heroism it accomplished in caring for its youthful charges."

Mrs. Amanda Coffman writes: "I am now at home filling an engagement with the Grand Rapids (Mich.) Spiritual Association. I would like to correspond with secretaries of camps for the summer. I have a few dates not taken. I also would like to hear from societies wishing my services for fall and winter months. The Progressive Thinker grows better with each issue, and is always a welcome guest at my home. Long may it live to educate the people. It ought to be in every home. Address me at No. 419 Crescent avenue, Grand Rapids, Mich."

Moses and Mattie E. Hull have moved from Buffalo to Lily Dale, N. Y. The first of September they are to move to Whitewater, Wis.

At a meeting of the board of directors of the Morris Pratt Institute, it was voted to open the Morris Pratt College on Tuesday, Sept. 30, 1902.

Frank T. Ripley writes: "You are truly doing a good work for Spiritualism. A lawyer here who has read 'A Wanderer in the Spirit Lands,' says that it is a book worthy of perusal; anyone who reads it will be benefited."

Alexander Leverenz, of Roosevelt, Okla., would like the address of G. J. Kirby or Sam Hayferd.

The evangelist, F. M. Stoller, has moved to 763 Monroe street, near Robey, where he will hold circle services every Sunday evening at 7:30 sharp.

J. M. Hodson, of Oddville, Ky., writes: "I want to thank the editor of The Progressive Thinker for the beautiful and most valuable book just received, 'A Wanderer in the Spirit Lands.' It is the most interesting and elevating in tone of character and the higher thought of any literature I ever read, and should be in every family as an educator."

The board of guardians of Stockholm has been conducting an investigation to discover the cause of pauperism. It finds that drunkenness is responsible for fifty-two per cent. In thirty-nine per cent only the father was a drunkard, and in seven per cent only the mother, and in six per cent, both parents. The children of such parents must be supported by charity.

Chas. A. Kiehl writes from Williamsport, Pa.: "Mrs. R. W. Barton finishes her engagement with the First Church of Spiritualism, Williamsport, Pa., May 1. The services rendered by Mrs. Barton proved satisfactory, and much good was the result of her work. Mrs. Virginia Barrett, of Indianapolis, Ind., will serve this society during the month of May."

The United States government has admitted it was wrong in depriving Dr. J. C. Batdorf, of Grand Rapids, Mich., of the use of the mails. His rights have been restored to him, we are glad to announce.

Mrs. A. A. Averill writes from Lynn, Mass.: "We have never in the history of the Cadet Hall Society had so successful a year as the past one has been, under the efficient management of Dr. Alex Caird, assisted by Mrs. Caird, who has served as president of the Social Union, and who has contributed largely to our success by the exercise of her mediumship, and in various other way. There has been a steady increase in membership, audiences and interest. We have had some of the very best talent obtainable, H. D. Barrett (president of the N. S. A.), Dr. G. A. Fuller, Mrs. May Pepper, Miss Lizzie Harlow, Thomas Cross, Mrs. S. C. Cunningham, and others having occupied the platform during the past season. We have had a fair, a gypsy camp and various kinds of entertainments, by means of which we have increased the sum in our treasury over four hundred dollars, and have strong hopes of being able to buy a lot on which to build a home for ourselves before many years. We propose to hold an old folks' concert on May 7, for which quite extensive arrangements are being made. Meetings will be held through the summer season, commencing the first Sunday in June, at Unity Camp, in the neighboring town of Saugus. We have one of the finest pine groves in the state, easy of access from Boston and all surrounding towns. Refreshments are served on the grounds, making it very convenient for any one wishing to spend a day in the country, with good music and spiritual food thrown in. We have promises of most excellent talent for the camp season, with several special days. June 15 will be 'Union Sunday,' for which an invitation will be extended to all chartered societies in this vicinity to be our guests for the day. We have held two very successful union meetings in the past year and consider it one of the very best ways to create an interest in the cause and promote sociability among societies. Miss Lizzie Harlow will be our speaker during the month of May."

Chicago Spiritual Alliance Church, corner 31st street and Indiana avenue. Speaking and tests at 3 p. m. Moving pictures, Biblical scenes, and messages, by Mrs. Elmo, at 8 p. m.

On last Sunday Mrs. Cora L. V. Richmond lectured on "The life of Talmage, and His Present Condition in Spirit Life." It will be published in The Progressive Thinker.

Louise Loebel writes from Milwaukee, Wis.: "The Golden Rule Spiritual Society celebrated the 54th anniversary of Spiritualism by having two lectures. The afternoon meeting was mostly devoted to the children. The musical and vocal programme was a success. The guides of the young mediums did very good work. The lectures were given by Dr. F. L. Mehrtens, and flower reading by Mrs. Dr. F. L. Mehrtens, from Ripon, Wis. The decorations consisted of cedar garlands, Old Glory, palms, and a beautiful supply of cut flowers."

Dr. G. B. Warne attended the convention at Milwaukee, Wis., last week, where he lectured.

W. J. Williams, president of the Harmonial Spiritualist Association of Los Angeles, Cal., and J. D. Griffith secretary, and Maude L. Von Freitag, pastor, write as follows, endorsing the work of Rev. C. H. Cook: "This will introduce Rev. C. H. Cook, Ph. D., with whom we have been personally acquainted during the last six months. During that time he has lectured several times, very acceptably, for the Harmonial Spiritualists Association of Los Angeles, Cal., and he also took a prominent part in the meetings of the Southern California Spiritualists Camp-meeting Association, held at Sycamore Grove, Los Angeles City, during its annual session in August and September, 1901, where he delivered a series of lectures, and otherwise aided in the services. It gives us pleasure to introduce our brother to any and all Spiritualists and lovers of truth, with whom he may seek affiliation or recognition, granting to him our heartiest commendation."

H. H. Scoville writes: "Will you kindly allow space to again notice the meetings held every Sunday afternoon and evening, by Miss Sarah Thomas, at 404 Ogden avenue. She has had full houses. It speaks well for her that such an interest is manifested in her meetings. Her subjects are always applied to the present times and peoples, in comparison, and are often applauded to the echo. Miss Thomas celebrated her twenty-first birthday into Spiritualism on the evening of the 8th of April, at her home 389 West Madison street, at which were gathered 75 people, all except one being among her converts to the cause within the past year. The exception, Mrs. S. J. Cutter, made a very nice talk on the subject of Spiritualism and the fact that she was a living witness of Miss Thomas' untiring efforts to uplift the cause, having known her from her first development. Miss Thomas was the recipient of presents from nearly all, from flowers to many valuable and useful articles. She made the statement last Sunday that during the tent meetings held last summer, from July 1 to Sept. 30, there were over 100 converts to the cause through her teachings, and that she has made preparations to again hold her tent meetings at the same place this summer."

E. R. Kidd writes from Canton, Ohio: "Mr. D. A. Herrick, of Alliance, Ohio, the well-known trumpet medium, through invitation, came to Canton this week and held several very interesting and instructive seances, while Mr. Herrick is not conversant with any language other than the English language, Hebrew, German and Swedish spirits came and conversed with their friends of earth in their mother tongue, and it is not an uncommon occurrence in Mr. Herrick's seances, for two, three and four denizens of the spirit world to come at the same time and carry on conversations with their loved ones here below. While one is using the trumpet others are talking independently, and while as well the medium is sitting under test conditions, he being held by the hands on either side. Having known Mr. Herrick for years and finding him at all times a gentleman as well as a true and tried medium I heartily recommend him to those seeking after truth and proof of life beyond the grave. Besides Mr. Herrick's trumpet mediumship he is an inspirational speaker and societies and camp meetings in need of a speaker, as well as a phenomenal medium, will make no mistake in employing Brother Herrick."

Prof. J. N. Yake's permanent address is 597 Twelfth street, Milwaukee, Wis.

A. Willis is in Chattanooga, Tenn., holding meetings and materializing circles.

W. C. Mann, secretary of the Speed Memorial Temple of the Kentucky State Spiritual Association, would like to correspond with a good speaker and test medium to serve the society for the month of May. Write at once, stating terms. Address W. C. Mann, 829 Eighth street, Louisville, Ky.

Mrs. M. E. Cadwallader writes from Philadelphia, Pa.: "The First Association of Spiritualists of Philadelphia will celebrate its Golden Jubilee or 50th anniversary, with a four days' meeting. The jubilee exercises will commence Sunday, May 11, and continue the 12th, 13th and 14th. This being the oldest association of Spiritualists in the world it should attract the attention of all who are interested in Spiritualism. President H. D. Barrett of the N. S. A., will be present and other noted workers to be announced later. The First Association will be assisted by the Progressive Lyceum and Band of Mercy (which was organized in 1804), the Twentieth Century Sunflower Club and the Woman's Progressive Union. All services will be held in the temple of the Association, Twelfth and Thompson streets. All are invited to join with us to make this celebration a success."

Frank H. Dunton writes: "I want to say to you that the articles of Prof. William Denton, through Mr. Petersilea, alone are worth more than the price you charge for the journal."

Mrs. L. W. Dimock writes from Williamsport, Pa.: "It is necessary to make special mention in regard to Mrs. R. W. Barton, who is working during the month of April for the First Church of Spiritualism, Williamsport, Pa. She gives two lectures on Sunday, one at 10:30 and one at 7:30. At both meetings she gives tests. A remarkable thing in Mrs. Barton's test work proved itself at the Wednesday evening circle. Out of 64 people in the circle she gave 48 tests, all of which were recognized. She did this work in one hour and three-quarters. Mrs. Barton has worked for this society many times, and her ability as a medium has proved itself in her public work. Her private work has been a complete success."

MATERIALIZATION.

Definite Testimony of One Who Knows.

To the Editor:—I have read in your valuable paper of April 12, an article on materialization, by H. V. Sweringen. He states he knows there is such a thing as genuine materialization. I can duplicate his statement. I could relate many instances through my own mediumship, but prefer to tell of what I have witnessed through others. I have on several occasions, through the mediumship of Mrs. Hattie Stansbury Holl, of Boston, seen as wonderful results as Mr. S. relates and I wish every honest investigator could witness the same. At one of Mrs. Holl's seances, some twenty persons present, I was called to the cabinet, and while a spirit friend was conversing with me at the aperture, two others materialized—one each side of me, and at the same time three spirits materialized outside of the circle, same as Mr. Sweringen describes, and mortal friends arose, moved their chairs took their spirit friends by the hand and walked around the inside circle with them, and before the sitters returned to their seats the spirits gradually dematerialized in view of all present. Six spirits plainly seen at one time, by all.

I have witnessed similar manifestations at the seance of Mrs. C. B. Bliss, who is now in Chicago. One of the most pleasing manifestations of this kind I ever witnessed came unexpectedly. Several years ago I was invited to spend a few days with Mrs. Holl at Onset Bay, and one morning before going out to conference, I went to Mrs. Holl's room to speak with her, and as we were standing in the middle of the room, conversing, we heard a scratching noise upon the floor, and looking down to learn the cause, first noticed something white slowly moving. We watched it and soon it looked like thin vapor, which kept in motion and gradually rising from the floor toward us, and for a time we could see through it, but it grew darker and larger until a materialized form stood between us—a dear spirit friend. She placed one hand on my shoulder, and gave me an important message for her mother, then the form gradually merged into vapor and was gone.

With such positive evidence I must join with friend Sweringen in saying I know there is genuine materialization. I hope friends of our cause who feel interested in veteran workers will read my card on 8th page of The Progressive Thinker.

ANNIE LORD CHAMBERLAIN.

M. V. S. A. Camp-Meeting.

The twentieth camp-meeting at Mt. Pleasant Park, Clinton, Iowa, will occur July 27, August 24. Every preparation is being made to afford all those who attend, such a feast of good thoughts and intelligence as they have never received before.

Among our speakers we shall number Harrison D. Barrett, President N. S. A.; Miss Lizzie Harlow, Mrs. Jennie Hagan Brown, W. F. Peck, G. W. Kates and wife, Mrs. Georgia Cooley and J. H. Altemus. With such a display of talent surely none will go away without ample entertainment. The park itself is being beautified and made ready by Mr. L. M. Rose, the superintendent of grounds. Those who are about to select a place to spend their summer vacation cannot find a more beautiful spot. Fine scenery abounds on every hand. The grounds are shaded by natural forest trees and supplied plentifully with clear cold water from two deep wells.

The announcements will be ready for distribution about the middle of May and can be had by sending your address to the secretary, if you do not receive one about that time. A cordial invitation is extended to all.

STELLA A. FISK,
Secretary M. V. S. A.
18 N. 11th street, Keokuk, Iowa.

ANNIVERSARY POEM FOR SPIRITUALISTS.

I have no words of sadness
For you, dear friends, to hear;
My song is one of gladness—
I send to all "good cheer."

Soaring like the eagle,
Singing like the lark,
Thought on pinions regal
Leave behind the dark.

Sunshine round me dances,
Breezes come and go,
Weaving sweet romances,
Singing soft and low.

Every stream and fountain
Seems to give me joy;
Every rock and mountain,
Every girl and boy.

All the air seems thrilling
With a roundelay,
Dews from heaven distilling,
Bless this sacred day.

We have cause for gladness,
None for doubt or fear,
Hearts once tuned to sadness,
Now can sing good cheer.

For angels at our portals
Benignly stand and wait,
To crown with joys immortal
This day we celebrate.

Belvidere, N. J. BELLE BUSH.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

A NEW REMARKABLE INVENTION

Time and again we have called the attention of our readers to the dangers of drinking unpurified water, and that no water should be used for drinking purposes until it has first been purified.

Statistics show that 250,000 deaths, over 500,000 cases of dyspepsia, stomach, bowel, kidney, bladder, heart and blood diseases, all kinds of fevers, typhoid—malaria and kindred diseases are caused annually by unpurified drinking water.

Is it any wonder we have sickness, affliction and premature death on every hand when our wells, cisterns, hydrants and streams are polluted with sewage, drains, surface water, decayed animal and vegetable matter, lime and other health-wrecking minerals, alkali, fever and disease germs.

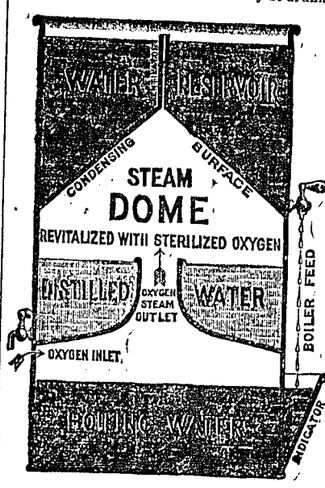
A genius of Ohio has invented a new device known as the Puritan Water-still that is proving a blessing to thousands of users. It is a plain, simple, heavy sheet-metal device, which, placed over the kitchen stove, purifies the foulest water by a new process of distillation, removing all impurities, mud, lime, health-wrecking minerals, fever and disease germs, etc., and furnishes plenty of pure, distilled water for family use—clear, soft, sparkling, delicious to the taste, absolutely pure and safe.

That millions will be sold is the foregone conclusion. No man or woman can in this day and age but realize the absolute necessity of purifying all drinking-water before using.

THOUSANDS A WEEK.

Upon inquiry at the factory, we found that this invention has caused a remarkable excitement all over the United States; that their capacity has been tested to the utmost, the demand being so enormous—orders aggregating hundreds daily.

From the thousands of letters received by the makers, it is plain to be seen the world is hungry for pure distilled water, that may be drunk



without fear or reproach. Some of these letters give a vivid picture of water as we get it, and below we give a few extracts that show the wonderful benefit derived from distilled water.

Rev. Park O. Herbert, pastor Christian Church, Burlington, Kan., writes: "I consider the Puritan a blessing to humanity, a necesity in every family, and hope to live to see it in use in every home in the land. It produces absolutely pure, delicious drinking-water for my family of four persons from water which before distillation was not fit to drink."

Frank W. Johnson says: "For five years past I suffered from kidney and bladder troubles, little thinking it was caused by our drinking water. I spent about $100 doctoring, receiving but little benefit. Since I received the Puritan and drink only distilled water, I have felt like a new man. My kidney and bladder troubles are no more, and I have not had a pain or ache for nine weeks."

Mrs. J. R. Stacey says: "Our hydrant water is muddy. The children and my husband were sick so much I thought it must be the water. I got one of your Stills, and now we all drink distilled water. It is delicious. Have had no sickness and the children are doing fine on it."

A prominent physician, Dr. Lilly, says: "Thank God, every family can now have pure water, purified by distillation. It is truly 'the elixir of life.' Will prolong life, prevent old age, almost every disease and save doctor bills."

Miss Lulu Wilson says: "Our well and cistern water, when distilled, is perfectly lovely. Cured father's rheumatism and kidney trouble."

James Pilcher says: "Out here in the alkali country your Puritan Still is just what everybody needs. This water seems to dry up our insides, harden our bones, and causes almost every disease. Even the horses die of kidney disease, and we are all thin. Distillation removes all the alkali and impurities, turns this water into a pure, delicious drink, palatable and satisfying. I would not take $50 for my Puritan."

Fred D. Hale, D. D., pastor Third Baptist Church, Owensboro, Ky., says: "Have received the Puritan Still. Perfectly delighted with the water we get from it. It furnishes not only clear, sparkling, but absolutely pure drinking-water for my family of nine, and I consider its use a great preventive of disease."

Dr. R. W. Thomas: "Filtering is like perfuming sewer gas. Distilled water is the only water to drink with perfect safety."

Dr. L. M. Walley: "The death rate in this neighborhood from typhoid, heart, kidney, bowel troubles and other diseases is alarmingly large. Our impure water supply is the cause. I advised everyone of my families to obtain a Puritan, not only as a protection from disease, but because I believe distilled water is the only water that old or young should touch.

Other remarkable cases are those of Emma Edmonds, who was cured of dyspepsia and stomach troubles of six years' standing; Ralph Curry, an old war veteran of '61, who was cured of dysentery and bowel troubles contracted during the war. Also Mrs. Margaret A. Thompson, who suffered for years with liver and heart troubles and was entirely cured by drinking large quantities of distilled water.

PHYSICIANS BELIEVE IN IT.

Austin Flint, M. D., New York City, highly recommends distilled water, as also does Mrs. Mary R. Melendy, M. D., who says: "To insure a permanently smooth and brilliant complexion, use only distilled water. It is splendid for babies and children, keeps the blood pure, the bowels regular, prevents colic, cramps, etc."

The Ralston Health Club says: "Well water is, at its best, a hastener of the ills that flesh is heir to. We can prove that all typhoids, nearly all malarial, contageous and organic diseases, are due to the water we drink. There is no doubt that distilled water is the best medicine that can enter the system."

Dr. R. N. Tooker, Chicago: "For flushing the kidneys, stimulating the sluggish liver, eliminating waste matter from the system, pure distilled water furnishes the long-sought desideratum."

C. P. Cathcart, M. D., Kansas City, Mo., says: "Distilled water is a powerful solvent, and at the same time a delightful drink; prevents disease, cures rheumatism by dissolving the acid crystals."

James H. Jackson, M. D., physician in Chief of the Sanitarium, Dansville, N. Y., says: "The purest water in New York State is inferior to distilled water."

Dr. David H. Reeder, of Chicago, says: "Now, as we have learned that pure distilled water is one of the most powerful solvents, is not man wise when he decides to follow the example of the Creator and distill for himself a supply of water that can not be contaminated with soil or disease germs, and provide himself with a safeguard against both disease and old age?"

More evidence is certainly unnecessary to convince all that a device that produces distilled water should be in every home. After investigation we can say that this "Puritan Water-Still" is well, durably and handsomely made of the best material throughout, and with proper care should last a lifetime. It is so simple to operate that even a child could easily do it safely. It is amply large enough for family use May be easily carried in a trunk when traveling; weighs only about four pounds.

ALL OUR READERS

Should have one of these remarkable Stills. Drinking unpurified water is certainly a sin, for the preservation of health is a solemn duty you owe your Creator.

Don't fail to write to-day to the Harrison Mfg. Co., 626 Harrison Bldg., Cincinnati, O., who are the only makers, for full information, valuable book, etc. Sent free. Or, still better, order a Still. The price is wonderfully low. Only $8 for finest and best solid copper Still No. 9 complete, or $5 for style No. 7 [the] complete, including plain directions. It is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees such security and good health. You can't be disappointed, for the makers are responsible and reliable. Capital, $100,000. Will ship immediate upon receipt of your remittance, by money order, draft, check or registered letter, and they guarantee every Still, and will refund your money after ten days' use if not just as represented. In any event, don't fail to send for booklet, as it is full of interesting matter. This Still is proving

A WONDERFUL SELLER FOR AGENTS.

The demand seems to be enormous. Millions will certainly be sold, and the company offer special inducements to both men and women upon request. Thousands of Puritan Stills can be sold in every city and county in the United States. Everybody drinks water, and everybody wants it pure. Many are making $100 to $300 a month and expenses. Write them to-day.

A SCIENCE, A PHILOSOPHY

And the Real Basis of Natural Religion.

Spiritualism is the science and the philosophy of life. Spirit has impregnated every part of the universe with life, in its many forms and degrees. The laws and facts which govern life in its manifold manifestations are Spiritualism. This includes the science and philosophy of man; and Spiritualism in its specific sense, may be said to include at least two main propositions, viz.: 1. Man in his present state, is an immortal spirit embodied in ether and matter, dwelling in two tenements, one physical and the other psychic. At physical death he throws off the earthly house and enters the psychic realm, in his astral body.

2. These spirits in the psychic realm can and do visit the earth, and impress and often converse with spirits in the flesh. This is done through mediums, and also through the brains of many intuitive persons. Nearly all our inventions and discoveries are from the psychic realm. Marconi, a young man of 27, never could by his own reason unaided, have made the wonderful discovery of wireless telegraphy; nor could Santos Dumont have invented and constructed a successful aerial car, without aid from the unseen world.

Now let us define science. It is a systematic statement of established facts and laws.

If I am right in this definition, it follows conclusively that Spiritualism is primarily a science; and the very science of sciences; because it is the science of all life.

But resting on this wonderful structure of science is a beautiful and glorious system of philosophy, which want of space forbids discussing now.

Your question condensed—Is Spiritualism religion or science? My answer is: First, science; second philosophy; third, not necessarily religion, but the real basis of natural religion.

But that my position may be better understood, let me define religion. The word comes from two Latin words, which mean "to bind back." It implies that man by involution, has been embodied in ether and matter; and now by evolution is seeking to return to God, from whom he originally emanated. That he must first eliminate his physical body and then his astral body, and finally in his purified spirit, enter the celestial state, or Bible heaven. These are the great divine facts upon which rest the science, philosophy and natural religion of man. But the object of religion is, that while the spirit is being individualized by its earthly experience it must also perfect its soul, and attain such moral character as will entitle it to enter the celestial state, and enjoy the companionship of the "spirits of just men made perfect."

Knowledge alone will not establish character, and has never yet saved a soul. Many of the greatest minds of earth, have lived and died the worst of sinners and criminals. Solomon, Alexander, Napoleon and even Nero, were all wise men; and yet their whole lives were selfish, criminal, and in utter disregard of the rights of their fellow men. These men all understood the philosophy of man; but made no effort to save their souls, by conforming to the the golden rule. The essence of religion is self-denial, and loving service to our fellow-men; and there is no other way to perfect the human soul. It therefore follows, that a mere knowledge of Spiritualism, with no effort to serve mankind, will save nobody; and that Spiritualism of itself alone is not religion.

We must "add to knowledge, virtue, temperance, patience, brotherly kindness, godliness and love," if we would become again at one with the Father, and progress onward and upward on the pathway of duty. But while the facts and laws of the science of man which constitute Spiritualism, are not of themselves alone, a religion; they are the true foundation of natural religion, which is the true religion. And the philosophy which grows out of the science of Spiritualism occupies common ground with the ethics of true religion.

In conclusion, I hardly need add that it is nat

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

M. R. Parmelee: Q. Whence came the custom of christening ships?

A. It is an extremely ancient custom and represents a sacrifice to the God of the sea. Of course its old meaning is now forgotten, and it is a meaningless form. The Romans and Grecians believed that Neptune ruled over the deep, and hence when a new vessel was launched into his arms, a libation was poured out as a sacrificial offering to gain his favor. It was also the custom for those starting on a voyage to toss a libation of wine into the sea in propitiation of the ocean-god, whose protection it was thought was thus secured. Sometimes a sacrificial offering of animals was made, but wine, which by its red color suggested the myth that it was transformed into blood, was substituted. The custom undoubtedly was ancient in the days of Greece and Rome, and the bold Phenicians observed it when they launched their galleys for their foraging expeditions.

The modern christening of ships is a lingering shadow of the myth of an ocean-god and the policy of propitiating him by sacrifice. In the old time it had a meaning, and a warship not thus dedicated would have been considered sacrilegious to have commanded. Now it is a pretty, yet meaningless form.

Student: Q. If there was, say, a volcanic explosion, and not a person on the earth to hear, would there be any sound?

A. There are those who style themselves philosophers who believe that nothing exists outside of sensation, hence that there is no sound unless there is an organ backed by an intelligence to perceive it. This conclusion is reached by giving sound a certain definition and then making the explanation conform to the definition. If defined as the perception received through the sense of hearing, of course there could be no such perception if the organ did not exist. Sound, however, does not depend in the least on the ear. It is vibrations of more or less rapidity in a sounding body or medium, as a bell struck with its hammer, and the atmosphere carrying the vibrations; the strings of a musical instrument; the roll of the thunder. Such vibrations have no dependence on the senses of man for their existence.

W. Ranson: Q. What is the difference in weight of a body at the poles and at the equator of the earth?

A. A body at the poles weighs one one hundred and eighty-ninth of itself more at the poles than at the equator. This is because of the greater attraction at the poles, and lessened influence of centrifugal motion. The motion of a body at the equator is that of the surface of the earth, or nearly 1,000 miles an hour, which tends to throw it away, against the force of gravity (which is the weight) and lessens that weight in proportion to velocity. If the revolution of the earth should increase indefinitely, a velocity would be reached where gravity would be exceeded by centrifugal force and the fabric of the earth itself would disintegrate and fly off in tangent lines. If this force was sufficient, the fragments would go into space so far as to escape the common attraction of the earth would be dispersed as dust through the abyss of space. If, however, it was not sufficient to throw the superficial fragments beyond the central attraction of the mass, the earth would become a whirling vortex of atoms, and would so remain until the rotating force was diminished. But in the balance of planetary movements, the diurnal rotation of the earth has an unchangeable relation to its gravity, and revolution around the sun. That is the gravity (weight) of its substance not only is a measure of attraction to its own center, but also of its gravity to the sun as a center of revolution, and these relations are expressions of the constitution of the solar system, and unchangeable.

Eliza: Q. Will gold and silver coin remain buried in metallic boxes without change?

A. As there is always electric action when two metals are placed in contact, a brass, copper or iron box, kettle, etc., filled with coin, buried in the earth, would more or less corrode, but the coin would remain unchanged. Gold practically resists corrosion. Silver in the presence of sulphur is readily acted on, and in some soils might in time be entirely dissolved, but this is not usual. It is thus seen that coin either gold or silver, is better preserved in a metallic casing.

Old Style, Cambridge, Mass.: Q. Do you not think the "slang" which is so fast being adopted, will corrupt our language and give us a vitiated style?

A. One of the means of growth of language is by "slang." The inventions of the street which at length by their expressiveness gain a place and after a time become classic. Many common, slang expressions are from the Bible, and hold their place by being such vivid word pictures, that no phrase can be substituted equally strong. Take for illustration the following: To "smart for it," Prov. xii:8; "at their wits ends," Ps. cvii:27; "merchant princes," Is. xxvii:8; "a feast of fat things," Is. xxv:6; "a drop in the bucket," Is. xl:15; "wheel within a wheel," "got a wheel in his head," Ez. x:10; "lick the dust," Ps. lxxii:9; "clean gone," Ps. lxxvii:8; "stick to the evidence," Ps. cxix:31; "fat as butter," "fat as grease," Ps. cxix:70; "escaped with the skin of my teeth," Job xix:30; "in my bones," "feel it in my bones," Ps. xxii:17; "like a green baytree," Ps. xxxvii:35; "smooth as butter," Ps. lv:21; "weak as water," Ez. 7:17.

Words and phrases found serviceable for expressiveness, brevity, vividness are taken into literature.

There is a coarse slang, never written, which is as corrupting of morals as it would be of literature could it gain entrance. For clearness of expression, clearness of thought, for these are dependent, the rule should be the less slang the better. Words should be used with careful reference to their given meaning, and no chance given for doubt or misunderstanding.

Slang will not corrupt our language, for it is used only in ephemeral literature, unless found worthy of preservation.

Miss Susie Ehrhard: Q. (1) Why do Spiritualists sing such hymns as "Nearer, My God, to Thee," instead of spiritual hymns?

(2) Why is it that a medium will tell falsehoods in a trance, and then exact pay for the sitting?

A. (1) Because old beliefs die hard. Because there are some people who wish to have a "service" like the church.

Because they know the tune, and the words have no meaning, yet sound pleasantly. If they would only stop to think they would laugh outright at the absurdity of that "grand old hymn!" If God is everywhere, how can one get nearer to him? or why elevated on a cross he is any nearer than sitting or standing on the ground are we better situated? It is the old belief of God on a white throne away in the space, to be reached "on joyful wing, cleaving the sky."

(2) The wording of this question shows that the correspondent has not fared well with the trance mediums. She has placed faith in messages because she paid for them in good money, and they came from the trance state, and has been deceived. It may not be a logical deduction that because a medium takes pay, his control will tell the truth, it is only presumable that he ought to do so. The fact is that the two are not related as cause and effect. Usually the greater the falsehood, the more exacting of pay. A lawyer may give you advice which will send you into court to be beaten, yet you will pay his fee and the costs.

A doctor will give you medicine that will be a remedy worse than the disease, but you will pay him for his "professional knowledge." A minister will preach a sermon for Christ's sake, yet he is always "called" where he receives the biggest salary. If this correspondent desires to pay for none other than truthful messages she will have to make a bargain to that effect beforehand. Be sure the medium is in a trance in the first place, and then do not expect infallibility, or that money will always buy the truth.

GALVESTON, TEXAS.

Consecration of the Spiritualist Temple.

Easter Sunday was the day decided upon by the Spiritualist Society of Galveston, Texas, for the consecration of their Temple. The day was ideal, the soft southern breezes crept across the gently murmuring waves of the Gulf of Mexico and made sweet music wandering through the profusion of flowers and palms. The long staircases and lecture-room of the Temple were tastefully decorated with smilax, palms and cut and potted flowers. The morning service began promptly at 11 o'clock with a selection by the Holtkamp Orchestra, of Houston. After the choir had sung "Hark, Hark, with Harps of Gold," Mrs. Nettie M. Wood, secretary of the Texas State National Association of Spiritualists, was introduced and spoke as follows:

"Officers and members of the Spiritualist Society of Galveston, and guests to this consecration service, I find great pleasure in the honor which has been conferred upon me to appear before you on this occasion, representing the Texas State National Association of Spiritualists, of which you are a respected and appreciated auxiliary society.

"Spiritualism of course does not depend on organization for existence or means of expression but sheds its light and breathes its comfort into individual human hearts wherever the soul's craving has prompted sincere aspiration for spiritual illumination; but the advantages of organization have been realized ever since family relations produced parental government. The organization of Spiritualism is strictly a business proposition to effectually band the persons in each vicinity who have been made free by this great truth into a family; with no creed, but free from all ecclesiastical form and authority, each individual enjoys the sovereignty of his thoughts, and with tolerant spirit accords the same privilege to every other associate. By this means the forces are cemented, pleasant associations are created and a business foundation which acts as a vehicle for the expression of spiritual philosophy and psychic phenomena is formed. Like camp fires along the frontier, spirit return has always existed; now is time to profit by the example of the frontiersman when he formed villages and created municipal governments which have grown into great commercial centers and each individual become connected with the National Spiritualist Association through the local society and state association.

"The Texas State National Association of Spiritualists is young (but five years old), but with the co-operation of each individual and community we shall be able to disseminate Spiritualism over the entire state. Your speaker, Mr. John W. Ring, who is also president of the state association, and I, have worked harmoniously together not only while I was a resident of Galveston, but since my removal to Houston. When we assumed the duties of president and secretary of the state association we found that we had some difficulties to contend with, but with Brother Ring at the helm we have steered our bark safely past all obstructions and are now sailing in peaceful waters. The indebtedness of the state association has been liquidated and we are standing on a very good financial basis. Such substantial centers as this society, comfortably situated in so beautiful a Temple, are examples for the growing societies over the state and do much to attract the attention and respect of the surrounding world.

"In the name of the Texas State National Association of Spiritualists I not only congratulate you on this occasion of consecration, but in a less formal and a truly co-operative spirit extend the best wishes of our earnest heart for the success of your work begun; may the walls of your temple be saturated with homelike magnetism, yielding peace and comfort to pilgrims who journey this way, and may the smiling faces and joyous hearts be stimulus to urge you ever onward and upward in glad and pleasant service, to Humanity."

The choir sang "Hail, Smiling Morn." Mrs. Jennie Hagan Brown worded a very impressive invocation. Mr. Ring explained the importance of Lyceum work, making mention of the saying of Andrew Jackson Davis, "The child is the repository of infinite possibilities," and the Lyceum arose and sang, "I Live for Those Who Love Me," from Hudson Tuttle's Lyceum Guide.

Mrs. Jennie Hagan Brown, well known among Spiritualist workers, and now a resident of Fort Worth, was introduced, and during her brief remarks of congratulations made touching reference to the remark of Mrs. Sprague, in Vermont, who when asked why the Spiritualists did not build more temples, replied, "We consider it better to wait and move into those already built for us." "Little did we think that the prophecy in far-off New England would thus be fulfilled in this city by the sea," said Mrs. Brown.

Mrs. Florence E. B. Shaffer, of Houston, delivered a short address, speaking impressively of the necessity of building a temple within the heart. C. Payson Longley's "Echoes From Beyond the Veil" was sung as an offertory.

Mr. John W. Ring, the local speaker, then began the consecration address, touchingly referring to the efforts of those who had joined the immortal hosts, to start and increase the "Temple Fund." With splendid effect he told of the first inspiration for the temple having come from the spirit Lillie Stanford, who advised a bazaar which cleared $33. With this small beginning something like four years ago, the present success has been attained.

"We do not want to make this a place of worship, but a school for learning and a home for the pilgrims of earth who may journey this way. We would make it a center from which shall emanate Peace and Comfort, a great magnet to attract the sweetest of spirit influences that they may bless the friends who may cross our threshold. Officers of this society, a grave responsibility rests upon you to make this temple a home for humanity and cheer each heart that may come this way; may you seek to so bury self that you can plainly see the needs of your fellow-man, may the angel world find you each willing workers to carry forth the inspiration which they have in view for the growth of this temple."

Turning to the Ladies' Auxiliary, he said: "Mothers of this great movement, be impressed with the sanctity of your positions; motherhood the sweetest word mortal lip ever lisped, and you are mothers of a great movement upon which the world looks for good to last not only through this life but the world to come. Rise up in the dignity of your womanhood and let no one pass unprovided for; use well the beautiful talents which the spirit world has placed in your hands."

Addressing the Lyceum, he said: "Buds of promise, each of you are to fill a place in the world which no one else can fill; look well to the development of your mind that you may do much good for the world in which you live. You are each to form the conditions in which you are to live, so with dignity of purpose draw from within the best of your nature and hand in hand with bright spirits go forth into the world of action to yield balm to the wounded, joy to the sad, strength to the weak and courage to the despairing. The world demands more of you than any generation that ever lived before, and if you manage your life wisely you can accomplish all that may be desired for the possibilities and opportunities are greater for you than for any generation. May the innocence of your nature be so guarded that it will attract the holiest and purest influences from the spirit world to think, say and do the best for your associates."

Special reference was made to the choir, and the members were called upon to stand. After words of admonition the audience stood and all joined in singing, "Nearer, My God, to Thee."

At 8 p. m. the service was opened with several selections by the choir, after which Mrs. Jennie Hagan Brown was introduced. Mrs. Brown in her usual pleasing manner entertained and instructed the large audience which was in attendance. The subjects were selected from the audience and with prose and rhyme Mrs. Brown held all in a state of mental enjoyment.

Friday and Saturday, April 4 and 5, the annual bazaar was held each afternoon, and at night the Progressive Lyceum presented "A Price for Beauty," an operetta composed and supervised by Mr. Ring. Sunday, April 6, at 8 p. m., Mr. Ring delivered the anniversary address. The temple was tastefully decorated and portraits of the Fox sisters, also a picture of their home were exhibited.

The society is desirous of the services of a good, reliable message medium; any such should correspond with Mr. John W. Ring, Spiritualist Temple, Galveston, Texas. COR.

THE OLD HOME.

I want to go back to the old home
That was mine when a boy, years ago,
There were hollyhocks by the gateway
In a tall and stately row,
And over the windows and doorway
The morning glories grew
So thickly that scarcely a sunbeam
Could contrive to struggle through.

By the well in the garden corner
A hop-vine spread its shade,
And poppies danced when the winds blew,
In silken gowns arrayed.
And I used to think, I remember,
That the cricket chirped a tune
For the poppy maids to dance by
In the moonlit nights of June.

Lilacs grew by the doorway
So tall that they touched the eaves,
And the moon made flickering shadows
On the floor through their wind-stirred leaves.
And sometimes I heard them tapping
At the pane at dead of night,
And fancied they said, "Let us in, lad,"
And covered my head in fright.

Oh, I want to go back to the old home
And sit by my mother's knee
And forget the long, long years between
The dear old days and me.
Oh, for a poppy blossom
Out of the garden old
To weave the spell about me
That lurked in its silken fold!

I want to go back to the old home,
Though I know they have gone away,
Who lived and loved in the old time,
But were I there to-day,
I could dream them back to the hearth-stone,
I could see my mother's face,
And forget my homesick longings
In the peace of the dear old place.

—Eben. E. Rexford.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHESTER, ENGLAND.

"TO DO GOOD IS MY RELIGION."

How frequently has this definition been used since Thomas Paine gave it to the world. What a splendid standpoint for a man or woman to take! And we can quite believe that large numbers of Spiritualists in their individual capacity have endeavored to carry it into practice.

Nay, we know of many good-hearted, pure-minded ones who have unceasingly, ungrudgingly labored to benefit their fellows, and to lighten the burdens pressing so heavily upon the shoulders of their more unfortunate brethren.

All honor to these working quietly, without flourish of trumpets. All praise to such who, unheralded, unsung, have given of time, vitality, and money to bless some trial-shadowed home and to feed some physically and spiritually hungry mortal.

I want to be an angel,
And with the angels stand

may be a pretty sentiment, but viewed in the light of this crime-and-poverty-cursed world it is but a maudlin one when it refers to the idea of angelhood in the future "heaven."

If a man or woman desires to graduate into the holy order of angelhood it is open to him to take the highest degrees in this world seminary without waiting to enter the theoretical university of heaven.

If you want to be an "angel"
Do your duty to the world,

is a couplet we would suggest to all who are seeking for some glory which they have never earned.

The woman who at her own risk nurses a sick neighbor, doesn't need wings to proclaim that she is one of heaven's choicest. The man who by self-sacrifice shields and assists an unfortunate brother, and gives him a fresh start in the world, is not under necessity of sewing gauze wings to the back of his coat a la Dowie to denote his heavenly calling.

When people get away from the idea that they must wait for heaven to grow good, and that in that "realm of eternal bliss" they will have better opportunities for development, the world will speedily grow better.

Astronomy is an admirable science, but continued "star-gazing" is bad for moral development. A little closer attention to the affairs of this life will positively mean a better understanding of those in the next, more strenuous citizenship of the present will provide better citizens for the "Celestial City."

"To do good;" to translate good thoughts into kind actions; to transfer the thought world to the world of physical actualities, must mean a divine advance along the path of development; and it is toward the end of directing thought to this matter we write under our present title.

Is it not possible that Spiritualist societies can do some actual physical work toward relieving the terrible privations and sufferings patent on every hand?

Cannot our Lyceums, by a little self-sacrifice, arrange to feed and probably clothe some of the waifs of the slums? May not some of the Spiritualist bodies conduct soup kitchens, at any rate on one or two days per week? And if a dinner of a substantial sort could be given to the poor (adults or children) on Sundays it would, we believe, preach a finer sermon for Spiritualism than all the word-mongers of the platform.

We simply ask our readers to think this matter over. We want to assist in some tangible work for the good of the world in general. We trust none of our friends will waste time by arguing that to deal thus is but to affect the symptoms and to leave the roots of the disease untouched. We have in former articles dealt with the wider question; at the present we but ask that every energy should be used to send some gleam of brightness shooting through the circumambient misery of great cities and lesser towns.

It will give us pleasure to have the opinions of our readers on this matter, and further to hear from those societies which have attempted such work and the results of their efforts.

It is well for all to remember that if we cannot at once destroy the canker that is eating into the vitals of humanity, it is at least possible to alleviate the pain and to render the lot of the sufferers less miserable.

"To Do Good!" If this can be taken as the mottto of every society, with an eye to the greater world outside its roll of membership, this winter will be made less bitter for many a widow and orphan, and Spiritualism will advance with its name resplendent in the added lustre.

IT CAN PHOTOGRAPH THOUGHT.

To many people such terms as "personal magnetism," "vitality," "will power," and so forth, represent little more than ideas. But Dr. Baraduc, the famous French physician, has shown that they are actual things, as real as air or water. He has recently perfected an instrument by means of which he can actually measure the vital and nervous force, and mental and physical strength of any person. This marvelous machine consists of a copper needle suspended by a piece of silk fibre in a glass case. So sensitive is the needle that it responds to the slightest vibration of a hand which may be held near it. According to the degree of physical and mental health of the experimenter the needle is attracted or repelled, with varying degrees of strength. But Dr. Baraduc's discoveries go further even than this. It is stated that he has obtained photographs of things which have been merely thought of; he has even photographed the electric or magnetic rays of vitality which surround every person, and which are supposed to account for the influence which some minds possess over others.

WHAT'S IN A NAME?

Is there anything occult in a name? The naval superstition that ill-luck attends ships named after reptiles has received strange corroboration of late years. Besides the Viper and Cobra, the Serpent was lost with nearly all her crew, the Wasp was wrecked with heavy loss off Tory Island, and a second Wasp, a gunboat, disappeared in a typhoon, never to be heard of again. In consequence of this double disaster to ships named Wasp that name has been struck off the admiralty list of available names. In the past we have lost a Rattlesnake, Gadfly, and Hornet. Probably a new Viper and a new Cobra will be built, but should anything happen to either of them the name of the other is almost certain to be changed by the authorities in deference to the sentiment that prevails afloat concerning unlucky names. The only exception that obtains is the Resolution. The present ship is the tenth. No less than eight of them have had tragic fates, and the present one some years since very nearly met disaster at sea. Most of the old Resolutions, however, earned glory first in battle, hence the perpetuation of the name.

AT THE POINT OF DEATH.

Descriptions of the sensations of those who thought they were about to die, but who passed into a more or less profound state of unconsciousness and afterwards recovered, though intense and realistic, cannot be accepted as authentic portrayals of the sensations of the dying, since these persons did not die.

The temporary suspension of all the physical signs of life, as in a trance or lethargy, may so exactly simulate death that all may agree that the person is dead, while yet that indefinable something that keeps body and soul together remains and is capable of reinstating the common phenomena of life. Physicians at the bedside of the dying, while holding the flickering, weakening pulse beneath the fingers, eagerly watch for some word or sign expressive of the sensations of approaching dissolution.

A mother, hearing a doctor whisper at her bedside, "She is dying," opened her eyes and replied, "I'll be better in a minute," though when the minute had elapsed she had given her last sign—her last heart-throb.

A little girl clinging to her father's hand one sunny morning, said, "Papa, light the lamp, it is getting so dark," and immediately expired.

A young man asked, "Why do you all cry? I shall get well soon." Then he fell back on his pillow, dead.

These expressions show clearly that the putting on of immortality was unaccompanied by sensations indicative of the change.

LIGHT, LONDON, ENGLAND.

TESTIMONY OF A WESLEYAN MINISTER.

A personal friend of mine, at the beginning of this year, was in Antrim town, and attended the Sunday service in the Methodist church. The minister, in the course of his sermon, said that a class leader in another circuit told him (the minister) that he had a friend whose sister appeared to him after her death, and requested him to meet her at four o'clock in a certain field with a stile leading into it, as she had an important communication to make, and she begged him not to fail to keep the appointment. The brother next day met an acquaintance and said that he had seen the spirit of his departed sister, and as he was afraid to go alone to keep the appointment she had made, he asked him to accompany him to the place, which he consented to do.

When the two came to the stile leading into the field the acquaintance said, "You go and keep the appointment and I will wait here till you come back.' The other then went into the field, and at four o'clock the spirit of his sister appeared, and solemnly charged him to try by every possible means to prevent a family he knew from going to America; they had purchased tickets for their passage but must sacrifice the tickets rather than sail; but the spirit gave no reason. The spirit also told him that a certain man had backslidden in a particular way, and that he was to go and charge him with the backsliding; and then his sister's spirit vanished.

The man went to the family and after much entreaty induced them, with very great reluctance, to consent not to go to America; and when he saw the backsliding person and charged him with it, he confessed he had backslidden in the way stated.

The vessel in which the family would have sailed left the Foyle at Derry and was never heard of more.

I wrote to the reverend gentleman for verification of what my friend had told he had stated, and his reply is the letter I enclose with this; and I consider it worth publishing in Light, as it is strong testimony to the reality of phenomena constantly affirmed in your journal, and by one who, as his letter proves, is no friend of Spiritualism. As you will see the minister says:

Dear Sir:—Pardon my delay in replying to your note. I have been very busy with mission work, and so it was overlooked.

Let me say in the first place that you have got a fairly accurate report of what I said, which is only a partial statement of what occurred. In such revelations I have perfect faith, and the history of Methodism furnishes many similar facts.

As to your statement that many persons are dissatisfied with the statements of Scripture concerning a future state, I quite disagree. I have lived North and South, in city and country, and have mixed with the educated and intellectual classes, and my experience is that the vast bulk of the people have not a shadow of doubt as to a future state of existence, of happiness or the reverse. I believe that any honest seeker who would not be convinced by the Word of God would not be convinced 'though one rose from the dead.'

Of Spiritualism I know little, and in it I have less faith.

Faithfully yours, etc., ——

In conclusion I would say that if the reverend gentleman could get, as a layman, into the confidence of many church-going people, as I do, he would not find such a plethora of unquestioning faith in the absolute certainty of survival of consciousness after death; and I do not see how the Church is to satisfy its Thomases without recourse to means adopted by modern Spiritualists; for in this scientific age evidence, not dogma only, can convince. What medium, for the love of spreading the light and the truth, will visit this city, with its numerous Thomases, whose hearts are throbbing for the light?

DAVID GILMORE.

423 Lisburn-road, Belfast.

PERSONAL MAGNETISM

Anybody can learn to exert a magic influence over others. The acquirement of these powers brings happiness and health; develops will power; gratifies ambitions; gives one the key to personal and social success, and suggests many opportunities to make money.

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"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

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"Elsie's Little Brother Tom." By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good, refining influence. Price 75 cents. For sale at this office.



Send in your Camp Meeting Dates, if those given below are not correct. Inquiries in reference to the dates for holding camp meetings are coming in, and the officers of the various camps who desire to promote their own interests should send the information at once, stating where to write for full information:

Chesterfield, Ind.

Chesterfield camp-meeting opens July 18 and closes August 26. For programs and other information, address Flora Hardin, secretary, Anderson, Ind.

Haslett Park, Mich.

This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Delphos, Kan.

The First Society of State Spiritualists and Liberals will hold their twenty-fourth annual camp-meeting, commencing August 9, 1901, closing August 26. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Mowerland Park, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Sunapee Lake, N. H.

The 25th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug 18, 1902. Mrs. Addie M. Stevens, president, Claremont, N. H.

Ashley, Ohio.

Camp opens July 14, and closes Aug. 4, 1902. W. F. Randolph, secretary, Ashley, Ohio.

Clinton, Ia.

The camp-meeting of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 28, continuing to and including August 25. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Mantua, Ohio.

Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga, N. Y.

This favorite place of resort will open its yearly session, July 12 and closes August 24. Write the secretary, A. A. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Onset, Mass.

Opens July 14 and closes Sept. 1. For full program of this delightful place of resort, address Onset Bay Camp-Meeting Co., Onset, Mass.

Island Lake, Mich.

Camp session for 1902 begins July 18, and closes September 2. Address Ella B. Brown, 226 Twenty-first street, Detroit, Mich.

Lake Pleasant, Mass.

The New England Spiritualists' Camp-meeting Association will open July 28, and continue for thirty days, including five Sundays. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Vicksburg, Mich.

The nineteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Mich.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-meeting will open July 28, and colse August 25. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge, Mich.

Ottawa, Kan.

Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 24 to September 2. This is one of nature's lovely spots. Send for program. H. W. Henderson, president, Lawrence, Kan.; Jacob Hey, secretary, Overbrook, Kan.

Cedar Vale Kan.

The Arkansas Valley Spiritual Camp-meeting Association will hold their annual meeting from the 13th to the 20th of July, at Cedar Vale, Kans. For further particulars address the secretary, Leota D. Whartenby, Cedar Vale, Kans.

Briggs Park, Mich.

Briggs Park Camp, Grand Rapids, Mich., opens June 30 and closes July 28. For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

Delphi, Ind.

The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For further information address the secretary, Brown Good, Delphi, Ind., P.O. Box 110.

Niantic, Conn.

The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham, Conn.

Los Angeles, Cal.

The Southern California Spiritualist Camp-Meeting Association, of Los Angeles, Cal., will open this year, August 11, and close September 11. Nettie Howell, secretary, 139 W. Fifth street, Los Angeles, Cal.

Saugus Center, Mass.

The Lynn Spiritualists Association will hold meetings every Sunday, ending September 29, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Verona Park, Me.

The annual camp-meeting at Verona Park will open July 27, and close Aug. 19. F. W. Smith secretary, Rockland, Maine.

Lake Brady, O.

This camp opens July 7, and closes August 25. For full program, address D. A. Herrick, chairman, Lake Brady, via Kent, Ohio.

Central New York.

This camp opens July 27, and closes August 18, at Freeville, N. Y.

Franklin, Neb.

The Franklin Spiritualists will hold their seventh annual camp-meeting, commencing July 19, to August 4. Wm. Shelburn, president.

Summerland Beach, O.

Woolley's Summerland Beach Camp Association opens August 10, and closes Sept. 1. S. J. Woolley, president, Milo, Ohio; I. Weldon, general manager.

Forest Home, Mich.

This camp is located at Snowflake, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 267, Mancelona, Mich.

South Boulder Canon, Colo.

Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address Mrs. M. Taylor, Box 780, Denver, Colo.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

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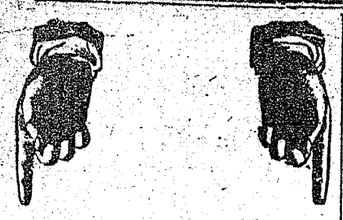
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WOMAN MINER DEAD.

Mrs. C. R. Mallen, a Noted Mining Woman and Spiritualist, Passes Away.

Mrs. C. R. Mallen, says the Twin Lake News, the woman miner, known throughout this part of the state as not only a believer but a practitioner of Spiritualism, died of apoplexy, in Twin Lakes shortly before midnight last Saturday night. Her illness was brief, having been stricken with apoplectic paralysis a little over a week before her death. She had reached the advanced age of 70 years, and a good portion of her life was spent on the rugged frontier of the mountain regions. Her death closes the last chapter in the story of a remarkable career.

She was a very industrious prospector and is credited with having made a number of valuable discoveries, one of which sold a number of years ago for $12,000. With this money she traveled extensively in the east and visited the World's Fair in Chicago. Upon returning to Colorado she erected a nice home at Buena Vista, afterwards dividing her time between that city and Twin Lakes, where all of her important mining interests were located. She was heavily interested in some of the most valuable properties in the district, among them being the Liberty Bell group near the Gordon mine on Mt. Elbert, and the Hettie group on the southern slope of Mt. Elbert. She has also minor claims in the vicinity of Buena Vista, where it is said she built a cabin, alone and unaided, on top of Free Gold Hill, and occupied it while doing discovery work on her claims, climbing the steep trail once a week and carrying the necessary provisions in on her back. But of late years all of her mining development has been carried on under the supervision of Col. W. T. Buchanan with whom she had been in partnership for a number of years.

Her strong Spiritualistic tendencies were provocative of many a jest and jibe and the good old lady was the butt of many a joke perpetrated by the unbelieving. But she labored on with that firmness of conviction which compels even the skeptic's admiration for those who are devoted to their ideals, firmly believing that some time the Great spirit would guide her to the cave of a Monte Cristo or the vaults of a Croesus. Her faith in the Twin Lakes district was unbounded, and had she lived only a few days longer she would have realized a snug sum through the sale of her interest in the Liberty Bell property for which the owners of the Gordon mine were negotiating at the time of her death.

A Leadville reporter who claims to know wherof he speaks, has supplied the following interesting history of the old lady's operations in this district:

"Mrs. Mallen, the woman miner, who died at Twin Lakes a few days ago, was well known in this city and her operations at Twin Lakes were quite successful. It is not quite true that she did all the mining work herself, as she always employed men to assist her. She was not afraid of hard manual labor, however, and was able to do all the work around a mine, which in the Twin Lakes country is not very complicated, tunnels being used almost exclusively.

"It appears from information obtained here that the old lady's Spiritualistic tendencies were quite pronounced. Mrs. L. Agnes Moulton was at the head of the Spiritualistic body in Leadville and Mrs. Mallen was a sort of high priestess at Buena Vista. A few years ago quite an excitement was worked up here over what purported to be revelation of the spirits as to a vein of gold ore at the Lakes. The celestial prospectors, it seems, were quite busy and appeared at the meetings of the elect in Leadville and Buena Vista at about the same time. Mrs. Mallen herself received the information that told where the rich vein was located, and what appeared to have been the extension of it was taken up by some Leadville people, who formed a company among themselves to work the ground. Somehow the Leadville enterprise did not pan out as expected, but Mrs. Mallen's spiritual guides had given her a straight tip, for it was this property she sold for several thousand dollars.

"R. C. Rosendorf, known here as 'Rosy,' a barber since 1879, was one of Mrs. Mallen's great friends and admirers. The writer has often heard 'Rosy' tell of his visits to the old lady and on the strength of her revelations he located many claims at Twin Lakes. She seemed to be very sincere in her belief and made no charges for her services, but only located claims for her friends. Her method was peculiar and her knowledge of the topography of the country was wonderful. The ghostly spirit miners, she always claimed, preferred to come into communion with her when she was alone in her own cabin on the mountain. The seeker after a location was certain to obtain valuable information by visiting the old lady. She seemed to go into a trance, then as her spirit guide led her over the hills she would describe the locality accurately. Rosendorf located some claims in Echo Canyon after a visit to the old lady. She said the guide carried her up the steep mountain, and indicated various distinguishing marks. Rosendorf had no trouble in finding the place and actually did locate on a vein, but owing to his limited means he never succeeded in developing it into a paying proposition.

"A local Spiritualist explains the apparent contradiction involved in the fact the spirits can find a vein of ore, but do not guarantee its value. The spirit may be that of a miner, or even an expert. One of the peculiarities of a disembodied spirit is that what is opaque to mortal eyes is transparent to the spirit eye. The psychic remains of a miner can therefore see through the rock as if it were crystal, can note the various formations and follow the veins. But the spirit cannot assay the ore. Consequently these spirit locations can have no other value than in the determination of the size and extent of the vein."

Thus passed away a noted woman—one who has made her mark and who will be badly missed. B. M.

Twin Lakes, Colo.

The Bogus Anniversary.

The thirty-first of March, the Spiritualists' natal day, came and went, as usual, without a demonstration or sign of its importance (with a few honorable exceptions). We know many have reported that they celebrated the anniversary of Modern Spiritualism on Sunday, March 30, but they are mistaken. True, they held their meetings and made demonstrations; but as to celebrating the anniversary of Modern Spiritualism we positively deny. That must be done on March 31—simply that day and no other.

It is a matter of no consequence to them what day of the week the 31st may occur, (unless it falls on Sunday) they hold their imaginary celebration on the Sunday before or after the 31st, and so our own natal day drops out of sight, and they simply show a reverence and devotion to the Christian's sacred day—a day made sacred by the compulsory laws of all the states except California. What would we think of the American people if they should let the Fourth of July go by without a demonstration, and hold the celebration of American independence on Sunday before or after the Fourth?

We observed, years ago, in many instances, where Spiritualists' jubilees were continued several days, March 31 was not included. The jubilees were advertised for Mar. 28, 29, 30; also April 1, 2 and 3. That is getting very close to our natal day; but it seems as if there was an intentional design to slight the all-important day to hold a bogus celebration.

Some folks are so selfish and so engrossed with the business affairs of life they cannot give one day in a whole year, unless it be Sunday, for the celebration of our anniversary.

In many places people celebrate with a dance as a part of their program, which is as much out of order on this grand occasion as would be a bull-fight or horse-race. How much do the dancers care for Spiritualism? How much do they think of its early history or its facts and principles? These things are forgotten in the giddy dance.

"Of gala days men write as great,
On Time's memorial arch,
We hold in highest estimate
The thirty-first of March.

"For then we meet to celebrate
The days the raps began,
In eighteen hundred-forty-eight,
To bring good news to man."

We know of no anniversary occasion, in point of magnitude and importance to mortal humanity, surpassing that of the 31st of March, held in commemoration of the dawning light of Modern Spiritualism.

"Its hour of triumph is not far,
Its foes are now at bay,
The hosts that come thro' 'gates ajar'
Will surely win the day.

"Exultant joy fills all the earth,
This day of jubilee—
For millions know that death is birth,
And life eternity.

"Then strike your harps, ye angel choirs,
And wake seraphic strains;
Let earth respond with tuneful wires
From mountains, seas and plains."

A. H. NICHOLAS.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

At Alhambra, Ill., Barbary Allen Pierce passed to spirit life, April 6, in her 84th year. Mrs. Pierce was born and reared in the community in which she died, and was regarded as a mother by the orphaned and homeless. A woman of marked unselfishness, loved and respected by all, her funeral was attended by a large concourse of friends and neighbors. She possessed remarkable psychic powers and during her last illness saw and called by name a number of the loved ones gone before. Services conducted by W. F. Peck. X.

The funeral of A. W. Ovitt was held April 13, from the family residence at 318 Walnut street. The services were simple, and the interment was at Rose Hill in the family lot. Mr. Ovitt was born in the northern part of Vermont sixty-seven years ago. He was a resident of Chicago for more than thirty years and had a wide acquaintance among business and scientific men. Since his retirement from active business eighteen years ago he had devoted his time to scientific research. He was an ardent Spiritualist, and loved and respected by all.

Passed to spirit life, April 11, 1902, from her home in Ottumwa, Iowa, little Frances Eugenia, only child of Mr. and Mrs. J. B. McCarroll. Scarcely nine months had they been blessed by the light of her life, when the angels took her into their tender care. In the warm spring sunshine, covered over with beautiful blossoms, the little body was given to the keeping of Mother Earth. The parents have the sympathy of a large circle of friends, and what is better still, the knowledge that their little daughter is still near them and growing in beauty and love. Funeral services were conducted Sunday at 10:30 by the writer. STELLA A. FISK.

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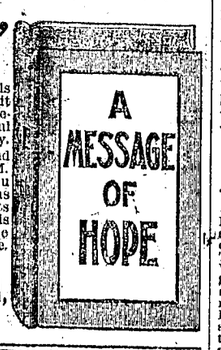
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Psychic Science

It has been termed **the greatest pain reliever ever known.** In a perfectly natural manner it **builds up the system and restores health.** It makes no difference how serious or hopeless the case may seem, there is **positive hope** in this grand science. It has restored the **deaf, blind and lame,** cured the **paralytic,** and those suffering from **Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuralgia, Heart Disease, Rheumatism, Female Troubles,** as well as men and women addicted to the liquor, morphine and other vile habits.

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and rest-ful sleep every night. Mrs. J. A. Rust, of Hasea, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Bird, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course, "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenæum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1505 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Chicago Spiritual Alliance Church, corner 31st street and Indiana avenue. Speaking and tests at 3 p. m. Moving pictures, Biblical scenes, and messages, by Mrs. Elmo, at 8 p. m.

Spiritualistic meetings are held every Sunday at 3 p. m, conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Huckley and others. All are welcome. Taborian hall, 2712 State street.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Services every Sunday evening. Mediums present and messages given. 320 Flournoy street. Mrs. M. B. Hill.

Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

G. V. Cordingly holds meetings at 40 Randolph street, each Sunday, at 2:30 and 7:30 p. m.

First Spiritual Science Church, 77 Thirty-first street. Services at 3 and 7:45 p. m. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. J. Q. Adams, president.

The Englewoods Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Truth Seekers meet at corner of 59th and Halsted streets, every Sunday afternoon at 3 o'clock.

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VOL. 25. CHICAGO, ILL., MAY 3, 1902. NO. 649.

THE HUMAN MIND.

Hypnotic Suggestions, and Mental Healing.

What the human mind really is, we have no means of knowing apart from its manifestations. Back of the phenomena of mental action we cannot go; therefore, in dealing with it we must apply the inductive method of reasoning. Where we are dealing with the unknown we must first form a theory or hypothesis, and then seek to make the facts in our possession fit it.

The duality of the human mind is affirmed by many and by many is denied, and the question is still an open one. There are many facts to sustain the duality side, and it is well to look at a few of them. The dual theory of the mind includes an objective and a subjective mental force, the objective being governed by outward things and the subjective by internal feelings. Hypnotism is based on the duality of the mind, and we now know that every form of mental healing, whether known by the name of mental science, spiritual science, or Christian science, has for its foundation and working system absolutely nothing but hypnotic suggestions. It matters not whether the subjective mind is appealed to directly, or indirectly through the name of God or Jesus, the object in all healers being to produce action by the subjective force that apparently runs the human machine and keeps it in order.

Consciousness plays no part in breathing nor in the circulation of the blood, the two things that insure life in the flesh and keep from disintegration the molecules of the body. Whether we sleep or wake, this mysterious force continues to pump air and blood; and though a man is made insensible for hours by a blow upon the head which completely paralyzes the objective mind, the subjective goes right on with its special line of work, and life remains in the body. Every wound in the flesh that is healed owes its healing to the subjective mind, which forever acts back of consciousness and independent of the objective.

The reasoning faculties are distinctly those of the objective mind, and consciousness always attends them when in action, but no relation as far as known or discovered exists between reason and the subjective mind.

That the subjective mind can be reached by the mental influence of other objective minds, is a fact so well established no denial can be made; for great and astounding have been the results of hypnotism, which is much more effective when the objective mind is held in complete abeyance. When human beings can be made to do certain things days after they have been hypnotized, and on a specified hour, where the objective mind knows nothing about the arrangements to do these things, it is the strongest kind of evidence that the theory of a dual mind is a correct one.

No writer has dealt more clearly and rationally with this interesting subject than has Hudson in his Psychic Phenomena, and in that book can be found more than one can learn from all the mental, spiritual and Christian science literature in the world; for those writers have but one object in writing, that is, to pile up mountains of words and to sell them at high-priced figures. Wilmans has flooded the country with words, likewise Colville, Eddy, Weltmer and many others, and "complete courses" in mental science have sold for $25, and more, when the whole business could have been boiled down into a pamphlet of ten pages or less, and with more and better information. The sick and the miserable have been played upon by these money-getters for years, and now the press is full of advertisements of magnetic healing and hypnotic powers. Philadelphia and Rochester have "schools" that pay well, and all they have to give you can be found in Hudson's Psychic Phenomena, and for less money.

Thought transference is the great secret of "absent" treatment, and the subconscious or subjective mind can be reached by another person thousands of miles away, if human testimony can be relied upon. These absent healers will talk to your subjective mind once or twice a day for $5 per month, just as though it was in the room with them, and this sending out of mental suggestions is all there is to the system of healing that has made a fortune for Wilmans and Weltmer; but you might read page after page of words sold at a high price and not get onto this fundamental idea. The more mystery that can be thrown around mental science the better it seems to take and the greater the profits. Never was I more firmly convinced of the truth of Pope's saying than after I had read pages and pages on mental science—"where many words do much abound, but little sense is rarely found." I have read and I have listened to these long-winded exponents of mental science that have sprung up in the last sixteen or eighteen years, but never did I get hold of the basic principle of mental healing until Hudson gave it away. We have all been told of the effects of bread pills and colored water taken as medicine, but in no case did such things produce the slightest effect unless a suggestion was also given the patient. He or she was told what results would follow, and the subjective mind received the suggestion and produced the result, not the bread pills.

Hypnotic suggestion is all there is to mental healing or Christian science healing; and though one read the endless words that have been uttered and printed on the subject, they will find nothing but that in the end.

I will now give the main thing in a $5 course of instructions for self-treatment or healing, and the same will be given exactly as we receive salvation—free! without a red cent. It came direct from one of the institutes and is authentic: "When you retire for the night be sure to repeat, I am well, I am well. I shall sleep sound to-night. I shall awake refreshed to-morrow morning, greatly improved physically and mentally."

By saying this you convey the idea of health to your subjective mind, and if you are being treated by some one a thousand miles away he says something similar, changing the pronoun "I" to "you," and between his suggestion and your own the cure is performed, if performed at all. This is all there is to mental healing, and if one pays out a thousand dollars and reads day and night for one hundred years, they will learn no more about the secret.

That cures have been made in this simple manner we must believe or reject the testimony of honest and sincere people; and if some have been cured this way, others can be. When one of these absent healers had his mail shut off by your Uncle Sam, he was taking in several thousand dollars monthly, and one year ago this month was fined for fraudulent use of the mails $1,500, as a press report in my possession proclaims.

He is still doing business, however, and the government for some reason, now sanctions it.

Nature has many secrets, but when they are found out they are generally simple and not complicated. This mental science business is both plain and simple, and if those who understand it had wanted to help suffering humanity half as bad as they wanted to coin money, they would have put the matter before the people as plainly as words could express it; but no, they must be paid and well paid for healing and telling how to heal.

We do not know the limit of mental powers in their action on the body, but we do know that mental forces have killed and have cured; and reason tells us that this power to kill or cure lies in the subconscious mind as revealed by cause and effect.

Now, then, if suggestions self-conveyed or sent by some one else, have this great power in producing results, it is well to let the fact be known and to insure by further experiments the truth or falsity of the dual theory of mind. If hypnotic suggestions can and do cure disease, let the world know it and get the benefit of it and not use the knowledge to make private fortunes for a small number.

CHANNING SEVERANCE.

Los Angeles, Cal.

Lively Times at St. Louis.

At Howard Hall, St. Louis, Mo., on Sunday afternoon, April 20, at the meeting of the St. Louis Progressive Union, a large audience listened to a lively discussion of Spiritualism, J. W. Caldwell, agnostic, attacking it vigorously and Mrs. Elise Braun and others replying with equal energy.

There was some dissatisfaction among Spiritualists that they should be assailed in a Spiritualist society, but most of them seemed well pleased that there should be so good an opportunity to defend, not their opinion or belief, but their knowledge.

Mr. Caldwell said that though he had been an investigator 15 years, he had found nothing satisfactory in the phenomena. Nothing new had ever been heard from entranced speakers. They had given us nothing to equal the productions of men who had used their own brains. He did not see what good had been accomplished by Spiritualism. He had never seen the Spiritualists flocking into the downtown districts to relieve the poor. He knew of no good work they had done. They were too certain that they had the truth and that they knew it all. The condition of the man with a settled opinion, or who bought and paid for his opinions and then went off to enjoy himself was pitiable.

Mrs. Braun thought that Spiritualism had accomplished a great deal. It had brought consolation to the distressed and broken-hearted. It was the only proof we had of the future life. In 54 years it had revolutionized thought, and now numbers millions of adherents. It was the basis of all religion. From it Theosophy and Christian Science had sprung. It had done away with the old orthodox idea of a burning hell and a perpetual playing of harps around a throne. Since the advent of Spiritualism there was no longer a smell of brimstone at the church door.

She lauded the Salvation Army, saying that it did not merely talk, it worked. She would have Spiritualism take that army as an example. She would have them go on the corners and preach and work. If Spiritualists would but cease their divisions and jealousies they would grow rapidly and accomplish a great deal which is now impossible to them. She gave an interesting account of the conversion of a shrewd lawyer in Chicago who, after putting the severest tests to a medium, was forced to acknowledge the genuineness of the phenomena he had come as a skeptic to expose.

Jacob Mendelssohn, the son of a Jewish rabbi, said it would not do for Spiritualists to speak upon the corners. They would be hooted at as cranks. He advised investigators to form circles in their homes. There was no need of going to a medium to learn the truth of spirit return.

Mr. Chisham, who had been a Methodist evangelist for eight years, made the concluding address, briefly. He praised the Methodists and their good work, but declared that he had found happiness and growth in Spiritualism.

The meeting closed with tests by Mrs. Bowers and other mediums.

Mrs. Braun is to lecture before the Progressive Union next Sunday afternoon at 2:30 o'clock, on "Reincarnation."

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.—George Eliot.

Much of the religion to-day is only respect for the religion of the past.—Investigator.

Genius always gives its best at first; prudence at last.—Lavater.

An injury is much sooner forgotten than an insult.—Lord Chesterfield.

Most men are more capable of one great effort than of long perseverance.—La Bruyere.

MEDIUMISTIC PUZZLE.

Some Curious and Interesting Experiences.

For several years I have been a reader of The Progressive Thinker, with much profit to myself, as nearly all my knowledge of practical Spiritualism is derived from it.

Thus it comes about that I am puzzled over my own individual case. I have (but don't know what to do with it) a spiritual gift unlike any other I have ever seen. There are few Spiritualists in this part of Alabama and no societies. I never saw a test medium in my life, unless I am one.

Eight years ago I learned that I had peculiar mental powers, inherited probably, from ancestors whose gift of second sight was well known in New York, even dating before the advent of Charles Wesley with his new religious doctrines.

Possessing an insatiable thirst for knowledge and an indomitable will which would not be "downed" by domestic opposition or churchly interference, by my own unaided efforts, in six sittings of 20 minutes duration, I acquired automatic writing. In three months the writing ceased, and for two years each word dropped off the end of my forefinger.

Finally I learned to control my physical hearing and became clairaudient and readily held conversations with intelligent beings whom I could not see. The sex, age and nationality of each invisible entity, as well as its illiteracy or culture, I could instantly detect, by quality of tone and accent. Spirits on a low plane, coarse, vulgar or dishonest, revealed themselves by the disagreeable sensations imparted by them and I grew positive to their presence instinctively. Like a telephone, I could "ring off." Curiosity drew crowds of these invisible yet sentient beings to my side, each anxious to tell me something I had not known but which could be easily verified. And I have verified them; hundreds of voluntary acknowledgements from people, sitters who were utter strangers to me five minutes before.

I may add to the interest of this letter by giving an experience I once had with the aged medium, Mrs. Clanny, of Chattanooga.

One Easter Sunday, three years ago, found Mr. Hills and myself visiting that splendid city for the first time. Long before this, my husband had become convinced that there was a "method in my madness" proving an intelligence outside of me.

We sought the home of Mrs. Clanny. She met me with the words: "I come to you with both hands held out."

A tiny, white-haired woman of 82—already so close to the gates ajar I doubt if she is living, advanced weeping. She only reached my chin in stature, and while thus holding her protectingly, I felt a storm of tears gushing from my own world-weary eyes.

Infirm with age and lung trouble, Mrs. Clanny, who came out of a Catholic convent a medium, at the age of 16, allowed her Indian control to give me an excellent sitting.

"I see," said that invisible chieftain, "many children who point towards you saying, 'She taught me.'"

I am sure there was nothing in my appearance or speech to indicate that many years of my life have been passed in the school-room.

Meantime, attracted by the presence of the waiting cabman, four ladies and one gentleman caller entered the room. These people were not Spiritualists by avowal, yet were open to conviction, provided anybody could convince them. I don't know how I had the face to do it, but I had offered to act as medium then and there before I had time to consider the humiliation of a failure. The names of these strangers I have forgotten, but I know the gentleman was a member of the Chattanooga Transfer Company. One of the ladies was slightly deaf, and one was a kind-faced, jolly Swedish woman about my own age. In three hours our return train would leave for Florence. I had little time for this strange gift to get into working order; I absolutely refuse to surrender my consciousness to another.

I was still oppressed by the solemn grandeur of Lookout Mountain with its looming front and terrible memories. I held my physical hearing in abeyance by sheer will power, and listened. A voice somewhere in the right side of my brain (this voice really being the thoughts of a spirit expressed in words) began hurriedly: "I have no time to explain. There is one here who knows why my coffin was buried on the surface of the ground instead of being interred in the earth." Mrs. Clanny professed herself pleased with this little sentence, and said in explanation:

"This is my husband; he died in New Orleans and his coffin was enclosed in masonry on the surface of the ground, according to the custom of cities on the Mississippi Delta."

"Tell Evelyn," said a spirit, "her father no longer blames her or feels hurt, because of her cruel neglect of him on his death-bed."

"Evelyn is my cousin, and it is her father who is speaking," said the Transfer man.

Then the spirit director, as I suppose, of this impromptu seance, continued: "A spirit now crosses the room swiftly, places her hand upon the shoulder of this lady, the deaf woman, and bending, whispers: 'I no longer grieve because my sweetheart broke my heart by taking you.'"

"What you have said is true," admitted the lady. "My husband threw his old sweetheart over for me. She died of a broken heart."

A spirit, addressing no one in particular, said: "My final exit was made by drinking laudanum; my name is Coffee."

I hesitated because the spirit seemed reluctant to speak his name, when Mrs. Clanny exclaimed, "I get the name of Coffee."

"A spirit bids me say," said I to the Swedish lady, 'I am he of whom you were thinking of a moment since; now when you go home, take your chair, go into the far corner of the room, sit down and behave yourself.'" The woman had just come from a beer garden.

I have entirely discarded the theory of sub-consciousness or sub-liminal self. I know the difference between mind-reading the sitter, and hearing a fleshless spirit prove his identity.

Could we but take the only sensible view of disembodied man as filling his proper place here in a higher sphere (none the less a man because he is invisible; the smell of a rose is invisible as well), could we but develop the spiritual counterpart of our physical senses, we might while yet in the flesh both see and hear the spirits of those who have gone over the road before us.

I have never yet charged a fee nor solicited a gift. No high dignitaries or great ones of the spirit world have ever announced themselves to put me to shame by their lofty claims and the paucity of their ideas. Clear-cut, terse proofs of identity I ask and expect of my spirit visitors.

In my own humble, obscure way I shall always gladly welcome the seeker after truth, regardless of sex, color or previous condition.

MRS. M. C. HILLS.

Florence, Ala.

SOME MATERIALIZATIONS.

The Writer Thinks They Are Detrimental to the Cause.

To the Editor:—Non-thinking and overcredulous Spiritualists, to my mind, retard the progress of Spiritualism more than any other class of people. Within the last two years I have attended a number of so-called materializing seances given by traveling mediums, and I feel safe in saying (as an investigator) that at least seventy-five per cent was fraud and deception.

As a rule, I attended these seances in company with professed Spiritualists; in fact the majority in attendance at these seances were persons who already believed more or less (more correctly speaking they believed everything) and recognized absolute truth and disembodied spirits in all the phenomena. Let the greatest fake medium in the business come among them and this same class of Spiritualists will flock to his seances and accept everything as completely as the orthodox Christian accepts his devil, hoofs, horns and all. It is not surprising then, that when they go among thinking and intelligent people, declaring this rubbish and fraud is a reality and calling it Spiritualism, the thinking and conservative investigator, and public at large, ridicules it.

The great trouble is, too many Spiritualists believe too much. They accept everything they see and hear (that claims to be spirit phenomena) as a fact, without stopping to think for themselves or investigating. The thought that "Things are not always what they seem," never dawns upon them, thus their credulity and overzealousness keeps a great many from even investigating, because of the absurdity with which it is presented by this class.

You can see this demonstrated at most Spiritual meetings where the medium is giving spirit messages. The medium will describe a spirit and often a number of persons will instantly recognize it as belonging to them, thus showing how easily they might become the dupes of some unscrupulous trickster, and this same trickster is publicly lauded by this class of Spiritualists as a true representative of Spiritualism.

That the above are facts, I think none will question, but the remedy I will leave for those more qualified to suggest.

Spiritualism is a truth, and we must use our reason and thoroughly investigate it, for only to the extent that we have found truth have we discovered true Spiritualism.

R. O. MORRISON.

St. Paul, Minn.

THE DAY THAT MOTHER DIED.

A chill wind swept across the flowery lea;
The linnet ceased his singing; skies grew gray;
A tempest gathered o'er the summer sea;
And roses dropped beneath the Storm King's sway;
All Nature seemed to mourn and grieve with me
The day that mother died.

The rain drops dripped adown the lily leaves;
Hushed was the drowsy, droning bee
On his laborious [illegible] the harvest sheaves
Were wet with Nature's tears. While earth and sea
Showed sympathy as kindred souls that grieves,
The day that mother died.

Amid the tempest and my heart's wild pain
A thrush's symphony was borne to me,
That seemed to breathe a comforting refrain,
A song of hope and immortality—
Its music but half heard amid the rain,
The day that mother died.

But clearer and yet sweeter grew the song,
As the tempest in the distance died away;
The soul-entrancing notes were borne along
And checked my bitter, blinding grief, that day,
Brought comfort to my soul, and made me strong,
The day that mother died.

Idael MacKeever.

As long as the majority of men will cringe to the very earth before some petty prince or king, what must be the infinite abjectness of their little souls, in the presence of their supposed creator and God?—Ingersoll.

Great men are the true men, the men in whom nature has succeeded.—Anon.

THE RATIONALIST'S IDEAL.

A Pilgrim of the Spirit of Truth.

The ideal of rationalism is to justify its position by knowledge and scientific truth. Its idea is not easily expressed in any brief form of words. One purpose is to inaugurate the reign of reason in religion. It is nothing less than to transfer what men mean by religion—the sentiments of hope, reverence, aspiration, awe, love, spiritual insight and worship to other foundations. To foundations of Truth, not of "authority." We deny pontifical authority as a basis for truth.

The Romanist builds on the authority of the church; the Protestant builds on the Bible. The philosophic Spiritualist builds on the soul; while the rationalist builds on knowledge. The church as an authority is discredited. The Bible as authority, stands riddled by criticism. It is full of errors and contradictions, in spite of its beauties and some excellencies.

Rationalistic scholars have done some good work. But the field is enormous; there is much yet to do. But a beginning has been made. Science and literature attest this much at least. What is our aim? In the first place, I believe that we are determined upon nothing less than the thorough establishment of the rights of reason over the whole speculative domain—the unlimited range of the human mind. A free course and boundless expanse for culture, and knowledge and the overthrow of all monopolies in the departments of the soul and mind.

This is something that has hardly been conceived of or pursued by any considerable number of people, thinking and acting together. Every ism claims its particular revelation, shut up in a book, guarded by a wall of sanctity. Too holy for the glare of daylight. Or it is found carefully packed away in some "system of theology," or some mass of dogma.

The Rationalist goes beyond all this. He reads all scriptures with intelligence and hope. He listens to all teachers with due respect. He sits at the feet of all sages, pagan, scientific or rational. At home with Huxley as well as Emerson. Appreciative of Ruskin as well as Socrates. He welcomes the gracious forms of oriental and occidental, or northerner and southern.

Men will smile in serene joy at themselves when the true confidence in reason, knowledge, pure intelligence shall have become more popular. They will smile at the ancient fear of knowledge, when they feel certain that pure thought is a heavenly guide, and faith in the Soul of Things is the true deliverer.

Some, indeed, honestly believe that there is a worse danger than this that the rationalists have to encounter in these days. The danger, as they view it, of associating feeling with faith, and emotion with belief.

Is this a real danger, or is it an ignis fatuus—a mere swamp-light of the imagination?

From time immemorial we have been educated into the notion that certain beliefs were divine and certain other beliefs were devilish. Self-complacency and mental harmony guaranteed truth. Inharmony, skepticism was the spirits warning against doubt. This has been the stock teaching of priestcraft for thousands of years. How many thousands, we little know or dream.

On this account a great amount of conscious conviction, of earnest feeling, of impassioned emotion, has associated itself with accepted ideas which has never associated itself with any others. Spiritual insight and reason have been ignored. This has naturally begotten dogmatism, arrogance, superciliousness, and spirit of oppression that cannot in a moment be laid aside or banished.

The theological beliefs of mankind are supposed to have a peculiar sanctity attaching to them. There has been no rational criticism to point out the truth or error of the spirit's communication. Whether these strange visitors brought with them, "Airs from heaven or blasts from hell." The freest thinkers find it difficult to meet, on equal ground, another thinker if he is thought to be unreligious or of an undenominational school. Everywhere there is a pope and in the petty sects there are thousands of popes instead of one. Every little peanut-parson wants to be a pope in his own "dee-strick."

But here is our hope. A thousand popes are less dangerous than one. There can be no great tyranny when all are equal, though they be equal as kings. All the authority they can have is such as we concede to them. Hence the rationalists look for a time to come when there shall be little or no dogmatism, pharisaism, no more oppression; no scorn for opinion's sake, but a disposition on the part of all to meet others with manly confidence and appreciation. To justify their positions by reason or by spiritual insight; where the interior truths of the spirit are not readily apprehended by the logic-chopping intellect. This we must concede, for time is true as well as eternity. Mind is true as well as matter. The intuitions of the reason, as well as the perceptions of the senses. We must remember the "Antinomies of Kant" if we would be just to all sides. There are facts of psychology as well as facts of physics. Of the inner life as well as the outer life. The truly human life as against the animal life still in evidence with most men.

With truly enlightened people there is no fear of the eternal Goodness.

As Siddartha, the Sakya Muni, tells us in his own wise way, "There is no consciousness of that old superstitious fear of the Creative power which religious tradition teaches as an attribute of mind acceptable to the Divine Nature, nor is there any conception that the Supreme Intelligence has ever regarded the different religious systems of earth as other than the imperfect work of immature mentality. Its great work upon these earth planes, is to substitute intelligent ideas of all departments of life for the distorted conceits of minds which in mortal or spirit life have been impressed upon the world as the revelations of the Supreme Disdom.

"India has had its day of revelations from the gods! (i. e., the decarnated of earth.) She has had her full realization of the ideas that came from the world of spirits which teach the theories of reincarnation and avatarship, as spiritual truths. She has worshiped at the shrines of more than 330 millions of spirits that were earth-bound and ambitious to be kept in memory there, but she is not redeemed from superstition, nor are her revelations from the world of spirits any higher in the grade than centuries ago, when I sought to aid her to obtain better ideas of the value of the soul."

Spiritualism is one thing, but a rational spiritual philosophy of the cosmos, is another. Rationalists have a duty here. We are our brothers' keepers! Education, helpfulness and deliverance from superstition lie that way.

The influences of darkness are not competent teachers of the philosophy of the Living Light.

Are Spiritualists preparing to pay divine honors to the spirit of "Jim Fiske" or "Ed Stokes?" or "influential spirits" of this class?

The rationalist is indeed "a pilgrim of the spirit." Yes, of the Spirit of Truth! His onward march is no holiday stroll, but a long exploration into the wilderness of ignorance, error, spiritual darkness, deceit, superstition, spiritual oppression. Society is full of unreasonable prejudices that must be effaced; of fears that must be expelled. There is opposition of many kinds to be encountered with his utmost courage. There is a spirit of slander and misapprehension and falsehood which he must be prepared to face from day to day. He cannot lay by his weapons if he would. He cannot be idle. He must not. The responsibility of the new faith rests upon all who hold it. The harvest of truth and knowledge is quite abundant but the laborers are few, and those few must do the work of many. The time has not come for any of us to slumber and sleep. We must be faithful to the Light. We must be up and doing

"With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Boston, Mass. J. P. COOKE.

A Dream.

It is to me a very difficult matter to relate a dream in this manner, there is so much of interest one feels obliged to omit; still I cannot call mine wholly a dream, though I was in a deep sleep at the time.

One year ago my own health was such that I daily longed to shuffle off the mortal, and be free from pain and suffering.

But a change came o'er my spirit. I seemed to be standing before the residence of my grandson in an Eastern State, though his sister and family seemed to be the occupants of the place.

As I stood there, two carriages were drawn up in front of the house. In the first one sat my son, plainly visible, in company with a man whose face I did not see, yet his manner and size resembled that of his father. In the other carriage sat my son's wife (all being in spirit life), the latter having a child clasped close to her bosom.

I was on the point of stepping into the carriage with her when the elder man from the first one came toward me with veiled face, and said: "You had better put on your wrap." I turned at once and ran up a long flight of stairs and entering a large room. I began searching among an immense quantity of clothing for my wrap; not finding it, I went to the south side of the room where another quantity quite equal to the first lay on a long table.

I happened to glance out of a window in front of me when I saw a snow-white horse dash across the street, and with one blow demolished the carriages and all within them. The shock awoke me from my sleep.

A few days later I received a letter, saying that my grandson having gone from home for several days, had prevailed on his sister and family to occupy his house and care for his interests during his absence.

Three of the family were prostrated with typhoid fever, and one sweet little girl had been taken away by death.

To comfort the heartbroken mother I related my dream and assured her that I saw her little child enfolded in the arms of her loving grandma, while I was left in an upper room searching for my wrap; and now they bless me for the comfort I bring to their stricken hearts.

But my husband, who when in earth life told me to "never speak or think of Spiritualism," now finds himself in spirit life, in need of the glorious truths I would so gladly have imparted to him. Seeing his error too late, he now with veiled face returns to tell me I had better finish the work which he had prevented my doing. He must find that my life has been a duality for all those years. My Spiritualism was ever "Doing good" for humanity.

HARRIET S. PARKER.

Summerland, Cal.

WHEN MENTAL SCIENCE REIGNS.

All who hate will love us,
And all our loves be true,
The stars that swing above us
Will then brighten in the blue.

Cruel words will then be kisses,
And every scowl a smile,
A better world than this is
Will hardly be worth while.

Purses will then untighten
To meet a brother's need,
And the load we bear will lighten,
Minus the grave of greed.

Those who whine will then all whistle,
And those who languished laugh,
Then the rose will rout the thistle,
And the grain outrun the chaff.

Then all hearts will be jolly,
All grieving be forgot,
And tears and melancholy
Things that now are not.

Then love will kneel to duty,
And all the world will seem
A bridal bower of beauty,
A dream within a dream.

R. J. RAYMOND.

ELECTRICITY

A Manifestation of Solar Energy.

That which is generally called electricity is only the effect, or manifestation of energy.

Where or what is the source of the power or energy?

The Sun—Solar Energy.

In what manner does this energy operate to produce the phenomena of light or heat?

By its operation or chemical action on so-called matter, i. e., the aerial elements. Different rates of vibration produce different manifestations, heat, cold, light, so-called electrical effect, sound, color, smell, plant growth, blood, etc. Air breathed into the arteries (air carriers) unites with the mineral base of blood, the inorganic salts of food, and is thus precipitated, condensed and chemically changed into blood by the same law (Infinite Intelligence) that changes these elements into vegetables, fruits, nuts, flowers, grass, etc. The organic portion of food, oil, albumen, fibrin, etc., is consumed, chemically burned up in stomach and intestinal tract to set free its stored up energy for motive power to run the human laboratory or machine in order that the process of inhaling air, raw material for blood, may go on. By this combustion the mineral or cell-salts of iron, lime, potassium, magnesium, sodium and silicea are set free and enter the blood vessels by transmosis and form the negative pole of the chemical formulae called blood. Thus blood is the product of energy operating on matter (which may be energy in concrete form), and proves the ancient statement true that "God made of one blood all nations that dwell on the earth." This is literally true, for there is only one substance to make anything from.

Then do you consider solar energy and electricity one and the same?

Yes. There is but one energy, one source of power in the universe, and that is the universe. It is the one and only Dynamis. This energy is neither heat nor cold; but produces all these, and other phenomena by its word, will or operation or vibration.

There is absolutely no proof that the sun is hot, but there is abundant proof that it is a mighty center or dynamo of energy, force or power, constantly radiating its waves of energy throughout the solar system, and the action of this force or friction, on the aerial envelope of the earth causes heat in different degrees according to the divine, creative will.

Two clear days in August, the temperature one day 95 degrees, the next day 75 degrees.

Cause—different rate of vibration in waves of energy directed by Infinite Intelligence.

Does it not seem very foolish to continually complain about the weather? How does electricity or energy pass along a wire?

It does not pass at all. Place your hand upon a piece of timber or iron bar and have some one strike the other end a blow with a hammer and you will instantly feel a jar or vibration, but nothing—no substance—passed from one end to the other. The molecules or particles that compose the wood or metal vibrate each other and thus produce the same motion at the opposite end. This explains the science of telegraphy, the telephone, etc. The vibration set up or started at one end of a wire sets every particle, molecule or atom of the wire in vibration, thus characters or sounds may be recorded.

Wireless telegraphy is explained upon the same principle. There is a universal substance everywhere in molecules between which is universal energy (the body and spirit of the universe) and thus vibrations can be conducted through so-called air and recorded, provided a receiver corresponding with the sender is prepared.

Is wireless telegraphy the last step in the science of communication? No. The brain of man (and woman) is both a transmitter and receiver, and when the race awakens from its dream (hypnosis) of flesh it will find the brain is the only instrument needed and that the medium for transmission of thought is everywhere present.

The universe is solid, there is no vacant space; the molecules of matter and the universal energy between the molecules, like blood circulating through or between the particles of flesh, bone, etc., in the human organism fills, or IS the universe.

Then electricity, solar energy, all force or power is the same, and all we see, feel, taste or in any manner sense are its effects or operations? Yes. What then is the ultimate answer to all questions? The operation of wisdom.

Vibration of Etheric Substance,
Light flashing thro' limitless space,
A girdle of Something, enfolding
And binding together the race;
And words without wires transmitted,
"Ariel"-winged, spirit-sandaled and shod;
Some call it Electricity,
And others call it God.

DR. GEO. W. CAREY.

LOVING WORDS.

Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never was one said in vain.

When the cares of life are many,
And its burdens heavy grow,
Think of weak ones close beside you—
If you love them, tell them so!
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter, all the way,
Kindly words, for they are sunshine
In the dark and cloudy day.
Grudge no loving word or action,
As along through life you go,
There are weary ones around you—
If you love them, tell them so!

—Ex.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TEN.

Someone wants to know if I can lie on the grass or the soft moss of the wildwood here and look at the stars as was my wont on earth? It seems a simple question enough, but like the questions of many children it requires considerable knowledge to answer it.

Our light here is not the light of the sun. That is material light. Our light is ethereal and not material. If I lie in an everglade here and look at a planet, I perceive that planet's ethereal spheres. It does not matter whether that planet has an atmosphere or not, its course is distinctly marked in the ether. You know, when I was with you in the body, I talked and wrote a great deal about the soul of things, and also said that all things left an image impressed on any substance near them.

This is a great truth; but what can be said when a spirit is freed from the body and finds that the universal ether is a great mirror, reflecting all things that live and move within it? Now these reflections are clear and plain to the eyes of the spirits.

This had to be explained before the answer to the question could be given.

Now, when lying in a spiritual everglade and looking at the stars, they do not look like little, twinkling lights, set in the sky. The bodies of the planets appear dark, but the reflection of all things existing upon them is mirrored within the ether, and plainly to be seen by the ethereal or spiritual eye. So, now, when I lie, or sit and gaze forth toward the so-called stars, I not only have the pleasure of seeing them, but of reading within the ether all that is transpiring upon them—of seeing just what kind of people inhabit each one of them. This pertains to the planets belonging to your system of worlds, or those belonging to your sun, but all the so-called fixed stars are suns to other systems of planets, or worlds, that you of earth never see. You only see the suns, but not their planets. Suns are not inhabited worlds.

I must pause here to say that spirit Franz Petersilea wrote to the world, in the name of his son Carlyle, in the books thus produced, all about the constitution of suns; and he wrote the truth, so I will not repeat it here. Get the books and read them, everybody. You will be benefited, instructed, interested, and amused as well.

Now we, here in the spirit world, not only perceive all these suns, which are to you stars, but we can perceive all the planets attending them. Just think how our starry heavens are enlarged, and besides perceiving them we can also perceive what is transpiring upon them. All is distinctly marked, or mirrored, or photographed, within the ether. But to return to my spiral circles:

Now when I was in my form of flesh and blood, when I discovered that which I thought to be true, I desired to tell the world about it; and I never failed to draw about me an interested audience—did not have to ask any man whether I could lecture or not, or whether this, that, or the other association considered me competent; but I took William Denton by the hand and said to him: Now, sir, as you are a free man, go you and do as you like. Don't hang on to the skirts of man, woman or child. Do that which you think is for the best. If you have got anything to say to the people, say it, and say it in your own way, and whatever you are responsible for, shoulder your own responsibilities; consult nobody but your wife, she being your other self, or the half of yourself.

And I always found William Denton my best and truest adviser and friend, that is, taken as a whole, wife and self. When I thought I had much to give to the people that would instruct and interest them, I straightway hired a hall, paid for it, took proper measures to let the people know when and where I should hold forth, and then I held forth according to arrangements made.

The people flocked to hear me, for I had something that I wanted to tell them, and they wanted to hear it. It is of little use to tell a man anything he doesn't want to hear. Now the people really wanted me to knock the bottom out of hell. The most of them were too timid to do it themselves, yet they were kind-hearted and wanted their friends, shut in there, to get out, and so they flocked to hear William Denton demolish hell and fight the devil. This was in the days when the most of people believed in hell and its satanic king. In order to do this successfully I must have knowledge—must know about the formation of the earth—about its different strata—for I wanted to base all I had to tell on the rock of truth.

Now I am up on the spiral another degree, and I am the same William Denton as before; now I have something to tell the people from a loftier perch. I also give lectures and talks to the spirits here. I never lack for hearers, for I have got something to tell them that they want to know.

It must sound very strange to some of you, when I say that I have something to tell the spirits here in the spheres that they are glad to know, for many must think that other spirits have the same opportunity for knowing that I do.

Well, my reply is, that all men on earth have the same opportunity of knowing that I did, but all do not avail themselves of such opportunity. When on earth I did not believe in hell, the devil, atoning blood, and so forth; but thousands, aye millions of other men did, or thought they did, do now, or think they do, yet hundreds, even thousands, came to hear me tell them that those things were not so, and I now have the satisfaction of knowing that I thus struck the fetters from thousands of minds, yet those minds had the same opportunity of knowing that I did; many had far greater opportunity, for many of my hearers were wealthy, some very rich, yet they were bound slaves, so far as the mind was concerned—slaves to the most horrible dogmas—waiting for someone to arise and set them free.

Well, I was one of many others who arose to set them free; so there are millions of spirits here, in the spiritual world, who are yet bound slaves—slaves to other spirits' opinions—and they need me here as much as they needed me on earth; and, as formerly stated, many of them come to hear me gladly and very few after they have once heard me believe as they did before. There is plenty of work here to be done, even more than on earth, and there was much to do there. Someone may ask me, "How is it that a spirit freed from the body, and entering the spirit world, can believe false doctrines, if, as you say, on entering that world they do not find things as they supposed them to be—they do not find a burning hell, they do not find a devil, they do not see God, and the heaven is not as they thought it would be, but, instead, green fields, flowers, forests, waters, birds, animals, cities, towns, homes, and institutions of learning?"

Well, you have all those things on earth, and yet in the face of it, millions believe in everlasting hell-fire, in a devil with horns, hoofs, and a tail, in a vain, wrathful, vindictive God, and a heaven for a few of his favorites who have fallen down and worshiped him.

Any man who can worship such a God, almost deserves to be cast into the hell, in which he so devoutly believes; and the man who will not fall down and worship such a God, nor believe in him, deserves a seat in the highest heaven; but the question is: How can they believe thus after coming here? Precisely in the same way that they do there. A man on earth doesn't, and never did see such a God as he is told to believe in, and not a man on earth, who teaches all about this God, ever saw him, and he never heard of any other man who had seen him, and yet he seems to know all about him, even to the minutest details, and can tell you just what God thinks, just what he wants, and just what he says, and so on ad infinitum, and yet when he looks around over the beautiful earth, with its green fields, flowers, mountains, wildwoods, rivers and seas, cities, towns, homes, animals and singing birds, in the face of all this heavenly beauty, where all men ought to be happy and as free as the winds that blow, in the face of it all, he will teach of a horrible devil, a burning hell, a vain and wrathful God, and a small heaven, with pearly gates and golden streets, for a few who will believe such nonsense.

Now men leave the earth and come here by millions, Catholics and Protestants. Nearly all the Catholics think they were not worthy of heaven and have arrived in purgatory. A great many Episcopalians and Church of England people think that the Mother Church was right, after all, and they are in purgatory also. The orthodox Baptists, Methodists, and so forth, think that they are waiting until they become worthy to see their Savior, and then he will come and lead them to God, who will say: "Sit thou here at my right hand." They look out over the exquisitely beautiful spirit world, just as people of earth do over the beautiful earth, without drinking in its beauty; their minds are bound in the fetters of dogmatic belief. Thus you perceive that I am needed here as much as I was on earth; so is Robert Ingersoll; so is Thomas Paine; so are all the great and good men who have ever lived on earth; so is Abraham Lincoln; so is Luther Colby, and a host of others. They all find plenty to do, be assured. There are as many spirits here who wish to bind and fetter the mind as there are on earth. To be sure money cannot enter into consideration, but love of power, love of place, love of worshipful adoration and adulation, all can and do find place here.

A Catholic priest comes to this world and he finds thousands of ignorant, devout Catholics. He is generally too lazy, and too wise and great in his own conceit, to try to discover natural laws for himself; he has been accustomed to the mummeries and flummeries and adoration of his church people; he has been accustomed to holding up a little cross and sprinkling holy water. Now, when he comes here, quite a concourse of devotees rally around him: "Ah! here is the worshipful Father Flanigan," and they cross themselves and make profound obeisance before him. Now they have the same power of erecting a church edifice, or cathedral, that they had on earth, excepting that here they must clothe it with spiritual substance instead of material. They band themselves together and soon a fine cathedral is erected and Father Flanigan installed as their priest, that he may lead them like so many sheep—poor, sheepish things—and pray them out of purgatory, the purgatory of their own minds, for instead of reveling in the beauty of this lovely spiritual world, they revel in the purgatory within themselves.

And how is it with Father Flanigan? Well, nine times out of ten he doesn't believe a word of that which he deals out to his people, but Father Flanigan loves ease, he likes good wine, and to be well-fed, he also loves women, usually the choicest ones of his flock, and the pretty, devout, cloistered nuns; he also likes power. He likes to rule the minds of men; he likes to tell them just what they must think, just what they must do, and how they shall do it; he wants followers, vassals, slaves, and so he binds and rivets the fetters on the minds of other men that he may be worshiped and glorified by them and rule them with a rod of iron; thus he humors their whim and tells them they are in purgatory, that he has been commissioned by the pope and the blessed holy virgin and the crucified Christ to remain with them here for awhile, before he enters heaven, that he may save their souls from hell, to which they will surely go if they do not heed what he tells them.

And thus there are circles and circles of just such priests and people here as there are on earth, and have been for indefinite periods of time, and will be for periods of time to come. Of course, at last, one by one these spirits are led, by someone, up higher, and sometimes they grow sick of the thing themselves and struggle to be free, until gradually all become free; but earth is replenishing these cohorts always, and I find use enough for all the power and knowledge that I can be the master of.

WILLIAM DENTON.

(To be Continued.)

The Hope Prophecy.

The Truth Seeker assails the Hope Prophecy of 1732, concerning the four great rulers of America, saying that Librarian Spofford accredits its frabrication to the year 1879. Not so; what Mr. Spofford said to Mr. Smiley was that he believed it was writen by "some wag of recent time." The writing was in the book in 1879 when it was purchased for the library. The MS. of the prophecy itself is not much faded, but the appended tribute to its author, Sir William Hope, signed "James Hope" is very much faded, being evidently written with poor ink.

The Truth Seeker seeks further to prove the falsity of Charles W. Smiley's figures. It says that Washington's age at death was 67 and Harrison's the same—not 68, as Mr. Smiley gave them. It is true that their ages were each a little short of 68 years, but the ages of Lincoln and of McKinley exceeded 56 and 58 by enough to fully make up the aggregate 250 years for the four presidents. So it is the editor of the Truth Seeker who makes the figures lie, and who misquotes Librarian Spofford. And there is nothing in the Hope prophecy nor in the appended tribute to its author by James Hope to sustain or even countenance the theory that either was the work of "some wag."

WM. HENRY BURR.

Give Credit to the Jews.

At all the Spiritual anniversaries which I have attended for the last fifteen years, there was never mentioned a word of the real cause of Modern Spiritualism, or who the originators of our beloved cause were. If you ask mediums, or old-time Spiritualists to answer this question, they tell you Modern Spiritualism originated at Hydesville, N. Y., with the Fox sisters, of course. But we should know who the spirits were that brought Modern Spiritualism where it is to-day. My answer is, the humble Jews. The first Jew was the Nazarene of old, the other was the murdered peddler buried in the basement of the house where the Fox sisters lived; that peddler was the very originator who started the ball rolling, of our so-called Modern Spiritualism 54 years ago; the first raps came through his intelligence and spread like wild-fire ever since, therefore please give credit to whom credit is due; one is just as good as the other.

A JEWISH OLD-TIME SPIRITUALIST.

Cleveland, Ohio.

Distilled Thoughts on Religion.

Religion—formulated adoration of unreason.

Religion—a blessed belief in the divinely incredible.

Religion—man's conceived idea to lead to the goal of his own achievement.

Religion—the supreme result of egotism.

Religion—the universal pursuit of some ideal.

Religion—the individual interpretation of the relationship of man towards supposed higher powers.

The glory of a god is intelligence; of man, too. In other words, a god must have intelligence; so must man.

Theological merry-go-round—preaching, praying, pulpit-pounding.

Religion might more safely be left to the natural ideas of man, not to his supernatural.

Our end and the end of all is reason.

A positive religion must answer positive questions.

I can complete my god without a Christ.

Evolution of belief—through the wondrous, the magical, the superstitious, the religious, into the scientific.

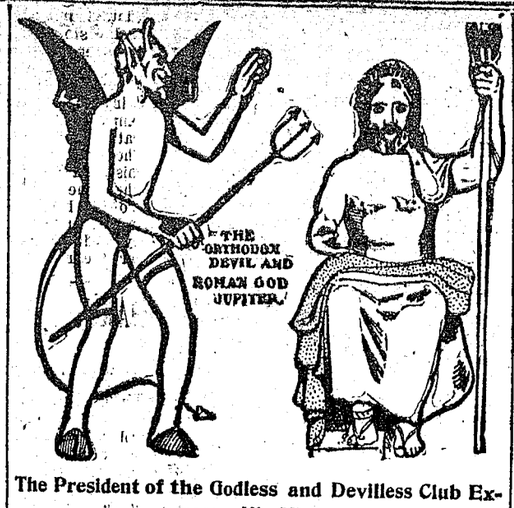
Consciousness—a product of molecular motion.

Intellectual virtues are above everything necessary.

Nothing in the world of the least practical importance was ever done according to orthodox canons.

I care not who were vicious back of me,
No shadow of their sin on me is shed;
My will is greater than heredity,
I am no worm to feed upon the dead.

—Truth Seeker.



The President of the Godless and Devilless Club Expresses His Views.

The Taylor bill, granting Mrs. McKinley, wife of the late President McKinley, a pension of $5,000 per annum, passed the House by a unanimous vote, April 12.

Representative Bell, of Colorado, a member of the Invalid Pensions Committee, took the attitude of protesting against the bill on the ground that it would establish a bad precedent.

"This splendid woman," he said dramatically, "cannot possibly spend her private income, and, as I understand it, she has no children or heirs other than collateral heirs.

"The $5,000 per annum pension proposed would enable the government to pay a pension of $8 a month to fifty-two widows whose husbands' lives were shortened by reason of fighting for their country, and we refuse to pension them under our laws because they have incomes of $250 per year."

General Grosvenor, of Ohio, a life-long friend of the late President and Mrs. McKinley, took the floor. He deprecated the remarks made by the gentleman from Colorado. "Why should this government go into the Coroner's business?" he asked, "to inquire into how much of an income the widow of a President had."

Representative Kleberg, of Texas, a member of the Committee on Invalid Pensions, from which the bill was reported, said he was a private in the Confederate army, but he was in favor of granting a pension to this widow of an ex-Union soldier.

The House applauded the remarks of the Texan.

When Mr. Kleburg took his seat the chairman of the committee put the bill on its final passage and it was adopted without a dissenting voice.

That Mrs. McKinley is a noble woman, and is entitled to recognition from Congress many will admit. She possesses to an eminent degree all those characteristics which render a woman angelic—possesses them to an extent that almost renders her an ideal woman—the highest pinnacle that any person can attain. It is gratifying to know that the people of this country think well of Mrs. McKinley—love and respect her. As Grace Duffie Boylan says:

"It is a good thing to climb to the mountain heights of our souls when we would look out upon the world. For from that vantage ground everything is beautiful and every creature good.

"Go up to a point just below the clouds on Pike's Peak and see that even Paradise is not more fair than the sweet vales beneath you. Descend, and each downward step reveals the blemishes upon the face of nature. So it all depends upon our point of observation how we see our fellow men. If our own altitude is a high one they are quite sure to appear to advantage; and while it is not reasonable to suppose we can be forever in a position to look down on the world, we can send our minds upon high places and make all of our judgments from their plane.

"It is much better to cultivate a habit of thinking well of people. The men and women about us are as a rule making the same efforts that we are making and doing their best to get over the way without too many falls. We do not always avoid stumbling, neither do they, and I often wonder if any great Judge above does not look upon our failures with the pity we feel for little children who set their weak, uncertain feet in unfamiliar ways and fall and rise, and fall and rise again?"

It is well, judged from whatever light, to take care of the wives of our ex-Presidents, and see to it that they are not pinched with poverty during their earthly career. But there are thousands of women known to the members of the Godless and Devilless Club, equally as pure minded, equally as bright intellectually, equally as near and dear to the angel world, and equally as deserving of assistance as the wife of any of the ex-Presidents. Every human soul expands impressively into existence in compliance with the impulses of certain well defined laws, hence there should be no high and no low in all the planes of existence on account solely of birth or station. Only to the extent that one person does more actual unselfish good to the human race in general than his co-workers, should he be elevated above them in the esteem of the world. Only to the extent that a human soul debases itself by riotous living and licentious conduct and pernicious practices should it be considered on a low plane. The meritorious should never suffer from the stings of poverty or misfortune. Those who constantly persist in wrong doing, who are incorrigible—degenerates—past redemption in all things for a long time to come—well, let them suffer until there is an awakening. "Co-Operation" is in favor of pensioning the helpless aged, and views the matter in the same light that the Godless and Devilless Club does: To the observer of matters philanthropic the attention which the subject of old age pensions is now receiving is deeply significant. Manifestations of interest in this form of philanthropy are so nearly simultaneous in different parts of the world that it seems hardly probable they are imitative or the result of suggestion from one country to another. They appear rather the expressions of an interest which has become world-wide and which has gradually ripened until ready to take on an active form in many different places at the same time.

Accordingly we are hearing now of experiments, plans and proposals for the pensioning of aged and superannuated citizens by various governments and many great employers of labor. New Zealand, in this as in several other important matters of government, has taken the lead. Citizens who have been self-supporting and self-respecting and whose income from private sources falls below a fixed minimum are given a pension graded according to their needs when they have reached the age of sixty-five years. Denmark has a somewhat similar law which has been in operation about twelve years. In Denmark, however, the age at which the pension may begin is sixty years. The amount of the pension varies from $2.25 to $4.50 a month according to the parish in which the person lives. Germany also has a pension system. France is beginning seriously to consider plans and laws upon the subject. Austria is awake to the movement and the discussions in England indicate that a large body received first attention from large employers of labor. Men who have reached a certain age after a given number of years in the service of a company are retired on a pension. The amount of pension is ordinarily based on the length of service and the amount of wages or salary which the employe received.

The entire movement, in a practicable form, is new in the United States, but is taking on an activity which promises much in the future. Several of the great railway companies have pension systems in full operation or about ready for operation, while certain large manufacturing corporations are working out systems adapted to their respective needs or ideas. It is doubtless fair to assume that employers, in establishing pensions for their aged and worn-out workmen, are actuated by motives not entirely philanthropic. The assurance that faithful service will guarantee old age against want will naturally tend to steady an employe and to make him regardful of such rules and regulations as his employer may establish. It is even conceivable that such an assurance might induce an employe to submit to humiliating restrictions or to wage standards which would be unjust to himself and his fellow workmen. But the entire movement is experimental and it would be obviously unfair to attribute motives which are other than honorable to those who have made a beginning.

The next few years will witness instructive developments in this field. The tendency now is plainly toward the adoption and extension of pension systems. Arguments of opponents are for the time, at least, likely to receive decreasing consideration. Only comprehensive and varied tests will satisfy the sentiment whose extent and strength are indicated by the evidences everywhere apparent.

Judged from the highest angelic standpoint there are thousands of women equally as worthy of being pensioned as any of the wives of the ex-Presidents. It would be worse than folly to think otherwise. Take the "Old Washerwoman," as illustrated by the poet Ware:

In a very humble cot,
In a rather quiet spot,
In the suds and in the soap
Worked a woman full of hope;
Working, singing, all alone,
In a sort of undertone;
"With the Savior for a friend,
He will keep me to the end."

Not in sorrow nor in glee,
Working all day long was she,
As her children, three or four,
Played around her on the floor;
But in monotones the song
She was humming all day long:
"With the Savior for a friend,
He will keep me to the end."

It's a song I do not sing,
For I scarce believe a thing
Of the stories that are told
Of the miracles of old;
But I know that her belief
Is the anodyne of grief,
And will always be a friend
That will keep her to the end.

I have seen her rub and scrub,
On the washboard in the tub,
While the baby, sopped in suds,
Rolled and tumbled in the duds;
Or was paddling in the pools
With old scissors stuck in spools;
She still humming of her friend
Who will keep her to the end.

Human hopes and human creeds
Have their root in human needs;
And I should not wish to strip
From that washerwoman's lip
Any song that she can sing,
Any hope that songs can bring;
For the woman has a friend
Who will keep her to the end.

There are multitudes of women toiling like the one above; it may be they are somewhat superstitious; it may be they attach more power by far to a supposed Savior than he is entitled to, but through that gloss shines forth most beautifully goodness of heart and earnestness of purpose. Measured from the standard of the highest angelic standpoint, such washerwomen, such menials if you wish to so call them, or such servants of the well-to-do, are the peers, if not the superiors, of the fashionable magnates who assemble for a self-admiring dress-parade at the White House at Washington or at the palatial residence of the millionaire Palmer in Chicago, or at a fashionable ball for Sweet Charity's sake. They are even as worthy of a pension as the wives of any of the ex-Presidents, and just as dear to the angel world as they.

The remarks by the President were listened to with marked attention, and as usual created a deep impression. It is being demonstrated daily that the Godless and Devilless Club leads in all progressive ideas.

HIGH SCRIBE.

THE GATES OF THE MORN.

There's an angel that stands at the gates of the Morn,
With roses and robes of the orient born—
An angel that sings while the sky, dropping dews,
Is clothed in the light of all glorious hues.
This angel stooped down to my spirit one day,
When afar from Love's fountains I wandered away,
And over my heart, on a bleak moor astray,
She poured the blest balm of a beautiful lay.
Ah! this is the breath of that wonderful lay
She sang to my heart on a cold, dreary day:

Thou art weary and fainting, oh! child of the earth,
Wouldst thou know where the fountains of Joy have their birth,
Where sing the sweet fountains of music and mirth?

List the angel that stands at the gates of the Morn
And hear how she sings to the spirits that mourn,
To hearts that are growing earth-weary and worn!

Ho! all who would enter the gates of the Morn,
Let love in your hearts like a jewel be worn;
In the depths of your hearts let the Christ-love be borne.

Let it live in your spirits and glow on each brow,
And your hearts will in sorrow no longer bend low,
But you'll sing by the streams where "the still waters flow."

With love cometh solace oh, child of the earth!
She will lead thee where fountains of joy have their birth—
Where sing the sweet fountains of music and mirth.

Through love, and love love only is duty made sweet,
Or the steps that pursue it made steady and fleet—
'Tis Love, and Love only gives wings to the feet.

Love drops her words gently as rose-leaves let fall,
Perfuming earth's bosom, or dew-drops that call
For flowers to come forth from their darkness and thrall.

Make Love thy companion, and try the sweet arts,
And the blessed enchantment her presence imparts
For a balm she can give to the saddest of hearts.

Oh! give her glad welcome and try the high art
She employs in her empire whence discords depart,
'Tis Love, and Love only, gives peace to the heart.

Let Love then, Love only all matters decide,
And teach thee the faults of thy neighbors to hide,
Or viewing them tenderly, tenderly chide.

Oh, spurn not the erring, laugh not at the weak,
Give only a kiss to humanity's cheek,
And never the "bruised reed" burden or break.

Where bitterness rankles, where envy is rife,
There meet the dark spirits of anger and strife
And the poison they carry embitters the life.

If met by revilings, revile not again,
Let the thorn that would wound thee 'neath roses remain,
'Tis the beautiful soul that gives pleasure for pain.

Belvidere, N. J. BELLE BUSH.

To dally much with subjects mean and low, proves that the mind is weak or makes it so.—Cowper.



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OUR ECCENTRIC MAGAZINE

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A WONDERFUL PSYCHIC.

The Blind Fireman of Port Chester.

WONDERFUL RECORD OF "SAXE" MARTIN, WHO DASHES TO EVERY VILLAGE FIRE UNAIDED AND HASN'T MISSED A BLAZE IN SEVENTEEN YEARS.

When the fire bells clang out at Port Chester, the busy little factory town up Westchester-way, as set forth in the New York World, an athletic old man with curly silvered hair and mustache of snowy whiteness bounds from the door of his home and dashes for the house which shelters Reliance Engine, No. 17. Down the street he flies, cutting in front of a horse and flying about a corner at a speed that would shame many a man half his age.

He reaches the engine house, leaps for the machine, and in the race to the scene of conflagration runs like a young roebuck. He is a fireman in all that the term implies. He is active, fearless, cool, collected. He knows what to do and when to do it, and he is always one of the leaders in the fight against the flames. About the corners on the way to the stirring scene he turns sharply, assists in making the coupling at the fire plug and then holds the nozzle, and by his words and deeds cheers on his fellows.

AND HE IS BLIND.

For more than half a century not a ray of light has ever been even faintly seen by Saxe Martin, as he is familiarly known in his Port Chester home. At the age of four he was stricken and all the efforts of science to improve his condition have been in vain.

For seventeen years he has been a member of Reliance Engine Company of the Port Chester volunteer fire department, and village history does not record a blaze of any importance at which he was not an early arrival and a conspicuous figure in the band of fire fighters. And in all this time he has never had an accident; has never stumbled and fallen. His mates say that he has ever been one of the most enthusiastic, most active and most effective of the membership.

HIS OTHER ACCOMPLISHMENTS.

Although his record as a fireman is perhaps the most sensational of Saxe Martin's accomplishments, he is famous for many other deeds which would naturally be considered impossible for a man in his condition of utter blindness. For instance, he is noted as the most expert eel-skinner in Port Chester.

Do you know what it means to skin an eel—the skill, patience and deftness? When next you feel inclined to attempt a miracle, procure a freshly caught, full sized eel, arm yourself with a sharp knife and then sit down and try to denude your victim of his outer covering. When you have given it up, the eel, still clothed, though marred somewhat by your vain efforts, ponder on the power which makes it possible for the blind fireman-fisherman of Port Chester to take off an eel's overcoat as you would remove a pair of gloves.

When not fighting fires or demonstrating his skill on eels, Saxe performs still other deeds almost as bewildering. He is, for example, famed as a lobster fisherman.

It is said of Martin that he possesses the wonderful faculty of so judging distances and location that he rows miles about the Sound one day locating his lobster pots and days later rows about again and finds them unerringly and without loss of time. It is difficult, if not impossible, to explain this phenomenal performance, but many of the most reputable citizens of Port Chester vouch for the truth of the assertion, and many say that they have seen him make the start, have noted him about the Sound, pulling up the pots and going from one to the other as directly and quickly as a man could do who had a hatful of eyes to aid him.

"I had figured that when he went out for lobster pots he carefully counted the number of strokes of the oars from the landing dock to the first pot and from that one to the others," said Mr. Thomas Blain, a prominent citizen of Port Chester, to the writer for the Sunday World Magazine the other day, "but the theory doesn't hold good, for he goes out some days and rows fully twelve miles in covering the route he has set out, and some days he takes one course and some days another."

CAN'T EXPLAIN IT HIMSELF.

"I just go to 'em," said the blind man, when asked to explain how he performed this unexplainable act. "Count the strokes of the oars? Well, I guess not! I know where I put the pots the first time, and when I think it's time to see whether I've caught any lobsters or not I get in the skiff and just row about and find out. That's all there is to it. I can't tell just how I do it, but it's easy and I don't pass any of the pots, and I don't ever have to turn around and go back for any that have been missed."

Martin's hearing is marvellously acute and Postmaster James Merritt, who has known him for thirty years, vouches for the truth of many wonderful stories about him in which his faculty is exploited.

"Martin has never seen me," said Mr. Merritt, "for he was blind before I was born, but we have been good friends for many years and he knows me so well that he can tell me by my footsteps when I pass him on the street in a crowd. He has done it hundreds of times, and on one occasion, a month ago, when I was walking along slowly with my head bowed down thinking rather deeply, he startled me by calling out: 'Say, Merritt, why don't you brace up and walk along lively? What are you mopin' about?'

"He proved seven years ago that his ears were more reliable than the ears and eyes of half the men in the village. On that occasion a half dozen of us were chatting in the lobby of the hotel when a prosperous looking man of middle age entered.

"SAXE" ALONE KNEW HIM.

"'Hello, Merritt!' said he cheerily, as he extended his hand to me. I shook it and looked at him carefully. I couldn't see in him the slightest resemblance to any of my acquaintances. I told him so. He called one of the men in the party by name. Not one of them knew him.

"'Well, if there ain't Saxey Martin,' ejaculated the stranger suddenly. Didn't expect to see him again. Hello, Saxey,' he called out.

"'Why, hello there, Jim Blair,' said Saxe, as a smile overspread his face. 'Where you been these twenty-seven years?'

"Blair had left Port Chester shortly after the civil war, a boy, and gone South with his parents. He had grown to manhood, wandered off to Mexico and made some money. Business had called him to New York and he determined to make a flying visit to his native village. When he got here the only man who remembered him was a blind man who had never seen him."

The fact is plain. Mr. Martin is a splendid psychic, a wonderful medium!

SEEING THINGS.

The Dangers of "Crystal Gazing."

In a recent number of the Monthly Review, Andrew Lang asks his readers to procure certain "crystal balls," sold by the Psychical Research Society, to stare at them until they see visions, and to write him word what they see. From the outcome of a similar inquest into dreams, lately carried on through Longmans' Magazine, it is not uncharitable to conclude that the answers will afterward appear in the shape of a pleasantly written book by Mr. Lang, interspersed no doubt with much allusive comment and with illustrations drawn from the history of the Stuarts and their supporters.

Satisfactory as this result might be to him, it is yet to be hoped that his readers will decline to be thus ambushed. They will not, by complying with his wishes, render any service to science or research, for Dr. Pierre Janet, one of the ablest of Charcot's lieutenants at the Salpetriere, has already told us all about crystal gazing that we are likely to know. From a lecture delivered by him at the University of Lyons some four years back, we learn that only very few persons really "see things" in crystals, the estimate of 20 per cent put forward by the Psychical Research Society being, in his opinion, exaggerated. He has found, too, that this faculty is seldom met with among persons in sound bodily and mental health, it being, in fact, a neurosis or disease of the nerves to which only abnormally nervous or hysterical persons are subject. The state induced by prolonged gazing at a faintly luminous object is, on the same authority, a kind of incomplete hypnotism in which hallucinations occur which are in every way deceptions of the senses. But these hallucinations have for their subjects only those things which are within the conscious or unconscious memory of the gazer, and one is just as little likely to gain from them any hint of facts lying without the gazer's knowledge as to learn the future from the stammerings of anybody drunk.

Thus, in one case collected by the Psychical Research Society, where the speculatrix—to use the old-fashioned word for such seers—saw in the crystal a newspaper announcing the death of a friend, which afterward turned out to have actually happened, Dr. Janet is able to show that there was in the room a real newspaper with the announcement in question, the inference being that the speculatrix had read and mentally noted it without consciously grasping its significance. This experience might be paralleled by one quoted by Binet, where a student on his way to an examination in botany saw, to his astonishment, the words Verbascum thapsus written on the swing door of a well-known restaurant. A second examination transformed the two words into the simple "bouillon," and it was only then that he remembered that Verbascum thapsus was the Linnaean name of the herb called by French peasants bouillon blanc.

Is it, now, for the common good that nervous and hysterical persons should be encouraged thus to hypnotize themselves? Hypnotism, though it has lately won for itself a place in the treatment of bad hysterical and mental cases, is not a thing to be trifled with, and Dr. Janet's own books, as well as the history of all religions, are full of the dangers to which the hypnotic patient may be exposed at ignorant or malevolent hands. But, apart from this, he does not think that the habit of seeing things in crystals is one to be freely indulged in, or, to quote his own cautious words in warning his hearers against its abuse: "I am not quite convinced that its perfect success will be favorable to your moral good health." The one inseparable companion of all forms of hysteria is dissimulation, and it is no doubt due to this that the accusation of fraud has in all ages stuck closely to the practicer of "curious arts." So much is this the case that, as members of the Psychical Research Society have themselves borne witness, all professional spirit mediums have at some time or other been guilty of fraud; and the same remark might be made against those palmists whom the Pall Mall Gazette last year did its best to expose. In this connection it may be said that nearly all professional palmists themselves make use of the crystal to further gull the silly people who consult them. Is it then well that nerve sufferers should be encouraged in practices useless in themselves and tainted by their associations, to the danger of their health and reputation, merely that one book the more may be written.

One word may be said as to the value of the replies that Mr. Lang may expect to get to his demand. Societies like the Psychical Research Society are in the habit of attaching great weight to stories duly dated and signed by a real person, but most men of affairs know that very little trust can be placed in such voluntarily emitted statements when not tested by cross-examination. If anyone doubt this, let him go to the chambers of a friendly barrister and get sight of a brief in (preferably) a "running down" or collision case. If on behalf of the plaintiff the inquirer will find a statement of facts all duly authenticated by the "proofs" of witnesses, so clear and simple that it will seem to him impossible how anybody can be found so lost to all sense of justice as to resist the claim for damages. If the brief is for the other side he will find a like statement of facts accompanied by like proofs that will make him wonder how anyone can be so brazen as to bring a trumped-up charge against a so transparently innocent man as the defendant. Let him then go into court and listen while the judge and jury sift out the real facts of the case from the exaggerations on the one side and the whittling away of the truth on the other. The good faith of the witnesses being assumed, it will be plain to him that those statements which he read before were those of partisans. But the replies which Mr. Lang will publish will be those, not only of partisans, but of partisans who are superstitious and credulous as well.—Pall Mall Gazette.

Himself When Hypnotized.

The case of E. W. Hood, at St. Vincent's Hospital, is exciting the attention of the medical fraternity of Portland. It seems to be a remarkable example of the phenomenon known to the medical world as double personality. The patient was brought to the hospital February 20 in an unconscious condition, and has now apparently recovered, save that when in a normal state he has no memory of anything connected with his existence previous to September, 1898. When brought under hypnotic control, however, he talks freely of the events of his early life, but has no realization of anything that has happened to him since 1898, when the thread of his memory was broken.

Hood gives a history of having served in the army. He left the army at San Francisco and secured work as a fireman on the steamer Columbia, which brought him to Portland. While unloading some bridge timbers for the O. R. & N. Co. near University Park he fell from a barge and struck the back of his head, the blow rendering him unconscious. He was taken to St. Vincent's Hospital and placed under the care of Dr. J. O. Cobb, of the United States Marine Hospital Service. He gradually recovered from his shock, but his life previous to September, 1898, was a total blank to him, and at times his memory was so shadowy that events of a week past faded out of his recollection. Numerous attempts were made to diagnose his case, but with the little history he could give, no definite results could be reached. At the final examination of the graduating class of the medical department of the University of Oregon in clinical medicine, his case was brought up. He was carefully cross-questioned by the class and a searching examination made. Their unanimous decision was that he might have a slight concussion of the brain, but that there were absolutely no symptoms of any pressure, and that his lack of memory was due to general mental failure.

The doctors in charge, however, believed that if some means could be adopted to learn his past history his case might be diagnosed and perhaps his cure effected. To this end Dr. Allen Gilbert, a well-known young physician, who has made a special investigation of suggestive therapeutics, was called in. At the first attempt Dr. Gilbert succeeded in getting the man well under control. While in the hypnotic condition he seemed to have a clear remembrance of the events of his early life, and talked freely. He said that in September, 1898, his stepfather had attempted to kill a member of the family. He had seized the gun which his stepfather held and called to the others to run for their lives. When asked to tell the rest of the story, he would only complain of his head. When in a state of hypnosis, he has an extremely sensitive place on the right side of his head and the least touch there causes him intense pain. From this it is concluded that during this trouble he received an injury from which he has never recovered, and which has blotted out of his mind all memory of his life previous to that time. The trouble, he says, happened in Wisconsin, and inquiries have been sent there to find whether or not the story he relates is true. If it is true, persons may be found who were witnesses to his accident, the nature of his injury may be learned, and an operation performed that will restore his memory.

A second attempt was made to hypnotize him, but with little success. At the least interruption he would suddenly awaken and demand to be taken back to the hospital. When hypnotized he thinks he is back in the scenes of his early life. When in a normal condition he is perfectly conscious and recognizes those around him, and can even relate fairly well his history back to the time of his supposed injury.

This is a case of peculiar interest. It cannot be termed metempsychosis, for he has never made an effort to in any way change his identity. Whether hypnotized or not he gives his name as E. W. Hood, nor has there ever been any marked change in his mode of living. His life seems to be divided into two parts, and while living in one part he has no knowledge of the other.—The Morning Oregonian.

Busy Ghost in Ohio.

Kenton, Ohio.—There are uncanny doings in the Hardin County Armory, and according to common report the handsome structure is haunted. The armory is used by Company I, Second Regiment, O. N. G., and the offices of the Hardin County Surveyor and Probate Judge are on the same floor. The building is lighted by electricity. The uncanny demonstrations consist of unearthly laughs, sounds as though heavy boxes were being dragged across the floor, and a number of similar demonstrations, including a mysterious opening of locked doors.

A few evenings ago a party consisting of William B. Strope, first lieutenant Company I; Corporal Ned F. Stevenson, William Alt, William Watson, Lucien Brown, and the Inter Ocean correspondent, made an investigation. In order to more easily detect any attempts at practical joking, the rope by which the large arc lights which illuminate the drill floor are turned on and off, was carried up into the gallery, where the watchers took their station, leaving the drill floor vacant. By these means the arc light could be flashed on in a second, and every nook and cranny of the whole floor lighted up brightly. Previous to turning out the lights the whole building was gone over from cellar to roof, and every door and window tightly locked.

The watchers then retired to a small room off the gallery and waited. There was nothing doing until about midnight. Suddenly one of the party said, "Look at that door!" Although it had been tightly latched, it was slowly swinging open as though some unseen force was pushing it. One of the party arose and, closing the door, stationed one man on the outside, who, he saw that it was locked from the inside and the key removed. He had no more than taken his seat until it opened as before. This time it was allowed to swing all the way open, and as it struck the wall, out of the darkness of the drill floor came a laugh that can be described no other way than "nerve chilling." The man who held the rope that lighted the lamps gave a quick jerk. In his haste, both arcs and incandescents were thrown on, and with their brilliancy the laughter ceased. There was nothing whatever on the floor. Although the nerves of the watchers were somewhat shaken, the lights were again turned out.

The lights were allowed to remain on for a few minutes, and French chalk was spread all over the floor. In spite of this, as soon as the examination was made, the chalk was undisturbed by any footprints.

At this point another inspection was made of the locks on the doors and windows. There was no possible way for any one in the building to escape. The party then went together and explored the whole building once more. Even a coal pile was turned over in the cellar, but nothing whatever could be found. While the party was down stairs the footsteps and other noises above them on the drill floor could be heard, but the chalk was again undisturbed.

The watch was continued until one o'clock in the morning in the storeroom. The noises continued at intervals, and the door refused to stay shut unless there was a heavy box against it. As the party left the building the laughs re-echoed through the empty halls.

The spooky demonstrations began to be noticed last fall. The County Surveyor and a force of his men were at work late one night when they heard a noise in the main part of the building. Thinking that some one had broken in and was trespassing they made a search but found nothing.—Inter Ocean.

OUIJA BOARD.

Notes of Work Among Dark or Evil Spirits.

Having had considerable work among dark or evil spirits, in the days when I first was successful in getting some of the inhabitants of the lower planes, or spheres, to move an "ouija board" for me, I thought some of my experience might be interesting to someone. While we, that have gotten beyond the "ouija board" phenomena, prefer more solid food, there are many that get their first insight to the truths our religion teaches, in the first principles of phenomena.

I first heard of an "ouija board" from a friend; of course I thought all such things were sleight-of-hand; but having a very great desire to investigate, I called on the lady, and made known my desire to see the "ouija board." She brought it forth, and explained to me some of its ways. I was requested to place my hand, with hers, upon the little pointer, and soon it moved, and she and "Ouija" had quite a talk. I, of course, was not satisfied, still I felt sure she was truthful, and was not deceiving me in the least.

I returned home with the address of an "ouija board" company in my purse; sent the next day for one. When mine came I settled myself for a trial, knowing full well if that board moved, some power beside my own hand had to do the moving. It was fully two weeks before I was successful, but I seldom give up, and the day the board moved I felt amply repaid for all my weary waiting and watching. I was convinced that some supernatural power moved that "ouija board," and was willing to believe it was the spirits of people that had gone from earth. It was not long before they could move that board with just one of my fingers on it. The talk of darkness I could not understand, and how they could find me I could not tell. But as it is in this world, there are people with different trades and professions, so it is there, and I at last found one spirit whose work seemed to be to find people, and I asked her to find someone for me, and to tell me how she did, if they were in darkness. She said: "I went where you bid me, and called his name all the way." That looked reasonable to me. I asked, "What is the darkness like?" One spirit, that I have reason to believe is now among the people of light, answered me that "the darkness was heavy, oppressive; was as a load resting on them." I wanted to know then "why they wanted to talk on my 'ouija board.'" They answered me, "Because all mediums have light around them, and by being close to them, bringing other spirits to them, and helping them all we can, we are relieved of some of our burden of darkness or sin." That, too, I thought might be so. I have often heard the remark, "So and so cannot rest in their grave." Now I believe there are many that cannot rest from trying to talk to their earthly people, and to whom shall they go if not to a medium? And how like to earthly people the spiritual people are. I used to think death made a great change in one, but I had many come to me to tell secrets, if "I'd not tell." I am glad to say, I have yet to break my promise to an inhabitant of the spiritual world. As a heavy trouble haunts us while living in the earthly body, and it helps us so much to confide in a sympathetic friend, so it is in the land that has no night, and where all may be happy in doing good.

I have had a good many tests on my "ouija board," among them this one I now recall. My husband came home one day at noon and said, "Get your 'ouija board,' I want to see about something." I did, and scarcely had I placed my hand upon it when it rapidly spelled my husband's grandmother's name. I laughed and said that is "Effie," a spirit noted among us for pretending to be different spirits. He said, "No," and handed me a letter that came in that morning's mail telling him of his grandmother's departure from earth. She told me later in the day she had "followed the letter, knowing it was coming to her favorite grandson." While these things are to me, and no doubt to many that believe as I do, and have passed to higher truth in the theory, old, yet they are the beginning of wisdom, for people who have not learned as we have.

MADAME ROBERTS.

About Magnetic Healing.

Physicians who have the interest of the public at heart should cast aside all prejudice and use magnetic healing along with their regular practice of medicine. By so doing they would confer on humanity a world of good. I am in accord with the statement made by G. S. Lincoln, M. D., that had the medical profession been progressive, it would have thoroughly investigated magnetic healing, mental healing, faith cure, and Christian science long ago. The very fact that these different methods of healing continue to exist, is positive proof of their efficacy. What would happen to a physician who never cured anybody? He would soon sink into oblivion. As an illustration, suppose that it was impossible to cure anyone by medicine, how long would medicine be used? Does not the same rule apply to magnetic healing and other cures? If it were impossible to cure through these agencies, would they not pass out of existence, instead of growing more popular each year? In a short period, unless physicians take up these studies in addition to medicine, they will be forced to a certain extent to retire from their field of usefulness. The general public is becoming more enlightened year by year, and the demand for magnetic healing is greater, so that the physician may be compelled by law to add these branches to his store of therapeutic knowledge.

Some of our most prominent people of this country are now being treated by magnetic healers.

Referring to the Bible, take the case of Elisha, II. Kings, 4:34-35, in restoring the life to the widow's son: "And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm." Then he returned and walked in the house to and fro; and went up and stretched himself upon the child; and the child sneezed seven times and the child opened his eyes. Friends, let us all help this good work along.

HENRY ELLIS.

COMPREHENSIVE CRITICISM

The Roman Catholic Church and the Bible.

Now that the higher critics have positively shown that some parts of the Bible are fabulous, some Catholic laymen are trying to argue that their church does not define inspiration as it relates to the scriptures. This position is taken to screen the Catholic church from having made a mistake. But Pope Leo XIII., in a recent letter on the Bible, authoritatively declared that,

"The church holds all the books of Scripture as sacred and canonical, not because, having been composed solely by human industry, they were afterward approved by her authority, nor only because they contain revelation without error, bue because, having been written under the inspiration of the Holy Ghost, they have God for their author."

And in the language of a Roman Catholic priest who writes in the last number of Mosher's Magazine, "Catholics are bound to believe in the verbal inspiration of the Bible. That is, its inspiration is not limited to the sentences in the context of the sacred books, but even the words are inspired."

It will be seen, therefore, that the doctrine of the Roman Catholic Church as to the Bible is precisely defined and that the church is committed unmistakably and absolutely on "those points dealt with by modern science and 'higher criticism.'" The Papal Commission recently appointed to receive and solve questions as to the Bible can make no new definition, and in no way can it modify the old either in letter or in spirit."

The Catholic Church, now, cannot take any other ground. The whole Bible being inspired by the Holy Ghost, Catholic priests and laymen must accept the whole of it: The whale did swallow Jonah, Jesus did walk upon the water, he did rise from the dead and he did ascend into heaven; and so all the fabulous stories from Genesis to Revelations must be accepted as truth by every good Catholic. At the time when St. George Mivart came in collision with Cardinal Vaughn, the former held that fables and legends could not have been inspired by God, hence the inspiration dogma of the Catholic Church must be false and cannot logically be accepted by reason. St. George Mivart, who was counted a great scholar in the Catholic Church, died in his "heresy" and the Catholic Church lives to perpetuate the doctrine of the verbal inspiration of the Bible. From the standpoint of pure science, I have to take exception to both St. George Mivart and the Catholic Church; both of them are wrong. God can, and did, inspire fables, and every word in the Bible is not "revelation without error." When men wrote about that which never came to pass, and which is supernatural, they certainly must have been inspired. If this is not so, then the Bible is a false witness against the method pursued by God. Read Romans 4th, 17th—"Even God who quickeneth the dead and calleth those things which be not as though they were." That the Bible was made for a purpose no one can logically deny because it has served a purpose; and as the human mind, in its infancy, was not fit for truth (indeed very few minds are fit for it now) fable was especially adapted to it. This is the proper ground to take. Fable was a specific adaptation to a specific end, and how effectually it filled the place, we can see by the way the most intelligent of men and women have clung to the fables of the Bible. The dilemma of the Catholic Church is right here: To hold that the whole of the Bible is inspired—is "revelation without error"—is to show that it errs and therefore is not infallible, because errors are certainly in the Bible. To deny the full inspiration of the Bible is ot weaken its claim that it was especially, divinely commissioned to preach the only gospel to all mankind. Let it take which horn it will, it stands before the world convicted of error, and in error it positively is. The Catholic Church has no where else to go for proof of its alleged divine commission but to the Bible, although it claims that the church is supreme—is above the Bible. I have no hesitancy in saying that the claim of the Roman Catholic Church of being commissioned by Jesus of Nazareth to preach his gospel to the whole world is a base forgery and imposition from first to last, and here are the facts to warrant my assertion: Three evangelists, Matthew, Mark and Luke, testify that Jesus preached the gospel of the kingdom of God and that he defined it himself in unmistakable terms. "The kingdom of God is within you. It is like leaven that a woman took and hid in three measures of meal until the whole was leavened. It is like a seed put in the ground; it springs and grows night and day we know not how, first the blade, then the ear, after that the full corn in the ear." Not a word about believe or be damned such as we find in the last chapter of Mark and which we now know is spurious. If you will turn to the Catholic Catechism, you will find on the 6th page the following question and answer:

"Where shall we find the chief truths which the church teaches?"

"We shall find the chief truths which the church teaches in the Apostles' Creed."

This settles the whole question and the Catholic Church cannot logically defend itself. Jesus of Nazareth never founded the Catholic Church or else it would have preached his gospel. This is good logic. Some one or some church formulated the Apostles' Creed from the legends and fables which were rife in that age and the Catholic Church endorsed it and preached its doctrine (not gospel) of believe in those fables or be damned from that fabulous base. There is not a word of truth in that creed. We now know, positively, that it is a falsehood from first to last and that the men who made it did not receive a commission to preach a definite gospel, because they subscribed to belief. Men do not say, "We believe" WHEN THEY KNOW! This settles the question forever; let the Catholic Church refute me if it can! I am not saying that I believe the Catholic Church is in error, I say that it is—in error; it has falsely claimed to be the only true church of the Living God, and that it cannot now make its claim good. Either the man who invented the fables upon which the Apostles' Creed is based was inspired, or the man who wrote it was. No man could write about that which no one ever saw unless he was inspired, no more than Dante could write his Inferno or Milton his Paradise Lost. The Catholic Church does not seem to think that there are intelligent people in the world watching its every move to extricate itself from the difficulties which now attend it. If the Pope is the interpreter of revelation as Cardinal Gibbons says, why has he appointed a commission to solve the doubts and perplexities caused by the higher critics in regard to the truth of the Bible? If he has the gift of infallibility as is claimed, he would soon silence the higher critics and every one else. The fact is, he knows no more about the Bible than any other Biblical scholar, and the proof is in his silence now and in the appointment of that investigating commission. The end of that great delusion is come at last and let the world rejoice, because something far better will be put in its place—the horrid nightmare of all those dark centuries is now shook off and thousands will soon be awake to the irrefutable fact. The Catholic Church is refuted, also, in its statement that God can't inspire fable by the following scripture: II. Thess. 2-11, "God shall send them strong delusion that they should believe a lie." This was certainly fulfilled, for the great delusion we certainly have had in the Christian religion, which is based upon the Apostles' Creed, and not upon the gospel of Jesus.

JOHN MADDOCK.

Minneapolis, Minn.

BIOGRAPHICAL SKETCH

Of a Worker In the Cause of Spiritualism.

Oscar A. Edgerly, one of the youngest but well-known workers for the cause of Spiritualism, was born in New York City, Nov. 4, 1863. His parents were of the old Puritanic stock, his father being a native of New Hampshire, his mother of Maine. When Mr. Edgerly was about eight years of age his parents changed their residence from New York to Newburyport, Mass. His parents being church members, he was at this time placed in the Sunday-school of the Belleville Congregational church, and here it was that he first began to manifest those subtle intuitive attributes that were later recognized as the direct influence of decarnated spirits.

Although at this time he was very young he became conspicuous in the school for his agnostic tendencies, this state of things continuing until the age of twelve, when he refused longer to submit to parental control, as far as religion was concerned, and declared his independence by refusing longer to attend Sunday-school.

The twelfth year proved to be an important and critical one in the life of Mr. Edgerly. Heretofore it had been the intention of his parents to give him at least as good an education as the public schools of the city would afford, and they even hoped to be able to afford him a collegiate education, which up to this time his father's prosperity had seemed to warrant, but at this time came reverses in business, which compelled changes as regarded plans for the future; so at his earnest solicitation his parents gave a reluctant consent for him to leave school in order to go to work, and thus try to be a help rather than a burden to parents already overweighted with care, and by so doing he terminated an education limited to the branches taught in the grammar school. After leaving school Mr. Edgerly was employed at various occupations until 1881, when he finally settled down to learn the silversmith trade, being employed with the Towle Manufacturing Co., of Newburyport, Mass. In the meantime, being of a naturally studious turn of mind, an omnivorous reader, and helped, as he believes, by the inspiration of his then unknown spirit guides, Mr. Edgerly, had made up in part for the lack of a systematic education by that which can be derived from a free public library by one who is an intelligent reader.

It was while employed as a silversmith that Mr. Edgerly's attention was first drawn to Spiritualism; it came about through a conversation held with a fellow artisan, who was an earnest Spiritualist. Having received what he could from this good friend, he determined to investigate Spiritualism as thoroughly as possible. In carrying out this determination he was confronted not only with the facts of its phenomena, but also with the grandeur of its pre-eminently natural philosophy, which appealing to his intuitive mind, led to full and unqualified conversion.

It now but remained for him to be mustered into the great army of mediumistic workers, in order to become an expounder of the philosophy he had learned to love.

At the time of his conversion to Spiritualism, Mr. Edgerly had no thought of becoming a medium even, much less that he would ever become a successful public worker; but the friends on the other side had their work to do, so in their own way they consummated their purpose.

It was on the evening of the 27th of June, 1885, that Mr. Edgerly was first entranced by his spirit guides, he having no premonition of what was to take place on this fateful evening; it was the first spiritual gathering he had ever attended other than those held in public halls; so sitting in a small circle, he was not expecting any manifestation, as far as he was personally concerned, when he was suddenly completely entranced. The spirits at this time were using his organism to foretell the work they would perform through his instrumentality. From this time his mediumistic development was carried on exactly as the guides foretold, until it became obvious that it was the desire of the guides that Mr. Edgerly devote his entire time and attention to his mediumistic work. This he has done for the last seventeen years, and has in this time so far won the appreciation of the Spiritualistic public as to find constant employment on the Spiritualistic rostrum. By being a faithful and conscientious ally of his spirit guides, Mr. Edgerly has won a most desirable recognition as an earnest, conscientious and eminently successful worker for the cause.

About four years ago Mr. Edgerly left the east as place of residence, and now makes Lima, Ohio, his headquarters.

Mr. Edgerly is now filling a five months engagement with the Toronto Spiritualist Association, where he is meeting with good success and is doing much good work for the cause of Spiritualism. He is an excellent and attractive speaker, his lectures are logical, analytical, entertaining, sound and conscientious throughout, and he should be kept constantly employed on the Spiritualistic rostrum. He has some open dates after May, and societies will do well to secure his services as early as possible. He may be addressed during April and May at No. 3 Classic avenue, Toronto, Canada.

N. A. ST. CLAIR.

Toronto, Canada.

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A TRAIN OF THOUGHT

Started by Reading the "Evangelistic Notes" of Rev. Moses Hull.

The definition given by our Reverend friend, of the word Evangelist, differs in some essentials from the one given by Noah Webster. The Rev. Moses has ingloriously abbreviated Webster's definition by leaving out the words which really constitute the definition of the word evangelist. Webster gives two definitions, both of which should be considered in order to arrive at the true sense in which it is used in his title, "Evangelistic Notes." The Websterian definitions are as follows:

1. Evangelist, a writer of the history or doctrines, precepts, actions, life and death of our blessed Savior Jesus Christ.

2. A preacher or publisher of the gospel of Jesus Christ.

Thus we see that to call himself an Evangelist simply because he preaches or proclaims tidings, is quite unallowable. If he is an evangelist, he preaches the gospel of Jesus Christ, and not of Spiritualism.

He likes the word Preacher. That is not strange in his case. It is connected with his earliest work for humanity; with the memory of his mother, who in his childhood gave him to the Lord and consecrated him to that work by her prayers. His liking for that word may also be owing to prenatal causes, and who can blame him for it?

He once tried to get rid of the title of Reverend. Yes, the writer well remembers but a few short years ago when in conversation, he stated his entire disapproval of Spiritualist lecturers assuming that title and of copying certain church customs which were then stealthily creeping in. He said that the whole business came from unworthy motives.

Let us analyze a little. Begin with the word Reverend, which has been adopted as a title "to distinguish those who wear it." It is a derivative word; its root revere, from the Latin revereor; re and reveor, to fear. This word then in its original language is simply an expression of fear, and in the English all the words derived from revere have the element of fear prominent in them. Webster gives it thus: "Reverend (a), A title of respect given to the clergy or ecclesiastics." And the clergy, who are they? Clergyman, a man in holy orders; a man regularly authorized to preach the gospel and administer its ordinances according to the forms and rules of any particular denomination of Christians.

And Webster says the application of this word (clergy) to ecclesiastics seems to have originated from the Old Testament denomination of the Priests. So the "Profession" which this word or title Reverend has "come to signify" is a Clergyman, an Ecclesiastic, a Priest! And the Spiritualists are the only body of men that I know of who are trying to steal this livery of the devil to serve heaven in.

By the way, the Devil, if we will consider him in that light, was a fine personification of the various phases and characteristics of expression along the lower planes of man's development. In the story where "Jesus was led up of the spirit into the wilderness to be tempted of the devil." In one instance the devil taketh him up into the holy city and setteth him on the pinnacle of the temple; in another into an exceeding high mountain and showeth him all the kingdoms of the world and the glory of them, and saith unto him. All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan." Why, the foolish Jesus! Turned him right down, without considering his proposition. Now, if he had only waited a few years, and listened to that persuasive voice, he might have come to the dignity of a Reverend, maybe a Rt. Reverend or a Very Reverend, or might even have become a Holy Pontiff and lived in a palace and worn a high crown. Instead of all that, he remained only the plain Son of Man—son of the poor carpenter, and talked to the common people or whoever he pleased, without even the distinction of the title of Doctor or Professor, and he never accepted any crown at all except a crown of thorns.

And now by all means let us have back the old devil. The ecclesiastic structure is not complete without him. He always belongs with the Reverends. He makes good stock in trade for them. They would be badly crippled without him, and he cannot get along without them.

It needs but a very cursory glance at the history of the work of this "Profession" to show the appropriateness of this title of fear to the class of men to whom it was given. They were ever the most faithful and deadly ministers to the Powers of Darkness that have bound the groaning earth. The chains of ignorance and fear are of their forging, and their reign is not yet over—the work of the Reverends not yet complete.

The Priesthood of Spiritualism is in its incipient stage. It is now a little cloud that casts a light shadow over the fair sky of our early morning.

Silently and craftily a net is being woven to catch our glorious bird of mental and spiritual freedom, whose pinions first brought to earth the title-deeds of our emancipation from priestly rule. HARRIET E. STOCKEY.

Seattle, Wash.

Cleveland Women's School Vote.

In Cleveland, Ohio, 14,755 women registered to vote at the school election on April 7, and the press dispatches say that nearly every woman voted who had registered. In that city the head of the school system and a majority of the school officers are chosen biennially, leaving only a few unimportant officers to be elected in the intervening year. Hence on the off year the vote is always light, and the Anti-Suffragists every alternate year publish the figures of that year and the year previous, to prove that the interest of Cleveland women in the school ballot is declining. But their interest has almost doubled at each full election since the right was granted. In 1890, the registration of women was 2,738; in 1898, 5,648; in 1900, 9,160; and in 1902, 14,755. On the off years, 1897, 1899, and 1901, it was 250, 978 and 797 respectively.

This year breaks the record. For the first time, both Republican and Democratic women opened headquarters. The Cleveland Leader says:

"These two centers of campaign activity are the neatest, cleanest, and most attractive workshops a Cleveland campaign ever knew. All over the city the effects of women's advent into politics are being felt. Politics, especially school politics, has been taken into the homes instead of being left to the barrooms, workshops, street corners, offices and clubs."

The Republican women in Cleveland have taken part in school elections for some years, but this is the first time the Democratic women have organized.

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SATURDAY, MAY 3, 1902.

Excellent to Die By.

It is always well to send forth kindly words, gentle thoughts, and feelings of compassion when one has passed to the realms of the immortals. All bitterness of feeling, all envy or jealousy is then banished, and thoughts all aglow with kindness and charity are manifested. The obituary is a most excellent place to gloss over most beautifully human character, and to bring out the good traits of the one who has passed from the material to the spiritual side of life.

During our many years of experience in connection with the Spiritualist papers we have noticed that in the obituaries published, all the good traits of the deceased stand forth prominently, while the palpable imperfections were carefully concealed under the cloak of what is commonly designated as "charity," and not brought forth for the critical scrutiny of the public. And it is well.

Not long ago two obituary notices were sent to this office by a prominent speaker. They were chockful of extraordinary praise of the deceased, making them appear conspicuously as most beautiful and saintly characters, being devoted Spiritualists. On inquiry we found that they had never taken a Spiritualist paper of any kind, and were not in touch to any great extent with the Spiritualistic movement. Here were fulsome obituaries, extolling to the very skies the deceased, and making them appear more than human in everything connected with their earthly career. A little further inquiry revealed the fact that the one who officiated so gracefully and benignly at the funerals, giving words of angelic cheer to the bereaved mourners, was not himself a reader or patron of the Spiritualist papers. This incident called our attention to the fact that while among a certain few the Spiritualist paper is not in active demand, yet when any of them passes to the realm above, then it becomes most excellent to die by, and their highly glossed, extravagantly worded obituary must be spread before our readers.

We are led to this line of thought on account of the large number of obituary notices sent to this office of those who are not patrons of any of the Spiritualist papers, illustrating the fact that they serve a good purpose in glossing over human frailties by giving them a most brilliant send-off, greatly enlarging all their good traits of character, while those otherwise are kept securely in the background. Of this we do not seriously complain, only it is hardly fair for any one to wait until death in order to have a free obituary notice of their demise published, thus "dead"-heading in their last moments. Why not, Spiritualists, subscribe for a Spiritualist paper at once, so that in ending your career on this plane you do not, in earthly parlance, really become a "dead-head" exactly when your obituary is published.

We are inclined to believe, after a careful and critical review of the situation, that the Spiritualist who is a constant patron of one or more of the Spiritual papers during his natural life, and then has his obituary published in the same, and his noble qualities mentioned, with perhaps a verse of poetry appended thereto, will, on presenting the same to "St. Peter at the Gate," be admitted into Paradise at once without further questioning; otherwise his salvation at an early date may not be assured.

A Letter from Bombay.

J. A. Balfour, Esq., writing from Bombay, India, on March 22, says:

"We have the plague here still, and it shows no sign of abatement. It has already destroyed hundeds of thousands of lives, and I am afraid it has come to stay. This is the sixth or seventh epidemic. The poor natives are the principal sufferers, and die by thousands. It began in this city of ours, and has spread throughout India. It subsides in hot weather, and begins again in the winter. Halfkine's serum inoculation is very successful as a prophylactive, but the natives do not take kindly to the remedy. They put it all down to fate, or 'kismit,' as they call it. Rats are the principal carriers of the infection.

"Just now the plague is at its hight, but it will decrease, and almost die out by June or July, when we get rains lasting to the end of September."

Mr. Balfour is an Englishman, and he adds:

"We have the South African war still hanging on. It is a fearful strife, and has caused the death of many brave men on each side. When will such matters be settled by arbitration? I am fearful we have taken on our hands a matter that will take years to settle, though Buller thought it could be done in six months. It is already three years."

Probably our British friends will reach the conclusion his ancestors did, when they tried to subordinate our own America to their power. Any country held in subjection by military force is not worth possessing. Spain learned that to her sorrow. Great Britain will do the same; and the future will tell what will be American experience as regards the Filipinos.

Christening Cats and Babies.

It appears from the Chicago Tribune that New York society has found a new diversion. This time it is a Cat Christening which has been introduced to the smart set of Gotham by Mrs. Anita Comfort, the musical composer and wife of Lieutenant Charles D. Comfort, who recently returned from the Philippines. By "smart set" is meant those who are surcharged with vanity, false pretensions as to ability, and who depend on gold for prominence, and who have but little real intellectual worth to bank on.

The Cat Christening is the most absolutely new thing in New York society and in novelty it surpasses the donkey party known to fame and Mrs. Stuyvesant Fish, the "looking backward" dance, or the vegetable entertainment, all of which are dear to New York's Four Hundred. These four hundred are about as far from common sense in some respects as the incoherent mumbling of an idiot.

Naturally the first requirement for a Cat Christening is a Cat, and it must be a young Cat to which a name has not been officially attached. Then there must be godfathers and godmothers, one of each for each Cat to be Christened. Next in line comes the minister or whoever may be selected to say the ceremony. With these assistants any society woman can have a Cat Christening, but the real success of the event depends largely upon the ingenuity of the hostess in providing entertainment for her guests.

For her divine and highly spiritualizing Cat Christening Mrs. Comfort sent to the choicer and most Christian spirits of her large acquaintance postal cards on which were sketched in ink two large beautiful eyes, beneath which was the date of the affair. To the initiated the eyes meant "looking for you." Mrs. Comfort had two transcendentally beautiful kittens, and one was dignified with the name of Punch while the other was Christened Judy.

"I called them Punch and Judy merely because I liked the names," Mrs. Comfort said in explaining the somewhat undignified titles that she affixed to her pets.

There were two highfalutin godfathers and two virile godmothers, and the Christening ceremony consumed some little of God's precious time on which, however, there was no charge. After it was over Judy went through the most startling experience of her young life. Her ears were artistically pierced by six highly educated and wealth-pampered young physicians numbered among the guests and a pair of screw diamond earrings were presented to her. At the conclusion of the grave function the guests played pingpong and the thing wound up with a christianizing and highly spiritualizing cake walk.

"Judy is not the first Cat to which I have given ear-rings," said Mrs. Comfort. "Several years ago, when traveling in California, I saw a Cat in a San Francisco theater with tassels in its ears. It looked too pretty for anything, and I decided then and there that when I returned to St. Louis I would have my Cat's ears pierced.

"I got a darning needle and a cork when I returned. It took four people to pierce my Cat's ears. First we put on gloves to make us as pawproof as possible. Then we wrapped pussy up in a sack, all but his head, and while three of us held him a gentleman punctured his ears with a darning needle, using the cork as a background.

"Did he cry? Well, he did scream vociferously and pleadingly when he saw the blood dropping from the holes, but he behaved in a manlier, or perhaps Catlier, manner than I expected.

"I had a hard time getting the earrings, for jewelers seemed scarcely to believe me when I said I wanted diamonds for my Cat. But in the end one of them did not object to making a fair profit at my expense."

Mrs. Comfort's unique entertainment was as sublimely Catty as could have been wished. She had Cat favors for the cake walk, among them being black Cat calendars ornamented with black velvet Cats.

Is it not about time that the ridiculous farce of Christening Cats and the divinely beautiful babies be relegated to the rear as attic rubbish, unworthy of this the 20th century. The Christening of a Cat is supremely ridiculous, a piece of idiotic folly, while the Christening of babes is simply a relic of barbarism, of no benefit to the child here or hereafter, and reflecting no credit on Spiritualism.

Where We Stand.

The time may come when Spiritualism can concentrate her forces into a mighty power for good. The hand of time points us in that direction as we try to sum up the achievements of Spiritualism. We have spent much time in showing to the world the errors of the church and preaching of the beauties of our own beloved cause, and the world is beginning to see the errors of Spiritualism, in fact have been kept pretty busy pointing out such errors, and we are referred to one in the form of a very grave fact: That we have spent too much time in words and too little in deeds.

First of all we had to have a membership and that membership had to be organized into bands of workers. This had to be brought about with great care, for, as a whole, we are sensitives; some have joined us from the ranks of orthodoxy, some from materialism; some from all the sciences and some from the spheres of ignorance; and many from the commercial or business plane. The impostors have demanded our attention, along with everything else, and so weighted us down with troubles of our own that the needed work of the world has to some extent been neglected.

When we undertake to draw the lines of organization around our people, in an effort to bring them together as a unit, we find such a diversity of opinions upon the various points both relevant and irrelevant to the main issue, we find so many who wish to be entirely free from all lines that they even oppose organization. They are sincere and honorable as the other fellows, but will not unite, and oppose any attempt to organize. But we have organized just the same and are getting in pretty good working order.

If we paused in our onward march to throw stones in some one's front yard; if we paused because some would have us pause, our best work would be retarded. We never expect to wholly unite in one organization, but if we can keep together upon the thought of the Brotherhood of Man, that will help us to build educational institutions and homes for the aged, the poor and the invalids in our ranks.

It is well to maintain a national organization through which to come in touch with the world, and through which to transact business with the people, as a means of gaining prestige and standing with similar institutions in life, and as a fixture we should have a home. All these things we now have and the world, the laws of man, are beginning to realize our permanency, our importance among all bodies whose motives and objects are for the upliftment of mankind.

Injustice to Spiritualists.

Our readers had the pleasant information editorially placed before them last week that an Indiana court, in direct contrast with a recent decision in Pennsylvania, has decided a Spiritualist will case in favor of the disposition of property as indicated in the will by the Spiritualist maker thereof.

This decision marks a pronounced turn in the tenor of court decisions as affecting Spiritualists and their wills. It indicates the opening of a new era as relates to Spiritualists and their rights under the laws of the States.

There has been, and still is, too much of the unjust and proscriptive spirit manifested more especially by municipalities, under the influence of sectarian bigotry and intolerance.

It must not be forgotten, however, that much excuse for this intolerance and injustice has been given, by the shameless frauds that have been practised in the name and guise of Spiritualism, by persons claiming to be mediums.' The arrant deceptions and trickery, under various forms and phases, carried on by so-called mediums, has quite naturally cast suspicion and discredit, in the general public mind, on everything bearing the name of Spiritualism. The ill-doings of the dishonest and the impostor, have brought the genuine and honest mediums under the ban equally with the fraudulent pretenders. The innocent are made to suffer for the evil deeds of the guilty.

The epidemic of fraud is widespread. It is by no means confined to Spiritualism alone. It permeates to-day all kinds of business. The liquor dealer concocts and compounds vile liquors, poisonous as well as health-and-reason-destroying. Articles of food consumption are adulterated and even made poisonous. Manufacturers make shoddy goods of various kinds. Cheating is the real vocation of many a firm whose sign advertises a legitimate and honorable business. Religion and politics bring up the rear of the ignoble procession—linked together in a common brotherhood of deception, trickery and fraud unmentionable.

As Spiritualism presents a wide field for the practice of the arts of the impostor and deceiver, it is not to be expected that it will escape the epidemic infection of dishonesty everywhere prevalent. So, sad to say, there are those who, for the sake of the paltry dollar, will sell honor and their souls' virtue.

But the prevalence of dishonesty in others is no excuse for those who practice fraud in the name of Spiritualism.

Spiritualism is in its nature so sacred and holy and pure a thing, that to counterfeit it, morally considered, is a most heinous crime against humanity and all its sacred relationships.

And the persons morally guilty of this crime, these vicious practices in the name of Spiritualism, are responsible for the legal persecutions and injustice so prevalent against Spiritualists and Spiritualism.

The Boston Idea of Sunday.

As set forth in an article in the Chicago Tribune, there are some people who like to live in Boston, but even they must have been a bit discouraged last Sunday. The Boston Sunday laws are curious to read. They must be still more curious to experience. For instance, one must not sell these things: Candy, fruit, soda water, bread, meat. Nevertheless, under certain restrictions, which are easily surmounted, one is allowed to sell malt liquors, vinous liquors, spirituous liquors, cigars. When such regulations are kept on the statute books for the benefit of antiquaries they have an undoubted value. When they are resuscitated and begin to walk up and down and to and fro they affect one as disagreeably as the dead men in the Rime of the Ancient Mariner.

In the first place, they are part and parcel of the Puritan Sunday. No other race in Christendom has had such a Sunday. The Italians have never had it. The Germans have never had it. The Scandinavians have never had it. It was left to the English Puritans to insist upon regarding the first day of the week as the Hebrew Sabbath and to turn a day of worship and innocent enjoyment into a day of worship and gloomy ugliness. For that service the Puritans have received as much praise as Cadmus for his letters or Prometheus for his fire. Yet of all services that they rendered to humanity their Sunday was surely the least. It still warps and hardens the characters of hundreds of thousands of people.

In the second place, if the intention of the law was to put a stop to unnecesssary work on Sunday (which, when looked at from the physical rather than the religious point of view, is not a bad intention), it seems odd, "most powerful odd," that the rigor of the enactment should be exercised upon candy and soda water, while liquors and cigars are treated with tender consideration. Last Sunday there was no way in Boston of buying ice cream soda. There was an easy way of buying high balls. All one had to do was to go to a "hotel" and order up a sandwich which was likely to look "too good to eat." When one thinks of these hotel sandwiches it does not seem impossible that five thousand men might be fed with five loaves and two fishes. The case then was this, in honor of the Lord's day the city of Boston closed up practically all its places of business except cigar stands and hotel-saloons.

The natural question arises: Why? The answer of the fanatic is: "Because it is the duty of municipal officers to enforce all the laws on the statute books." It is not the duty of municipal officers to enforce regulations affecting personal conduct which the people have outgrown, regulations which were in conformity with public sentiment when first put into effect, but which do not reflect public sentiment at this time.

It is not the duty of municipal officers to insist upon obsolete laws, the enforcement of which irritates and exasperates the people by interfering with their innocent amusements or habits of life which are inoffensive when measured by the standard of this age. A law which forbids the sale of soda water on Sunday is a bad, sumptuary law and should not be enforced. The municipal officer who enforces the law or kindred laws is only seeking to make it odious. But he makes himself odious at the same time.

The Brotherhood of Light.

"The Brotherhood of Light" has applied to the State authorities of Colorado for a charter for religious and educational purposes. This Brotherhood has been working for a year and a half in Denver doing humanitarian work. The means to carry on its work is furnished by the labor of its members. It seeks no charity. It owns thirty acres of fine irrigated land near the city. Its work is conducted in a large modern house.

The object of the Brotherhood of Light is to improve the physical, mental and moral conditions of the people. They are gathering up orphans and castaway babies. They are nursing them in comfort, harmony and love, and are training them in the arts and sciences to become useful, self-supporting citizens. They will be taught the sacredness of the marriage relation. No member of this Brotherhood is permitted to marry more than once. The marriage relation may cease from any cause, but the couple are not permitted to marry again.

The children are taught that all people on earth are the children of the Creator, The All Light, and that His Eye is ever upon them.

The members are aware that all things belong to the Creator, and are loaned to his children for their use while on earth. All things are owned in common.

The Brotherhood of Light holds that life is continuous; we lay it down at death and take it up again without the corporeal body. For a time we are bound to the conditions lived by us on the earth. It holds that like attracts like; that a clean, noble life, with high motives will attract angels willing to bring about better conditions on the earth.

The Brotherhood subsists wholly upon grains, vegetables, fruits, nuts and hygienic ailments; bathe daily, and devote their lives to raising up helpless babes. They practice moderation in all things.

They believe that a new revelation, Oahspe, is sent to guide the people for another cycle. That the wide-spread and rapid advancement in civilization during the past fifty years, proves that such a cycle is upon us; that a new race of men is to be raised who will live together as brothers; that no especial leaders henceforth will appear at this time as they did in the past; that the light is general, and will fall upon all who will accept it; that this revelation gives the history of man upon the earth for thousands of years, and clears up mysteries upon earth and in heaven. It explains what heaven means and where the heavens are located; that there is no eternal punishment; that eternal justice abounds; that all suffer for wrongdoing, and suffer their bondages in the bound-heavens of the earth; that none are entirely freed until they have worked out those bondages by doing justice to all and helping others to rise.

They avow that angels teach them these truths, and inspire them that the quickest way to rise to the emancipated heavens in Etheren, is to take little children and raise them under ideal conditions and teach them to do the same for others, and thus in time the world will be redeemed from poverty and error.

The Brotherhood has two branches, an Outer Council, with headquarters at 251 Woodward avenue, Detroit, Mich. This branch organizes lodges, handles correspondence and teaches members.

The Inner Council is at Denver, Col., postoffice box 682. It cares for the children, and its members live communally. They devote their time to the work.

They will locate a large tract of land in one of the fertile valleys of Colorado, where they will establish a large colony of workers.

The Prophetic Parson.

Once upon a time, says the Kansas City Star, a bad boy threw stones at a country preacher. The preacher predicted that the lad would grow up and turn out a convict. The minister afterwards abandoned the pulpit to take up the life insurance business, and finally landed in the penitentiary. The former bad boy became Governor of the State, and, remembering the preacher's prophecy that he would some day turn out a convict, he pardoned him out.

Strange meanings in the words we say. Fate puts, in a mysterious way.

Golden Jubilee, 1852--1902.

The First Association of Spiritualists of Philadelphia will celebrate its Golden Jubilee in the Temple, Twelfth and Thompson streets, May 11, 12, 13 and 14, 1902.

The First Association of Spiritualists, being the oldest organization of Spiritualists in the world, having held continuous meetings for half a century has decided to celebrate this jubilee year by holding a four days' meeting. Noted speakers, mediums, workers and musicians will assist, which will insure an interesting programme.

All Spiritualists in Philadelphia and vicinity should take pride in celebrating this occasion under its auspices. It seems eminently proper that the Fiftieth anniversary of this veteran association should receive the special attention of all Spiritualists.

The Progressive Lyceum and Band of Mercy, the Twentieth Century Sunflower Club, and the Woman's Progressive Union, will also hold special sessions during these meetings.

"The Wounds of a Friend Are Faithful."

One who is nominally an outsider perhaps ought not to force his opinions to the front upon matters pertaining to another family circle than his own. Let my apology for so doing be my sincere regard for the views of some closely related to me by ties of nature as well as a secret hope that you Spiritualists are really in the right. My business carries me into various and widely separated sections of our country. In all the important centers I manage to find some time for turning my eyes towards the manifestations of mediumship. I taboo no single phase—all are welcome, if uplifting. Thoughtful intermingling with laymen and mediums has stamped some sad lessons upon my mentality.

You have in your ranks too many people who do not care to have your cause purified and made respectable. Just as in days of the Anti-Masonic party in my native state, that cry was "a good enough Morgan" until after election, so you have those who are willing to abet, if not openly practice, trickery in order to induce people to accept Spiritualism.

That class of converts is poor material for the upbuilding of any cause, be it sacred or secular. Sooner or later their eyes become open to the deception perpetrated upon them and they either become indifferent through disgust, or else begin doing the same deception as accomplices or principals.

The class of people to whom I have referred are opposed to every movement for organization, because they know that of right their own scalps should be among the first trophies laid upon the altar of unity and purity. Hence you will find them attacking by covert insinuation and secret innuendo those fearless workers who will not besmirch their characters by swearing on call that black is white and filth is wholesome.

Too many are contented on the plane of belittling jealousy and dwarfing personal antipathies. Weed them out. Get rid of them—they drop seed and only produce themselves in kind.

Your physical phenomena has been almost wholly appropriated by fakirs. As it now stands, very little of it is worthy of the least attention, or outlay. I have failed thus far to find a single one of its mediums whom I have not had reason to believe at some time stooped to basely supplement the genuine.

My investigations lead me to the conclusion that occurrences of genuine etherealization or materialization are very infrequent—when real they come only spontaneously and can not be produced at the medium's will. Exhibition of a dollar or hope to secure one cannot create them. Look for the real thing, when it occurs, at private and home circles instead of at commercial seances. Purify your phenomena. Spiritualize your people.

Your mediums who begin helping out the spirits in their work soon have to do it all by mortal aid, because they lose their power to give anything genuine. Some of the very elect in your ranks are being fooled by one phase or another of physical phenomena. This I am satisfied is not only true of The Progressive Thinker's home city, but of your most prominent camps.

Wake up! Wake up! Do not allow what you have of reality to become buried under continuous vaudeville entertainments, or the illusions of magicians. Save your clairvoyance, your psychometry, your clairaudience, your inspiration, from contamination. Bury the nonsense inspired by gain. Ability to sometimes give the genuine is the very reason against allowing any other kind.

WANDERER.

FROM THE N. S. A.

One More Appeal, and Statement.

This is now April 18, and I wish to inform all who are interested in having a genuine Mediums' Home soon established, such as our Spiritualists have been asking for ever since I can remember, and pointing to the various eleemosynary institutions of the churches as a matter of reproach to Spiritualism and its people that we have none such to show, just how much we have raised to date, in response to the generous offer of two Spiritualists to give fifteen hundred dollars to this work if the country at large would give as much. At my last report we had received in money, excepting the two Columbian half dollars not yet disposed of, the entire sum of $204.25. Since then we have secured $77 as follows: G. W. Beesley, $5; M. E. Arnold, $1; Mr. and Mrs. Geo. Vorhauer, $5; H. C. Hermsmeyer, $2; Alfred Joslin, $1; Mrs. S. Merrill, $1; "Dick," $25; J. Gulwits, $1; Cleveland receipts of anniversary, per J. C. Hemmeter, $27.16; J. F. Bassett, $2; Mrs. M. E. England, $2; Mrs. A. E. Morrill, $5.

This makes in cash received since the call went out for fifteen hundred dollars for the home, to be secured by May 1, $281.41. We have also secured from Mrs. H. Zeigler, two pillow slips, one table cover and one side-board cover. What we have pledged to us by the good friends upon whom we can always rely will perhaps come to between one hundred and two hundred dollars more, and the first of May is close at hand.

We again ask the friends of mediums who have not contributed to this fund to do so at once; we are glad to accept any donation, indeed, the offerings of the poor are much more numerous than those of the rich, and we know they are sent with a blessing, and are received as such. If the requisite sum is not in this office the first of May, I feel that it will be a sad blow to the best workers of and donors to this project, and that it will conclusively show that the majority of Spiritualists do not care whether the worn-out mediums are cared for or not. The N. S. A. has already in the sanitarium of Dr. Spinney, one of the best known speakers of the West, a good woman and a good medium. Her case is hopeless, she may live a few months, or she may pass on at any time. She is a sensitive, and asks that her name be not mentioned at present, but the N. S. A. is paying for her care and board, and she is receiving the best, for which Dr. Spinney is charging but half, or less, of regular rates.

If this is not a good work, we are at a loss to know what is, and we again beg those who have not as yet sent to us, to do so as soon as possible. Ten dollars sent me from "An Investigator" is not to be credited to this Home Fund, as the brief note reads as if it is to be put into our General Fund, which is always being called on for missionary and current expenses.

Concerning our will matters, the case of Wm. Case, of Lafayette, Ind., is—so far—settled in our favor, since the will has been sustained by the court. We were told by Caldwell & Caldwell, of that city, that the portion willed to the N. S. A. would amount to about thirty-five hundred dollars; we have already expended a thousand dollars on this case; what the N. S. A. will receive when all is settled can not now be told. The McIlroy will case of Philadelphia, is to be carried, we understand, to the Superior Court; the N. S. A. proposes to stand by it, and to do all in its power to strengthen the Philadelphia Spiritualists who are fighting to have the will sustained. In other cases, this association has expended money without return. This association is badly needed in our cause, and should be sustained by sympathy and financial aid.

MARY T. LONGLEY,
Sec. N. S. A.
600 Pennsylvania avenue S. E., Washington, D. C.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price $1. For sale at this office.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 50 cents. For sale at this office.

Religion of Man and Ethics of Science.

RELIGION OF MAN AND ETHICS OF SCIENCE BY HUDSON TUTTLE

We take extreme pleasure in announcing that our next Premium Book will be by Hudson Tuttle, and will bear the above title. It is one of the best books that ever emanated from the pen of this gifted man and will fill a most important niche in the list of premiums sent out by this office. It will be neatly and substantially bound in cloth, and will be sent out for 25 cents, postage and express prepaid, to those who send in their subscription for one year for The Progressive Thinker, making it almost a gift to our subscribers. Orders will now be filed for it, and it will be forwarded as soon as printed and bound, which will be in about three weeks. Until June 1, that remarkable book, A Wanderer in the Spirit Lands, will also be sent out for 25 cents. For prices of the other Premium Books, see special announcement. No other bookseller, no other firm on this globe of ours ever furnished books at so low a price (almost a gift) as The Progressive Thinker. We have been instrumental in founding the nucleus of a grand Spiritualistic and Occult library in thousands of homes. Now is the time to send in your subscription.

FOOLISH CRUELTY.

The Destruction of the Birds.

To Mr. William T. Hornaday, of the Geological Park, New York, the world owes an immense debt of gratitude. Mr. Hornaday is trying to save the birds; and whether he succeeds or not the attempt that he is making in that direction is enough to endear him to every one who is not altogether commercialized and brutalized.

That the time has come for such action as that which is being undertaken by Mr. Hornaday will appear by the fact that the birds are rapidly disappearing from the land.

It is as true as anything in the world that there are only about one-quarter as many wild birds in the United States as there were fifteen years ago.

Reports from New York show that in the last decade and a half bird life in that State has decreased 48 per cent. In the same period the decrease in the State of Maine has been 52 per cent; in Indiana, 60 per cent; in Connecticut, 75 per cent; in Florida, 90 per cent.

In other States, owing to certain conditions which it is not now necessary to mention, the record is not so bad, but everywhere the tendency is the same, and the fact that the birds are disappearing is true, to a greater or less extent, of the entire country.

From Plymouth Rock to the Golden Gate and from the Gulf to the St. Lawrence a mighty army of soulless, brainless amateur hunters is steadily engaged in destroying every species of flying creature that comes within the range of its murderous guns. Thoughtlessly, and by no means on "murder bent," these thousands and tens of thousands of men and boys destroy each year millions of birds "just for fun," just to pass away an unoccupied day! They have a little time at their disposal, and instead of reading some good book or going out to study the silent speech of Nature, they sally forth to shoot everything that crosses their path!

But the destruction done by the army of amateurs is but a drop in the bucket in comparison with the havoc that is worked by the calculating, cold-blooded rascals who, in a spirit of sordid gain, go forth to ply their execrable trade of plume-hunting and nest-robbing.

If Dante were living in these days, and should be moved to write another "Inferno," he would doubtless place within the innermost and hottest circle of his hell these same collectors of birds' eggs and hunters of plumes. Nor would the poet forget to include within the same circle the senseless, soulless, heartless throng of women, young and old, who by their foolish vanity and worse than barbarian hardness of heart are responsible for the whole iniquitous business.

Between the thoughtless men and boys who go "a-hunting" just for the fun of the thing and the tuft hunters and the egg stealers the bird life of our country is rapidly disappearing, and if the present pace is kept up it will not be long before our feathered friends will be all exterminated.

Against this slaughter of the birds the argument of utility might be advanced. It might be shown that in destroying the birds we are destroying our best helpers in the fields of agriculture and horticulture, and that with the departure of the birds the fruits and grain upon which the very life of man depends would be materially jeopardized, but it is not necessary to use this argument here. There is a higher and a nobler argument—the moral one.

By the moral argument I do not refer to the unquestioned fact that the birds have the same right to LIVE that we have. I make no account here of the modern conception of the sacredness of life—of all life, bird life as well as human—I go further and ground my protest against the slaughter of the birds upon the NATURE of the bird itself and its relation to our own higher selves.

Next to man the bird is the most spiritual of all creatures. Its office is to make music for the world.

A famous European ornithologist declares that it is necessary for us to perceive that the bird "has a soul and is a person," and if it is true that music is the expression of the highest fact in the universe the soundness of the ornithologist's declaration is not to be questioned, for in the birds' throat is the original fountain of song and home of melody. As another has said, "No throat can contend with that of the lark in richness and variety of song," and we may add the thrush, the mocking bird, the bobolink, and hundreds of others almost equally sweet, though not so well known to fame.

And shall the mean spirit of gain, assisted by the thoughtlessness of sportsmen and the vanity of foolish, simpering womankind, be allowed to forever hush this music, closing the millions of melodious throats in death? Shall the old earth be stripped of its song and humanity be left with nothing but its cold-blooded selfishness and greed? The world is miserable enough even with the songs of the birds to cheer it up; what will it be when those songs are forever silenced and no music is left but that of the clink of the dollars and the rumble of the factories?

In the name of the beautiful and the good, in the name of the SOUL OF THINGS, which is far above all material values; in the name of the joy and gladness of the generations who are to come after us upon this old grit ball, let us protest against this steady, senseless, unnecessary and cruel slaughter of our friends the birds.—Rev. Thomas B. Gregory in Chicago American.

The New Camp.

Chicago Spiritualists who are already planning their summer's outing, should not overlook the New camp of the Wisconsin State Association. Traveling expenses for the visit are very reasonable. The round trip rate to Milwaukee by the most expensive line of steamers is one dollar and fifty cents, and the fare from Milwaukee to Waukesha by electric cars is only twenty-five cents each way, so that two dollars will cover the entire outlay of transportation.

Waukesha with a population of 7,500, is the largest city on the direct line from the Cream City to Madison and is noticeable for its tasty homes, substantial business blocks and creditable state institutions. Its famous springs are said to attract at one time as high as ten thousand people from abroad during the summer season, all of the well-to-do-class. Their waters are free to visitors with one exception, where five cents admission is charged and a regular concert programme furnished patrons.

I learned on a flying trip through this familiar section of Badger territory that the site chosen for the camp embraces fifteen acres of well wooded land inside the city's limits. The small river which bears the town's name is near by, while a ten-minute trolley ride brings one to the bathing, boating and fishing privileges of Powaukee Lake. Tent facilities will be obtainable for all who wish to camp out, while the aged and delicate can doubtless find accommodations in adjacent private homes.

Rambles and rides innumerable over well wooded hills, excellent roads and through a finely improved farming section are not the least of the attractions.

Mrs. Stewart and her official associates have chosen an important center for summer missionary work. Good business ability will lead them to make haste slowly and surely. May success financial and spiritual attend their movement. I shall watch with interest for their attractions of talent secured.

GEO. B. WARNE.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

H. E. P., Mason, Ill.: Q. What about Mr. Charles Dawbarn's "Aural Self?"

A. If the explanation Mr. Dawbarn gives at such length of the "Aural Self" is not comprehended by his readers, he will probably answer this question. If he cannot, it would be presuming for this department to make the attempt.

Geo. Lancey: Q. Which has been the greatest factor in bring western civilization to its present status—is it Christianity, as its adherents claim, or is it the superior intellect and necessities of the races?

A. Dr. Draper's "Intellectual Development of Europe," or the "Warfare Between Science and Theology," by Andrew D. White, exhaustively answer these questions and leave little more to be said. The claim that Christianity has assisted western civilization, is like that of claiming for a millstone tied to the neck of a swimmer that it supports him. He may by his strength bear it up, and reach the shore. Mankind has had this millstone to carry and so strong and persistent has been its efforts that it has carried the burden. The civilization of Greece and of Rome were gained without the Christian religion, and for purity of morals, magnanimous and righteous lives, examples can be found in Grecian and Roman history equal to any of modern times. The luxury and riot of the Augustan age, in which Christianity is said to have began, does not compare with the lust and extravagance, waste and idiotic pleasures of the money barons of the 1900 years of Christianity. Vitellus, Nero, might have drank costly wines, and dined on peacock tongues, but they never had dinners costing five hundred dollars a plate, or gave swell suppers spread with cut glass and gold for their poodles!

The splendid civilization of Greece and Rome went down, not before the barbarian hordes of the North, but before the priests of the new religion. For a thousand years Europe was under the spell of a religion which made ignorance and filth a badge of holiness. The awakening came, and timidly Galileo said the world moved, and Bruno that there were other worlds than this. Then Christianity hurled the former into a dungeon, the latter burned at the stake. It clutched mankind by the throat, and forbade the thinking of new thoughts. It burned the thinkers by the thousands and hundreds of thousands. It cast them into dungeons, it invented instruments too devilish in their design to tear, torture, and agonize, to bear description. To the present time, it has met every new thought with antagonism. When slavery dominated this nation, not a preacher in this broad land, north or south, in cathedral, or barn-like church at a country four-corners, but preached slavery, and proved it from God by the Bible. When intemperance threatened to destroy the national life, the preachers had no word against the rum-maker or seller, but drank their glass of grog for "the stomach's sake," supporting themselves by the Bible. Later they were forced to join the ranks of temperance by the pressure brought to bear on them by independent organizations.

They have fought woman's rights tooth and nail, quoting pages of Bible, to show that she is an inferior being, with no rights her husband is bound to respect. They have made a dual morality, one kind for man, another for woman, and she is now, indeed the stimulus of the new thought, escaping from the bondage of a thousand years, in which she has been held under the sanction of this religion, and gaining the nobility and independence, the strength of body and mind enjoyed by the women of Greece and Rome.

Every science has had to run the gauntlet of this religion. Astronomy with its evidences of the existence of other worlds, had to be "reconciled," with theology. The flat world with its four corners, the sun and moon going around it as a center, had to be explained! Geology with its evidences of countless millions of years for the earth, instead of 6,000 years, had to be "reconciled," a reconciliation which at last came to theology making the pitiable explanation, that six days meant six indefinite periods of time, millions of years in each, but the seventh being Sunday was just an ordinary day, and though God was completely exhausted and had to rest, after six such million of year days, a twenty-four hour day was enough to rest up, and hence Sabbath day must be kept free from labor by man!

The theory of evolution was met in the same spirit. Not a preacher in the land but took a fling at Darwin, and got off the old joke about monkey grandfathers. In a generation, they have seen the views of the scientific world make a complete change and everything become new. Creation is not even talked about, outside the circle of theologians. But they are persistent. They and their religion have been a brake to the wheels of progress, and held back the struggling engine. Now they cry, "See our work! All our work! If it were not for our religion the people would be savages!"

In reply it may be said, The Christian religion came in the midst of the grandest civilization of the ancient world. By every means it sought and gained power, and at last held Europe in chains. It destroyed the manuscripts recording the sublime thoughts of the philosophers, the histories, the poems; it put the monk clad in rags, the flagellant, the cowled priest in place of the great instructors; made begging a mark of sainthood; gave the ignorant and plotting priest the power of life and death, and infliction of eternal tortures over the laity, and so well did the leaders of this religion ply their trade, that they owned not only the souls of men, but the lands and their belongings became the property of the church. There is where fifteen hundred years of this unmitigated religion landed mankind. With this religion, there is where the nations of the west would be to-day, for this religion has never originated an idea, never produced a new invention. It boasts of its infallibility; that it is the same yesterday, to-day and forever.

"B.": Q. I awaken at 2 or 3 o'clock in the morning, and cannot get to sleep again. How can sleep be induced?

A. Retire at a later hour, after first taking a warm bath; avoid stimulants of any kind, especially the later part of the day. If the appetite craves, a light lunch before retiring will be advantageous. Have your sleeping apartment made in every way comfortable, that when you get to sleep you will not be interrupted or aroused. When continuous sleep has been gained, return by degrees to your present habit.

W. L. A. Q. Alfalfa is advertised as a wonderful nutrient and medicine for building up the system. Red clover blossom tea is also recommended. What is the opinion of the higher intelligences as to their value?

A. Alfalfa belongs to the clover family, and whatever remedial virtues it may have exist in the red clover blossoms in more intense form. As advertised as a "patent medicine," it is not to be recommended, as its virtues are all contained in the advertising. As an assistant to the secretory organs, red clover blossoms may be recommended as a mild excitant, and hence what is called a "blood purifier." Its full benefits are gained only by prolonged and constant use. For this purpose an infusion of the blossoms in spirits is preferable to steeping in boiling water, as by the first method the volatile aroma is preserved, while it is lost by the latter process.

Independent Spirit Message.

I sent a sealed letter to Annie Lord Chamberlain, of Milford, Mass., and through her mediumship (independent writing) received the following communication, from the spirit of my father, as a proof of a higher state of existence. It is to me, a very satisfactory one. ALLISON TRASK.

Rich Hill, Mo.

Dear Son:—I am happy to come here to-day to convince you of my love and interest. Is it not grand that the veil is so thin between the two worlds, and that we can exchange ideas and letters through a spiritual postoffice like this? The spirit world is as real to us, as your world is to you. We have cities here, like you, only more beautiful. We have trees, shrubs, flowers, everything you have, if we desire it. It was a glorious vision as I came to consciousness in spirit life. Everything was so beautiful and harmonious, far beyond anything I had conceived of, that I was in raptures of delight. I felt such a freedom. I had no longer to suffer or toil for the body, but we love to feel and know we have much to do for the loved ones left behind in the mortal form. Oh, how I want to open the door and let all my dear ones look in—but no, we have to obey laws of our being here. This life is only a prolongation of earth life—the leaving our bodies—the bursting of the chrysalis—the new birth. There are all grades here, dear Allison; these grades consist in the development of organizations, in the life that has been lived. Each individual has a distinct atmosphere of its own, and as we pass from one state of growth to another, we still retain our individuality. We are students here, do not learn from books, but through our visits to the different circles in each sphere. We visit other planets. All material worlds float in the spiritual world and were it not that the spirit world is more positive and real than the material world, all would be chaos and confusion with the planetary system, for the spirit world nourishes every planet, and gives through its emanations, to every one of them, their life and motion. This is what keeps all the planetary system so steadfast in their movements and places, and establishes and maintains such exact order in the universe. I have taken up more time and strength than I ought. I am glad to have had this opportunity to tell you a little of the spirit world. Think of me as with you often, and with deep spirit love for you and all who can accept it. Your father,

CHARLES W. TRASK.

GENERAL RESURRECTION.

All hail! the genial sun and showers
That wake to life the sod, and flowers
To clothe the naked fields and bowers
With nature's robes of splendor!
All hail! the warblers on the wing,
To welcome in the joyous spring;
How grand the choruses they sing;
How sweet the praise they render.

For life upon this earth so fair;
For blessings they with humans share,
Their grateful songs to heaven they bear
With voluntary pleasure!
The lilac soon will wave its plume
Triumphant o'er its winter tomb,—
And send abroad a sweet perfume
In overflowing measure!

All nature joins the glad refrain
When Old King Sol resumes his reign,
And northern climes revive again
With seeming "new creation!"
This "resurrection from the dead"
When sun and earth are newly wed;
Has to our "Easter service" led—
(An ancient celebration!)

The worship of the sun, and power
Contained in seeds of fruit and flower
And eggs, for nature's higher dower,—
(The life of sentient creatures!)
These vital germs from flower and tree
Were held as truest prophecy
For innate immortality
In all its varied features!

Those pagan rites from first to last
Are echoed from the misty past
And into other models cast
For Christian veneration!
Perverted from their true intent
And into error's channels bent
Their grand significance is spent
In senseless adoration!

A. HARTER REYNOLDS.

Auburn, N. Y.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Criticism. A Few Thoughts on Other Bibles." By Moses Hull. Of especial value and interest to Spiritualists. For sale at this office. Price $1.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to $1, postage, 10 cents, cloth; paper, 50 cents. For sale at this office.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE SPIRITUAL REVIEW, LONDON, ENGLAND.

THE DANGERS OF SPIRITUALISM.

Elsewhere in the issue of the Review will be found a review of a recently issued work on "The Dangers of Spiritualism," upon which, without intruding on the province of our reviewer, it is proposed to offer some observations here. What are the "dangers" we have to guard against? Let us include "disorderly mediumship," "obsession," "evil spirits," the recklessness or ignorant development and use of mediumship, the foolishness of the thoughtless, and the ignorance and viciousness of others, and we have a fairly formidable catalogue of dangers! But foolishness and viciousness were with us long before the advent of Modern Spiritualism, and each is likely to remain with us for some time to come yet! We may deplore their presence, but Spiritualism is not the only subject which suffers from their influence. The religious world has a fair share of results clearly traceable to such matters, yet religious people do not warn their fellows against religion! Under the influence of foolish, ignorant fanaticism, men and women have been burned alive, reputations blasted, and untold misery inflicted upon innocent lives, shall we, therefore, write a book on the "Dangers of Religion?" Does not the immortal Bard (or Bacon) make one of his characters say, "Because thou art virtuous shall there be no more cakes and ale?" Surely the folly or worse of the religious shall not argue for the removal of religion from man's life? Nor should it be counted an argument against the orderly and systematic pursuit or profession of Spiritualism. Rather must we accept ignorance, foolishness, and viciousness as elements in the problem of life, eliminating them as far as possible, and guarding all questions from their influence as far as is practicable. For the moment, then, we may dismiss these three items from consideration.

THE MORE SERIOUS POINTS.

The more serious points may now claim attention. First as to "disorderly mediumship," what is implied? Too frequently the insane desire to become a "medium," without in the least part understanding what is involved, inspired by pure recklessness or a morbid desire for notoriety, combined with a hankering after the supernatural common to so many undisciplined minds. And, when the mediumship is developed, the indiscriminate and reckless use thereof to the sure detriment of the individual. In this latter case the friends of the medium are more often far more to be blamed than the medium. In how many instances has it been a case of mediumship for breakfast, luncheon, dinner and supper, and at intervals between! A noble function degraded to the pastime of the moment, vitality drained to gratify the curiosity of the wonder-seeker. No wonder that health succumbs to the strain, and that the instrument being disorganized the messages fail, or become corrupted. But such folly is not indulged in by intelligent Spiritualists or mediums, and, happily, there are far more of such than the other sort in the cause to-day, for disorderly mediumship is the great exception rather than the general rule. But the pursuit of any study, training or development of any faculty, indulged in recklessly, will produce untoward results, and such recklessness is rightly condemned in any case, Spiritualism not excepted.

OBSESSION.

Many people make much of "obsession," yet what is it? How much of fact, and how much of still lingering superstition concerning the reputed powers of spirits is involved? There is the obsession of ideas as well as that of persons in either world. The devotee, the reformer, the lover, the patriot, are all obsessed by ideas, and their lives ruled by the subjects obsessing their minds and affections. The unfortunate person of "one idea" is obsessed thereby, and the "henpecked husband" is obsessed by his masterful wife, often to his untold misery, and the undoing of his life's happiness. Hypnotism and auto-suggestion explain another aspect of obsession; indeed, we have obsession as a working fact in the world around us. So long as it concerns this life little fuss is made over it, no judge allows it as a plea, no jury reckons with it in a verdict, save when it is described as "undue influence!" We are apt to blame people for "being led by the nose," which is only another way of saying they are obsessed. It may be replied that such forms of obsession are not as serious as the obsession of spirits. That all spirit obsession is evil, that it is only indulged in by the depraved of the spirit world. Yet good spirits control the conduct of people to a larger extent than perhaps is generally admitted or understood. We live in enlightened times, and know more on spiritual matters, most likely, than those of former days, who were inclined to condemn all spirit intercourse, as a result of the influence of their religious advisers. We must clear ourselves from the remains of the magic, occultism, and so-called Satanism of other times, and realize that the spirits who come to us were former inhabitants of this world, and, generally speaking, average in character pretty much as do we. That, as "all sorts and conditions of men" go hence so, the way being open, it may be they also return and communicate with us. But as we close our doors against undesirable folk in this life, and select those whom we will be intimate with, thus preserving our tranquillity, and safeguarding our lives, so can we, and so should we, safeguard ourselves in our intercourse with the inhabitants of the spirit world. It is another case of "resist the Devil and he will flee from you," give him a chance and he will abide with you.

EVIL SPIRITS.

The words "evil spirits" are a veritable bogey to some folks. They are the "devil" of our childhood, and inspire the same sort of insensate fear. Candidly, the tales we have heard of so-called "evil" spirits strike us as far more comic than tragic. The worst cases, when carefully sifted, resolve themselves into the presence of an undeveloped human being transferred into the other life. He may be sullen, he may be revengeful, he may be vicious, he may have been a drunkard, a suicide, or a murderer, or a thief, or a common rogue and rascal while on earth, but he is still a human being. While, who knows what causes made him either one or the other of the above? We hear of "circles" held to uplift such spirits, to our minds a direct invitation and encouragement to their coming to us! Are there no reformatory agencies "over there?" Are our methods of reforming such as meet the necessities for spirit life? These "evil" spirits were earth's failures; why bring them back to an abortive school? Let the people of the "higher life," if it is a "higher life," take them in hand, their wisdom exceeds ours, therefore they, not us, are better able to uplift the fallen when they have left us. Compel these "evil" spirits to keep bounds, not to break them. We have evil spirits in sufficiency without inviting them back after they depart from us. The sentimentalist may say this is brutal; the practical man will call it common-sense. The fact is we expect only the good to come to us, and, too often follow the earthly habit of stigmatizing those who differ from us, or are uncongenial to us, or who are not on the same plane with us, as evil, which is, after all, but an expression of presumptuous pride.

LET US BE REASONABLE.

Let us be reasonable then, and end all this foolish talk about "obsession" and "evil spirits" and their supposed powers for mischief. As a general supposition it can be said that like attracts like, and where the general rule does not seem to apply there may be some unsuspected hereditary disposition, sufficiently marked to enable a spirit to attach itself to the individual. Or, it may be, the reckless dabbling in mediumship will cause such association. Or, further, the unsuspected presence of the evil doer in our midst, or a chance passage through evil localities, will explain the presence of these spiritual undesirables, all of which is not condemnatory of intercourse with spirits, but only cautionary as to the needful care to be exercised in maintaining such intercourse. Possibly the greatest dangers we stand under pertain to this side, after all? Candidly, that is our opinion, as indicated in what has gone before. With due care and caution in the development of mediumship and its subsequent use no danger need be apprehended by the most sensitive and timid inquirer.

THE TWO WORLDS, MANCHESTER, ENGLAND.

The ascent of the soul through matter is of great importance to all aspiring men. To realize that we are eternal souls with bodies, and not bodies with souls, is the grandest realization that comes to anyone.

The soul—the real man—was never born and never dies. It has neither beginning nor end. It is. The soul comes from nothing, nothing comes from it. It is the only simple in the universe; all other things are compound, and must change. The soul is changeless. The mind and the gross body continually change. Not so the soul. It builds the body and mind. It is eternally a centre of a stream of matter—eternally attracting and repelling matter. Even when it leaves the gross body at death it is still clothed with matter—attenuated matter, so very fine that it cannot be seen on the physical plane.

The souls attending this planet in gross or physical bodies are continually changing and building these bodies. The greatest instrument of the soul is the mind, and it is through this mind that all of us are building our bodies. The nature of the soul is purity, and by pure and right thought we build pure and strong bodies. "Right thinking builds good heads." Bad thinking builds bad heads." A good head will build a good body, a bad head a bad body.

With the mind the soul examines the mind, and constructs and reconstructs the body. Back of both mind and body is the ego or soul, eternally at work. It does not need rest, it is. When the soul gets through with the earth body it passes out with the finer spirit body—the ethereal body—and goes through a new cycle or round of experience, always building a finer body in which to reside. The transition we call death is in reality a birth—the soul is merely passing from a gross surrounding to a more refined one. Here it will continue to build and construct a finer body yet. When at some period it constructs the perfect ethereal body it will reach the superconscious state, and will be in eternal joy and bliss. Then the mind will be eternally calm and peaceful.

It is the mind that hides the soul with veils of doubt, fear, ignorance, superstition, falseness, etc., and causes all so-called woe, sorrow, and misery of man in his evolution from one plane to another, and it is the mind that is disturbed and suffers by its own action. The soul—the real—does not suffer, therefore how important it is for us to realize our own real greatness, and with the mind control the mind, and construct and build finer and better bodies, and hold on to them for greater periods of time, that we may get through with working in the coarser or grosser forms of matter.

Budington says: "During earth life the ego is busy building a more ethereal body within the physical body. This spirit body is the more permanent organism. The ego must protect itself by an organism, or it would lose conscious individuality and external expression; hence it draws through the organs of the earth body all those external substances necessary for its support and essential to construct a permanent body. This is called the spirit body. When at last it has used the earth body as long as is necessary for its complete construction, and attained the knowledge and experience needed for its best unfoldment in contact with gross matter, the spirit body withdraws from the earth body, and dwells in environment adapted to its needs. The sooner all souls realize that they are eternal, and wear bodies the same as we wear clothes; that we are eternal living souls with bodies, and not bodies with souls, the sooner will we reach a joyous and blissful state—a heavenly state."

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Just How to Cook Meals Without Meat." By Elizabeth Towne. Excellent. Price 25 cents.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, $1.50 and $2. For sale at this office.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

THERE SHALL BE PEACE.

A Lecturette by Hudson Tuttle.

In remote antiquity, when war was the noblest occupation and the warrior the leader of his people, the bards while singing the praise of glorious deeds of arms, sang also a prophetic strain of peace; the glory of the millennium, when the lion and the lamb would lie down together, the sword cast aside for the sickle. They foresaw the beatitude of that age when war should cease and the foreigner no longer be regarded as an enemy to be destroyed, but a brother to be fraternally received.

The prophecy is about three thousand years old, yet unfulfilled. It was made amidst the fierce contention of warring tribes when there was not a ray of promise. What a pathway of slaughter the nations have traveled since that first intimation of the coming of a Golden Age. There has been continuous war, and the skill and inventive ingenuity has been expended on instruments of destruction and defense. The rude club became the sword; the bow, the rifle and cannon; the cave, the steel-clad battleship. The fair surface of the earth has been made one wide battlefield, and the sea made red with blood. History is a record of battles fought with the savagery of beasts, for conquest and supremacy. The warrior would fight for the products of labor, which he would not produce by his own efforts. He devoured and destroyed the creations of Peace.

War is the concentration of all crimes and villainies the Maelstrom swallowing up the arts of peace; the enslaver of mankind. It brings to the front the beast, the demon, and sets a premium on robbery and murder. There may have been a past when nations emerging into civilization were forced to defend themselves against barbarian hordes; times when nations were obliged to strike back at the tyrants who would enslave them, but this has gone by. The civilized nations have no use for the professional soldier; no just occasion for war, and yet they have prepared themselves as never before with all the appliances science, art and inventive genius can bestow for the work of slaughter. Never before in the history of the world were such armies maintained, or supplied with such equipments. Never such navies floated on the seas, or such fabulous treasures expended. The Christian nations of Europe maintain an army of twenty-two millions of men, who tantalize each other over the borders, but are withheld from actual conflict by the knowledge that the engines of destruction are so perfected that to call them into action is national suicide. The vastness of this army cannot be realized. If arrayed in marching order with equipments, it would make a line entirely encircling the globe. In a steady march of thirty miles a day, it would be more than two years in passing in review.

To equip and maintain this army requires the labor of at least as many more in factory and on farm. At the low estimate of one hundred dollars each, yearly, the maintenance of this host makes the incomprehensible sum of two billions of dollars.

What does this vast outlay yield? What profit does it bring? Nothing. This army which saps the strength and exhausts the resources of the nations, are idlers and moths devouring the products of other labor and producing nothing. The people are ground into the dust by the arrogant lordlings who are sustained in power by the military by which they first robbed the masses of freedom. And such is the influence of heredity and education, that the latter give loyal adherence to and shout the praise of the bespangled hero whose name and fame came from the butchery of men!

Nor is the present cost of the support of the army all that the laborers of these nations have to bear. There is a debt created mainly by former wars which hangs like an incubus about their necks. That debt for the Christian nations of Europe is more than thirty-one billions of dollars. There are no productive values to represent it. It was borrowed at heavy discount, in times of need, for the purpose of destruction, and is as completely lost as though thrown into the sea. Its obligations are held by the kings of the money mart, who by its means exact a tribute from the people of all nations as remorseless as ever brigands demanded of the passing traveler, and such as no conquered people ever paid to barbarous victorious chieftains.

It is a debt which is constantly augmenting and never will be paid, and never should be, for the present and future generations should not in justice be held for the folly of ancestors. It is a debt which the creditors do not desire paid. All they want is the interest, the tribute, for by its means they hold the people in slavery. To press the payment would overturn every government in Europe, for the stability of these governments, the much-talked-of "balance of power," is maintained really not by the armies, but by the money-power; for war cannot be prosecuted without loans, and the nations have already reached the verge of bankruptcy.

Of war in its blackest garb, stripped of its chivalry and excuses for being, the conflict of England with the Boers is a most conspicuous object lesson. It has cost the former a billion dollars, twenty-two thousand lives and sixty thousand wounded and disabled; and the latter, suffering and disaster, which no statistics can measure. A useless conflict, unjust, uncalled for, which fair dealing and honesty might have avoided; the outcome of selfish greed, with a result of humiliation and demoralization; an example of patriotism and sacrifice for home and country equal to any Greece furnished in her most glorious era, and a ruined waste for a prosperous country.

Wasteful of wealth, war is yet more wasteful of human life. A human being is a costly target, and can be sacrificed only in supreme moments, when the life of the nation is menaced.

If all these twenty-two millions of soldiers should return to their homes and engage in the arts of peace? Would there be overproduction? Is a class of drones and idlers necessary to give work to the laborers?

That kind of political economy has given hovels to the many and palaces to the few. Until there is a comfortable house for every family; until there is sufficient food for every hungry mouth; until there is warm and generous clothing for every one, there is no fear of surplus.

If all labored, the many would not as now break beneath their lengthened hours of toil, but all would share the right to leisure hours. There would be no homeless tramps; no lingering starvation. What might be done with the money and labor extorted from the people to maintain the "war footing" of the armies and navies?

In the United States, where this amount is least of all, think what might be done with the cost of one battleship! Three millions of dollars would build a splendid macadamized road, costing 3,000 dollars per mile, 1,000 miles long. It would build 2,000 residences for the homeless, costing 1,500 dollars each. With two billions, 2,000 times more might be accomplished. And the battleship is built because other nations have them and perhaps sometime there will be collision of interests and a chance for their engines to demolish each other.

The age of war has passed for civilized nations. The trade of the warrior has lost its glamour. The courage of the soldier is only foolhardiness. The rewards of the future are not for the destroyer, but for the creator; for him who wrests from nature the command of her forces; who chains and makes the elements obedient to his command.

In this reckless extravagance of constantly augmenting armies the limit must be reached; already some of the nations have become virtually bankrupt, and with others the yoke of slavery presses heavily upon the people. The tension has nearly reached the breaking point. Will the European nations place themselves on a peace basis, as they can readily do by a convention; or will they wait till by a conflict of these forces, the most terrible the world has ever witnessed, the folly and idiocy of their course is demonstrated?

The day of conquest has passed. The old belief that prosperity could be gained by the ruin of neighboring nations has been replaced by the idea of brotherhood; that real prosperity is reciprocal, and is only gained by the prosperity of all. Let the soldiers go home. A cultured homeloving people are stronger for self-defense, if it is necessary, than a host of soldiers. The Swiss, the Netherlands, the Boers, exemplify.

Peace will come. More than all, this country, with an army which was no more than a national police force, in stress of need found its citizen soldiers equal to every demand.

Peace will come, and a high court of arbitration will decide national questions by justice, and the sword shall rust in its scabbard. The soldiers may go to their homes to-day, or they may remain until the deadly strife with new and as yet untried weapons of destruction shows the folly, the wickedness, the wanton butchery, against which courage and discipline count for nothing.

There shall be peace, for mankind advances, and as in the blackest hours of midnight we may predict the coming day, so by the set of the current of humanity upward we know these fierce contentions of the brute will be passed. The world and all it contains is for the joy and pleasure of its children, and although they may wander far, and they will continue onward and upward. The angel shall replace the brute, and the ways of angels be the ways of men.

HUDSON TUTTLE.

A VISION.

The Conflict Between Labor and Capital.

Continuous disturbances among the laboring classes, aroused by the base accumulation of riches by the upper classes, terminating in strikes and disastrous results both to producers and the employers of labor, is the one absorbing feature of the world's great needs. The ablest minds, both political and economic, have attempted, time and again, to grasp and solve the riddle, yet every attempt ends in failure, while the mighty accumulation of wealth and money power increases, and the grist of the laboring man decreases as each days sun goes down.

That there will be a crisis in these conditions which may shake the stronghold of every civilized nation of this entire globe was revealed to me in a vision some two weeks since, and the evidence of that picture, revealed from the spirit world is at this time indelibly stamped upon my mind with a conviction too strong to be shaken by material argument.

On the night of eighteenth of March, about three o'clock in the morning, while in a trance I was taken into a large dining room and placed at the head of the table. On each side of the table were two ladies, each of whom was tall, slender, and of dark complexion. At the foot of the table stood another entirely the opposite of the others, she being stout of stature, but finely proportioned. She was of blonde complexion, and very spiritual-looking, and was apparently the mistress of the household. While standing there she stooped and picked up a newspaper, and smiling said, "Why, did you see the cartoon?"

"What is it," I replied.

"Why," she answered with sarcasm in every word she uttered, "the capitalistic class have spies out looking for Boer sympathizers. They evidently think every one who sympathizes with the Boers is a dangerous character and will bear watching."

At this time a change seemed to come over the spirit of the vision and it was morning, and I found myself at the steps of the residence with a grip in my hand, starting down the street. Shortly I passed a point where there were about 100 men at work grading and terracing the ground for an elegant mansion. The site of this mansion was some forty or fifty feet above the street level. I stopped for a minute and looked at the workmen, who were composed of many nationalities, all of whom were diligently laboring. There was one negro among them who seemed to be anxious that others should do the work while he received an equal share from their toil, and he was particularly officious, which is characteristic of his race. A large, handsome man now appeared at the head of the steps where the men were working and addressed them. He told them that they were at an important crisis and that they should work in union and upon the spur of the moment. "Capital," he said, "would, if they did not act as one man and throw down their tools when told to do so, continue to grind them down."

"What you want us to do, Massa Johnson?" said the negro

"Every man," was the answer, "must obey orders and act on the spur of the moment; for in union there is strength and by that only can you succeed."

Then I turned away and walked to the train, some two blocks distance. The foreman of these workmen followed me and approaching, asked how far I was going and how long I would be gone. My reply was that I was going to the Atlantic coast in connection with the labor trouble, and would be back in two weeks. As I ceased speaking a voice apparently from the heavens and sounding as loud as thunder, said, "This state of things exists from the Rocky Mountains of America to the coral strands of India."

At this the vision vanished and I awoke from the trance. This was the vision as seen by me, vivid and startling. Its results remain unsolved, and I leave the translation to others.

DR. J. W. SUTHERLAND.

New Whatcom, Wash.

"Spirit Echoes." By Mattie E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie E. Hull. It will be welcomed and treasured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 75c.

MISSIONARY WORK

Of George W. Kates and Wife.

We have been too busy to send items of our work for general information. Perhaps many readers like to know that the N. S. A. agents, itinerants, evangels, agitators, organizers, missionaries, or whatever title suits them the best, have not waited for localities to send for them, but have pushed their way and gone into some places where Spiritualism has never had an advocate.

After the anniversary in St. Louis, we visited Springfield, Ill., and held two meetings. Mrs. H. L. Lichtig is the active leader here. Then we returned to St. Louis for Sunday, April 6.

Two meetings were next held at Marble Hill, Mo., where no lecture explaining Spiritualism had ever been given. We had large attendance and created much comment. Dr. August Sanders, an old resident here, has been almost alone in standing boldly as a Spiritualist—and he is always willing to freely do his part to advance the cause. We occupied the Christian church one night. Across country, eight miles from the railway to Hillsville, was our next move. Here we had been before and knew of the earnest souls led by our devoted brother, George H. Miller. We occupied the Universalist church here, which is really owned and controlled by the Spiritualists. Five well-attended meetings were held, and we will return there for Sunday, April 20.

Unto Zalma, in the woods, where Spiritualism was entirely an unknown quantity, we next journeyed and held two large meetings with these people who had heard so much hell preached, that a little of universal solvent gave them some hope. They were almost persuaded to believe that we told the truth.

William Nevin, Hahn, P. O., Bollinger county, Mo., worked heroically to secure these meetings and thus do his full duty "on the picket line." He says he has been posted for some years. Here, also, the Christian church was donated for our occupancy. Preaching in the back-woods must soon change if they continue to open their churches for the Spiritualists.

Cape Girardeau was our next point, and here we struck our first real chilly reception. One lone man in this fossilized and bigoted place was found who would help us. Mr. D. L. Hoffman, publisher of "The Optimist," secured the court house for us and had the meetings well announced. Twenty-six persons attended and listened with solemnity to our earnest lecture and stoically heard the spirit messages, and donated seventy-five cents to the N. S. A. for our expense, of which our friend gave twenty-five. Some people can refuse to give, and can also falsify, in the name of the Lord. This place needs a missionary; but it must be one who will first present some startling phenomena and arouse curiosity. They are certainly not willing to bring their brains to a meeting and be made to think. They get preaching that does not give them mental indigestion. We have some hope for Cape Girardeau, but it is yet feeble and will take some time to grow strong. We pity the spirit world for having such old fossils dumped into its territory.

We further hold meetings in Missouri at Millerville and Jackson, then go into Illinois for balance of April.

G. W. KATES AND WIFE.

A CHANCE TO MAKE MONEY

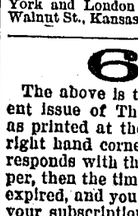
I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit. Just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps which is only the actual cost of the samples, postage, etc.

FRANCIS CAREY, St. Louis, Mo.

Weak Eyes

All Imperfections of the Eye, Even Blindness, Cured at Home without Use of Knife or Painful Methods.

No oculist living today has had so extensive a practice in the curing of cataracts, granulated lids, failing eyesight, cross eyes and all imperfections of the eye as the eminent specialist, Dr. F. Geo. Curts, of Kansas City, Mo. His cures are defected at your own home through his Mild Medicine Method, without knife or Pain. Any reader afflicted with eye trouble, or have a friend afflicted, write today and receive absolutely free, Dr. Curts' wonderful book "Treatise On The Eye." It tells you how his many wonderful cures are made. Address

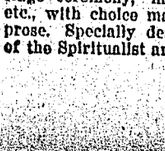


DR. F. GEO. CURTS, 427 Shukert Bldg., Kansas City, Mo.

Restores Eyesight

"Actina," a Wonderful Discovery Which Cures Diseased Eyes, No Matter Whether Chronic or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. This wonderful treatment takes the form of a Pocket Battery and is known as "Actina." It is purely a home treatment and self-administered by the patient. There is no risk of experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. This wonderful remedy also makes the use of spectacles unnecessary, as it not only removes the weakened and unnatural conditions of the eye, but gives it a clear vision.



A. O. T. Pennington, Massachusetts building, Kansas City, Mo., says: "Actina," cured my mother of cataracts and cured me of asthma.

W. J. Reed, 500 Prospect avenue, Kansas City, Mo., says: My sister was STONE BLIND and "Actina" restored her sight perfectly after oculists had failed.

L. B. Bailey, New England building, Kansas City, says: "Actina" cured me of catarrh and is the best thing to cure colds.

W. R Owens, Adrian, Mo., writes: "Actina" saved me from going BLIND.

Robert Baker, 80 Dearborn street, Chicago, Ill., writes: I should have been blind had I not used "Actina."

This method of treatment has been given a thorough test and thousands have been cured after being pronounced incurable.

Advice FREE. FREE treatment at office. "Actina" is sent on trial to out-of-town people. Call or write for Prof. Wilson's 100-page Treatise on the Eye and Its Disease and disease in general free on application. Address New York and London Electric Ass'n., Dept. T, 929 Walnut St., Kansas City, Mo.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Inspirational lecturer in German open for engagement. Write to Julius Kuhn, No. 803 North Carnac street, Philadelphia, Pa., for full particulars.

Dr. J. O. M. Hewitt may be addressed for camp or society engagements, at 498 West Madison street, Chicago, Ill., or at The Progressive Thinker office.

Mrs. Mina Hanley writes from Grand Rapids, Mich.: "I have just finished reading 'A Wanderer in the Spirit Lands,' and have been affected as never before."

J. J. Oakeshott writes: "The cause is spreading wonderfully in this city, and we are causing the Ministerial Association much anxiety. A Wanderer in the Spirit Lands is my choice of premiums."

The First Spiritualistic Society of San Diego, Cal., having just purchased lot J, block 8, of Horton's addition, situated on Seventh street, adjoining the B street school, contemplate erecting a temple, which, when completed, will not only be a credit to the cause but a benefit to the city and surroundings. The structure will be two stories in height, and it is their purpose to begin the construction within 90 days.

Will C. Hodge is now in Oakland, Cal., and can be addressed at 1373 Tenth Avenue, East.

The following rot is from a Boston paper: "Our great colleges, like Harvard, with their higher education, are damning the world," said Professor Griggs at a meeting of Seventh Day Adventists in Deacon Hall last evening. "Damning the world," he continued, "just as knowledge has done since the Garden of Eden. God made Adam a perfect man and Eve a beautiful woman, and they were happy until Eve, in her desire for knowledge, ate the apple. The devil himself was made by knowledge. At first, Lucifer was high in heaven, but because he wanted to become equal to God in knowledge, God threw him into hell for his presumption. Christ had no knowledge, and because he ignorantly obeyed God, without knowing where God was leading him, God made him next himself in power. God will give us all the knowledge we need. He taught Solomon astronomy, botany and even sociology, for we are told that he kept order among his wives."

Dr. George Dutton, author of Dutton's Illustrated Anatomy, Etiopathy, and other medical works and founder of the Order of Eden, will leave Chicago with Mrs. Dutton the 28th inst., for England. They go in the interest of the Order of Eden and the new school of medicine which signifies a health education for all the people. They expect to be absent two or three months.

Sarah A. Walters writes from Denver, Col.: "To me our philosophy and religion makes life, that which lures us on here, and points us at the same time over yonder. Sometimes Easterners coming here have difficulties on account of altitude. So it might be in regard to spiritual heights to which some would rise without giving time and conditions for the unfoldment of those intellectual faculties needed to give them the proper qualifications to stand as instructors before the people. I have always had a prayer of thanks going out to the great Over Soul, that it did not commission me to sort the sheep from the goats, for I know I should lose the mark of identification. A fact should not be obliged to beg acceptance of teachers of the same school, if they have come into a knowledge of the same. A fact should stand like a unit, and all should be able to know its value in the great structure for which we work. When one teacher declares that children do not grow and unfold in spirit life, and another says as emphatically that they do grow to their manhood and womanhood, and the intellect unfolds as well, which shall they, who listen, believe? Where shall they who wish to learn go for instruction? When one declares that jealous, evil and envious spirits work mischief to those they feel disposed to, and at the same time another says they have no power to do you harm, is it not the same law that causes a person to be possessed of a good spirit that would cause him to be obsessed of a dark spirit? And we who are in the flesh, how often do we commission them, they who are earth bound? One declares no spirit can leave the body and visit different places while the earth body stays behind. Another says I can leave the body at will as occasion requires. There is no guess-work in truth. What one has not got, he has yet to acquire. Like all roads leading to Rome, so may all roads lead to truth. Let us seek for truth, let us reason together. Let us not be content to let this lax condition remain. A fact is a truth and one should not give the other the lie."

T. W. Pritchard writes: "Brother Day holds a large hall full every Sunday evening, also on Sunday afternoon, at 127 Jacob street, Allegheny City, Pa. We have the hall newly papered, and have had some painting and new curtains for the windows, which make it look homelike and shows that we have some workers for the cause."

Lyman C. Howe writes: "I am engaged to speak at Bankson Lake camp-meeting, June 26, 28 and 29, and at Chesterfield camp, July 20 to 25 inclusive; also at Freeville, N. Y., June 1. Though I am laying the foundations for history, it does not hinder me from doing platform work whenever called. I have November engaged at Norwich, Conn."

Correspondent writes from Wheeling, W. Va.: "Frank T. Ripley, speaker and test medium, closes a two-months' engagement with the First Progressive Spiritualist Society here. He has done a good work here. He goes from here to Erie, Pa., for the Sundays in May. He has the Sundays in June and July open for dates for camp-meetings and grove meetings. Address all letters to him at Erie, Pa., General Delivery."

D. L. Haines, secretary writes: "The Spiritualists Association of Franklin, Neb., will hold its annual camp-meeting in the Rose Grove, where formerly held. Would like to correspond with genuine mediums; no others need apply. We anticipate a very interesting and successful camp. The best of talent will be secured. Address the secretary."

John W. Ring, president, writes: "The Texas State National Association of Spiritualists have engaged Mrs. Georgia Gladys Cooley to minister to the public of the Lone Star state, May 4 to June 15, inclusive."

A subscriber writes: "The writer wishes that you, one and all, could have listened to the address of Dr. Hewitt, Sunday evening, in the Church of Spirit Communion. He was truly inspired. The good Doctor seemed fairly translated during the singing of 'The Holy City,' by Miss Wilkins, who is gifted with an exquisitely beautiful voice. Music will be a special feature of our services as the young lady has consented to sing for us. Dr. Hewitt is to be commended for the purity and uplifting of thought put forth from the platform. The tests by Mr. Coates were about the best ever given."

Correspondent writes from Washington, D. C.: "The First Spiritualist Society holds services every Sunday at Masonic Temple at 11 a. m.; Sunday-school and lyceum at 10 o'clock. We have with us this month for the speaker, Mr. Clegg Wright, the well-known trance medium. He gives lessons twice a week at Mr. F. A. Wood's residence, the president of the First Spiritualist Society. The Ladies' Aid holds meetings every Thursday, and these meetings are very well attended, and have a very large membership. The Theo-Progressive Society holds services every Sunday at 3 o'clock in Temple Hall, 12th and H streets N. E. Lecture by Mrs. E. E. Compton; psychometric readings and spiritual tests by Mrs. M. A. Zoller. The Educational and Religious Society of Spiritualists holds services Sunday at 8 o'clock p. m., at 516 9th street N. W. Dr. Temple, formerly of San Francisco, is the speaker for the month. Mrs. Warneke gives messages from Spirit life to the hungry souls in the audience. All are recognized."

B. F. Spencer writes: "E. W. Sprague and wife visited Versailles, Ind., April 3, and were here until the 7th. Mr. Sprague lectured on the evenings of April 4, 5 and 6 in the court-room, to large and attentive audiences. The lectures were well received. Mrs. Sprague followed, giving tests that were generally acknowledged, though some good church people said she had been given information, that enabled her to 'guess right.' On Sunday afternoon Mr. Sprague organized a society of 18 members, who chose Miss Uroula A. Spencer, president; Miss Mary Alice Taylor, vice-president; Miss Annie Stockinger, secretary, and B. F. Spencer, treasurer. The charter has been received, and the society will hold weekly meetings. A good number of persons are almost persuaded of the truth of Spiritualism and all those who will honestly investigate, will soon be Spiritualists."

At the close of one of his lectures in Melbourne, Dr. J. M. Peebles dealt with a number of questions from the audience. In response to the query, "Do you believe that spirits materialize, and, if so, how?" he said: "Pure, essential spirit never becomes matter—is never seen either by the physical or clairvoyant eye, while the spiritual body is often clairvoyantly seen, within which dwells the divine Ego, the higher self, the God incarnate. This spiritual, or astral body, as the old occultists called it, constitutes the framework over, or on, which the materialized form, through the manipulations of immortal chemists, becomes temporarily visible. Invisible steam may become solid, ponderable ice—a sample of the unseen, materialized. So spiritual substances manipulated, polarized and chemically compacted, may become visible; in this way, we may see the materialized forms of our departed friends."—Harbinger of Light.

E. F. Parker writes from Columbus, Ohio.: "Columbus is to be congratulated that the able lecturer and medium, Nellie S. Baade, of Detroit, Mich., gave the Spiritualist society of this city an opportunity to listen to her guides. Many hearts have been made happy by the truthful tests and communications received, both publicly and privately. It is with sincere regret that the people of this city could not have secured her services for a longer period of time."

How Christ may have walked upon the sea and what is meant by the miracle of Moses striking the rock and drawing forth water, were explained by Dr. Emil G. Hirsch to the congregation in Temple Israel. How Christ may have performed his cures also was explained, the lecturer announcing his belief in them and even in methods by which Dowie and the Christian Scientists work. Hypnotism was the suggestion given by Dr. Hirsch for the miraculous cures accomplished by Jesus. The use of a mechanism might explain how Christ was able to appear to his disciples in the midst of the storm on Lake Galilee—or it might have been an illusion. "Rationalism would say," continued the speaker, "that when Christ appeared walking on water it might have been an illusion. I want to appear most reverent in handling these New Testament miracles lest I should seem to be speaking from prejudice. Rationalism would say that Christ in this miracle might have used some mechanism. He might have had little boats on his feet or he might have been floating."

When writing for this paper use a pen or typewriter.

Frank D. Henderson writes: "I have a nice little library of books on Spiritualism, procured through the generosity of our great Progressive Thinker. I can never pass a lonesome hour with those glorious books about me. I am re-reading them, and no Spiritualist can imagine, who has not read them, what a source of information and consolation they afford."

John B. Chrisney writes from Chrisney, Ind.: "E. W. Sprague and wife, missionaries for the N. S. A., were here April 14, and delivered four lectures. Sister Sprague gave tests, and all were recognized. As a result of those meetings we organized a society of 18 members, and chartered with the N. S. A. If any mediums come near our town, we will be glad to entertain them."

Dr. Minot J. Savage, speaking in the Church of the Messiah on "The Abolition of Death," is quoted as saying said: "If we propose to be quiet, honest and frank with ourselves we must admit one fact—that there never, since the dawn of Christianity, were so many people doubting concerning the future life as there are now; not ignorant nor bad people, but the best there are, or as good as there are. They are readers, thinkers, persons who are acquainted with philosophy and with science, and who have studied history and looked into ecclesiastical traditions. This is the attitude of thousands, and the number is growing. "If a person asks me whether I think there is satisfactory evidence that the body of Jesus Christ was raised from the dead, I must be frank, and say I do not. No case in a modern court could be carried through successfully unless there were in its favor better evidence than we have for the resurrection of Jesus. There is no first-hand testimony of anybody to that fact, and we know perfectly well that if we had the testimony of a hundred or a thousand to a similar fact as taking place to-day it would weigh with us very little. But I believe with my whole soul that Jesus was seen alive after the crucifixion, and out of that belief might very easily arise the belief that the body had risen. I do not believe there is anything in the fact of death that changes us more than going to sleep last night and waking up this morning. I believe death is another kind of birth; that we graduate from this life, take the next step in an ever-advancing career of progress, and that we are just ourselves over there."

D. McVeigh writes from Philadelphia, Pa.: "We find that The Progressive Thinker is founded on principles that will elevate the mind and strengthen the body and soul, and all Spiritualists should subscribe for it, as it is as staple as food."

Mrs. E. D. King writes that those desiring her services for funerals or to lecture, can write to her or telephone her at Tekonsha, Mich.

His engagements at Washington and Baltimore will occupy J. Clegg Wright's time for the entire month of May. His visit to Chicago will, therefore, have to go over until fall.

L. Nolton writes from Toledo, Ohio: "Sunday evening, April 20, our speaker, Mrs. J. J. Curran, at Pythian Hall, gave us a remarkable exhibition of spirit power. On reaching the hall it was evident to my mind that Mrs. Curran was suffering with a severe throat trouble. She was unable to speak, hardly to whisper. Having intimated to me her determination to lecture, I announced to the audience that she would now attempt to address them. Then rising to her feet, for the moment remaining silent, closing her eyes, she then became entranced and controlled by a powerful, magnetic masculine voice that could be heard in a large hall, speaking with force and energy about 50 minutes. All were aware that while her throat was in that critical condition it would have been utterly impossible to attempt utterances, such as we witnessed in her then normal state and condition. Immediately after this control left her she became prostrated. Under her then critical condition, we urged that she be excused from giving the promised public readings as advertised, which was granted."

The lectures of the Rev. Dr. C. Hall Cook, of Los Angeles, Cal., are attracting large audiences at Albuquerque, New Mexico. Deep interest is manifested. The local papers are commenting. The Journal-Democrat of April 14, says: "A deeply interested audience was present in the Odd Fellows hall last night to hear Dr. C. Hall Cook continue his lecture on 'Modern Miracles.' While Dr. Cook is not an orator, his lectures are given with a clearness and care for sound reasoning that carries great weight. He has gone deep into the mysteries of psychical research and has at ready command a great fund of knowledge that he uses unsparingly for the benefit of his audience. The incidents which he cites to substantiate his statements, taken as they often are, from personal experience, are deeply interesting." Also the Daily Citizen says: "A very large crowd was present at Odd Fellows hall last night to hear the lecture on 'Modern Miracles.' The lecturer held that the definition of miracles as given by modern orthodox religion is being exploded. The latter part of the lecture was a citation of facts from scientific sources and corroborated by similar facts from personal experiences. The audience was in hearty sympathy with the speaker." Dr. Cook's engagement at Albuquerque, New Mex., during the past two months, will end May 1, at which date he will be open for engagements for societies and camp-meetings. His address for the next several weeks will be Albuquerque, New Mex., 323 Railroad avenue.

Chesterfield Camp begins July 17 and closes August 24, 1902. Among the speakers engaged are Lyman C. Howe, Jennie Hagan Brown, H. D. Barrett, Willard J. Hull, Marian Carpenter, Anna L. Gillespie, Swami Abhedananda, Edgar W. Emerson, Lizzie Harlow, J. Clegg Wright and others. W. W. Aber, the renowned materializing medium, of Spring Hill, Kansas, will be present at Chesterfield Camp, Ind., the entire season. For programs and other information, address Flora Hardin, secretary, Anderson Ind. The business and work connected with Chesterfield camp is crowding upon the executive board and committee in charge. Never before have the indications been so great for a successful camp season. A new and large auditorium is now in process of building and will be completed by the opening day. The best speakers and mediums upon the Spiritualist rostrum have been engaged. A new feature introduced by the board is a series of Sunday meetings through the month of June. The series will be opened with a lyceum picnic the first Sunday in June. These after services will be held on the camp ground each Sunday following.

Henry H. Warner is still in Denver, Col., and may be addressed at the Columbia Hotel at present.

O. Donges, of Hamilton, Canada, writes: The 'Wanderer in the Spirit Lands' came duly to hand. One dollar would not be dear for such a grand book. Will do all I can to promote this 20th century blessing! This grand philosophy has taught me to be a better man, and I now count my earthly time as precious gold for the building of a future mansion. Am looking forward with great pleasure for The Progressive Thinker."

Prof. W. M. Lockwood's lectures in Pittsburg, Pa., are attracting great attention. He is speaking to exceedingly large audiences.

Mrs. Margaret M. Goulde writes: "To Mr. James Ziebring and Mrs. E. P. Manniwell, minister, and to the Spiritualist society of Richmond Hall, Minneapolis, Minn: Permit me to acknowledge my gratitude for the donation of money so kindly raised by your society on April 20. Rest assured that I appreciate the kind act of you good Spiritualist people who are ever ready to assist those in misfortune. 'Blessed is he that considereth the poor; the Lord will deliver him in time of trouble, and he shall be blessed upon the earth.'"

D. W. Hull writes to the Spiritualists of Oregon, Washington and British Columbia: "I shall be in attendance at the New Era, Ore., Camp-meeting, June 5-21, and as I propose to remain in the Northwest for some time, perhaps a year or more, I shall be pleased to hear from as many societies as would wish lectures. Address me this month, Norton, Kans.; June, care of A. Lewelling, Oregon City, Ore."

Mrs. Georgia Gladys Cooley has been engaged by the Texas State Spiritualist Association to make a tour of that state. She will be at Fort Worth, May 4 and 5; Hillsboro, 6 and 7; from there to Waco. We cordially recommend her. Her lectures are good, and her tests genuine.

The Veteran Spiritualists' Union.

Friends of the Veteran Spiritualists' Union:—I believe the time has come when the most conservative can with confidence draw to this center with his aid. There is little doubt that the near future will see the troublesome mortgage removed from the Waverly property; the sinking fund is growing—fast or slow, as you work for it or withhold your aid (the coupon letters in its aid will be sent any one free on application to the Banner of Light); and the best help you can give is to come to the annual election which will be held at the Waverly Home the first Tuesday in May, at 2 p. m., be enrolled as members and vote for the officers to be elected for the coming year. Isn't it your work as much as that of any one?

The coming year promises to be one of importance in the history of the V. S. U. It will require officers of vigorous capabilities and consecrated service to meet the responsibilities that are sure to confront us. Besides the election of president and three vice-presidents, secretary, treasurer, historian and three auditors, a trustee is to be elected for five years. We need your thought in this matter.

If you come with proper introduction there is no doubt you will be welcomed by all. Your applications will be voted on before the election of officers and, on the payment of your annual dues of $1, you will be able to vote at this election and enjoy full membership for one year. And on the payment of $25 you can enjoy a life membership. Think it over, my friends and see if you should not be with us. It would be very encouraging to those who have worked through the year just closing to have a voluntary membership come forward as well as to see those who are now members ready to meet the requirements of the hour by their devoted service.

Hoping to have the privilege of meeting on this occasion the many to whom I am indebted for their loyal support of my too faltering steps, I am, ever sincerely yours,

IRVING F. SYMONDS, Pres.
Boston, Mass.

Letter from Frances E. Willard.

Dear Brothers and Sisters:—Four years of your time have passed since I arose from the material into the ethereal realms of life. During that time I have ceaselessly worked for the advancement of Modern Spiritualism. I now call myself a full-fledged Spiritualist, pledged to the cause from an innate sense of right and a desire to see justice manifested to all humanity. If Spiritualists will live up to their privileges and be true to the ethical teachings of the angel world they can advance in a grand triumphant procession to the front, and take the lead in all philanthropic efforts to redeem the world from superstition, sin and vice. In unity there is strength. Organization is necessary for a strong presentation of the truth embraced in Modern Spiritualism.

The present efforts to establish and maintain a college for the education of our mediums should be endorsed and aided by every true progressive Spiritualist. Now is the time for a "strong pull, a long pull, and a pull altogether," that the cause we love may be placed on a more solid foundation than ever before and all humanity have in its reach the glorious knowledge of spirit return and spirit communion presented in an educational, scientific and religious garb of truth, acceptable to the cultured and refined as well as to the ignorant and uneducated, and all work in harmony and love for the good time to come when there will be no illiterate or uneducated brother or sister in the human family. This is my endowment of, and promise of co-operation with the projectors of the Morris Pratt Institute.

And now a few words for the N. S. A. Mediums' Home at Reed City, Mich., in which I am deeply interested. That there is a great necessity for this and similar homes all will allow, and every Spiritualist in the mortal or spiritual form who loves humanity, and wishes to do good, will at once proceed to do what they can for this worthy cause, and the more they do the more they will see to do, and the greater blessing they will receive for doing. Yours lovingly, FRANCES E. WILLARD.

Elsie Hornbeck, Medium.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known, talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price $1. For sale at this office.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

MEDIUMSHIP.

Some of Its Ancient Manifestations.

We need mediums for all forms of spirit phenomena. We need mediums to search histories and write their findings for The Progressive Thinker and the newspapers in all parts of the earth. The Progressive Thinker has become the leading publication for all Spiritualists and students of a continued existence after the process called death. All can learn of these things by reading up-to-date information that comes to us from the pens of many persons. We may learn much about Spiritualism by reading the history of the people who prepared a system of recording their acts, so people of this generation may know how those people acted, what they taught and what they knew. In searching history we may ignore the part that calls a thing a fable or a delusion.

We find that the Egyptians in their early history knew Spiritualism and hypnotism. Spiritual forces among the early Greeks and Egyptians were held deep secrets, and could only be communicated to those who had passed the last class of preparation in the chief medium's control. The secrecy of these meetings took much effect upon minds of leaders in the early ages in which men kept a record for us to read.

Thales, the chairman of the seven wise men of Greece, who lived in the seventh century B. C., was accepted by the great mediums of that time among the Egyptians, and was taught the secrets known only to kings and chief priests of the Egyptians. We can know what sort of powers those mediums had by reading what they did.

We find as before mentioned that hypnotism and Spiritualism were common among the wise people of the ages before Christ. Voices were heard singing, whispering and sighing around, lights gleamed in many colors from above and below, forms appeared and disappeared. Ceres, Zeus, Bacchus, Aphrodite, Jehovah and other gods usually presented themselves after the manner in which Moses and Elias appeared on the mount beside Jesus Christ, and as leading spirits come usually at seances for spiritual manifestations in Boston in this generation. Orpheus, Elijah, Hera, Minerva, Diana, Hecate, Christ, Lincoln, Napoleon, Galen, Socrates, Thales, Garrison, Denton, yes, famous gods like these have been greeted and talked with as men and women talk with one another at Boston. Obsession is known as reincarnation. Spirit control and obsession are known to wise persons, but some regular drug doctors, those with a certificate and license have crowded hospitals for insane persons with mediums found among Christians. Christ and his disciples healed the obsessed and those controlled by ignorant spirits, but when one of these men appeared before clergymen at the leading Episcopal church in Boston, in 1901, at once they called the police and had a peaceful, Christ-like man sent to Worcester Insane Hospital. So much for the ignorance of the leading clergymen, police and registered doctors in Boston, the "Hub of the Universe."

Mysteries of the ancient Egyptians. Secrets known to the select of the priests and the kings of Egypt. A meeting in honor of Ceres. These rites were brought from Egypt into Greece by the daughters of Danaus, who taught them to some women. It was usual to concentrate their minds on Ceres and other gods and goddesses. In a dangerous war the women's concentrations were so powerful with the gods and goddesses, that their enemies were defeated and put to flight.

Witchcraft, now known as hypnotism, was known at this time to some persons. Certain forms of concentration of mental forces took place under direction of competent persons. This done, objects presented themselves. Some times the place appeared to shake about them; sometimes it appeared bright and resplendent with light and radiant fire, and then again was covered with Egyptian darkness. Sometimes thunder and lightning, sometimes frightful noises and bellowings, sometimes ghosts astonished the new members at these meetings for spirit manifestations and development of mediums. During a part of the meeting the gods appeared to those present. In nearly all these meetings one or more gods exhibit themselves under many forms, and appear in a variety of shapes. Sometimes in human form. In the most holy of the meetings, before the god appears, the impulsions of certain terrestrial demons become visible, alluring the human mind from undefiled goods to matter. Read the Bible and learn of Egyptian wisdom. All Spiritualists should read and have knowledge of Acts, chapters 2, 5, and 13.

AURIN F. HILL.
Boston, Mass.

Old Hymns.

In No. 648 of The Progressive Thinker, the question is asked, Why do Spiritualists sing such hymns as "Nearer, My God, to Thee?" In reply, Hudson Tuttle mentions some of the absurdities of that "grand old hymn." Let me tell you how one stanza of that hymn helped me. The fall of 1900 found me among strangers in Leadville, Colo. I attended the Sunday evening lectures of the Occult Society, and the exercises quite often included the singing of "Nearer, My God, to Thee." I had not heard that hymn before for years, and while joining in the singing, I used to wonder how many in that assemblage realized the meaning of the words, "E'en though it be a cross that raiseth me." Did they realize the depth of despair that one must find at times, before the cross could raise them to the heights their spiritual vision beheld in the distance. And for weeks a spirit of rebellion would take possession of me whenever singing it, and I would say to myself, "If I cannot be raised to greater heights without bearing another cross, then I will be content to remain just where I at present am."

But after repeatedly singing the hymn, one day while quietly sitting in my room, a willingness came over me to again bear the cross, if it was necessary to better prepare me for the work my heart was in. Perhaps my willingness has shorn the cross of its terrors, for I am now placed in a position where abler personalities come between me and life's difficulties, and shield and protect me.

We cannot reach the mountain heights of spirituality without passing through valleys, and it is well to keep in view the point one wishes to attain, and have faith that a guiding hand will lead aright, than to lose confidence in the forces about us, and wander up and down in the valley, and be torn by the thorns of doubt and despair. Many times a stanza from the old hymns are a help to one some.

MARY A. INGALLS.
Toronto, Can.

"Spirit Echoes." By Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

1852 - GOLDEN JUBILEE - 1902

Of the First Association of Spiritualists of Philadelphia, Pa., May 11, 12, 13, 14, 1902.

All local and State Associations are cordially invited to send representatives or greetings to the oldest association of Spiritualists in the world, on the occasion of the celebration of its Fiftieth Anniversary, Golden Jubilee, May 11, 12, 13 and 14, at the Temple, 12th and Thompson sts., Philadelphia, Pa. As this association has held continuous meetings for half a century and as nearly all the prominent speakers and mediums in the world have at some time ministered to the society in the past years, it is fitting that they should be represented on this occasion. All are cordially invited to send letters of greeting to the officers of the society, who will be pleased to welcome the same.

Capt. Francis J. Keffer, Pres.
M. E. Cadwallader, Vice-Pres.,
1243 N. 13th st.
F. H. Morrill, Secretary.

WISCONSIN.

Proceedings of the State Spiritualist Convention.

The second annual convention of the Wisconsin State Spiritualist Association convened in Milwaukee, April 15, 16 and 17, and from start to finish was one of the best conventions ever held in the Badger state.

The opening meeting Tuesday morning was devoted to the exchange of greetings by the delegates assembled, and no attempt made to transact business of any kind.

At 3 p. m. the delegates were called to order and the work of the convention was started in earnest. The work of this session consisted chiefly of the appointment of committees, reading of the president's report for the past year, and all of the preliminary measures necessary in outlining the work of the future meetings.

At 8 p. m. a large audience assembled to partake of the good things to be given out. The exercises opened with a piano solo by Prof. Lurvey, which was greatly appreciated; then came an invocation by Rev. Moses Hull, after which we were favored with a vocal solo by Mrs. Florence Forbes.

Next in order was the address of welcome, which, in the absence of Mayor Rose, was delivered by Attorney Stover, of Milwaukee. Mr. Stover spoke very cordially and extended a very hearty welcome to the delegates and Spiritualists of the state. The response to this address was made by Clara L. Stewart, president of the W. S. S. A.

Moses Hull was then introduced and gave the address of the evening. This was closely listened to and brought forth much applause. The writer heard many favorable comments made relative to the lecture.

After another song by Mrs. Forbes, Dr. Nellie Mosier, of Kent, Ohio, was called upon to entertain the audience. Dr. Mosier gave many tests, all of which were recognized by persons in the audience. These messages were eargerly listened to by those present, and the interest created by their recognition was intense.

This concluded the program of this evening, and the meeting was adjourned.

Wednesday, April 16, the morning and afternoon meetings were devoted to the business of the convention. The reports of the secretary and treasurer were submitted and referred to the proper committees and all committees reported their actions. The business meetings of the convention were harmonious to a marked degree, and consequently all business was rapidly disposed of.

At 8 p. m., the musical part of the program was again furnished by Prof. Lurvey and Mrs. Forbes. After the opening musical numbers, and an invocation by Nellie Kingsley Baker, of Portage, Wis., the chairman introduced Rev. T. Grafton Owen, of Arcadia, as the speaker of the evening. Mr. Owen's address was scientific, being based upon cosmic laws, and illustrated with charts. Brother Owen has been a minister for many years, but has graduated from the old theology to the new.

Dr. Nellie Mosier was again called upon to act as mediator between the two worlds. This she did to the evident satisfaction of those present. Many messages were received and all recognized.

Thursday, April 17, was a busy day for all concerned. The morning meeting brought the completion of business and the election of officers. The election resulted in the following being selected to fill the offices for the ensuing year, viz.: President, Clara L. Stewart, Whitewater, Wis.; 1st vice-president, Mrs. Catherine McFarlin, Milwaukee; 2d vice-president, J. C. Bump, Milwaukee; secretary, Will J. Erwood, La Crosse; treasurer, Dr. C. W. Sanderson, LaCrosse. Trustees, J. H. Houston, Cambria, F. G. Bristol, Oakfield; C. G. Porter, Wonewoc; Mrs. Hattie Smith, Milwaukee.

At 3 o'clock a meeting for the general public, Mrs. Nellie Kingsley Baker in the chair. A poem, rendered in a masterly way, by Mrs. Catherine McFarlin, took the place of an invocation. A splendid address by Prof. Rhodes, through the organism of Mrs. McFarlin, gave much food for thought. Dr. Geo. B. Warne, of Chicago, followed with forceful remarks upon important issues. Both speakers were loudly applauded.

The audience was then favored with a number of tests and messages by Mrs. Frances Wheeler, of Madison, Wis. These were all recognized, and Mrs. Wheeler made many friends by her work. After Mrs. Wheeler, the writer was called upon to give a few messages.

The closing session at 8 p. m., was one of the most interesting meetings of the series. A good audience assembled at this meeting, and the interest was very keen. After music and invocation, Moses Hull delivered the address. Mr. Hull was in splendid voice, and his sermon had only to be heard to be appreciated. I wish it were possible to give a verbatim report. At the close of his sermon Mr. Hull spoke in favor of the Morris Pratt Institute at Whitewater, Wis., with such effect that quite a neat sum was pledged in its support.

Dr. Nellie Mosier was announced, and was greeted with applause. Dr. Mosier gave many messages at this session, her work was frequently applauded, and seemed to give general satisfaction.

Beautiful bouquets were presented to each of the workers. Mrs. Hattie Smith made a few remarks, and the meeting closed in harmony.

NOTES.

The next convention is to be held in LaCrosse, Wis., April, 1903.

The convention voted to hold the state camp at Waukesha, in August; and to co-operate with the Wonewoc Society in putting on a ten-days' camp at Wonewoc.

A lyceum board was appointed to boom the lyceum work in Wisconsin, and Sister Mattie Hull was made chairman of the board. This is a step in the right direction.

A vote of thanks was extended to Mayor Rose, of Milwaukee, to the Unity Society of that city, to the retiring board, and especially to the retiring secretary, Nellie K. Baker, of Portage, for efficient aid rendered the convention and the State Association. Also to the workers in Milwaukee for assistance, financial and otherwise, and to the press throughout the state for courtesies and fair treatment.

Resolutions in favor of more thorough organization, the regulation of work, so as to shut out the fraud and mountebank, and establish a more exalted Spiritualism; and opposed to compulsory vaccination, and all other infringements of the personal liberties to which we are entitled, were adopted by the convention.

WILL J. ERWOOD,
Sec. W. S. S. A.

From a Non-Bible Spiritualist.

In The Progressive Thinker I often see articles written by persons calling themselves Bible Spiritualists. I wonder what kind of a Spiritualist can a person be who believes and accepts the Bible as the word of God. Now I am a great stickler for truth, but have no use for error, even if it is found between the lids of the Bible. I claim the Bible has done more harm than good in the world; that it is full of errors from beginning to end; that it is a forgery; God never signed his name to it, nor ever had anything to do with it more than any other book. One can prove it is not infallible by its own words. Science, reason and common sense have proven the Bible story of creation false from beginning to end.

When the Bible said "He that believeth not shall be damned," it lighted the fires of the Inquisition and caused thousands to be put to death. When it said "servants obey your masters," it riveted the chains on millions of human beings. When it said "take a little wine for thy stomach's sake," it filled thousands of drunkards' graves. When the Bible said women should keep silence, it degraded woman and made her inferior to man in the eyes of the world. When it said "thou shalt not suffer a witch to live," it put thousands of innocent people to death.

Some two or three years ago Southern California was threatened with a dry year. The Catholic and some other churches appointed a day to pray for rain. A person (who was somewhat of a skeptic) wrote to Prof. Le Conte, the great scientist of the State University, asking what he thought of the efficacy of prayer in bringing rain. He wrote back these grand words of truth: "God's laws are changeless, permanent, and consistent. God never suspends the laws of nature."

If this is true, how about the deluge, Jonah and the whale, immaculate conception, the resurrection of the body, in fact all the miracles of the Bible? Are they not fables and myths?

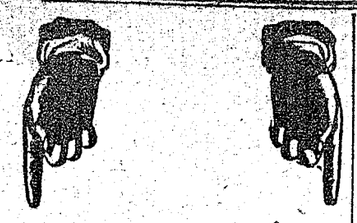
Is it not astonishing that people will cling to that old book and call it the holy word of God? Is it not time that all this nonsense was cast into oblivion, and we accept the truths of Nature as our guide? Truth will stand, error must fall, and we must get rid of error either in this life or the next.

WM. F. HUNT,
Santa Barbara, Cal.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

"Meatless Dishes." Very useful. Price 10 cents.



DR. C. E. WATKINS,

The Noted Chronist,
Is Now Located at

No. 1087 Boylston street, Boston, Mass., where he will be pleased to meet all who may call between the hours of 10 a. m. and 2 p. m. The wonderful work in healing the sick that Dr. Watkins is accomplishing is indeed most astounding; his patients live to testify to his wonderful powers as a healer. For the last year his work has been most wonderful. He says himself that his cures this year have been more than ever before in numbers, as he confined himself to only 30 new patients a month. Dr. Watkins attends personally to each case, and therefore he can do better work than if he had a great many assistants; no staff of visible helpers are in his office to annoy and suggest this and that. He knows what is the trouble with each patient, and knows the right specific to give. He prepares and puts up all of his medicine, and has no help in his medical treatments that is visible help. Write him to-day, and by return mail you will receive the diagnose. No charge made for diagnosing your case. Send age, sex and leading symptom.

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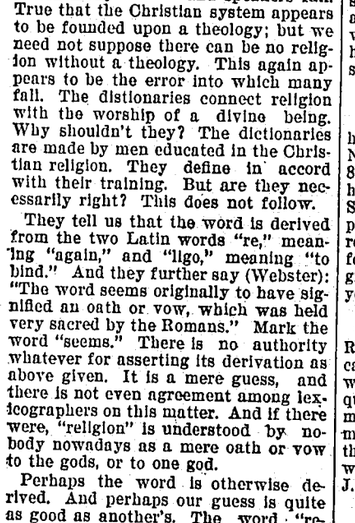
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Why not write him today, and no matter who has failed to help you, to consult him COSTS NOTHING.

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Let him diagnose your case, and then it will help you to decide who knows best what is the matter with you. Send all letters to 1087 Boylston St., Boston, Mass.



THE WORD RELIGION.

Dictionary and Other Definitions.

To not a few "advanced thinkers" the word Religion seems to have about the same charm that a scarlet mantle has to an enraged bovine. Their only use for it is to rend it. Perhaps we ought not to wonder at this. When we remember in what religion was supposed to consist as they knew it in their earlier years; or even in what it consists now, with many thousands of people, it isn't strange that strong language regarding it should be used.

But does it necessarily follow that one must adopt another's conception of a thing, or failing that, cast the thing itself aside as unworthy? We do not so argue in other matters; why in this?

And in the first place, let us be careful and not confound religion with theology. This seems the mistake into which many writers and speakers fall. True that the Christian system appears to be founded upon a theology; but we need not suppose there can be no religion without a theology. This again appears to be the error into which many fall. The dictionaries connect religion with the worship of a divine being. Why shouldn't they? The dictionaries are made by men educated in the Christian religion. They define in accord with their training. But are they necessarily right? This does not follow.

They tell us that the word is derived from the two Latin words "re," meaning "again," and "ligo," meaning "to bind." And they further say (Webster): "The word seems originally to have signified an oath or vow, which was held very sacred by the Romans." Mark the word "seems." There is no authority whatever for asserting its derivation as above given. It is a mere guess, and there is not even agreement among lexicographers on this matter. And if there were, "religion" is understood by nobody nowadays as a mere oath or vow to the gods, or to one god.

Perhaps the word is otherwise derived. And perhaps our guess is quite as good as another's. The word "republic" comes from the Latin words "res," "things," "affairs," and "publica—ae," "the people." Well, why not "religion" from "res," "things," and "legis," "the law?" It has certainly quite as much in its favor as the other derivation. And if the church, without authority in letters, or otherwise than at its own will, has changed the meaning of the word, and for a vow to the gods has substituted duties to itself, we have it for example if we, too, put a meaning upon the word "religion" which will be acceptable to us, while violating no principle of lexicography.

Say then that "religion" means "the things of the law." It remains to ask, Of what law? And can we better answer than by saying; The law of life? One of the founders of the Christian church wrote many years ago: "Pure religion and undefiled....is to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." Reduced to simpler terms, this is Benevolence, or the helping hand, and personal Purity. And this again is the law of life—is "religion." If Spiritualism does not teach these as the means by which we shall pass from one stage to another stage or sphere of development, then thirty years of familiar acquaintance with the works of its prophets and seers and poets has been all in vain, which this writer is not prepared to admit.

Science means simply knowledge. As such, with reference to the question of continuity of personal existence after the change called death, it is vastly better than the "faith" which rests upon mere assertion, no matter whose. And to those with whom Spiritualism begins and ends with phenomena, it is only a science, and nothing else. But "there are others," and we demand for them the respectful treatment which they accord to their brethren.

Science declares facts. With conduct, she has nothing to do. The microscope and the telescope are not conditioned as to their revelations by the moral character or manner of life of him who uses them. So the phenomena of Spiritualism occur in presence of moral degenerates as well as before the pure in heart. But as nothing in this or in any other world occurs without a purpose, let us ask. To what purpose the phenomena of Spiritualism. Are they merely to demonstrate the continuity of personal existence? Let the most of the communications received give answer to this question.

Spiritualistic literature, particularly that which claims to proceed from inspiration, is pregnant with information respecting the processes of spiritual development. Love one toward another, and aid to the erring and unfortunate, are the very key-notes to this development, not alone in the spheres where the decarnated make their homes, but here also, while we are incarnate. And that we may thus develop, there must be a principle or law of life, in harmony with which, or in obedience to which, development proceeds. As we have said above, this law of life, Benevolence or Love, and Purity are religion. One may be a Spiritualist, doubtless, who goes no further than to accept spirit existence as a proven fact. But is one less a Spiritualist who also accepts the teachings of spirits as to methods of soul or spirit progress and development? Surely none will argue this. But these teachings are invariably as to conduct—as to the law of life—as to Purity and Love—as to Religion, as defined by one who is recognized by Christians at least, as having authority to define the word, which authority is never so much as claimed for the dictionary-makers.

Spiritualism is a religion, for those of us who want a religion; for those of us who desire to begin our advancement, and continue it as far as possible, on the earth plane, in order to enter upon the new life with some idea of its conditions, and thus proceed along the lines of least resistance. For others it may not be a religion. We shall not even endeavor to urge it upon them, since it would be worthless if accepted otherwise than willingly and gladly. But we shall and do ask that they do not arrogate to themselves the authority to force the acceptance of their definitions upon us. There appears to be a disposition in some quarters to assume prerogatives little less arbitrary than those of St. Peter's chair. But we have not yet named a Pope, nor have we even seen a directory of the Spiritualistic House of Bishops. When we get these, the next thing in order will be trials for heresy; but fortunately perhaps for some of us, the day is not yet.

CAPITAL.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, at the home of his son Charles, near Decatur, Mich., April 10, Joseph D. Morlan, aged 63 years. Mr. M. was for many years a believer in Spiritualism. He was among the first to respond to the country's call for soldiers for the Civil War, having enlisted in the First Michigan cavalry in 1862. He served for over four years. Services were held at the son's home on the 18th inst.; address by the writer. At the grave, the G. A. R. took charge, rendering their work very nicely; with a closing inspirational poem by the writer.

H. L. CHAPMAN.

Dr. George M. Ramsay, one of the best known citizens of Washington county, Pa., passed to spirit life at the home of Mrs. John W. Warrick, at Washington, aged 82. Dr. Ramsey served throughout the Civil War as surgeon in the Ninety-fifth New York Regment and rose to Surgeon General of the command at the close of the war. He was liberal in thought, the author of several excellent books, and universally respected.

At Lily Dale, N. Y., April 16, 1902, at 1 o'clock a. m., Abram Bower took leave of his body, after weeks of suffering. He has been a faithful representative Spiritualist for many years, and a powerful healing medium, and a widely useful man. Spiritualism was his religion in life and his comfort and support in death.

LYMAN C. HOWE.

Passed to spirit life, from the home of his daughter, Mrs. Stephen Benedict, Nashville, Mich., Felix Fralick, aged 89 years and 5 months. He died as he had lived for 50 years, a consistent Spiritualist, knowing that death is simply a transition to a higher life and a reunion with the loved ones gone before. He has been a reader of The Progressive Thinker for a good many years, until old age prohibited. S. B.

Charles Bradway was born in Silver Run, New Jersey, March 30, 1854, and came to Jackson county, Iowa, in 1861, where he resided on a farm near Maquoketa until his ascension on the morning of April 9, 1902. He was a man of strong character. Imbued with the philosophy of Spiritualism, his life was an example of its teachings. Mrs. J. M. Harvey conducted the services.

COR.

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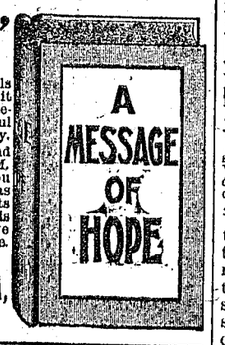
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Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course, "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderhilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

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GODS AND GODS.

Monotheism, Deism, Pantheism, Atheism.

In the Spiritualist press of America, for many years, we have had a repletion of gods; a surfeit of the god-idea; a superabundance of Theism, Deism, Pantheism, and so forth. Still the god-worshipers cry for more. (Any one is a god-worshiper who holds in his or her mind adoration and recognition of an ideal something or person called God.) It is well for the discussion and investigation to go on, for many people have been convinced of the errors in the old doctrines and have expressed gratitude for what they have learned of spiritual truths. And there are many more to follow. Old errors must be met and combated; old superstitions must melt before the genial influence of the Sun of Truth.

Theists have had abundant liberties and opportunities to defend their waning cause; yet the foundation of the fabric is being swept away. Science and investigation have knocked the underpinning out of fables and church dogmas.

We hope the Theists and Deists will not be offended if we say things pertaining to their god-idea that they dislike. We know it comes to them by succession, education, and has such a firm hold on their minds they cannot release themselves from it, and we are not surprised to perceive this false idea manifested occasionally in their spoken and written thoughts. The old convictions cling to them like a thing of nature; therefore we do not blame or condemn them; we can only hope to show them the errors of their theistic notions and lead them into the light of truth which they must sometime learn.

Some modern poets make a lavish use of the word God, which they fancy is an ornament or embellishment of their their poetry. It is simply a blot and blemish; but they work it in to make a poetical jingle, according to the fashion. A more senseless word they cannot find. Can anybody tell what they mean by it? Ask a number of persons the question, What or who is God? or what they believe about it, and you get a variety of answers. Perhaps no two persons hold the same ideas of deity. Men take greater liberties in defining this word than any other in our language. They will say anything: "By God I mean so-and-so—God is this or that"—anything—everything, until we have a maze of false, baseless affirmations without proof. This must necessarily and naturally be so; for people are simply trying to define an imaginary person or thing that has no reality or existence. It is not wonderful that large numbers of the human family go mad or insane on Theism, for the mind dwells on imaginary thoughts only. If all the definitions of a god were put into a book it would be the largest book in the world, all made up of error, falsehood, ignorance—no truth or knowledge in it.

If a man succeeds in proving to his own satisfaction the existence of a god, by faith and assertion, it is essential to state which god it is, give his proper name; for many gods from the fields of myth come in with the claim of supremacy, and each devotee affirms that the one he recognizes is the only God. How shall this matter be decided?

Some folks say proof of a god is belief in the Holy Bible. There is nothing more fallible, contradictory, unreasonable, unreliable; yet if faith in the Bible is proof of a god, it is one of bad character—the worst of all gods—Jehovah. Faith is no proof of anything, for people believe things that are utterly false, and no just reason why they believe. They are simply ignorant.

Theologians preach a system of salvation and damnation that we know to be false from beginning to end; yet millions of people believe it. They say the dead know not anything—the dead will stay dead, unconscious, until the great judgment day when Gabriel shall blow his horn and all shall be resurrected, brought to life again—some go to heaven; others sent to hell to be eternally damned. They say there is no communication with the dead—that all mediums are deceivers, frauds, liars—that Spiritualism is all a delusion, fraud, humbug etc. We know that kind of preaching is false and we can disprove it abundantly—demonstrate Spiritualism by proofs as strong as facts can make them; yet millions of people believe those affirmations because their wise theologians preach them.

Here are some statements from a wise Pantheist. "By God I mean the boundless ocean of omniscience" (And what is that?) "The first cause is lost in an endless chain of cause and effect. Such things transcend the memory of Gods. The Gods were not godlike. It is impossible to state what the first cause was." (Yet he states it definitely—says it was God—a he or him—all things—boundless ocean of omniscience.)

"We cannot expect to understand the infinite until our mind has grown to infinite proportions." (Then he does not understand what he presumes to explain. Then why explain it so positively and definitely?) "Evolution is the process by which God has become God—the totality of all things. The mind of God has grown so large through the development of eternity that it transcends in size, power and consciousness the whole of His vast body."

That is like the Pantheist who transcends the bounds of human knowledge and expects us to accept his theory on faith. How does he learn so much about his ideal God and Gods? No one of common mind can understand his transcendentalism—he says it is impossible; consequently he is wasting his time and effort. He goes on in wild, reckless affirmations without a fact—without a word of proof to sustain them.

Of all doctrines Pantheism is the most absurd. What consummate folly to put all things into one word—God! Is anything learned by that? What advantage or benefit is it for a man to believe and imagine that he is a god or part of a god? Is there any doctrine so absurd that credulous dupes will not believe it if a theologian preaches it? How generous, liberal, magnanimous the Pantheist is, or pretends to be, to take us all into his god-fraternity.

Well, we don't want to be a member, and don't thank him, but spurn his magnanimity with indignation. We are of the opinion that the Pantheist is insane on the god-idea. We are not ungrateful for his generous motive, but it is placing us in an attitude we do not care to assume. We have antipathy for gods in general and don't want to be called a god, nor part of a god, nor son of a god; and we deny the existence of any and all gods. The god-idea exists only as the figment of imagination based on ignorance.

Now we will make a brief list of words, isms, ologies, names that have sprung from the parent stock of Theism, which is belief in gods—man-made gods. We want to see how they look by comparison:

Mythology, Theology, Idolatry, Theocracy, Autocracy, Deism, Monotheism, Polytheism, Pantheism, Unitarianism, Trinitarianism, Paganism, Heathenism, Supernaturalism, Buddhism, Mohammedanism, Catholicism, Methodism, Baptism, Presbyterianism, Mormonism, Adventism, Sadducee, Pharisee, Neophyte, Levite, Campbellite, Millerite, Religionist, Romanist, Ritualist, Dogmatism, Heterodoxy, Orthodoxy, Creedism, Sectology, Doxology, Heresy, Damnation, Creation, Persecution, Tradition, Superstition, Protestantism, Christianity, Diabolism, Ecclesiasticism, Clergyman, Theologian, Ministry, Missionary, Bishop, Godliness, Reverence, Sanctimoniousness, Solemnity, Popedom, Heretic, Martyrdom, Priestcraft, Intolerance, Infallibility, Worship, Divinity.

We have here enough names of conflicting systems for illustration; yet we could go on with this chain of names, isms, words from the same source, enough to fill a whole column.

Spiritualism, pure and simple, does not vie with any of them nor recline to any of them. It stands in opposition and antagonism to all those systems, and it proposes to wipe them out of existence—big job; yet it will succeed—it is getting there in good shape. Scores of isms have already disintegrated; and it has wrought havoc among those still standing.

A. H. NICHOLAS.

Summerland, Cal.

A Spirit Message. Number Two.

After becoming aware that there was no death to the soul of man, and I had repeated the question of the Apostle Paul with which I ended my message telling of my (so-called) death, I passed into a deep sleep, and knew no more until I opened my eyes and beheld before me green fields with cattle and sheep grazing or peacefully resting under the over spreading limbs of the shade trees.

The hillside was dotted with pretty and yet simple cottages, with a mansion a little farther down, while off in the valley in the distance was a village.

While I was looking at the village and its surroundings from the piazza upon which I found myself, my attention was drawn to the song of a beautiful bird which was on a tree near by, and soon after another bird took up the song until the very heavens were filled with their song of praise.

While I was listening to them the door opened and my father came out and asked me if I did not wish to take a walk with him.

I replied that I would like to do so very much. So we started off, but to my surprise I found that I was not walking, but simply floating through space with the greatest ease.

I asked my father why I seemed to float instead of walking, as I had been accustomed to do all my life on earth.

He said that it was because I was not encumbered with the heavier and courser garment which I was accustomed to wear while on earth, and now that I had laid it gently one side, its mission being completed, I would find that the longer I was an inmate of the spiritual realm, the lighter and more spiritualized I would become, and accordingly it would become easier and easier for me to move from one place to another.

And so we floated on until my father drew my attention to a lake which we were then approaching.

As we drew near the lake, we ceased to float, but commenced to walk with a light step upon the spiritual ground, until we stood at the water's edge, of the most beautiful body of water that I had ever seen.

I could see but a small portion of this lake, as it was a very large one, but still small compared with many which they have here in the spirit world.

Along its banks were shade trees, of all kinds, for quite a distance, then there would be openings, in which we could see the homes of some spirits who, when they were weary and wanted rest, and to be undisturbed, (for the time being,) come out to this lake, or some other quiet place, to do so.

While there were others who had homes near the water's edge, where they could sit and see the different ones as they passed by, and where there was always a vacant chair for any one who wanted to rest or gather information on any points regarding the place which they intended to visit.

As we looked into its mirror-like surface, the desire to bathe came over me.

It was then that I became aware that I had on a garment which seemed to be woven about me, it appeared much like mist. But up to this time I had not been aware of its existence.

When I had the desire to bathe, the mist-like covering disappeared, and another took its place, which I found out was a kind of covering the spirits wear while bathing in the spiritual waters.

I was somewhat afraid to enter those waters alone.

My father knowing my thoughts, said that he, too, would go in and enjoy a bath with me.

How refreshing it was, my soul seemed to overflow with joy, and I was so surprised to find how much the bath had strengthened me.

My mind was so much clearer than when I entered those spiritual waters.

After we had finished bathing, and had come out of the water, I was once more robed in the garment of mist.

I then asked my father if he had intended to take me to that lake when we left the house where I found myself upon awakening?

He said that it was, knowing that it was one of the great laws of the spiritual world, when a newly born spirit comes into the spiritual life, to cleanse themselves in its waters, as they had cast off the outer garment of clay, which the spirit had to wear while it was in the lower state or performing its earthly mission.

He told me that in some cases the spirits were not led to where the waters were but were left to themselves until they came out of the stupor into which most all pass while they are being brought to their temporary home, then the desire to see where they are comes over them, and finding that they can move about easily they wander off alone, but ere long they, too, come to some form of spiritualized water, and they would then have the desire to bathe that I did.

My father said that he was anxious for me to make as much advancement as I could, and to have me ever press onward, for he told me that the time might come when I could commune with those on earth, and have the chance to tell them of the things which I had seen and heard in the world of spirit.

L. M. COBB.

Some Psychic Experiences.

I come from psychic stock. My grandmother, who died in 1863, had the gift of prophecy, foretelling through dreams. She was one morning telling a dream to an old negro, a slave named Pipe. Pipe said to her: "Miss Rose, never tell any one your dreams and they will come true." After that, heeding Pipe's advice, the dreams came true. Later on she lost the gift of foretelling. In 1857 my father became greatly interested in Spiritualism. He was in very poor health and doctors had advised him to go to Alum Springs, Va., for recovery. My mother, his first wife, died in 1853. It was in April 1857 that he was on the point of departure. The night before, at midnight my mother appeared to him and told him to be of good cheer, and if he got through October of that year he would be restored to good health once more. My step-mother (all these are on the other side now) told me of this without giving her opinion as to whether she believed it or not. She told me she joilied my father and tried to persuade him he had dreamt these things. He persisted in saying he was wide awake and had been for several hours previous to my mother's visit.

Noting what our Spiritualist brothers have said about home circles, I commenced in the year 1900 to hold seances with members of my family, three daughters and one of my sons. We got table-tilting, turning, and independent raps for a while. A friend had a planchette in the house. One day the three daughters in turn took up the planchette and developed in that sitting independent automatic writing.

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"WHO IS THE LORD?"

Names and Their Significance.

If we consider the first sixteen letters of the Hebrew alphabet as similar to the Greek letters whose names mostly resemble them, the fifth letter, he, must be like epsilon and have the sound of a in fate. The deity-name usually read as Jehovah, is spelled in Hebrew, as every scholar knows, with four letters, though the latter two are often dropped off. It is then literally IAVA. The Samaritans pronounced it IABE or Yahva, which is probably the most correct pronunciation.

It seems to have been a mystic or occult designation, not to be uttered publicly, as the Hebrew commandment as promulgated after the days of Ezra reads: "Thou mayest not take the name of Yava thy God wickedly or profanely."

We find it compounded, however, with names of individuals and places, as though a public or common use was not objectionable. Yet there were often two names to persons and places, one a common designation, and the other sacred, in "the language of the gods" as Homer explains. Thus one man bore the names Gideon and Jeru-Baal or Jeru-Bosheth, and another Meri-Baal and Mephi-Bosheth. Baal, the lord, and bosheth, the phallic statue, seem to have been interchangeable.

The Hebrew books which seem to be historic are nevertheless more or less indefinite. They were evidently written for religious purposes, and perhaps in several instances, to favor personal ambitions, and accuracy as history was a subordinate matter. Hence they are often discrepant. Their final redaction took place at a later period, when they were promulgated as canonical. They had been edited several times before. Hence it is not altogether certain that the deity-name Yava was in use in earlier periods. We find that the supreme divinity of the Israelites was called Moloch—"the king," as in Psalm xxiv: 8, 9, 10, and another writer says: "Yava is our Moloch." He was also styled "the Rock," and his peculiar sanctity was ascribed to "Great Stones" as his symbols. See Deuteronomy xxxii, 4, 31; I. Samuel ii:2; also Joshua xxiv: 26, 27; Judges vi:26; I. Samuel vi: 14, 15; I. Kings, i:9, etc.

The statement scouted by Josephus, that the head of an ass was found in the shrine of the temple at Jerusalem, was neither unplausible nor absurd. There were images of cherubs or sphinxes, pomegranates or rimmons, and lily-work or lotus-blossoms, as well as two pillars at the entrance, and the "eternal fire" besides the symbols in the ark. In the use of hieroglyphics, the object having a designation similar or resembling the thing signified was often used. Thus an oak or Ala, a terebinth. Alon denoted Alla or Eloah, God. An ass was called Eo in the Egyptian language, and so the head was a phonetic for Ino.

Professor Rawlinson identified the name Zeus or Zevs, the Great God of Greece, with Dius-piter, or Father in heaven. "Zeo, Seo and Jov," he declares, "are the same word, as Sir William Jones has shown." With these he compares "the Assyrian God Iav," adding that "the Samaritans called Ihoh or Ihoah, lengthened by us into Jehovah, Iabe (the b being a v); the Greeks Iao."

This divinity appears to have also borne the name Raman, symbolized or phoneticized by the rimmon or pomegranate. In Assyria he was the god Vul, the lord of the air and storm; but in Babylonic, he was the Supreme Intellect. He was regarded as the principle of life and spirit, and Damaskios the Neo-platonis, denominated his Kosmos Noetos, the Mind-principle of the Universe. The oracle at Klaras made him the summary of all the gods—Zeus, Apollo, Pluto or Hades, and Bacchus. But neither the name nor the rites might be disclosed except to the initiated. Every god had a secret name, to be uttered only then. Cf. Judges xiii:18.

The Gnostics made pheroh identical with Ilda-Boath, son of the Akyss and genius of the planet Saturn, the Kronos or Moloch of the former worship. He was the Creator of the world, the God of the Jews, and the malevolent being. The mission of the Serpent in Eden was to enlighten mankind, and that of Christ to redeem them from his sway.

Out of this melee we are to extract the truth.

A. W.

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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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Man's Aural Self.

BY CHARLES DAWBARN, SAN LEANDRO, CALIFORNIA.

CHAPTER NINETEEN.

Spirit Materialization.

Materialization, as it has been called, has been deemed the keystone of the arch of Modern Spiritualism by the worshipers of phenomena. They have believed that other purported manifestations of spirit return might be simulated, but that the actual appearance and disappearance of human forms in the likeness of old friends was positive proof of human immortality. It is certain no other phenomena have proved as attractive, and no other phase has lent itself so readily to the swindler. The conditions usually demanded have been specially adapted to fraud, often far too ingenious for discovery by the untrained skeptic. Nevertheless we have full attestation of the genuineness of this phase from one of the most eminent of living scientists.

Sir William Crookes held Florence Cook as a member of his family for months, and was enabled to experiment with the materialized form of the renowned Katie King to his heart's content. Every condition he requested was accorded. Every possible scientific test was permitted. And at last he was allowed to stand between the form of the mortal and that of the apparition, both at the same time under his practiced scrutiny. No attestation to a fact in nature could be more perfect. Fraud was impossible. Hallucination was out of the question unless electric tests can themselves become hallucinated. So the materialization of human form from the invisible becomes an attested object for study by the philosopher. The dollar circle and the practiced public medium will not be herein accused or denounced. Their phenomena will be passed by as thoroughly unsatisfactory. We shall deal only with the proved, and claim the right to enquire what and how much is really proved under these conditions of attested verity.

First of all we stand in the presence of a form that is not that of the medium, and barely able to maintain itself under the best possible conditions for such a manifestation. A ray of sunlight is sudden death to that form, and even artificial light must be toned by a skilled hand. The thought atmosphere that surrounds the medium must vibrate harmoniously. When physically, mentally, psychically the medium is satisfied we may find ourselves in presence of an intelligence from the long ago, occupying a form that simulates the mortal, and possesses certain organs that can express thought in the wonted manner and style of Homo. So much is embodied in the attested fact.

We next notice that, unlike the flying soul, we never have a replica of the form of some living man or woman. That fact tells us that the materialized form is not built up of units emerging from the Homo they purport to represent. There is no existing mortal form from which they could have been taken. If attracted from an aural form the result would have been an etherealization such as is called "flying soul" or "astral form." In other words, the units of which that form is composed have had no association with the being they assume to represent. There is not even a single unit charged with memories and experiences gathered in the mortal life of that phantasm. Having thus determined what the form is not, we next seek to know what it is.

Everywhere around us is evidence of the creative power by which Homo embodies his thought. His architecture, his railroad, his bridges, and above all the embodied intelligence with which he fills his machine shops and factories, are in every sense "thought created" entities. They are built up of single units, blended by the attractive energy of a presiding Ego into a form Homo can sense. The artist had mentally attracted units that shaped themselves into form long before he expressed that portrait now resting upon his easel to our mortal sense. The sculptor rounds his form, thus giving us the life lines of Homo in the statue that expresses to us all of the man we know—save life. The storehouse of Cosmos may have been ransacked for units of degree, but nothing was caught save the pose of a moment, the emotion of an hour, the flash of life's incident. Artist, sculptor, inventor call upon Cosmos for units that will blend with the thought units of the mortal workman, and take the desired shape. But the units pregnant with Homo's personal intelligence are absent. The units that have been gathered or attracted can give back to mortal eye only so much of the actual personality as was existing in the brain of the creator of the portrait or statue. In other words, the statue or portrait of Washington can only impress even the sensitive with so much of the old warrior and statesman as was realized by the artist and sculptor. That is all there is in that artificial resemblance. The rest is born of the auto-suggestion of the admirer. There is not a unit on easel or pedestal that was ever infused with the experiences of our nation's hero.

It is very different when the portrait before us is a sun picture taken from the living man, and, perhaps, by art rounded into human form. Flash a picture of our President to-day, fifty of them at once if you choose, from every possible angle, and you are making visible not the mortal Homo but his aural selfhood. You have taken nothing from the mortal that scale or test can detect. Yet from him, in every direction, were passing out units alive with the local life and experience of his personality. Science has taught you how to catch these units on the wing.

Although the very semblance of the well remembered form p[illegible] soon cease as the units pass out into space, yet you have caught the reflection of the human entity at the particular angle from which these units were emerging and escaping. Herein we have a portrait unlike that of the talented artist in that it is composed of blended units from the form itself. These units have each recorded its own experiences, and therefore tell a tale to the sensitive, who can read and interpret their vibrations, impossible to the critic who studies form and beauty as depicted by the artist. Such is and must be the difference between the portrait and the photograph, and such is precisely the difference between the etherealized "flying soul" and the materialized form issuing from the dark cabinet.

Keeping as closely as we may to the subject taken for illustration and examination, we perceive a form, not that of the medium, appearing in the home of Sir William Crookes, where she announces herself as Katie King, and becomes the friend of the family and the pet of the children. Taking her own account of herself as veridical she had left her mortal experiences 200 years behind. And since we have a right to the scientific assumption that the unit is no more shackled to the immortal personality than it was to that of the mortal, she must long ago have ceased to have more than a civic recollection of any experiences of her earth life. The form in which she is clothing herself for a brief hour is solid to mortal sense, but, like the machine of the inventor, its raw material is from any units that will blend into the requisite form. As a work of art it is supreme. It is the picture from the easel—the statue from the pedestal, infused with so much of life and intelligence that it can play the Homo almost to perfection. Its creation demands rare talent and skill. Every physiologist and anatomist knows the myriad details in the human form, whose mere names are wearisome to the student. And every one of those details, essential to the part to be played, must be thought out into objective form just as the inventor must think every detail of his machine before it becomes a harmonious whole. On one occasion the scientist discovered there was no perfect arm within the sleeve of Katie King. The form had to retire for but a moment and return with it rounded into its usual perfection.

Intelligent creation is never completed by a "let there be the desired form." Its creator thinks, and must think every detail. Whether that thought be by almighty flash, or item by item of the slow process of the inventor, is a mere question of time. The process is the same in degree. So we repeat, the mind back of Katie King must have been that of a skilled chemist—a profound student of nature—working on lines very close to those on which form is built in mortal life. His creative power must be developed by long practice, yet still demanding the darkness of a womb, out of which the intended form shall be born at every appearance.

All this is recognized as the basic truth of materialization. But, so far, it might be merely the portrait or statue of Katie King skilled into intelligent life and movement. There need not be a single unit from the personality of the real Katie King associated with that manufactured form. And such, we need hardly say, is the usual "make up" at the dollar seance when the phenomena is genuine from the standpoint of the skeptic.

But the form of Katie King was not created and dressed for appearance in the puppet show of a professional cabinet. It was to simulate the divine creation itself. It was to be the work of an artist posing as God Junior, but with all his essential limitations. The units must not only be experienced in Homo's personality, but must sparkle with the utmost intelligence of mortal brain. Katie could not supply such units. Her mortal form had dissolved centuries ago. So the very first step for the invisible artist is to find a mortal from whose form such units can be borrowed. It is but a loan, and must be returned promptly if the lender is to continue in mortal life. Such a mortal is called a "materializing medium." She can relinquish unit after unit till the scale shocks the observer with its assertion of lost ounces and pounds. But the mortals present are also called upon to contribute, and no one can escape the contribution basket if he has any of the needed material. These lookers-on may be either harmonious or inharmonious. To be harmonious simply means that they can contribute liberally to this collection, taken up for the benefit of the medium and the chemist. Their own sensation or lassitude at the conclusion of the seance should tell them of the awful draft on the vital forces of the medium, even under the most favorable conditions. The form at last appears to these students of the occult side of nature. It stands visible to mortal sense in all its feebleness and strength, being, like every other invention of the creative thought of Homo, wofully sensitive to the conditions around it. It is now that this manufactured Katie King—this human machine—must commence to play its part.

It is rare for the medi[illegible] to possess a highly developed and[illegible]d intellect. There have been a f[illegible] cases where apparently such experienced units might be utilized from the form of the medium. But as a rule such units must come either from the brains of the audience present, or from those of the invisible operators. Probably both sides of the life line must thus contribute.

We here recall that there is nothing whatever gathered from the mortal form of the apparition now calling herself Katie King. Nothing that may not be included in the part of a clever actress on life's stage. Give such an actress the "make up" and she will easily supply the intellect that may be necessary to guide and control the form thus materialized. Such an actress enters the vibrations of earth life, and, with a combination of telepathy and shrewdness, plays her part almost to perfection. At each return she becomes more perfect in her part. She has the memory of every appearance, and exhibits likes and dislikes, repulsions and attractions, because they inhere to the conditions of her "make up." We thus find ourselves in the presence of a civic personality, just as with every mortal, no matter what Ego may be its representative control for the time. We have not, and cannot have the slightest guarantee that the Katie King of yesterday is the Katie King of to-day. The clever artist, the talented chemist, builds and rebuilds that form with increasing facility, and whoever may play the part has access to such memories as have been recorded in that form.

The writer once heard a spirit, talking through an entranced medium, express great indignation because she had just discovered that her one appearance in materialized form had been followed by similar manifestations several times a week for some months, to the great satisfaction of a mortal friend. This is an ever present possibility in this class of phenomena.

We see the phase at its very best when a Katie King, or some other one form, is the only puppet needed on the stage week after week. Where a score of forms are demanded and produced it would be useless returning the units to the organizations from which they are borrowed, at each disappearance of the manufactured form. It is only necessary under such conditions to keep the "wax" and shape it to suit the new demand, until the medium becomes hopelessly exhausted. This phase may thus be strictly genuine, and at the same time be a damnable fraud. Let Katie King be actually present, under conditions the scientist declares satisfactory, yet he can invent no test that would expose the simulation by another intelligence the very next evening. His tests begin and end with the form. The intellect must stand for just what it is worth every time. As in earth life intellect is always associated with a certain form, we demand the presence of that form as a proof of the genuineness of the apparition. The demand and its supply must create much amusement among the unprincipled but invisible "form creators" behind the curtain.

It is a melancholy fact that even a trained intellect is no guarantee of veracity. The skilled chemist we do not see may be going round with his finger to his nose as he fools the mortal by playing upon his ignorance of natural law. We find visitors to such seances in ecstasies over a likeness to a fondly remembered form. A few telepathic tests clinch the belief, and weld it into declared knowledge, whereupon both the form and the telepathy are soon again ready for a like manifestation to another of the visitors. "What fools these mortals be" should be the motto over every materialization cabinet.

At many of our most famed circles for such manifestation there is a child form as a regular cabinet appearance, and usually with shrewd humor playing the clown. Although in some instances known to the writer this little form has not grown or changed in a quarter of a century, the sitters never learn the lesson, but go on counting themselves as actually talking to their own loved ones. They support their belief by asserting that the form is not only a likeness of the old remembrance, but has given names and tests as proofs of its veridity.

The time comes when the Katie King form bids a pathetic good-bye to her entertainer and the medium, and declares her mission on earth now ended. Yet in a few weeks the form Katie King is active as ever, through another medium in our highly favored "ghost land" of America. Who shall declare which is the fraud? The verdict of a jury of mortals in such a case is a mere farce, based on probabilities. A similar doubt inheres, and must inhere to all spirit return.

Through the marvelous trance mediumship of Miss Shelhamer, of Boston, a spirit purporting to be that of the Rev. John Pierpont, renowned as poet and preacher, for fourteen years preached and prayed to complete mundane satisfaction. At last he announced that his work was finished in that line, and that he should forever leave that work to others. Yet in a short time another medium assumed the tripod at the sanctum of the old Banner of Light, and proclaimed the veritable John Pierpont her guide and control. The average believer in Modern Spiritualism apparently cannot comprehend that an impossibility of complete and satisfactory identification inheres to every case of spirit return. However satisfactory to-day, let the spirit purport to return through some other medium to other sitters and we find him a different soul in a different body, with very different experiences.

A letter was recently received by the writer from a gentleman blessed with a marvelous wife, whose mediumship, he assured me, was without a flaw, and untroubled by these little problems. That husband does not grasp the law of identification, which would demand that the marvelous guide of this wonderful medium should control some other sensitive—say in Hindustan or China—or even visit the renowned Mrs. Piper, and there, with another audience, give precisely the same proofs, and proclaim the same lessons as the admiring husband has been recording for a score of years. This has yet to be done. There is a sort of slant towards identification, say in the return of the renowned guides of Stainton Moses of England, who recorded his experiences under the guise of M. A. Oxon. These guides are now purporting to return through Mrs. Piper. So sayeth the S. P. R. in its recent report of its proceedings. But, oh, the woe of it! the intellect of those guides has shriveled; their theological teachings have well nigh become heresy; while their learning has already vanished.

The lesson herein for the student is that spirit return brings no real truth as to the social, political and religious standing in the new life of any of our spirit visitors. Of course we have plenty of explanations of this miserable fiasco, but they have, so far, always proved to be explanations which do not explain.

It will now be seen that the writer counts materialization as, in some respects, the most unsatisfactory phase of spirit return. Yet it also offers proof of the wondrous skill and creative power of invisible Homo. This phase demands a form exhibiting an intelligence not inherent in itself. Like the phonograph it might echo the voice of one who passed away centuries ago. That form may be made to talk wisdom, or even to write down human thoughts for one who may be but the teller of a thrilling romance. The form may claim to be husband, wife or child. The claim is unveridical even at the best, yet that semblance may be expressing feelings and uttering truths that awaken eager response in the mortal listener. But every flash of intelligence in any form of spirit return, or even from aural selfhood, comes under one general law. It is thought from some center of intelligence coming as a vibratory sensation onto mortal organ. And the truth to be ever kept before the student is that such a sensation can only be interpreted in the terms of mortal experience. It may come as impression, intuition, or even a verbal sound, but to the untrained ear its meaning will always remain uncertain. To the educated student a far deeper and more truthful communication may be thus transmitted. But even such a student must first, like his brother student of the hieroglyph, patiently learn ere he may hope to accurately translate. Everything that may be transpiring at this hour in the life of the unseen must remain untranslatable by Homo, because he has no experience of the conditions amid which an "aural self" must express its intelligence and control its surroundings. Such we offer as the conclusion of our study of aural selfhood.

San Leandro, Cal.

(To be Continued.)

Major Bitters' Memorial Services.

The lyceum hour, at the Spiritualists' church, Sunday morning, was devoted to memorial exercises in honor of the late President of the society, Major Bitters.

The room was nicely decorated with flags, flowers, pictures and growing plants. The program included appropriate songs, etc. Interesting papers were read by Otis Bishop, H. Franklin, S. B. Fanning and a short talk by Oscar Johnson. At the conclusion of the service, officers were elected for the ensuing term.

Rev. Harry J. Moore delivered his farewell address last night. In part he said:

"The human race advances in proportion that it mingles its thought with its labor. All things pursue that course from which it receives the least resistance. In all ages men have asked the question, "Do my loved ones live after they have passed through the change called death?" This interrogation has been answered in the affirmative by our holy religion. He gave quotations from the writings of Socrates and Plato as a proof that the so-called Pagans believed in the communion of spirits. He said that Jesus and his disciples, Paul, Joan of Arc, Swedenborg and D. D. Home were all mediums and Spiritualists in the sense that they received communications from disembodied spirits. He also quoted from the leading ministers, scientists and jurists that part of their writings which landed them plump into the lap of Spiritualism. Among the many names mentioned were: Rev. Samuel Watson, Rev. Minot J. Savage, Rev. B. F. Austin, Profs. Cromwell, Varley, Crookes, Zollner, Hare, Hyslop, Lodge and A. R. Wallace, Judges A. H. Dailey and Edmonds. He also mentioned Ella Wheeler Wilcox and Lilian Whiting. "To tell the truth," said Mr. Moore, we have nothing to fear as a result of education, for our religion prospers most when ignorance is relegated to the dark and superstitious past. Protect and help all is the motto of Spiritualism. Let the light of liberty bathe the shores of our brains. Let the sun of freedom reflect its rays upon the embankments of our minds. Keep sectarian instruction out of our public schools and then we will have a magnificent diversity of individuality. If we are able to reach the heart at the same time that we reach the intellect our future success is assured. Just think, we have all the departed reformers on our side to help and encourage us. Peace be thine unto all. Amen."

At the conclusion of the evening service several new names were added to the roll of membership.

Mr. and Mrs. Moore have endeared themselves in the hearts of many people by their earnest, courteous conduct during their sojourn here, and their return next October, will be hailed as the home coming of members of the fold who have earned the smile of pleasure by duty well performed.—Rochester (Ind.) Daily Republican.

Preserve thyself, instruct thyself, moderate thyself, live for thy fellow-citizens that they may live for thee.—Volney.

Aggression which is flagitious when committed by one is not, sanctified when committed by a host.—Herbert Spencer.

People wish to be settled. Only as far as they are unsettled is there any hope for them.—Emerson.

Natural religion to-day means what the most enlightened reason reads in nature.—E. P. Powell.

PROOF PALPABLE, OR PROOF POSITIVE OF AN AFTER LIFE.

To the Editor:—In keeping with our caption, presumptive evidence is cut out, and only the positive can be considered. A little boy, six years old, whom I know, was crying one night, with a toothache. He said to his mother, that he was "mad." She asked him who was he mad at? He said that he was mad at "who made him." Said she, "Are you mad at God?" He said, "Yes, because he did not make me so I would not have the toothache."

Some persons are like our little boy, Ned. They see others who have a spirit conception, and they think it is all fraud, because they cannot see as others. You will hear such persons remarking like this: "Why can't the spirits come to me and communicate, as well as to my neighbor or friend?"

These individuals make the same mistake that churchists and creedists do. They construct a belief on the supposition that all of the human family are born into the world with the same mental organization, and that it is something altogether outside of heredity that causes all the diversity in character and susceptibility to impressions, etc. Something like two years ago, a negro in the state of Georgia, the name of the place I have forgotten, broke into a widow's house and robbed and killed her. He then tied his shoes onto his feet, heel foremost, and struck for the timber. The searchers for the miscreant could see two pairs of tracks going to the house, but none going away. The blood-hounds they employed would trail toward the house, but a short time, on the last track, until they would get dull and turn and go the other way. The instinct of the hound was so acute that he could tell which tracks were the freshest, and on that principle he knew that he was trailing the wrong way. The shoes being turned the wrong way did not amount to anything with a hound. The trail was six hours old, yet the hounds put the man up a tree in a short time. Very recently, they took a couple of hounds and traced the course of some bank robbers in South Carolina, and found a safe they had buried in the river.

We have a bulldog that can catch hold and hold on; a greyhound that can run with wonderful fleetness; a blood-hound with a scent that is little less than miraculous, yet the bulldog cannot run nor smell, only in a limited way; nor can the greyhound smell or hold on with his teeth, nor the bloodhound run fast, nor is he a great biter.

Some men are born blind, some deaf, some idiotic, whilst others are idiotic in some departments of the mind and strong in others; and a certain per cent of the human family are blessed with rounded-out brains and know in all directions, as we might say. That lovely as well as great man, Combe, the phrenologist, could not calculate, figures being a mystery to him. He could not tell the mathematical relations of objects and things. Blind Tom was a musical prodigy, but an idiot in everything else. To the person who believes in the Bible, it might be said, and the argument designed to be presented ended at once, that in the soul of man there are a diversity of gifts; some with the gift of healing, some the discerning of spirits, that is with as great power to see or hear spirits, as the hound has to smell the trail of a man or an animal.

But when we come to the materialist, who is dead set against believing or knowing anything about these gifts, like the man from a certain state in the United States, he has to be shown. And he is hard to show. You have to do him like the Yankee directed to administer the medicine to destroy fleas. When the good lady of the house called him back to tell them how to give the medicine, he said to catch them and force it down their confounded necks.

From the above cases cited, and others to be introduced later, and of somewhat a different nature, it would seem that the matter of proof positive or palpable, of immortal life, depends largely if not altogether, on the sense and understanding of the person or persons to whom the proof is offered or presented.

There are two characters that we wish to refer to as being germain to this question. There is a man with the pride of belief, and there is another with the pride of doubt. We will liken each of these to a certain kind of bear. The one with the pride of doubt is the cinnamon bear that is trained to dance by the dark man who carries a pole in his hand and utters a grunting song, as the animal with a chain around his neck and held by the man, stands on his hind feet and wabbles around the ring. This is the Salvation Army man, who can act and perform inside of the length of his boss's chain, but can not go outside of it. And we may take all the orthodox worshipers in this class. They are all bound by the chain of creed and are as helpless to go outside as is this poor dumb animal. The other bear is the hibernater. He lies in his deen and sees no light, and is proud that he knows nothing. He represents the negative class of humanity. He curls up with his black paw in his mouth and nurses it from day to day and from night to night. He turns his back on the light and is proud in the possession of his dark and negative conditions. He represents the blank and unhappy materialist, unhappy, though proud in his doubts.

Talk of any kind of proof of light beyond the horizon of this world to him who turns his back to you, and to the mouth of the cave of ignorance into which he has betaken himself! And what better off is the one with the chain of creed around his neck? He is proud of his chain and of his master, and of the guttural music that he hears every day and at all times, until he is soothed by it into a kind of brain sleep. He is close akin to the cheerful idiot. The orthodox devotee does not know what one means when he hears him say that he is an investigator of facts and phenomena. That is outside the length of his cable-tow, and everything like that sounds foreign or smacks of witchcraft.

Let us imagine that A. is a blind man, and that he has an engagement to meet B., a deaf and dumb man, down in the bottom of the sea. A. goes down in a diving bell that is transparent, and B. has a diving bell that is not, or that he has a common instrument for diving. They go down to the place of meeting at the proper time, remain a given time, return. On being asked what was the result of the interview, each answers that there was no communication between them. It is said to A that his bell was clear so that one might see through the walls and outside. "But," said he, "I am blind." And he further remarked that he cried out to B. But B. said that he could not hear. Neither could testify that the other observed the appointment. If there could be such a thing that a spirit could not talk, in spirit manner, it would do no good for a medium for spirit manifestation to be clairaudient. If a spirit individual is an impossibility, that is if there are no spirits who can come to persons on the earth, then clairvoyance is nothing, there is no such a thing.

Paul claimed in all his arguments about spiritual gifts, as far as we can judge from his writings, that they were miraculously bestowed. Jesus was more liberal than he. When the disciples came and told him that they found some casting out devils in the name of the Holy Ghost, or professing to be by such power, he said to them: "Let them alone." What would the priests say now if such should be found? Would not a Moses or a Talmage or a Parkhurst denounce them as practicing witchcraft?

The discoveries of the wonderful century had not reached Brother Paul, or rather, they had not peeled up the scalp of his cranium. He was a theologian. He had a god to look after and take care of. He said that the natural man was an enemy of that God. Said that he was not subject to God's law, neither, indeed could be. What would he have said if one had told him that a seven-year-old child was seeing and describing parties who had died before she was born? Perhaps he would have cautioned the friends to look out for his jealous God.

It is worth noticing that priests, and Paul amongst them, that is if he is correctly reported, committed a logical blunder or error, in claiming to be so well acquainted with God, so that in the later histories of the church, if not at the Pauline period, they came to be called Doctors of Divinity; and yet, knowing so little about that other important individual, Satan. We never hear of a Devilogian, nor of a doctor of sataninity. And this slighting of the more unfortunate of this myth pair is not the worst treatment he has received at the hands of the ecclesia. They never found him until the captivity period, late in the history of the only Jehovah religion, and had they been sent by that strange fate into foreign servitude and exile, they would not have "run up against him."

But it is worse than all, that the leaders of the church, of all the churches, do not claim to study him, so as to find out his real character and mission, yet admit that it would be impossible to conduct their business without him. They not only do this, but they show a bad spirit toward him by never uttering a prayer for his conversion, nor expressing a wish that he might turn and at some time or other, direct his great power and wisdom in the opposite direction to what he is supposed to exercise it at present. Robert Burns was a natural poet and had a soul of love, far superior to many of the so-called elect. In his address to the Deil, he concluded with the following:

"Now, fare ye well, Auld Nickie Ben,
Oh! wad ye tak a thought on men;
I can na say, we albiens yet ma ha a stake,
I'm wo to think opo yon den, e'en for your sake."

If there is a God, personal or otherwise, and he hates the Devil, if there is such a being, and would not give him a chance to reform, if he needs reformation, that God is no better than the other fellow.

It is easy to see that the devil idea is founded in dishonesty and injustice, and in the carrying out of a desire to shift responsibility.

These theologians who refuse to become, as well, devilogians, ascribe all that they cannot or do not want to understand, to the work of the Devil, and command their flock to stay away from it. Luther saw him in many instances, getting in his road when he wished to do good and sometimes, preventing him. The whole of that church that bears his name, are devil scared. John Wesley's case was different. The good old bishop visited the Wesleys and told them who he was, and they were not afraid of him. The Wesleys were mediums. There were spiritual phenomena exhibited in the Wesley family before the sons, Charles and John, left the home in England. These brothers were highly spiritual and deeply inspirational. They had no fight with Satan; their theme was love. They did not flee when no man pursued. But the church founded on the Wesleyan revival could not free itself from diabolism from the demonology of the old regime.

It is easy for a person of a critical mind to logically conclude that there is not only proof positive, or palpable, of spirit life after so-called death, but that there is also proof more and proof most positive, of the fact.

First: If I am an intelligent person, with what is so-called a rounded-out brain and intellect, and know myself to be sane, as I am fully persuaded that one can tell, if he is; and a departed one comes to me and talks as of old and manifests the presence in many ways and at different times, and shows ingenuity in language and manners to prove his or her identity, would not that be proof palpable? But, suppose that I should belong to the "devil-scared" class. Even if I should be frightened some, but not so terribly but what I could remember how I loved that one, would I not be apt to enquire like this: What harm is she or he doing me, or what evil could there be in such expressions of love as I have received on this occasion of their coming?

But here is a class who have a devil and a god, yet neither of whom have any ear-marks by which they can be distinguished from each other. Should the former of these purport to give a revelation, judging by the manner of it that it was he, if it should be ever so high in sentiment, the class would condemn it; for it could only have come from Satan, in such a manner.

The position of the opponents of Spiritualism is the most fatal of any that is known of, if they are forced onto a platform of strictly honest discussion. Their brutal assumption of authority cuts out the idealist, the poet and the thinker. There are, however, two classes of these enemies of the truth. One has no heaven at all, the other, one of his own construction. He is like the chicken that Mose Sloop, of Kentucky, took to market—his only stock of poultry. The merchant asked him if it was fat. "Fat!" said he; "well, it ought to be; it has had the full swing of the farm." The old orthodox hen has had the "full swing" of the minds of the world until she is fat.

We sometimes see an anxious doubter. The man that we have pictured in our mind is an intellectual character, greater or less. He is endowed with the powers of longevity, which is most always if not uniformly, coupled with a great desire to live on; and though he is not spiritually inclined, not spiritually gifted, and recoils from the thought of a possibility of existence independent of a physical body, yet he is reluctantly willing to make a test of the spirits to try them, hoping against hope, that he may find something to convince him that mortals live again. Such an one is an awful critic. May be a chronic phenomena hunter, as Dr. J. W. Daily, of Boston, said in a recent article in this paper, that he had been through many years. Such an one perhaps as Dr. M. J. Savage, the distinguished Unitarian minister who has written books on the subject of spirit return. He recites a number of wonderful cases of such phenomena, yet, although he says that he cannot account for the same on any other supposition than that they are actual visitants from the unseen, of persons who have lived on the earth and whom he once knew, he is waiting for some one to account for the same in some other manner or way. And as Prof. Crookes said to Dr. Savage: "I don't want to be called a fool." This, I think, was when Crookes had given it up that there were such things as spirit communications, although unwilling to so declare publicly.

The world is a symposium, and there are seventy-five per cent of the patrons of the fair who never think of thinking. On this account the minister has a heyday. He is in the swim, among little fish; he opens his great cavernous lips and gullet, and down go the minnows in schools. Yes, a minister can swallow a whole primary department at one gulp.

If the furnished rooms in Sheol are not at all taken up by the murderers and robbers of innocence, the moral cowards and hypocrites will have a show for lodging when the Son of Man comes to make up his jewels.

We must cut off our argument, lest the good brother editor who guards these columns may think us too prolix; and conclude with some cases that we think to be in point.

The following incidents will illustrate, to a greater or less degree, what is meant by proofs palpable, more palpable, and most palpable.

These cases will be related under three heads—First, Second and Third.

First.—A brown-haired baby girl of four summers, with intellect and beauty among her charming gifts, passed out from a certain home where peace reigned, garlanded with the wreaths of summer and decked with the spangles of diamond dewdrops of the morning. Fourteen years afterwards, the father was rather suddenly developed into the power of seeing clairvoyantly. Among the many hundreds of forms coming to his presence, was this little girl, then a maiden fair. Her head was adorned with a grand suite of the richest brown, almost maroon, and at her first appearance, she sat on a table swinging her feet under it, her hair waving like dark ripples and her splendid teeth showing enough to heighten her beautiful appearance. It is not known why she never spoke in any of her visits, as many others did, but the mother and sister of the father came and told him that it was the brown-haired baby girl of yore. She was full of play. One time in the evening, she ran at him with a broom in her hand, as if to make a mimic fight. Some of her visits would last for several minutes, long enough for her to enact something like a scene or part in a drama. She was always bright, graceful and full of purest mirth.

Second.—Dr. H., of Springfield, Mo., visited Mott, of Memphis, Mo., about the year '86. At one of Mott's seances, Littleberry Hendrick, one of Springfield's oldest county officials who had departed quite a number of years previously, came to the cabinet door and called for his old friend, Dr. H. When he met him at the window, he said to the spirit, that he did not look like Littleberry Hendrick. The old man remarked that it was his first attempt at materializing and that he could not do any better at present, but that if he would come a little closer he would prove to him that he was as he represented. When he drew near, the spirit said: "Do you remember a certain person who was accused of a crime?" naming the man Mr. H. answered, "Yes, very well." "And," said the spirit, "do you mind that you and I agreed that though we knew that the man was guilty, we thought it best to say nothing about it, as it could not be proven satisfactorily?" He answered that he certainly must be, as no one else knew what he had related. (But, says one, the devil might have known all this, and merely was trying to deceive, etc. If so, he was a poor imitator.) Do you think that this will do for a case of the

(Continued on Second page.)

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER ELEVEN.

Of course, from what I have said, it can readily be understood that there are millions of spiritual beings here who firmly believe in hell and the devil as taught by the Catholic hierarchy; for, as before stated, those who are here think they are in an intermediate state—that they were not vile enough to be cast directly into hell, nor good enough to go at once to heaven. And here is where many priests obtain great power over the minds of thousands and thousands of spirits who were on earth Catholics, and are Catholics still here in the spheres.

It is pitiable, it is deplorable! There is but one way to help it, and that way to do just as I did on earth, talk to them, preach to them, lecture them, show them the folly of it all. Peradventure a few will be convinced that they are in error and will turn their minds earnestly in the direction of truth.

O, I still have enough to do, trying to knock the bottom out of hell! and so do thousands of advanced spirits. It is hard, no doubt, for many on earth to believe that there are convents here, as on earth, and nuns who reside within them; but it is true.

Now as priests do not marry on earth, they are of the same mind here, that is, a great many of them, and they still remain without wives. Whatever their habits were on earth, they retain those habits still, and we are very sorry to say they have as many * * * * here as there and such are usually nuns. Some may raise their hands in horror and declare that there cannot, in the nature of things, be nunneries in the spirit spheres; but there are, and a goodly number of them. Of course it is an abuse of a natural law. The law works here as it does on earth. If they were not able to have convents and nunneries here, we could not have schools, halls, temples of wisdom, institutions of learning and so forth; and if we are able to have these things, they are able to have that which they like.

Advanced spirits here band together and erect splendid temples of wisdom. Catholic spirits band together and erect splendid cathedrals and churches, convents and nunneries. The law holds good with one as with the other. Now I often make it my business to visit some Catholic priest, who holds a large concourse of people in bondage, to see if I cannot change his mind and afterward have the privilege of preaching in his church or cathedral as the case may be. In this way a greater amount of good work can be accomplished and a larger number of spirits set free; and, if I am so fortunate as to gain him, he then will aid me in setting his people free. These priests can only be approached with great circumspection and caution.

Now I will give a detailed account of one whom I was able to reform. Reform is a very good word to use, I think; and this man is a fair sample of many others whom I have reformed in the same way. Success attended my work with him, and together we were afterward able to bring the light of truth to all his followers. I have done, and am still doing, much work among these people.

Father Ambrose was a priest who, on earth, had been very powerful among his people. His church was an exceedingly large one and he was greatly mourned when, at last, he passed away from earth. On arriving within the spheres he was shortly thereafter met by a large number of people. Many of them had been under his charge on earth. He had been very wily and used a great amount of hypnotic power, or hypnotic persuasion. He was extremely arrogant and very vain. He held most women, who came to him to confess, in his hands like so many puppets, and in the convent, which was near the church, his word was law. His secret crimes there, and among those outside, had been many; but so-called death found him at last as it does all. This man in his secret heart, or mind rather, did not believe a word of that which he professed to; he really believed that death was the end of all living beings; but as he said to himself again and again: "It is better to govern the people in this way than any other. By so doing I lead an easy life, live sumptuously without labor, am exalted above the common people, and they actually worship me. Ah! the Romish church is a fine institution. Better for the world that it should rule, even if there is nothing after death."

Now when he awoke in spirit life and found a life which, in many respects, resembled the earthly life, excepting that it was ethereal and refined, as he found neither hell, the Devil, God, nor heaven, and was presently surrounded by many spiritual beings whose minds had not progressed out of the old belief, he thought it would be a fine thing to live very much as he had been accustomed to. He soon discovered that there could be spiritual buildings erected, and he rallied a large number and persuaded them to erect a great church and fit it up like those on earth. Not content, he had a nunnery attached. Being very wily and having great hypnotic power, he soon persuaded his followers that they were just as likely to be lost in hell, even more likely, than when they were in the body of flesh; for, as they were not in heaven, and as the holy virgin and her son had not vouchsafed to show themselves unto them, they were almost sure to go to hell, but he had been sent to them from heaven, peradventure a few of them might be saved, that he had already been carried to heaven, where, but for his great concern for their souls, he might have remained; but he prayed to God and the Christ and the holy virgin that he might be sent down into purgatory, perhaps a few might be restored to God.

In this way, then, he went on with his church very much as he had done on earth. At stated periods he preached thus to the people.

I had visited this church and heard him preach a number of times, for I was determined to reform him, if possible. He had shut himself up in a house that had been erected for his sole use by the people, and it was very hard for one not belonging to his church to obtain an audience; for he had those who served him just as he had had on earth, and no one was conducted to his presence except those whom he wished to see, and none could force their way to him, for his servants allowed no one to pass them.

I had sent my card many times but had always been denied. At last a thought struck me and I wrote on the card, "William Denton: One who would be converted to the faith, if possible."

Yes; if possible; but I knew that it could not be possible. This I did not write, however. A wily person must be met by a little guile; but I thought my guile quite innocent considering the great importance that I attached to my visit. The servant, who had presented my card, returned, saying that the Reverend Father would give me audience, thereby hoping to save my soul; and I was ushered into his presence.

The apartment was grand and luxurious in the extreme. The holy father himself was reclining at full length on a divan, while pictures of the holy virgin and the saints adorned the walls. A large picture of Christ on the cross was at one end of the room and before it an altar with burning lamps; a font filled with holy water stood near. The priest arose and we saluted each other, then, as he sank into an easy chair, he motioned me to the altar, where I knew that I was expected to kneel and mumble a prayer, and afterward to cross myself with holy water.

Well, I thought I would use a little more guile. The picture was really a beautiful work of art. As I knelt at the altar, I mumbled not a prayer, but a few words of praise to the one who had executed such an admirable artistic piece of work; and as I thought the water could do me no harm and the act was meaningless to me, and by conforming to this mimicry I might thereby be instrumental in saving a few hundred souls from the folly of believing in hell and purgatory, I crossed myself with it.

I have no doubt that many who read this will think I did very wrong, but I, together with many other souls, thought the end justified the means.

As I turned from the fount, I met Ambrose's eyes fastened, like those of a basilisk, upon me. Their expression was so sinister that it actually startled me "It is well that you conformed to the rites of the Holy Church of God," he said, "else, I would have had you thrown out like a dog. I will show you that I am master here, at least. I know who you are, well," he continued; "often heard of you before you arrived here. You are that most impious, blasphemous wretch, who wrote bad verse and held the Holy Book of God up to ridicule—one who raised his puny arm against the most high God—a blatant imp of the devil himself, who sought to demolish all holy and sacred things. It is well for you that you crossed yourself with holy water or I would not allow your blasphemous lips to utter a word in my presence."

The priest towered wrathfully above me as he uttered these words, his gleaming eyes piercing me through and through. You must know, dear friends to whom I write, that I am quite a small man and very spare in flesh as well—that is, I was so in the material form and I look now very much as I did then—my hair brown, my complexion fair. The priest had been, and still was, tall, with large, powerful form, dark eyes and hair; the eyes being very large and fierce, gleaming with hypnotic power, formerly called mesmeric power.

"Now, sir—Mr. William Denton—what may your business be with me?"

I had not, thus far, spoken. He picked up the card and read aloud, "William Denton. One who would be converted to the faith, if possible." He motioned me to a seat and sunk back into an easy chair himself, with his basilisk eyes still fixed intently on mine. The band of angels who had commissioned me to do this work had promised to hold telepathic communication with me, to guard and strengthen me if I should need assistance. Sending my thought out for strength, they instantly responded, and like the allegorical Samson of old, the strength of an hundred men entered into me, and the combined wisdom of the whole band. There was need of it all, for this man before me well knew for what purpose I had come and was determined to hold his own against me.

"Converted to the faith, if possible!" he repeated with withering scorn. "God has power to strike you dead at my feet," he continued, "and probably would but for my intercession in your behalf."

The priest had actually forgotten for the time being, that he and I were dead already.

"Have you seen God?" I asked, looking straight into his evil eyes. He quailed a little, and then with great bravado:

"Most certainly, sir."

"Well, as I have not," I replied mildly, "would you kindly tell me how he looks?"

The priest paled visibly and stammered a little as he answered: "He looks like what he is; a great and glorious king, holding the thunderbolts of heaven in his hands. Be careful, sir, that one is not hurled at your blasphemous head."

"Thunderbolt! Thunderbolt!" I repeated. "It has been proven, beyond cavil or doubt, that a thunderbolt is a discharge of electricity and that electricity exists within all nature everywhere, that all things, whatsoever, are charged with it more or less, that we, as spirits, are exceedingly electrical; how, then, does God hold a thunderbolt in each hand?" I looked him straight in the eyes. "You are a lying spirit," I said. "You have not seen God, at least not such a potentate as you describe, and you know that you have not." He quailed a little, as all liars do, and then, bracing up once more, he said with considerable bravado: "How dare you accuse me of lying? You cannot know that I have not."

"But I have been in this life much longer than you, and have not seen God, nor any such being or king as you tell of."

"You?" he said with a sneer. "You deserve the eternal fires of hell. You brazen, blasphemous knave! It is owing wholly to the great mercy of God that you are here in purgatory. God, in his infinite mercy, thought he would give you a little more time in which to repent of your great sins."

"Did God tell you this, when you saw him?" I asked. How can you know what his thoughts and motives were unless he expressed them to you?"

Again he quailed; then, mustering up his courage once more he said in a loud voice, "Yes, he told me."

"Of what particular sins did he accuse me?" I again asked. "I have never broken any one of the ten commandments to my knowledge.

"Oh, yes, you have," he exclaimed; "probably all of them. But of this I know not. That you have blasphemed the holy name of God you cannot deny."

"Did God tell you that I had blasphemed his name?" I asked. "Otherwise, how could you know that I had? But, first, I would like to know what you mean by blasphemy?"

"Blasphemy is to revile God," he answered hotly, "to impiously speak of God."

"I have never reviled God," I asserted. "To speak impiously of him, you must first tell me what you mean by impious?"

"Irreverence and profanity," he ejaculated through his set teeth.

"I cannot remember of using a profane word in my life," I said, "and as the God in whom I believe exists in every atom of the universe and in all nature everywhere and as I love, revere, and adore all nature everywhere, together with the great universal whole, I certainly am not irreverent or impious."

"You reject God and adore his works? Then you fly in the face of the Creator and bow down before his handiwork?"

"Did God say that I had flown in his face—that I was an impious, blasphemous wretch, who had flown in his face, when you saw him?"

Again he quailed and appeared somewhat cowed, then, striking his hand forcibly upon the table he hissed:

"Yes, sir, he told me; moreover, he said you would soon be broiling in hell, together with the devil and his imps."

"How did it happen that my name was mentioned between you?" I asked, "as you never saw me before, only knew of me by hearsay, and as I must be a very important personage to this potentate, of whom you speak, who, as you think, has created countless millions of human beings and innumerable worlds; how was it that you happened to select me as a topic of conversation between you? I never dreamed that I could be of so much importance among such a countless host."

"You have been selected," he said, with a black scowl, "for the very hottest fires of hell, on account of the manner in which you have led men's souls astray from the Living, Almighty God. You have had large audiences time and time again, and have told them there was no God, no heaven, no hell, no purgatory, no devil, no Christ, no holy virgin."

"And how do you know," I asked, "that God, heaven, hell, purgatory, devil, Christ, and the holy virgin do exist? It is useless for you to tell me now, that the Bible says so, for we are what men call dead; we are spirits, and if these things existed we should have seen them before this time. I have been in this life now a goodly number of years, and I have not met God, nor Christ, nor the holy virgin. I have seen one who was called Jesus, on earth; I have also seen his mother. He is in no way different from many other exalted spirits and his mother was no holier than many other young girls who have trusted men before marriage; and she claims nothing here beyond what other mothers claim. I have not met the Devil, but I have met thousands of bright and glorious spirits—or angelic messengers, who have been here thousands and thousands of years, who are constantly growing brighter and more beautiful, which could hardly be the case if they were simply in purgatory, not of these having ever seen God, no more than I have, and not one of these bright and beautiful beings has accused me as you have done; on the contrary they have commended my efforts to set men free from the bondage of error and reveal to them Truth's smiling face. Now, sir, thus far you have been my accuser. I shall now be yours. I am one of a large band of bright and good spirits, and they have delegated me to come here in your own stronghold and accuse you to your face, for, like swordsmen, I must use the weapons you like best, and I will run you through if possible. It is the only way to conquer you. I have been parrying your thrusts thus far, and I am still untouched, unwounded. I shall now thrust you. You may defend yourself if you can. Sir, you are a liar, a blasphemous, impious wretch. You have also broken the ten commandments, every one of them. You have used the name of God for your own base purposes. You have deceived and led astray a multitude of people, not only on earth, but here in the spirit world as well."

"Leave me, sir, leave me at once!" thundered the priest. "I will call my servants and have you ejected."

"Do so," I said, "and I will then call to my aid the large band of angels that I told you of, and we will soon demolish these structures within which you entrench yourself. We would prefer to lead you, and your followers forth peaceably, or turn this place into a temple of wisdom; but, if you will not listen, and continue in your present course, we shall be obliged to demolish it."

I gazed into his evil eyes with unflinching firmness. He paled and trembled visibly.

"I told you, sir, that you were a false deceiver, and you know that you are; I know that you are, and all the angels who are above you know that you are. Think of it, sir, millions of holy angels know that you are a base liar, deceiver, hypocrite, and that you are guilty of all the other crimes mentioned in the ten commandments, that you are holding these people, who have gathered about you, in bondage—in the bondage of error and ignorance—and while you thus hold them they can make no progress, they remain here slaves to your dominant will-power, to your hypnotic persuasion."

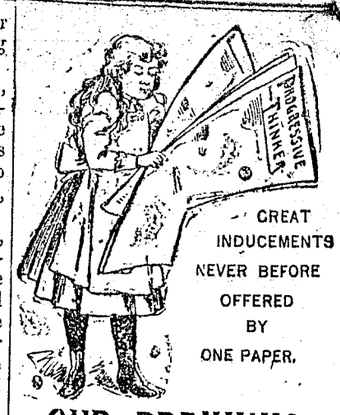
"No, sir!" cried the priest. "They remain here because they love me."

"They may think they love you, because you try to make them think so; but it is not love. It is fear, one of the weakest passions of the human mind. You have made these people believe they are in purgatory awaiting hell, unless they do just as you desire them to do. You tell them that you have been to heaven, that you have seen God, Christ, and the holy virgin, and out of pity for their condition God has sent you back into purgatory to try and save them from hell. Now, every word of this is false, and you know it. You have not seen God, or Christ, or the holy virgin; and you know that God and heaven, such as you tell them of, does not exist."

"I do not know it, sir!" thundered the priest. "No, sir! I do not know it neither do you; nor can you know that they do not exist."

"But you tell these people that you have seen God. Whereas you know that you have not. You have told them all manner of falsehoods, that you may keep them in bondage. Now, sir, you would be far happier if you would allow yourself to go free. This bondage will lead you into fearful unhappiness in time. These, your slaves, will all rise up to curse you; they will, at length, discover the fraud."

(To be continued.)



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PROOF OF AFTER LIFE.

(Continued from page 1.)

second degree of positiveness, or of proof palpable?

Third.—I will here relate a remarkable case, that occurred several years since, but that has never been published. I know the gentleman to whom the spirit appeared, and examined him phrenologically and psychometrically, and will state to such persons as understand these sciences, that it is impossible to be deceived in the character of a person thus examined, that is, to any great extent. Mr. S., the gentleman who related the case to the writer, could have no interest in deceiving any one or the public. He is not a Spiritualist in the sense that some others are, but refers to this case as having settled the question, once for all, of a future life. He doesn't seem to care much about investigation, yet is willing to do so when favorable opportunity presents. He was at the battle of San Juan hill, in command of a horse company, and is a rather war-like appearing individual, six feet tall or more, and frank and free in expression; impressing you that he is out for business, but would not stoop to little things. Here follows his narrative, an account of a spiritual manifestation that occurred in the year 1884, in Lincoln, Nebraska. The statement that follows is signed by Captain W. T. Sawyer (plain Thom. Sawyer), at that time supervisor of the insane hospital there:

In June, 1884, I was sitting in the office of the supervisor of the Nebraska Hospital for the Insane. There was a door opening between where I was sitting and the superintendent's office, where I could see Dr. Mathewson sitting at his desk writing. It was about 8:30 in the evening; all the patients had been locked up and the outside doors closed; the rooms were brilliantly lighted and without any preliminaries, a man whom I had known from childhood walked in, without coat or hat, and with rather a pale and disheveled appearance. That the reader may more fully understand, there had been a former agreement between this man and myself that whichever one that should die first, was to appear to the other and deliver a ring of which we each had a duplicate, as soon after death as we could, if it were possible so to do.

I was pleased to meet this friend of my youth and rose to greet him, when he hurriedly said for me not to come near nor touch him, that he had come to fulfill the promise made years before, and must proceed to do so at once, as his time was limited; and he at once proceeded as follows:

"I, known as George Lester, in the flesh, but a few hours since, died this evening at Buckhannon, West Virginia, at 7:45 o'clock. I will first say that what we call death is without pain. After dissolution I seemed to have lost identity or personality; there seemed to be nothing left of me, save a faint memory that apparently not being a direct memory, but a kind of mirrored reflection of a memory. I seemed to be passing through a dark and noiseless space, without form or volition, at such a velocity that the finite mind of man cannot conceive. This faint recollection of a memory began to unfold a mirrored panorama of my earthly life, until I came to a period where I had relieved, or done a kind act for my fellow-man without other motive than to do good to humanity; when I seemed to be taking form, and felt a friendly hand and heard a voice. The darkness was dispelled, and I felt that I was being possessed with power, created in itself for all my needs. I seemed to be endowed with wisdom unlimited, a personal existence with all its possibilities and enjoyments. I am only permitted to come here to you by the help of Luogli. I will now deliver you the ring, the tangible proof that man lives after death. Beware that you allow no person to wear it, except yourself, for if you do, that person will die within a year." In the meantime, Dr. Mathewson had come to the door separating these two rooms, and was leaning against one side of the door, listening to the conversation, or rather to the talk of the visitor. After depositing the ring, his form began to oscillate like a picture in a veteiscope, and in a moment had disappeared.

Dr. Mathewson, who stood at the door as described above, said: "Where is your man gone?" I answered him that I did not know, and that he was closer to him than I was. I was rather confused, thinking that my old friend had come in his undress, simply to play some kind of a trick on me for mere humor, as he was of that disposition, and when he disappeared, I hardly knew what the situation was, and asked the Doctor if I was asleep, or crazy. He replied that I might be, but he'd be darned if he was. We then got the ring from where he laid it, and found that it was a duplicate of the one I had kept during the absence in all the years that had intervened since leaving home and losing sight of Lester and the old man, whom I have mentioned as Luogli.

This Luogli had made the three rings and presented to myself, Mr. Lester and one other person, three rings, exact duplicates of each other, for the purpose of being returned to one of the others after death, if possible to do so, as said.

Contrary to the remonstrances of myself, a young lady found the said ring in my desk and persisted in wearing it. I left Lincoln, Neb., for a few months, and when I returned she was wrapped in her last winding-sheet—died without pain or seeming sickness.

W. T. SAWYER.

We have opened up this subject of proof palpable of an after life, and established a storm center of argument. He who wills so may become a gladiator and join himself to the phalanx that is maching on to winnow the wheat of the world and dissipate the chaff that has hitherto hidden the precious grain from the blinded eyes of the unwary.

Before the footfalls of the nymphs of the skies were heard in that ever memorable time, fifty-four years ago, the world was a desert of arid land. The great river of sweet waters of life, sent out a canal to one spot of earth, and the oasis thus formed has spread its laterals over the earth, until life and immortality is brought to light, wherever the sun journeys. The journeyman workman knows that his tasks shall not end in darkness if he has drunken of that stream; and the aged pilgrim with bent form sings in the strength of richer draughts and with greater hilarity of soul than even the old travel-worn preacher of the gospel of the wilderness:

Here in this body pent,
Absent from heaven I roam,
Yet nightly pitch my moving tent,
A day's march nearer home.

S. J. DAILY, M. D.

WEEP NO MORE.

From this low sphere of mortal things
We lift our eyes to heaven's dome;
Flesh binds us here—but thoughts have wings—
Our souls fly home.

We work and suffer; there is need
Of suffering, to make us strong.
Day comes, for all the hearts that bleed,
Though night be long.

And in that morning's blessed light,
When we have gone to dwell above,
Will stand perfected, in our sight,
Some gift of Love.

O, fainting spirit! weep no more!
O, doubting soul! thy doubts deny!
Love waits and calls, upon that shore
To which we fly.

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THE GODS

Of Religion, Materialism and Philosophy.

We venture to lay down the proposition that if there was no world there would be no talk about Gods to account for the world. We take it, therefore, that the Gods are, so far as we are concerned, mere theories intended to account for the existence of the world and for what is done in it. Sometimes this is called solving the mystery of existence, or explaining the riddle of the universe.

In the history of the world diverse theories have been advanced for this purpose, and these all arrange themselves under these heads—the religious, materialistic and philosophic.

The religious theories came first, and one may suspect that they came first because the world at the time was not overly full of scientific knowledge. These religious theories are contained in the diverse so-called sacred books of the world. The Gods of these have the anthropomorphic character, and are much worshiped in temples under priestly ministrations.

The materialist's God came next, not only in this country but also in India and everywhere else where they have a sacred book. It is a revolt everywhere against the God of the sacred book. The materialist doesn't worship his God, but seems rather to have a contempt for him; for he is dead, dead matter. He has no special favors to confer, nor punishment to inflict. But the materialist, realizing that a dead God fails to account for a live universe, supplements o him with "force" and "law." Thus the materialist has a Godhead; matter, forces and law; after the manner of the religious man's Godhead; Father, Son and Holy Ghost.

The philosophic God, or the God of reason and common sense, come third, and we are inclined to think it ends the series. This God has had diverse names applied to him or her by the diverse systems of philosophy—such as Infinite Being, Absolute, Noumenon, Ethia, Idea and Infinite Intelligence. He is not worshiped in temples made by hands, but in the great temple of nature, each man officiating for himself. He is worshiped every day in the week as occasion offers, and the worshiper stands erect with both eyes wide open. He is seen in the storm, in the movement of the planet and in everything else that is and is done; for he is infinite, eternal and omnipresent. He is the essence or fundamental principle of all things whatsoever. He serves as the fundamental principle of spiritual, as well as of physical things. That he is not "dead," but has intelligent volition, the world shows for itself. Just how good and loving the philosophic God is to man the world shows for itself. That this does not always tally with what the sacred books say, is the fault of the religious man who seems to have had an overdose of piety toward the Gods, and not enough stimulation in the direction of religion or right conduct toward men. Indeed the so-called religious man seems to be long on piety; the materialists, short. The philosophic God creates the world for his own pleasure in the matter, and not as an accommodation to man. His purpose, as the world shows for itself, is progress; and he who aids in that progress gives God the only acceptable service. The philosophic God does not enjoy fulsome praise for things he did not do, nor for motives he did not have. As to prayers, perhaps it will be well for you if you are able to answer as did one of Kipling's characters when asked what next: "I have not pestered the Gods with my prayers. The Gods will remember that. Yes, the Gods will remember that." A great many other things might be said about the philosophic God which distinguishes him from both the materialistic and religious God, but the foregoing sufficeth the present.

Now evidently the mystery of existence needs but one solution; there is but one true explanation of the riddle of the universe. If either materialism, the sacred books or philosophy gives that, the other two theories are false. And it is very important that it be determined which is true, and which false; for, the God question rightly settled, we could then give our time, talent and shekels exclusively to things of greater practical concern. The only way to settle the question is by discussion in which each partisan stands up for his own God against both the others; he takes the affirmative as to his own God; the negative as to the other two. We can't afford to allow either partisan to take his God as a foregone conclusion; for that of itself would render the other two wholly superfluous. It is begging the whole question. This is a favorite trick with materialists. And the religionist is very prone to say, "if you don't believe in the God of the Bible, you don't believe in God; for there is none other." Trot out your proof, Prof. Loveland, that there is such God-head as dead matter, force, and law as a controller. Then it will be in order for you to attack the Gods of philosophy and the sacred books. You must do all three to be successful. And don't imagine that in demolishing the God of Israel you smash the omnipresent God of philosophy; you don't even touch him. Yet it is a favorite ruse with materialists to insist that the God of philosophy is a personal God; probably because the personal God is most easily knocked down. In all probability the philosopher himself knows best whether his God is a personality, and he knows that he is not, Prof. Loveland and others to the contrary notwithstanding.

But possibly Prof. Loveland would resent the insinuation that he is a materialist. In fact, we can't see how a man could be a materialist and a Spiritualist at the same time. The two don't jingle together; unless you "radically change your view of despised matter, giving it the power and potency of all things whatever," in which case it is no longer the dead matter of old, but has become the live God of the philosopher. But unless we see double we can see materialism back of Prof. Loveland all the time he is hammering the Gods of religion and philosophy. If not so, how is he going to account for the world after he has demolished the other Gods? And he seems to be quite confident he has demolished them, the only thing left to be done being for the people to find it out.

To deny all these Gods, the materialistic, philosophic and religious, is to argue "No Beginning," and to argue "No Beginning" is to fly not only in the face of inspiration and reason, but also in the face of science which is observation and experience. The evidence of science and reason is that the world had two beginnings: a beginning for our experience and observation in nebula; a beginning for reason back of that in an incomprehensible ethia, or ethereal substance of which nebulas are necessarially the self-development.

It is a three-corned fight between materialism, philosophy and religion, in which each God attacks the other two and must defend himself against their attacks. The materialist who confines himself to attacking the other two may wake up to find himself routed from the rear.

F. J. RIPLEY.

Afton, Tenn.

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OUR ECLECTIC MAGAZINE

... OF ...

OCCULT MYSTERIES.

OCCURRENCES IN THE REGIONS OF THE OCCULT.

REMARKABLE CASE OF A YOUNG WOMAN WHO LEARNED A DIFFICULT PIECE OF MUSIC—ODD THINGS DONE IN SLEEP.

"I have heard of sleep-walking gable-climbers and have come across the champion deep-sleep window-balancing acrobat and about every conceivable specimen of these peculiarly afflicted persons; but recently I met what I think is the most remarkable sleep-walking performance on record," said a nerve specialist the other day.

Some of the tricks and feats of sleep-walkers would take your breath away; I have in mind instances all the way from a sleep-walking lighthouse keeper to an unfortunate murderer. But this latest achievement of the night prowling fraternity ranks above all others like grand opera above a ten-minute vaudeville skit. The popular thing is that the young woman subject accomplished something while asleep which years and years of practice could not teach her. And still more wonderful, beginning with the night in question, she had no further difficulty in advancing steadily in her accomplishment.

"The case of the young woman was of singularly steady growth. It began years ago with insomnia, the subject being then a mere child. Insomnia duly gave way to an excessive desire for sleep, and this in turn brought nightmares which in time frightened the subject so that she learned to dread the very idea of sleep. In the middle of the night there would be a piercing shriek of 'Murder!' or 'Man in the house!' and repeatedly the young woman was caught on the stair landing by her father or by one of her brothers in time to prevent her from rushing into the street.

DEVELOPED SLEEP-WALKING.

"In time these nightmares gave way, and then came the period of sleep-walking which ended in the case I am going to tell about. At first the sleep-walking did not seem so serious a proposition. One or the other member of the family would awaken in the middle of the night to find the white-robed figure of the young woman walking silently through the room. In time, however, the subject showed inclination to visit the streets in her night attire, and from then on the family was miserable. I was called in and prescribed things that did not help. I advised mechanical means to startle the patient into wakefulness upon leaving her bed. Wet towels were spread in front of the bed. One night the towels worked. The next night she walked over them as if they were so much soothing elderdown.

"More strenuous means had to be used, and I advised a tub, partly filled with cold water, into which the patient would have to step upon leaving the bed. For one whole week the tug worked. After that the young woman stepped into the water, got a towel and dried her wet feet, and proceeded as if nothing had happened. It was then what I considered the most obstinate case of sleep-walking I had ever met in practice.

"No remedy seemed left except to set a watch. One of the young woman's brothers volunteered, and for something like two weeks played watchdog and slept stretched across the outside of her door. Night after night he 'nabbed' his sister in time to prevent her from leaving the room.

A MUSICAL PROGRAMME.

"Another peculiarity of the young woman was that in the midst of a family of remarkable amateur musicians, she seemed to have as little talent for music as a Hottentot. From the time that she was a small girl she had received lessons on the piano, but the surprise of it all was how little she managed to learn. She herself was desperately anxious to learn music, and never gave up trying, but it seemed impossible for her to reach beyond the 'Maiden's Prayer' stage of the art.

"One night—the young lady had shown the night before that she had acquired the habit of walking clean over her brother without waking him—the family was startled to hear the piano strike up on the floor below. The piece played was 'Rubinstein's Melody in F,' not an excessively difficult piece of music, but the way it was played was described afterward by the family as simply perfection. The brother in front of the door was the first to awaken. He knew by the rendering of the piece that it could not be his sister and wondered what member of the family had gone clear off his trolley.

"He rushed down stairs and there, seated calmly on the piano stool, sat his sister in all her white fluffiness. The young man at first was too much surprised to interrupt, then he hastened upstairs to summon the rest of the family, already stirring to see the unusual performance. It was this, in my opinion, which cured the girl of her night habit, for by the time the other members of the family were ranged around the sleeping player she finished the last chord of the piece, undisturbed. With the last note she arose, and, with eyes wide open and looking at every one in the room as if fully awake, went back to her room and to bed. For once none disturbed her even then.

REPEATED THE MUSIC AWAKE.

"Next morning she mentioned that she did not remember having had a similar refreshing night of sleep. None told her of her performance.

"'I feel as if I could play the piano this morning,' she said, presently, and sat down and played the piece of the night before exactly as she had played it while asleep. By consent of the family until now nothing had been told her of her midnight musicale, but the young lady cannot understand how she suddenly manages to find music so easy after her long tussle with the notes. That 'Rubenstein's Melody in F' she had tried for six months to master, but the best she could do was to stumble through it. Since that night she practices daily and is making wonderful progress.

"Have I a theory?" asked the doctor, repeating a question. "Yes, but it amounts to little, as it is made to fit the case and seems to me far fetched. But I thought that the ambition of the young woman to learn music so worked on her in all those years that it brought on first insomnia, then nightmare and finally sleep-walking. Being of a highly nervous temperament the strain told on her so much that she was incapable even of making the ordinary progress of a music scholar despite an unusual talent which nevertheless lurked in her. The playing in sleep might be accounted for on one of the theories governing self-consciousness. Then, having broken the ice by playing during the absence of all consciousness, it seems reasonable to suppose that her nervousness forsook her for once and all. At any rate, since that night, the night when the spell which bound her from the piano was broken, she has not walked again in her sleep.

MILKED COWS WHILE ASLEEP.

"Out in Caldwell, N. J., there was a remarkable case of sleep-walking, though in that case the man performed only the labors he was used to day after day. The subject was a farmer. He owned a large herd of cows, and it was necessary to milk early mornings before the animals were turned loose in pasture. Again and again it happened that the farmer arose during the night, dressed himself, got his milk pails, lighted a stable lantern and wandered into the cow stall to begin to milk. For a long time the only ones that thought the farmer crazy must have been the cows. But after a while his wife missed him and upon search found him seated alongside a cow holding the tail under his arm owing to flytime, and milking away for dear life.

"The case of the farmer, however, was but temporary, though his little son, shortly after the old gentleman's night excursion, took to the same means of diverting himself. A tiny six-year-old, he crawled out of his little bed and in his little nightshirt wandered through the darkness a distance of a mile up the road to the home of his grandparents. There, of course, he was made comfortable and put to bed to finish his night's rest. The little chap cured himself by fright. One morning, a particularly dark one, he woke up when he was about half way between the two houses he knew so well. He almost died of fright, and so strong was the impression that he never again attempted to get out of his bed at unusual hours.

"A very sad case of murder happened in a little country town in Italy, about eight years ago, and was traced to sleep-walking. A brother and sister, both in poor circumstances, lived together in a small house near the outskirts of the town. The pair were looked upon as uncanny by the neighbors because of the sleep-walking proclivities of the brother. His sleep-walking was coupled with the most hideous nightmares and frequently his sister had to get up in the night to awaken the man from the throes of a bad dream. So notorious were the yells of the man and so suspiciously were he and his sister regarded by the ignorant peasantry, that before long the two were thrown almost wholly on their own resources. They were the best of friends. What one had was the property of the other and where one went the other was sure to follow.

FOUND HIS SISTER MURDERED.

"One morning the brother found his sister choked to death in her room adjoining his own. Blue finger marks were about her throat. Terrified beyond expression, he ran to give the alarm and, as might be expected, the first thing to happen was that the brother was arrested.

"On the trial is was proved that a gash in the throat of the victim had been made by a ring worn by her brother. The latter remained immovable as far as admitting his guilt was concerned. He was tried and acquitted, the opinion being that in a fit of nightmare and sleep-walking the man choked his sister to death. In time the miserable fellow believed himself that he was the guilty one and he brooded, and shortly after he was released from prison he died of a broken heart.

"I wonder how many know that the famous 'Asleep at the Switch,' that terror in the mouth of the amateur elocutionist, was provoked by a case of sleep-walking. In case you do not know the plot of 'Asleep at the Switch,' it is necessary to explain that a switchman has fallen asleep at his post. Just in time to see the invariable limited mail thundering around the curve he awakens, tries to throw the switch but fails and sees the limited mail piling up on itself only to find the next instant that he was in bed, alongside his wife, who has thrown an arm about him and is trying to wake him from the nightmare.

A SLEEP-WALKING SWITCHMAN.

"But the real incident which gave rise to the lines happened in Pennsylvania, in a freight yard, where the night switchman was startled one night by the day switchman. The latter, fully dressed for work, declared that he was the bearer of an order from the train despatcher and that a certain switch was to be set contrary to the orders given earlier in the evening. The night switchman had never heard of such a thing as a sleep-walker and had the prowler not awakened in the nick of time and given himself away by his exclamations of surprise, there might have been an accident.

"A peculiar case of sleep-walking is mentioned by a captain of one of the trans-atlantic liners. The subject was the chief engineer of the vessel, a large freighter. The engineer had a habit of walking nights and he would visit the engine room and walk among the whirling, thumping machinery feeling if it were running hot here or there and giving orders. As the engineer was apt at any time day or night, to visit the engine room there were queer situations when the man became really wide awake, or when an assistant engineer would walk up to him and warn him of his danger and try to startle him back into wakefulness. The engineer finally had to be discharged.

"In one of the smaller lighthouses in the harbor of New York there was an extraordinary case of sleep-walking. The house was one of the more unimportant kind, useful only in case of fog, the light being lighted at sundown and nothing but the fog bell in case of thick weather being the particular care of the keeper. As the lighthouse was near shore it happened frequently, despite orders to the contrary, that the keeper was all alone in the house, while his assistant regaled himself by imbibing of the good things ashore.

"Several times it happened in the middle of the night, with stars shining brightly and the moonlight showing several miles of glittering water up and down the harbor, that the fog bell began to ring out dismally. Before long inquiry was made by the captains of vessels who had reason to take the light seriously and who wanted to know what was the matter with the man in charge. Then it was found that the keeper was a sleep-walker, and that, unknown to himself, he was sending fog signals into the clear night.

ANIMALS ALSO SUFFER.

"There is every reason to believe that sleep-walking is not limited to the human animal. I once had a dog—I bought him for the purpose of studying his extraordinary trait—and if he was not a sleep-walker there never was one. I watched the animal frequently. He would arise from deep sleep and with open eyes wander about the room looking at me and sniffing around corners. Then he would wake up. The entire demeanor of the animal would change. Half crazy with joy at seeing me he would jump up and misbehave himself as no well trained dog should. But he was not supposed to be well behaved, and was purposely allowed his own way. I learned more about sleep-walking in that animal than I could have done from a dozen cases in human subjects.

"Some suppose that a sleep-walker will awaken at the least noise. From the incidents I have told you, you may see whether this is true or not. A sudden noise may, and usually will, startle a sleep-walker into wakefulness; but a noise which he himself creates will have no more effect on him than angels' songs. Sleep-walkers vary in their ailment as do all other sorts of the afflicted. What is a rule for one is not a rule for all. In fact, each walker seems satisfied to work things out on his own peculiar hook. The trouble is much more common among people than you might suppose, for where there is a case you rarely hear about it unless it is your business to fight the trouble. But the case of 'Gen,' the young woman piano player, remains to me the most remarkable."—Commercial Advertiser, New York.

A SPIRIT HAND.

It Gave a Bouquet to Sardou.

There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.—Shakespeare.

At all times in the history of the world the greatest interest has been taken in the supernatural and inexplicable. In no country has more attention been devoted to occultism than in France.

One of the leading investigators of the various phenomena which have troubled so many people is M. Jules Bois.

M. Jules Bois has written volumes on the subject, and has traveled all over the world to study the question, in which he takes a deep interest. His latest expedition was to India, where he investigated the mysticism which forms so large a part of the native religions. It was with the object of obtaining his views on the subject that a Herald correspondent called on him at his residence in the Rue Taitbout. M. Jules Bois regards Spiritualism from a purely objective standpoint. He does not admit all the claims put forward by its adepts, many of whom are undoubtedly the dupes of charlatans, but he is equally far from rejecting the evidence brought forward in favor of the existence of some force which science cannot explain.

"No, he said, "I have seen too many evidences of the existence of some mysterious power to refuse to admit the possibility of communication with what people call the other world. Men and women of eminence, of whose good faith there can be no possible doubt, have related to me experiences which cannot be treated merely as a 'quantite negligeable.'

M. VICTORIEN SARDOU'S VIEWS.

"One of the greatest of these, M. Victorien Sardou, wrote me the following letter:

"'My Dear Confrere:—I was one of the first to study Spiritualism from the commencement and to pass from incredulity to surprise and from surprise to conviction. The material phenomena observed under the most rigorous control and attested by savants, whose names I need not recall to you, are not contestable, and in the majority of cases they are inexplicable in the present state of our knowledge.

"'You ask me if I believe in materializations? Naturally I do, for I have obtained them at the time when I was a medium and I still await the explanation of the unknown psychic force or the trick—of which I would be at once actor, witness and victim—by which an invisible hand left on my desk a bouquet of white flowers, which I kept for years till they fell into dust.

'VICTOR SARDOU.'

"I have also," continued M. Jules Bois, "the testimony of Mlle. Augusta Holmes, the well known composer.

"'I formerly used to obtain spiritualistic communications in writing,' she declared to me, 'but it is only in the last three years that I have obtained phenomena so extraordinary and so conclusive that they seem to me inexplicable if we do not admit the intervention of spirits. Sardou spoke to me of objects which arrived in his room through the walls, but I did not believe in this, as I had never seen it.

SPIRIT OF AMBROISE THOMAS.

"'Three years ago, in the house of friends, the mistress of the house told me she was haunted by the souvenir of Ambroise Thomas, whom she had known well. She asked me to invoke his spirit. We placed ourselves around a table, and Ambroise Thomas at once manifested himself. "I was not made," he said, to our great astonishment, "to compose the grand operas I did. My style of opera was the gay and frivolous one. My masterpiece is the 'Perruquier de la Regence,' which I wrote when I was twenty-two years old. However, I destroyed it later on in order not to interfere with my future success." Our curiosity was aroused, for none of us had ever heard of the opera. I went to the publisher of the late composer and asked him if there existed a score called the "Perruquier de la Regence." A search was made in his books, and it was found that an opera by Ambroise Thomas of that name had appeared, but he had given orders afterward to destroy the plates.

MYSTIFYING TABLE TURNING.

"'Afterward,' continued Mlle. Homes, 'the phenomena increased in number and importance. In the first place a table for twenty-five people, which required several of my servants to move it, rose off the ground to the level of our shoulders. A rose covered with dew fell into my plate. There was not a single rose in the whole house. When I asked that another flower should be placed in the buttonhole of M. L— I was at once obeyed, and it appeared there suddenly. Sometimes a light table became so heavy under the influence of the spirits that six of us could not move it, while another enormously heavy one rose off the ground on being merely touched by our finger tips, sometimes without being even touched at all.

"'The occult force having announced that it was going to call the Duc de Fronsac, I replied, playfully: "I will be charmed to talk to you. Sit down beside me." Immediately a chair which was in the corner of the salon was projected toward my chair. I resisted even this evidence. As my glass was still before me, I said: "Drink, my dear Duke," and before my eyes the wine disappeared, drunk up by invisible lips. I may remark that irony was unpleasing to this strange visitor, for one of us who treated the Duc de Fronsac as a "fumist" was thrown from his chair and much bruised.

"'The prodigies became still more wonderful. Sweetmeats appeared on the table and in our serviettes. A piano, the top of which was closed, struck a chord. We obtained direct messages in writing. A pencil wrote by itself on a piece of paper, "You will see me."

"But the experiences of M. Victorien Sardou and Mlle. Holmes," continued M. Jules Bois, "are nothing in comparison with those of M. Victorien Joncieres, the celebrated composer, the author of 'Dimitri' and 'Lusianan,' two operas which have remained in the repertoire of the opera. The good faith of the eminent musician is beyond all doubt.

"'When on a recent journey,' said M. Joncieres, 'a young girl accompanied by her mother, asked me to hear her sing. In the course of conversation they admitted they were Spiritualists, and at my request took me to a haunted house. I say haunted house, for everything I saw in it was extraordinary and seems to me inexplicable. M. M— received me very cordially, but made me promise to keep his name and that of the town he inhabited a secret. He presented to me his niece, the medium, to whom he attributes the phenomena that take place in the house. It is since she came to live with him, after her mother's death, that the prodigies began.

WHAT HAPPENED AT SEANCE.

"'She is a girl of about sixteen years; small, blond, lymphatic, with blue eyes, of a timid disposition. She is very religious and believes strongly in the devil. I was conducted into a large room with naked walls, in which ten people were gathered together. In the middle was an enormous oak table weighing more than a hundred kilogrammes, on which were placed paper, a pencil, a little concertina, a bell and a lighted lamp.

"'Suddenly a loud cracking was heard in the table. "Spirit, are you there?" asked someone. No one touched the table, round which was formed a circle, holding each other's hands. A violent rap was heard. The niece placed her two hands on the table and asked us to do the same, and this enormously heavy table rose above our heads, so that we were obliged to rise on tiptoe to follow it. It swung backward and forward for some time in the air, and then sank noiselessly down on the floor.

"'M. M— then fetched a piece of paper with a design on it. He placed it on the table and put beside it a glass of water, a box of colors and a brush. Then he put out the lamp. He relit it in two or three minutes. The design was filled in in two colors, yellow and blue, and the brush had not exceeded the lines of the design by a hair's breadth. The paint was still wet. Even supposing some one present had desired to fill in the design, how could he or she have done so in the dark without going beyond the lines composing it?

"'A number of raps,' continued M. Joncieres, 'were then heard on the table, corresponding to the letters of the alphabet. The spirit announced that a manifestation would take place specially for my benefit. On its order the lamp was again extinguished, and the concertina began to play a little tune in six-eight time. Hardly had the last note died away than M. M— relit the lamp. On a sheet of music paper alongside the concertina the theme was written very correctly in pencil. It was not possible for any one to have written it between the lines in the darkness. Scattered on the table were a number of freshly cut daisies. "Ah!" said M. M—, "these are from the flower pot at the other end of the corridor." We went to inspect the plant and saw that the flowers had been plucked.

"'Hardly had we got back to the room than a wonderful spectacle awaited us. The bell which was on the table rose up, ringing, till it touched the roof and then dropped back on the table. This time the prodigy took place in full light. The end of the seance was really painful. An intense cold moved round the room in a circle, passing over our hands. "It is a bad spirit," said the young medium, with a look of terror; "protect me." She seemed to be struggling with an unseen force. I seized one of her hands and a professor of physics who was present grasped the other. In spite of this the poor girl was thrown to the ground, and at a certain moment I felt my own chair lifted off the ground. "Oh!" she cried, "he has bitten me," and she held out her left hand, on which the mark of teeth were plainly visible. "Enough," said her uncle; "let us leave the room, or a misfortune may happen to us."

"I have seen a celebrated medium who was put in a state of trance alongside a glass of water. The water was carried into an adjoining room. When a pin was thrust into the water she started as if pricked, and when the hand was passed caressingly over the surface she showed signs of feeling the movement.—New York Herald.

LOCATES LOST WILL.

With the Aid of a "Talking Table."

EFFECT OF HER SEANCES—DESK IN WHICH THE PAPERS WERE FOUND CONTAINED A FALSE BOTTOM, BENEATH WHICH THE WILL WAS FOUND.

Raliegh, N. C.—A truthful table in the hands of a young woman medium has been telling some secrets in this vicinity that aroused trepidation, mingled with curiosity. Knocks and mysterious noises have become household words, but the widow of Mr. Hunt Alston, late citizen of Warren county, has been the only one to receive material benefit. Through table tapping she was directed to the hiding place of a lost will.

Mr. Hunt Alston, a prominent citizen of Warren county and a kinsman of Judge Cook, died a short time ago. He left a widow and children. It was well known to the members of his family that he had made a will, which was supposed to be in his desk. In due time search was made, but no will could be found. While numerous attempts to find the will were going on the house was afflicted with noises in every room, as if some person were knocking to obtain admission. These sounds were so clear and distinct that the house was watched to see if the noise was made by people outside. Nobody was seen, and the knocking and rapping sounds on the house could not be explained by the detection of human agency.

MESSENGER SUMMONED ATTORNEY.

Finally Mrs. Alston sent a messenger to Warrenton, the county seat, for Mr. Green, who had read law under Judge Cook, to come to her house to advise about the appointment of an administrator for the purpose of settling up the estate. Mr. Green went to the house of the widow, which was some distance from Warrenton and in Halifax county, and remained over night, but was so disturbed by the uncanny noises that he slept little. In the meantime knocking and rapping in every room of the house continued, and they became so alarming that the children of the widow came from their room on the second story downstairs and occupied the room with their mother.

It was decided to have an administrator appointed, and Mrs. Williams, who was then an inmate of the house, having agreed to sign the bond of the administrator who was to be appointed, she and Mr. Green took a buggy and drove twenty-two miles to Halifax Courthouse. Mr. Ponton, who also was to sign the bond, had been notified to be in Halifax that same day, and had agreed to be there.

At this time Miss Nellie Norwood, a young lady about 20 years old, was a guest of Mrs. Alston. She was known to be an operator on the table with spirit rappings. After supper, when all were sitting around the fire, some person suggested that "the table" be question about the will. This was agreed to, and Miss Norwood took her position at the table.

TABLE ANSWERED QUESTIONS.

The question was asked, "If there was a will?"

The table said "Yes."

"Where is the will?" was then asked.

"In the desk," was the answer.

Here Mrs. Alston remarked that the table was mistaken; that every one present knew that the desk had been examined and searched at least a half-dozen times.

The table was then asked to be more explicit, and the answer came, "In the drawer of the desk on the right-hand side next to the window."

Mrs. Alston again remarked that the table was again mistaken, as that particular drawer had been examined and searched quite a number of times.

The table was so told and was asked to be more definite, if possible. The table answered that the drawer must be examined until a false bottom or secret drawer was found in the drawer that had been mentioned, and under the false bottom, or secret drawer, would be found a number of papers, and on top of these papers would be found a soiled yellow envelope, and in this envelope would be found the will.

Immediate search was made and the false drawer was found, and under it was found the pile of papers and the will in the envelope, as the table had directed.

Mrs. Alston then suggested that the table be asked what had taken place in Halifax. This was done, and the table said that Mr. Green and Mrs. Williams had got there and that nothing had been done toward appointing an administrator, because Mr. Ponton had been unable to get to Halifax on account of sickness in his family.

The table was then asked who was in the office of the clerk at the time the application was made for letters of administration. The table answered that Mr. John T. Gregory, the clerk; Mrs. Green, Mrs. Williams, Lawyer Grizzard and Mr. Lewis, Register of deeds, were in the office at the time, and that the matter had been postponed until the next Saturday, in order to procure the attendance of Mr. Ponton.

Mr. Green and Mrs. Williams came back to Mrs. Alston's the next day and confirmed exactly what the table had said.

Miss Norwood, the medium, in this instance knew nothing about the making of the will nor anything about the placing of it in the false drawer; and no one of the family except the deceased knew anything of the secret drawer. The effect of these seances on Miss Norwood was such that they impaired her health to such a degree that she had to stop them entirely.—Republic, St. Louis, Mo.

Senator Patterson on Woman Suffrage.

United States Senator Patterson, of Colorado, in speaking of woman suffrage in that state, says:

"What is the trouble with woman suffrage? I remember elections in the old times; I remember seeing on one occasion thirty-one young ladies in white dresses and cheese-cloth sashes, representing the thirty-one states, in the midst of a tremendous crush. People are perfectly willing that women should take a share in the most frivolous and objectionable part of campaigns. Why object to their mingling in the graver and more decorous parts? Women with us do no more than they do in other states when a speaker of renown comes. Their presence adds to the decorum of public assemblies. Parlor meetings have now become among the most influential features of the campaign in Denver. The women who take time to vote lose none of their womanly charm, and are none the less delightful because they educate themselves that they may be able to teach their sons and daughters the various phases of politics. The exercise of the suffrage adds to the intelligence, merit and worth.

"It is said that equal suffrage would make family discord. In Colorado, our divorce laws are rather easy, though stricter than in the neighboring states; but since 1893, when suffrage was granted, I have never heard of a case where political differences were alleged as a cause of divorce or as the provoking cause of family discord.

"Equal suffrage, in my judgment, broadens the minds of both men and women. It has certainly given us in Colorado candidates of better character, and a higher class of officials. It is very true that husband and wife frequently vote alike; as the magnet draws the needle, they go to the polls together. But women are not coerced. If a man were known to coerce his wife's vote, I believe he would be ridden out of town on a rail, with a coat of tar and feathers.

"Women's legal rights have been improved in Colorado since they obtained the ballot. There are now no civil distinctions existing between men and women. And equal suffrage tends to make political affairs better, purer, and more desirable for all who take part in them."

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

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A Host of Honest Mediums in California.

I notice in a recent issue of The Progressive Thinker, an article entitled "California a School for Trickery." Don't you think that reflects a little too hard upon the state? No doubt there are many frauds and fakes who have damaged the cause of Spiritualism in this state, just as they have elsewhere, yet there are hundreds of honest men and women who are good mediums, and gifted with the power to heal the sick, that I hope will not be classed with the parties mentioned in that article. As a resident of the state and a psychic and healer, I hope it will not reflect upon me, as I certainly claim to be honest, and deal fairly by my patrons. However, as I have had dealings with your readers, in all parts of the United States and foreign countries for years, without complaint, and have received hundreds of testimonials, I think it absolves me. Perhaps I would be better off financially, if I were a fakir but I would rather die poor and have the inscription on my tombstone read, "Here lies an honest man," than have all the gold in christendom if gained by chicanery.

When you have an opportunity, just remind your readers, that California is no more a "school of trickery" than elsewhere, and that there are hundreds of self-sacrificing men and women who are striving to elevate the standard of Spiritualism, battling earnestly for the cause of truth, and gaining many victories in spite of opposition.

In Oakland the cause seems to be flourishing. I don't have the opportunities to attend the meetings that I desire, on account of my time being taken up with my line of work, but I hear encouraging reports. C. F. Van Luven delivers logical and interesting lectures at Woodmen's Hall. Mr. Van Luven is a prominent business man of Oakland and an enthusiastic Spiritualist. He is a member of the committee seeking to build a new Spiritualist temple and is working earnestly for success. The prospects for the project are flattering.

Unity Hall, at the residence of Dr. Sol Palinbaum, has interesting and well-attended meetings every Wednesday evening. The Union Society also has well-attended meetings at Fraternal Hall every Sunday.

Miss Dora Dixon, a former prominent society lady, recently embraced the belief of Spiritualism, renounced society, and was ordained as a medium and minister of Spiritualism. It created quite a sensation on account of her prominence, and the San Francisco Examiner devoted considerable space in writing up the proceedings.

The mediums' meetings at Blake Hall, every Friday evening, are also well attended. It can be truly said that Spiritualism and free thought are showing a steady and healthy growth in our lovely city. The workers command the respect of all fair-minded people by their earnestness. California ought to attract good influences, and lead to spiritual unfoldment, with the flowers of every hue, the towering palm, the climbing vines, and at this time of the year in verdure. True, we have our dry season when the hills are bleak and brown, but the flowers are ever with us, and are loved by all mankind, for they bring thoughts of purity and goodness, and a charm that is divine. C. WALTER LYNN.

Oakland, Cal.

EVENING PRAYER.

Come thou, my heart, to prayer; the day is done,
The brooding stars come forth to light
The wayworn traveler on his lonely way.
In the gloaming there beams in sight
A light in the window by the roadside trees
While music stirs the evening breeze.

The stars in sparkling radiance gleam
Thro' open doors of the fading day,
A golden fringe hangs pendant in the west,
And crimson curtains span the way;
The world is hushed in reverent prayer,
And earth seems free from every care.

I know, alas! life's bitter curse too true,
The pursuit of wealth at any cost,
The folly and nothingness, the utter shame
And misery where souls are lost;
Where naught is left but a staining mark,
To show the path where the ways are dark.

Oh, simple prayer my soul invites,
From out the mystic shades of night;
Fair childhood dreams in innocence
When hearts were filled with light,
As birds with heads nestled beneath their wing,
For sweet repose they trustful cling.

So guide, dear God, my heart aright,
In all the duties I owe to man;
Pardon my short-sightedness and fears,
That mark my little earthly span;
And when thy voice shall call me hence,
Give me thy love and confidence.

BISHOP A. BEALS.

Summerland, Cal.

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SATURDAY, MAY 10, 1902.

Shooting Birds for Fun.

The secular press, the Chicago American leading, has instituted a general crusade against the horrible practice of bird-shooting for sport. This is certainly a move that should be sanctioned by every Spiritualist in the land and by the united Spiritualist press.

Whether we all believe alike as to animals being possessed of spirits similar to those of human beings or not, we must agree they are beings and have life, and are our companions in nature, and as a rule harmless and lovable, and they appear to possess a love nature. They came by and through the same physical, and probably the same spiritual laws that we did and have the same right to life, liberty and the pursuit of happiness as man, who has crowned himself lord of all creation, and assumes the right to destroy everything in sight, just for sport.

If this being called man; this being under whose control the earth seems to have come; this being who should be the highest intellectually, who should possess the highest spiritual unfoldment of all earthly beings, could only cease to thirst for the shedding of blood; could develop beyond the teachings of mad superstition; out of the idea that the earth is his and all other beings are below him and are here because he tolerates them we might have more hope of his spiritual progress.

However, we do not sit upon a throne and dictate the behavior of others, but when the slaughter of our beautiful songsters and other birds of the plain is rendering them almost extinct, and this old earth is rapidly being turned into a murder pen, and the victims our loved companions, it is time to put in a strong protest.

If our representatives in the State legislatures would pay less attention toward the enactment of class laws and more toward the protecting of our birds and harmless animals; toward the prohibition of cruelty to animals; toward the spiritualizing instead of brutalizing of the children of our land, they would confer a lasting favor upon all coming generations and immortalize their own names besides.

We would suggest to the more sympathetic sex, to the ladies of Spiritualism, if they wear trimmed hats, to set the pace by excluding dead birds from their headgear entirely, or anything that would look like a trophy of the brutal instinct in man. Flowers are much more becoming and beautiful, and ribbons are always fashionable.

Our lady readers and patrons may take our meaning wrongly, and accuse us of infringing upon their rights by venturing a suggestion along this line, but we deem it a spiritual matter and relevant to the questions at issue in this paper.

There are many ways to be spiritual in our lives, and to cease to encourage the killing of birds, our warbling, soul-stirring songsters of springtime, is a noble means of attaining the desired end.

Let us take a hand in this crusade in the most practical manner and show our spirituality to the world in humane acts; in the agitation of all such moral and spiritual reformations.

At the present rate of slaughtering, it will require but a few years to completely and forever hush these sweet voices of nature, then what a lonely, monotonous home this will be for souls to express through, with nothing but the irrepressible English sparrow to chirp his roundelay and litter our porches and walks. Even the sparrow is reputed to be watched by Infinite Intelligence, or God, and has life; however this may be, we who hold to the sublime thought that a world beautiful is the most fitting birthplace for human souls, should do all in our power to make this one beautiful and pleasant for all beings who have been fortunate enough to be born here.

This is the home of many beings of a savage nature and with man's intellect he can capture and tame them and make them useful beings. If they are savage to the endangerment of other lives he might have excuse for destroying them, but not the harmless ones for mere sport and for his own glory.

Making False Claims.

A noted Catholic ecclesiastic has just been making a bragging ado over the rapid growth of the Catholic church in the United States, which, he says, exceeds the growth of all other sects combined. According to his figures and method of figuring the Catholic church-goers about equal all others. He bases his computations upon Dr. Carroll's census statistics of the membership of the religious sects.

But Dr. Carroll's statistics are woefully misleading, and, so far as the Catholic church-membership is concerned, is based upon the figures furnished by Catholic authorities and by Romish methods of enumeration.

Our meaning will be apparent when we state that the Catholics count as members of their fold all who have been baptized into the church and not expelled therefrom, so that the membership of the church is exactly equivalent to the Catholic population, adults and children together. With Protestant churches it is quite different; only those are regarded as members who have become such by actual personal profession of faith, etc. Babies are not counted.

With Catholic and Protestant population figured on the same basis, it would show at least 60,000,000 Protestants to about 10,000,000 Catholics. The Methodists alone, taking all their branches, would outnumber the Catholics.

An Old Lady and Gentleman, and the Tricksters.

When a comparatively inexperienced and confiding person, and a trickster come closely in contact, then serious trouble is sure to be evolved. Cases of this kind are continually occurring in all the departments of life, and invariably the former is badly handled, and the results are serious. A late number of the Los Angeles Times (Cal.) gives the following cases:

Whenever a spook-teaser finds another graft he always proceeds to give the whole snap away.

One of the ilk, who has recently abandoned his direct wire from a Spring-street lodging-house into Spookdom, has told a story of a trick played on a tourist last week.

She was a dear old lady out here for the winter from Boston. She began attending seances and some of the spook sharps fell upon her with avidity.

It seems that she had a very valuable set of China in Boston and she wanted it out here. She was afraid to trust anybody to pack the pieces. They belonged to her great-great-something or other, and she would rather have had her head cracked than had one of them as much as nicked.

In the innocence of her heart she went to one of the spook doctors of this city and asked if it would be possible for him to dematerialize the dishes in Boston and bring them out here by means of the spirits; then materialize them again in Los Angeles.

Oh, yes. That was a cinch. He could do that with one hand tied behind him.

He sent word to Boston for a brother spook sharp to assist him, and the old lady wrote back trustingly and had the precious dishes turned over to the Boston man.

The report was that they stood the materializing operation with smiling cheerfulness. She waited a long time in patience for them to materialize out here, but there was a screw loose somewhere.

The spook sharp apologized and apologized, and at last found out just what the matter was.

He told her that while the dishes were skating through the spirit world, the spirits had become so much enamored of them that they refused to allow them to come to earthly existence again.

This distressed her very much for a while until the spook sharp got word by his spook telephone line that when she died and went to heaven the dishes would be there waiting for her.

She went away much comforted.

Another spook sharp fooled an old man. She told him that he had a beautiful young woman for a spiritual guide, which pleased him very much.

Pretty soon word came that the guide was very shy as to clothes and was in a scandalous condition in the spook world. The old man being appealed to, promptly went out and bought her a white silk dress, which was safely delivered by the lady medium into the realm of spookdom without delay—maybe.

These confidence games are being played successfully by the barnacles—tricksters—who have attached themselves to our ranks. They find in some dear old lady or good old gentleman, an easy victim. You can't save them from the clutches of these vampires until they have been robbed or so sorely deceived that an idiot would see the deception. There are those who make it a special point to prey upon the confiding in our ranks. They are robbers, the despoilers of homes, and an unmitigated nuisance wherever they happen to be. They are loud-mouthed, always viciously denouncing everyone who wishes to divest Spiritualism of this pernicious class. They are an element of discord, and their natures are in happy accord with the bubbling filth in a cesspool. One of these monstrosities defrauded a person in this city out of hundreds of dollars. Their most successful work is in the materializing circle where licentious designs and pernicious practices are carried on. There cannot fail to come to these barnacles—these hell hounds—a day of reckoning, and it can come none too soon.

Jainism and Its Ideals.

According to the San Francisco Chronicle, that city, having already become familiar with Theosophy, the mystic religions of Brahma and Buddha, and with the lofty philosophy of the Vedanta Swamis, it only remained to learn of Jainism, perhaps the sanest and most ideal of all the East Indian religions. Jainism made its first bow to the people of California, the lecturer being Professor Emlyn Lewys, until recently a resident of London. Professor Lewys is a scholar of striking personality and the only English-speaking authority on this most ancient of religions.

Jainism, as explained by the speaker, is the Protestantism of India, as opposed to the Vedas, Brahmanism, and the soul-paralyzing caste system. It aims at the perfection of character, not through faith, but through current conduct and systematic intellectual activity or concentration, as opposed to the Yogi system of intellectual vacuity. The speaker said:

"If a religion may be known by its fruits, what shall we say of this one, which, though now numbering 2,000,000 votaries and dating its origin long prior to the entrance of the Aryans into India in prehistoric times, has never yet produced a murderer? Though regarding kingship as the greatest injustice, still the Jains do two-thirds of all the financial business of India. They never eat meat, and the monks often carry brooms and sweep the paths to avoid crushing the insects. They believe in the advancement of women, in reincarnation, and the eternal persistency and progressive evolution of each ego, and hold that the activities of the soul and intellect, such as sense knowledge, clairvoyance, telepathy, the emotions, the physical constitution, and the power to achieve, are all under the obscuration of Karma, which, to the Jain, is a substance. The object of their study and effort is to shake this Karmic clog out and to liberate the soul by vibrating in a certain way. This may be done by concentrating on such ideals as benevolence, charity, or wisdom, by analyzing the teachings found in their enormous and as yet untranslated libraries, and then by synthetizing and immediately acting on these truths. Jainism, then, is the religion of intelligence, utility, and of action.

Wealth from a Spiritual Standpoint.

Col. Robert G. Ingersoll in 1888, gave utterance to the following: "Jay Gould could no more go to heaven, if the Bible be true, than could the Devil himself, and he knows it. Moreover, Jay Gould never talked with Paxton or anybody else on the subject, except by way of diversion, because he is a total unbeliever in orthodox Christianity. I know this for a positive fact, because I have more than once had conversation with him on the subject. Naturally, as I am a conspicuous Pagan, people are quick to speak to me on religious subjects. Sometimes they are jocular, sometimes they tacitly assent to my unbelief without really agreeing with me, and sometimes they assail me fiercely, but Mr. Gould is what I call a reasonable unbeliever. Just as there are millions of professed Christians who have no absolute views of their own, and do not know why they are Christians at all, so there are unbelievers who have not brought themselves to that profession by any course of reasoning. But Mr. Gould is a calm, deliberate agnostic—that is to say, a man who has thought the whole thing over and has come to the conclusion that he knows as much as anybody else about a future state. Mr. Gould is a student. He devotes more time than people imagine to reading, and that on subjects entirely disconnected with finance. Christianity received for many years his careful researching attention, and the result of it all is that he stands to-day an agnostic."

Among the truly progressive, great wealth, unless used wisely for the amelioration of human suffering, is not considered a powerful lever by which the possessor can be exalted to a high position in spirit life. The denunciations of Jesus were directed mostly against the money class and those high in authority. On the material side of life money is the principal agent whereby the sufferings of the poverty-stricken can be relieved. A sermon on the beauties of benevolence or charity amounts to but little, however, unless accompanied by substantial means to relieve the hungry, clothe the naked and furnish comfortable homes for those destitute of them.

Spiritualism teaches the absolute necessity of each one relieving the wants of some one less fortunate.

By exalting others you at the same time exalt yourselves.

It is a fact that ninety times out of a hundred those who possess great wealth do not accomplish a good work in proportion therewith. They go on systematically accumulating money without broadening the sphere of their benevolent operations, which demonstrates their own inordinate selfishness. The one who systematically makes money for the sole purpose of doing good to humanity, is now living in an exalted sphere, and he will be among the honored of spirit life.

That this earth was launched in its orbit by an Overruling Power, whether a God or an exceedingly wise Spirit or Band of Spirits, or a Principle, or Nature—he, she or it—we have no doubt, although this explanation of its origin may not be satisfactory to the average mind; hence the products of the earth, air, and water, etc., should never be monopolized; but human laws have given individuals the privilege of accumulating property without limitation, and without any definite idea in view of doing good thereby, and very great evils have arisen therefrom.

The Forum says that near the close of 1885 there died in New York city a citizen of that place, who left to his children a fortune estimated at $182,000,000, besides making a number of minor bequests. It will help us to form an idea of the magnitude of this sum if we consider that it would have sufficed to give a Christmas present of $140 to every inhabitant of the city, or at the rate of $700 to every family of five persons, supposing the population at that time to have been 1,300,000. A political committee of one hundred, appointed in the same city, comprised eight members whose estimated wealth reached an aggregate of somewhat more than $300,000,000, and at least two of the most colossal fortunes were unrepresented in this number. Estates rising into the tens of millions are to be found in various other cities, and, taking the country through, one might designate twenty-five persons whose united wealth, according to current estimates, is not less than two-thirds of a billion dollars, or about 1 per cent of the total wealth of the United States, supposing this to have increased even 50 per cent since the census of 1880. Were all the property in the country held in equally large amounts, the whole would barely suffice for 2,500 proprietors; or, supposing these to have families averaging four persons each besides themselves, it would supply a population a trifle larger than that of the little town of Yonkers. There are no authentic statistics showing the distribution of property among different portions of our people, but whatever the facts may be as to the comparative diffusion of such wealth as is held by the classes outside the circle of the extremely rich, it will hardly be disputed that the latter now hold a much larger proportion of the total wealth of the country than was held by a like percentage of the people twenty-five or thirty years ago, for the proofs that this is the case lie upon the surface and thrust themselves upon general observation. Moreover, one has no reason to believe that the tendency to increasing accumulation at the upper end of the possessory scale has reached or is approaching its limit. A great fortune, with ordinarily careful management, possesses an enormous power of accretion. Even when invested in good securities, at a very moderate rate of interest, a fortune that rises into the millions affords ample means of making yearly additions to principal. If invested in real estate in any of our growing cities, it yields increasing income from decade to decade as the land advances in value, putting it in the power of the owner to lay aside an increasing surplus; while, in the hands of a shrewd speculator, not over-scrupulous in his dealings, its power of increase may be still greater. In January, 1880, the New York Commercial Advertiser reported the rumored additions during the preceding year to ten or twelve of "the greatest fortunes identified with "Wall street" at $80,000,000.

The above figures and conclusion were given in 1888, and since then the accumulation of riches by a certain few have grown more ponderous.

It can be truthfully said that the man who accumulates wealth for the purpose of doing good, great shall be his reward. He who accumulates it to subserve selfish purposes will find himself in darkness in spirit life—a most abject object of pity. Such may be the case with Jay Gould, and hundreds of others.

WILLIAM DENTON.

He Is Unnecessarily Alarmed.

In Letter Number Nine in The Progressive Thinker, William Denton, of the spirit world, enters a protest against mundane Spiritualist organizations—against local societies, against the N. S. A., against everything except the home circle. This seems strange when we reflect on some of his grand earth-life work. He seems to have forgotten the old-time maxim that "in union there is strength." He seems no longer to know that all nature and all life is an organized union. He seems to forget that even the savages exist instinctively in tribal unions. He forgets that the strongest man, alone, is chaff before a mob. He forgets that science has its organizations, American and British; that the public school is one of the most glorious of organizations; that all institutions of learning are organized unions; that at last labor has become sufficiently alive to its best interests and has organized unions, thus for the first time in the history of the world securing the respect of, and against assaults from, capital.

The only persons down here on this lower mundane sphere that see no good in organization are the anarchists, and even they falsify themselves for they have their secret organizations. They also have an anarchist co-operative community in Washington. I should have been no more surprised if Mr. Denton had protested against our National Republic having an organized form. He forgets that students educated in large classes are more harmonious than where each is self-made, consequently is ignorant of what others know.

It is easy to imagine how in the spirit world, where food, raiment and shelter are of no moment, each can go it alone, where one so desires. He seems oblivious to the charm and delightful congeniality in organized association, to say nothing of its increased security and enlarged advantages. I am surprised that he did not advise the Chicago University, the Smithsonian Institute, at Washington, D. C.; Yale and Harvard, to throw up their charters and organizations, scatter their students to the four winds and let each "root hog or die."

He says he wishes his medium, Carlyle Petersilea, exonerated from all blame. I do this most heartily, for I regard him as one of the greatest and most perfect mediums in the world; and all the better for having previously been trained in our higher mundane educational institutions. I think this is one large reason why Mr. Denton prefers him to other mediums.

In criticising a spirit, blame cannot be justly attached to the medium. If a message over a telegraph wire is faulty, no one blames the wire.

William Denton, from his high spirit home, says the mortal mediums need no protection. The mediums know better. For fifty years the mediums have struggled and suffered. We now propose a change, in some respects, that shall make it easier and pleasanter for them, and we are pleased to note that there are some great and grand spirits that are with us in the higher movements.

Mr. Denton says trust to the ballot to protect all public phases of Spiritualism. In one of these forty-five states the legislature passed a law making it a crime for Spiritualists to hold Sunday meetings. Thanks to the good sense of the Spiritualists of that state, they had a sufficient degree of organization to present a front and power causing the repeal of the nefarious act. How many centuries would have been required to have gotten it by the ballot?

He says mediums that make mediumship their entire business should pay a license as other people in other kinds of business do. Here again he forgets, if he ever knew, that the other kinds of business do not pay a license. The hawkers and such kinds as are considered a public nuisance, only, are made to pay a license. I am sure our patient mediums, that have done so much for the spirits, are very glad that William Denton is not back here in the form and had all the law-making power in his hands.

He says the N. S. A. will silently but surely rivet the fetters stronger and stronger as time goes on. He here evidently likens the N. S. A. to the church. The church is aristocratic, because based on false principles. No lover of truth is aristocratic. No scientist organization is aristocratic. No intelligent infidel is aristocratic, because he loves truth. The N. S. A. is based on truth as solid as that of science. It can never become aristocratic. A thousand William Dentons could not endorse the home circle more emphatically than the N. S. A. does, and the Morris Pratt Institute will. Both of these organizations will aid camp-meetings and local societies to know better how to keep from being imposed upon. The honest medium likes to be watched and the dishonest one ought to be.

Mr. Denton does not seem to see that the home circle, while it is the best starting place for mediums, should not be the end of their career. There is a great and most useful field for well developed mediums on the rostrum. And no man likes to reach thousands of hearers at one sitting better than William Denton.

It may be a relief to Mr. Denton to know that neither the N. S. A. nor the Spiritualist college have power to pass a law binding on a single individual in the land. Only congress and the legislatures can do that.

Spiritualism, from the first, as if by instinct, led on with Sunday meetings. It was natural. It dealt with the same problems that have worried the church for ages. It was as natural as breathing, that Spiritualism should be a substitute for the church. It still clings to the Sunday meetings as its supreme charm. The time has come when mediums need better protection and when Spiritualism needs to be presented with greater beauty and power; and the mortal world is equal to it.

It has been complained that the educated have been the worst enemies. It is true. The fault was not with the fact of education but with the kind. A Presbyterian education fails when applied to Methodism.

Someone says Moses Hull will be the summum bonum of the new college. The fact is he cannot possibly be but a fraction of it. A. J. Weaver, the professor of mediumship, is probably better qualified for that position than any other man in the United States. There will be many other chairs. Each professor will be thoroughly independent. The tree will not start off full grown, but it begins with an excellent promise. William Denton has by nature a good brain and, given time, he will wheel into line and be proud of his mortal associates and co-partners, the N. S. A. and the new Spiritualist college included.

E. W. BALDWIN.

Verona, Wis.

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THE HOME CIRCLE

THE ONLY TRUE AND PERFECT WAY TO THE HIGHER SPIRITUAL ATTAINMENTS AND UNFOLDMENTS.

A Pathetic Dying Scene in Prison.

I.

An incident related by the chaplain of the prison at Auburn, N. Y., several years ago, possesses features of more than common interest. It appears there died in that prison a young man of good parts, member of a highly respected family in another land, and who became involved in the meshes of the law through moral irresolution rather than innate depravity. His thoughts, which had wandered much during the latter days, on the last one of all centered upon his home, and he imagined that the most eager wish of his heart in this extremity had been realized, and that his loving mother soothed his dying bed. A few moments before his soul took flight he raised himself slightly, and, extending his attenuated arm, drew down close to his lips his spirit mother, while with a look of ineffable content glorifying his pallid features, his last breath was surrendered (as he thought) to the parent who bore him.

II.

Poor, poor convict; he yearned for the presence of his dear mother, and who can prove that God in his wisdom did not allow her to return to earth to soothe his dying moments? Though a convict in prison garb, and to a certain extent disgraced, he probably had within his nature enough noble qualities to fully redeem him from the baneful effects of the missteps he had made. How beautiful the thought that the angels can minister even to a poor convict; and their divine mission is rendered more grand by the contrast between the prison walls and their glorified presence. God's divine government shines forth with additional resplendence when an angel of light descends to any of the poor children of earth to illuminate some dark corner of their lives. That this convict, while dying, had his spiritual vision so opened that he did discern the presence of his angel mother, seems certain. With an expression of ineffable contentment glorifying his pallid features, he extended his attenuated arms and seemed to tenderly embrace one of God's angelic messengers.

We are inclined to believe that the visions of the dying are generally real. At times they stand midway between the celestial climes and the abode of mortals, and it is then that they have a foretaste of heaven. If the angels of God are required anywhere, it is especially around the bed of the dying. Common sense teaches mortals that death is simply the second birth, and the new-born spirit may sometimes require the same tender care that the babe does when first ushered on earth.

III.

As set forth in the Chicago Tribune, some time ago, on one important occasion was "Little Mother" day at the Joliet Penitentiary. After an absence of nearly a year, Mrs. Ballington Booth, whose efforts in behalf of the inmates of penal institutions throughout the United States have won for her the appellation of "Little Mother," returned to her "boys" at Joliet, to be the recipient of a sincere expression of affectionate interest, and to forward the work of reformation which she has so successfully begun.

While the prison orchestra, consisting of twenty-eight pieces, played the prelude to the morning service, 1,200 expectant men in gray uniform filed slowly into the prison chapel and took their seats. During the singing of the anthem by the choir of male voices every eye was fixed upon the door through which Mrs. Booth was to enter.

When it was announced that Mrs. Booth was coming to Joliet a young convict whose heart had been touched by the previous appeals of Mrs. Booth undertook the composition of a song to be dedicated to her. As the last notes of the anthem died away the young man, clad in his prison garb, made his way to the platform and sang with proud emotion the words of his song, set to the air of "Just Tell Them That You Saw Me." Mrs. Booth, who had taken her seat during the singing of the song, was visibly affected. With bowed head she listened, while the tears ran down her face, but they were tears of joy. In the gallery, where fifty or more visitors were seated, there were many moist eyes. The song which voiced the sentiment of the young convict and his fellows ran:

Our wasted lives, our blasted hopes are gone—they'll ne'er
come back,
The lessons we have learned have cost us dear;
We'll use them in the future in fighting for the right,
And trying other weary hearts to cheer.
We'll show to those around us that our lives are not the
same,
And point them to a kind and loving friend.
Then, when her loving kindness has won them to our side,
With joyful hearts this message they will send.

Then came the chorus:

Just tell our "Little Mother" that our hearts are ever true,
Our feet are planted on the narrow way;
And don't forget to tell her—it will please her well to
know—
We're going home to meet her there some day.

As Mrs. Booth arose to speak at the close of the song the entire audience united in applause lasting several minutes. With tears in her eyes she said:

"I can't tell my boys in Joliet how deep the words of that song have sunk into my heart. They give me new hope and fresh courage to go forward fighting your battles. It has been a long time since I saw you last, but I have been working hard to earn money for my boys so that when they go from this place they may have a refuge where they may find hope and courage. It has been five years now since we began the new life here in Joliet, and some of you boys may wonder if the little mother loves you as much as she did then. Boys, listen: Indeed I do love you as much and more than ever, and all the mother love in my nature goes out to you."

Since last June Mrs. Booth has given her time exclusively to lecturing, the proceeds from which she devoted to the maintenance of her homes for discharged convicts, Hope Hall in Chicago and a similar institution in New York. Her lecturing tour has netted $11,000 for the work. It is now her intention to undertake the raising of an endowment fund for the support of the homes and the extension of the work. She has evolved a plan by which she hopes to secure pledges from 1,000 people to give $1 each year.

"I will succeed, too, boys; never fear about that, either," she told them. "The world will soon be on our side, and when you go from these prison walls to begin life anew, shielded and encompassed with the arms of God's protecting love, you will not be an outcast, but the world will open its arms to you and give you another trial. They will know what I have been trying all these years to make them believe, that there is yet manhood in your hearts to enable you to command the respect and admiration of the world."

After telling the listening prisoners of the success of her work in behalf of the league she said:

"The solution of the whole problem lies right here with you. If our work is to succeed and you are to become honored again in this life, it will be because you have been redeemed. Boys, it is the up-hill climb that proves your strength and courage. It is not an easy matter to face your old companions and tell them that you can no longer follow in their footsteps. I have seen the face of a man change in prison after he made his peace with God, and that is the only solution of the problem which confronts you."

In her talk Mrs. Booth cautioned her hearers against accepting a sentimental view of their condition, and urged them to apply their intellect to the difficulties which confronted them.

"I bring you no sentimental philosophy," she said. "You must fight it out with the higher powers, not with your hearts, but with your brains. Emotion and sentimental feelings will not save you. Think. Get your brains to working and settle your difficulties on the basis of calm reason."

IV.

There comes a time when each one will stand for a moment at the midway station that lies between the two realms—the spiritual and material, just as the prison convict did. Right there the scenes of earth life commence to vanish from view, and at the same time the beauty and grandeur of the spirit realms, if one's life has been pure, bursts upon the enraptured vision in a manner that surpasses the loftiest imagination to conceive.

The midway station between life and death blends with the spiritual universe and with things material, just as the expiring light on one side of the earth as it revolves, blends with the glory of the morning sunshine.

Sometimes at this midway station one can see the angels, hear their voices, and see the sublime grandeur of the scenes of spirit light, and at the same time behold the darkened condition of earth life.

This convict in the Auburn prison, standing temporarily at this mid-way station, was overshadowed by his mother's spirit. She came with a smile of ineffable sweetness beaming on her features, glowing with the radiance of love and purity, until the sombre room of the penitentiary was illuminated with a light that drove away the gloom, and then she impressed upon his lips an angelic kiss.

The scene was transcendentally grand and beautiful. On one side the angel mother; on the other side a convict, whose aspirations for a pure life had ascended to the heavens above, and measurably redeemed him from a single false step in life.

He who aspires to do good, to be good, to rise out of the debris of sin and corruption, can do so, for his aspirations are the connecting links between him and the angels. Then the demons, the evil spirits recede; then the darkness and gloom of the soul, like a pestilential cloud, commence to fade away; then revengeful thoughts, fiends incarnate, always corroding to the soul, subside, and a new day scintillating with the incense of heaven and illuminated with the smiles of angels, dawns upon the mind.

He who harbors revenge, feeds and sustains an enemy in his own soul.

He who cultivates unkind thought towards others, only causes weeds and poisonous plants to spring forth in his own nature, retarding all growth towards the sublime and beautiful, and preventing the attainment of that which is pure and good.

He who would maliciously destroy the peace and contentment, the happiness of another, only introduces into his own environment weapons that will pierce himself.

He who sends the poisonous shafts of hate towards an enemy wounds himself the most severely, and places between himself and heaven a veil of darkness.

Your own thoughts, your own acts, your own aspirations, your own conduct in life manufacture, as if by machinery, your own heaven or hell.

Each one is now weaving the fabrics of his future existence.

V.

This convict, whose exalted spirit mother came to him bearing with her a nature of ineffable loveliness, the outgrowth of her own goodness and exalted aspiration, had measurably renovated his own soul by cultivating kind emotions, that blossomed forth more beautifully than any dew-laden garden flower; and his aspirations, like rays of silvery light, had penetrated beyond the unhealthy gloom of the prison walls, and ascended heaven-ward until they found lodgment in the heart of angels, causing approving smiles of recognition. He had struck a keynote, the rhythmic vibrations of which were in tender, loving harmony with the grand reformers of spirit life, and they opened the way for his advancement, and prepared him for the reception of his spirit mother. What a greeting he received from her! Tears of gladness, pearls of the divine within, glistened more radiantly than the diamond on the coronet of a king, as they mutually embraced. He had sought heaven; he had cultivated thoughts overflowing with humanitarianism, and aspirations, too, adorned with all the cardinal virtues, and right here, in the arms of a loving mother was the beneficent result—heaven itself with its transcendent glories was revealed!

Seek and you will find. If you seek revenge, darkened conditions, like the poisonous effluvia of a dismal swamp, will extinguish heaven's light within and mete out to your own nature the poison that you would confer upon others. If you seek true nobility of character, spiritually, intellectually and morally, you will find that the radiance of spirit life will commence beaming upon you.

J. R. F.

TRUTH UNDEFILED.

Every heart knows its weakness, its burden of sin,
What need to reveal them? Love says, "Look within,"
For God and each soul there's a witness between.

He shall judge thee and others, fear not, for the scale
Of Justice and Mercy He holds shall prevail—
In the triumph of Truth, tho' its teachers be frail.

Let the good in thy brother be dear to thy heart,
With his vices and follies the truth has no part,
It will live and will triumph the most thro' Love's art.

Men cannot defile it, tho'-sunk in the mire,
'Tis the Jewel of heaven that mortals shall tire
Of striving to tarnish or burn in the fire.

They may try it as dross in the furnace of pain,
But pure as when given the truth will remain,
And show never to angels one scar or one stain.

Oh! learn then the lesson Love bears to the earth,
All truths that exalt thee are jewels of worth,
And none the less holy, tho' lowly their birth.

But, remember, Love never works ruin or ruth
To any who toil in the kingdoms of truth,—
For behold! Love herself is the holiest truth,—

And when born in the spirit, then sink to repose
All the passions that add to humanity's woes,
For Love hides the secrets that hate would disclose.

Oh! sing then in gladness the songs of the heart
And the joys that they give to others impart,
'Tis Love, and Love only, gives food to the heart.

Belvidere, N. J. BELLE BUSH.

The order and energy of the universe I hold to be inherent, and not imposed from without; the expression of fixed laws, and not of arbitrary will exercised by what Carlyle would call an almighty clock-maker.—John Tyndall.

It is well to consider a little whether in our zeal to suppress one form of immorality we may not be forging chains which may in time be fastened upon the neck of some great unpopular truth.—Loring Moody.

Rev. T. DeWitt Talmage: His Influence On the Thought of To-Day; His Life On Earth and in Spirit State.

An Address

Given through the Lips of Mrs. Cora L. V. Richmond, Chicago, Ill., April 20, 1902.

"Now we see through a glass darkly; then face to face."

"What we are we know; what we shall be doth not yet appear."

Within the last few days there has passed from earth, from human sight and human affairs, one of the most prominent clergymen of this country: Rev. T. DeWitt Talmage.

His life, like that of Mr. Spurgeon in London, marks with its closing a certain cycle of theological thought, a certain order of ministration of religion. We might just as well say here, that we think Mr. Talmage's life almost closes that kind of theological ministration.

We are not here to discuss Mr. Talmage personally. Of course, his life, his associations, and his relations were not only his own, but he was, undoubtedly, true to his convictions in every walk of life. We believe he was true to his convictions in his theological life; for no man could fully accept or preach the kind of religion that Mr. Talmage did, if he did not believe it. He would try to evade it, he would talk about something else, as a great many ministers of the same and similar denominations do. But he did not seek to avoid doctrinal sermons, he did not seek to turn away from the severity of the creed which he believed. Therefore, we think he was sincere. Perhaps between hypocrisy and that kind of religion it is better to be sincere, whatever one believes.

But with the passing of Mr. Talmage that kind of religion ceases to have sway over a very large number of people.

Owing to a peculiar arrangement of the Associated Press his sermons had a very extensive circulation. We do not say that a great many people believed in his theology, but he had a great influence personally. He was a man of strong convictions and opinions, and a nature whose opinions would blind him to the truth, if it differed from those opinions. We do not think that he ever willfully falsified against any liberal movement, but his convictions were so strong against them that he believed the statements that he often made, we mean concerning the Liberal churches, concerning the Spiritualists, concerning all things that were not in accordance with the theology which he believed in.

A great many people are sincere in their statements when a little effort would convince them that they are mis-statements. A great many people do not wish to be informed if their opinions are wrong. This is the case often with scientific men, so-called, as well as theologians.

When Mr. Huxley said he "would not cross the street to find out if Spiritualism were true" he proved his narrowness and bigotry, notwithstanding his supposed scientific enlightenment. We say it is quite in keeping that he might make some statements of opinions that are grounded in prejudice, and that having prejudice for their outgrowth must, of course, narrow down the outlook of the individuals in an age like this.

Some people have the courage to look at a subject through an open window; others only look at it through a key hole; others do not look at all; and that constitutes the difference in the point of view concerning the thoughts that are in the world. But for the most part the world is moving, not only scientifically and in all directions of human thought, but the theological world is impelled by the great undercurrent of change that is going on in the world, despite prejudices, and the clergyman that can see this and float with the current is the popular minister of to-day; while the clergyman that can see this and endeavors to resist it is often popular for his resistance.

Mr. Talmage reached a class of people that do not, as a rule, do their own thinking—religious thinking; in fact think it is wicked to have opinions that are not in accordance with the religious teachings they have received; and he reached psychologically a much larger class, a class that has no opinions, or do not know that they have any opinions and are moved or swayed by the powerful thoughts that come in their way. All such clergymen reach their followers either through fear or through a swaying magnetic impulse.

Henry Ward Beecher was largely a man of impulse; he swayed by his great magnetic heart. He had a good brain, but unless his heart was in his sermons he did not preach, it was merely talk. Mr. Talmage probably had a heart, but his sermons were full of the theology in which he had been trained, appealing to the fears of the people.

When we say that the cycle of fear is passed, we mean it. We mean that the world, in Protestantism, has so far advanced that sectional and sectarian barriers are removed; that creeds are being remodeled; that when the Presbyterian Church can change the creed that has been handed down almost from the time of John Calvin, it means progress. When the church to which Mr. Talmage belonged can go so far as to have one clergyman preach a liberal Unitarian sermon, while another preaches perhaps, Orientalism, it shows the world changes its religion, and its theology along with it.

That Mr. Talmage exercised such great influence, seemingly, must be owing to the fact that people are easily controlled through their fears. Far other was the influence of Mr. Moody, the revivalist. He did not so much appeal to human fear as to human love to rescue people from their danger. To rescue souls from darkness of Hades he presented a strong picture of a lost soul; he presented as the influence of his life the exalted love of Jesus to save, it was the salvation of God's love that he presented most effectively.

Of course Mr. Talmage considered ethically a great many of the propositions of human life; presented them vigorously from his standpoint. But the underlying theology of his existence was the theology that appealed to human fear; to the possibility of being eternally lost. Souls were to be saved in Mr. Moody's religion and the love of Jesus was to save them. In the building and teaching of Mr. Talmage souls were to be saved, but they were to be saved by having the picture presented to them of eternal torment, of being lost, and being urged to fly or escape from doom. Mr. Spurgeon also was that kind of a theologian or preacher. He would picture to his people the heat—or supposed heat—of Hades, and he would slide down the bannisters of the steps that led to his pulpit to illustrate to his people the rapidity with which people went to hell. A great many of those things were exaggerated, yet he was perfectly conscientious and sincere. Mr. Talmage took occasion to visit some of the mining regions of England when he was abroad, where the ore was being wrought out in the furnaces while there, and afterward he described it to his friends, telling them that he considered hell a literal place and a million times hotter than those iron furnaces. Of course, believing that, it would be his duty to try to save souls from such a doom.

All the sweet logic of the Sermon on the Mount, all the petition of the Golden Rule, all the life and love of Jesus could not avail when the horror of such a picture has to be presented; and at this moment, if the mass of the people could be shown a literal picture of Hades, like that shown in the play of Faust, or purgatory exaggerated, and people believed it to be true, would they not from very fear fly to the religion of Jesus? It would not be for the love of Jesus, but for the fear of Hades. Witness the panic in a fire, or when there is a storm at sea. It is very seldom that human faith, however well trained in the Christian religion, prevents a panic. Here and there a devotee may be calm; here and there a philosopher, who does not claim to be a church member, may be calm. But the great instinct of human life is to fly from danger physically. When that danger is presented as a moral danger, a spiritual danger, and when the fire instead of being transient is eternal, you do not wonder that people try ing transient is eternal, you do not wonder that people seek to fly from it if they can be made to believe in the literalness of the fire.

It seems a strange thing, when you turn to the first four Gospels in the New Testament and read exactly what Jesus taught, how there could be considered such a Hades, such a religion out of the few simple utterances there recorded. Of course Paul was the doctrinarian of Christianity. But it is very difficult to find a literal hell-fire even in the writings of Paul. Human fear, which is the basest of human passions, cupidity and ignorance constitute the foundation for that kind of teaching. And yet it must serve its purpose. It is the stepping-stone to something higher. Perhaps it is this belief in the fear of Hades that refines the gold of the spirit and sends it forth purer. Then it gives to the mind another suggestion. It is a very subtle, psychological suggestion: that people do not believe it after all; that although the mind may accept it and the fears may be dominated by it, the soul does not believe it, for every human being who actually believes in the literal, eternal hell-fire would be bound to be insane. We have known of a great many mothers who have been driven insane when the ministers have told them that their children were in hell. We have known a great many people whose hearts rebelled against such a thought and who turned away from the austerity of such a creed, and the rest, without knowing it, have a protest down deep in the spirit—an a priori knowledge that it is not true; or else they hold a slender thread of creed or of hope on which they think that their loved ones may cross to a place of safety; the "deathbed repentance," at the last moment, in which the spirit may admit or acknowledge the great supremacy of Christ. There is always a chance of escape. But if it were true that you believed that any friend of yours, any child, any sister, any brother, any father or mother, wife or husband were literally in Hades you would not be human if you were not insane.

With all his sincerity, with the power which we ascribe to Dr. Talmage, with the great spirit of invective, with the spirit of misrepresentation, with the thought that he believed what he preached, we think, nevertheless, that there was down deep in his spirit a certain protest; that if his intellect had been broader, or he could have burst the barriers of precedent, he would have spoken more liberally in his later days. But having committed himself in any one direction he did not have the courage to retract. He did not believe that he could retract; he even reiterated things that were not pressing in order to be literally true because of this spirit of blindness, this prejudice. Later on, as his life grew older he did, indeed, endeavor to adapt his sermons to the needs, the growing needs, of the people.

We remember he gave a series of sermons, not many years ago, on "The Occupations of Spirits in Heaven." Having read the Bible very carefully, especially the New Testament, you know there is very little said about what people shall do in heaven there. As Mr. Talmage did not admit the possibility of spirit communion, or of modern visions or seers, we often wondered from what source he received his information concerning the occupations in heaven? He never vouchsafed to tell. He did not say he had a vision like Dante, or like the prophets, or that he was upon the Mount of Transfiguration with Jesus and the two disciples; he did not say that any of those "ministering spirits" referred to in the Bible had told him. But he seriously talked about the occupations in heaven as though he knew. Does not that prove that when a man says there can be no intercommunion between the two worlds, he, after all, knows there is intercommunion? Because without intercommunion, one way or another, no human being could tell what are the occupations of souls in heaven.

Perfect as is the flood of inspiration accompanying the present spiritual teachings that are in the world, the "many mansions in the Father's house" are closed and sealed, unless by visions through angelic presences or by ministration through spirit communion those states are revealed, and no man knows what the "many mansions" hold. If Mr. Talmage was a seer, then all he said against Spiritualism must be accounted false. If Mr. Talmage had messages from spirits, then that controverts what he said about the impossibility of spirit communion; and if all spirits are "lying spirits sent to deceive," then might not he also have been deceived? These are contradictions that do not occur to the ordinary minds, to the minds intent on believing whatever their pastor says; to the minds that do not think that he preaches sermons one year that contradict the sermons of the next year, or the reverse.

But people accept that which they like to believe. The best minister is the one who tells his people their own thoughts; the best minister is the one who tells you what you would like to say if you had the language. If your ideals are high and your minister tells you those ideals are true he pleases you; if you are seeking for money in the world, and your minister tells you how to get it, that pleases you. He may also tell you to be honest, to have integrity, but that you do not have to literally obey the Golden Rule, and you like him for that. We have heard ministers of as great popularity as Mr. Talmage, saying to their congregations, that the "Golden Rule was never intended for practical life." What was it intended for? If it was for life in heaven, why was it not kept there instead of being imparted to earth? If intended for an ideal life, apart from business, why was it thrust into human existence? Or was it only to apply to the Great Teacher and not to all who followed him toward the fraternity of man?

Oh, no! you "cannot serve God and mammon." And yet some Christian clergymen tell you you can, and tell you so in many of the churches of this city and those on Fifth avenue, New York. The sermons that are preached at the head of Wall street in Trinity Church are very tender of the feelings of those who try not to think that the Golden Rule is intended for daily use. But when the Rev. Dr. Huntington, fresh from the heart-beats of the people, consecrated his life to their service, said he was going on a missionary tour to Fifth avenue, he meant that there was more need of missionary work there than at the Five Points. Just the spirit of what Jesus said when he said "the publicans and sinners"—with whom he sat down to their table—"were nearer to the kingdom of heaven than the scribes, pharisees and hypocrites."

The great baptism of true humanity is rising in the world, and we are glad that Mr. Talmage has done his work and passed on to his reward, because he must have felt the waning tide of that theological life that brought him into such great notoriety; he must have felt the sands receding from under his feet that formed the foundations of that "house of God" which could not save the souls that He is said to have made; he must have realized that the great tide of human affairs was setting the other way spiritually or religiously.

Though his successor in name and in theology repeats very weakly some of the things Dr. Talmage said years ago, it is but a faint echo, it bears no trace of the original vigor. But this vigorous life expended itself in the great energy he used in building a false fabric of the future, a fabric destroyed by knowledge; and his going forward among the multitude to do his work is a spectacle; it is presented as a picture.

We have sometimes wished that people had half the energy in advocating a work for the truth of the Gospel that is merciful and loving and free. If people would exercise one-hundredth part of the enthusiasm over a religion of love that they do over a religion of fear the world would be in the millennium. But you see they cannot.

We were told very seriously by a noted Unitarian minister, that he thought that the hold upon human thought was waning in the Unitarian church, and we asked what he thought was the reason? "Well," he said, "the moment people begin to think for themselves they do not think there is any need of thinking together, they each start on an exploring expedition of their own." Of course there is no authority in the Liberal churches; fear and authority constitute the source of energy and power in the evangelical and in the Roman Catholic churches. There is no better piece of mechanism than the organization of the Roman Catholic church. But it is grounded in the fears of the masses.

There was not a better piece of humanitarian influence than that which Mr. Moody strove to exercise in his great revival work; but that also was founded in the fear of humanity. There is no better or more merciful organization in the world than the Salvation Army; but it is to save souls from hell.

If humanitarian societies; if the people could be pervaded by as great love for humanity to save them from the slums, and from the existing conditions of human life, there would be an upward movement instantly. Jane Addams illustrates what can be done with love for humanity in their present state.

Souls are valuable, therefore God does not mean to lose them; humanity here and now is given to man's charge and the great Philanthropic work of the church constitutes its stronghold. It is not the mystic rites and ancient truths of Freemasonry that bind men to it; it is the spirit of fraternity, of loving kindness and loving service. Every human being ought to do for each other that which they bind themselves to do in the lodges of the Freemasons. When Christianity came into the world this principle was recognized by the few, and every human being recognizing it made a pledge by that recognition to do good to his fellow-man. What is the need of fraternal orders if the spirit of Christianity prevails? And what is the need of all this talk about souls when it is the body, the mind and the spirit that are to be trained to express the soul?

Mr. Talmage taught that only a portion of human beings were to be saved. He did not arrogate to himself the right to say the number or to designate those who were to be saved; he spoke vigorously of those who would not be saved, and urged people to fly from the conditions that were not conducive to salvation.

In the changes of human life, at the last moment of existence there is always another message; there are always ministering ones attending those who are to pass from earth; there is always more or less consciousness of this transition; there is always preparation. But you may be perfectly well assured, that during the interval between the last of human consciousness and the realization, in its fulness, of the spirit state, that there was preparation for Mr. Talmage on his entrance into spirit life. Yet with all preparation and whatever there may be in the spirit of hope, whatever uplifting power of faith, you can also be aware what a vast surprise awaits every human life on knowing that the body is really cast aside and the spirit is consciously set free. The ordinary human life is not so much surprised as two extremes: the materialist and the theologian. The materialist is surprised to find himself alive, and very much doubts that his body is dead, then he proceeds sophistically to say, "Even if my body is dead this is only a little effervescence outlasting the body, which will also pass. This is a sort of a delirium which will shortly pass away." But when there come thronging around the spirit of the materialist those friends supposed to be dead who welcome him, the surprise of the materialist more and more increases. Not long ago, the late Robert G. Ingersoll, whose spirit spoke through the instrument who stands before you, said, "it was as though the scales had fallen from my eyes." When the theologian hopes to enter the kingdom of heaven, that which he has described to his people; when he expects to be welcomed by angels and borne into the presence of Jesus, and perhaps of the Infinite; when he has pictured to himself that which shall be his reception; possibly, if he is favored of heaven with that exalted, immortal state; when his fears have been merged in his faith so that he dares to hope for that estate; you may imagine his surprise when he sees around him the familiar friends of his childhood and his youth; when he sees the loving ones of his own household; and when there is no great gala occasion, when there is nothing of the prevision of the great apocalypse, no passing away of the earth and the rending of the veil, nor angelic presences to herald him into the presence of eternal life when all is dust, but it is only the next step of existence.

Yet so conscious does the spirit become with the throwing off of the earthly organism of its own inadequacy, of the lack of spiritual possessions, that every spirit enters spirit life from the human state with some degree of humiliation. So after the first greeting there is a season of introspection, and the spirit meets what it sows, reaps the harvest of the seeds that have been planted, and, if sufficiently advanced or aware, perceives the inadequacy of that planting.

What do you suppose must be the thought of the Rev. T. DeWitt Talmage when he sees no fires of Hades, when he hears no voices from those who are condemned, when he meets face to face his friends and companions, and even those with whom he differed in theology; and when, above all, there is no sound of rustling pinions, no opening of ineffable gates; but he enters the spirit state for which he is prepared by the thoughts and deeds done in human life?

It is a surprise to every human life. We do not follow any spirit into those introspections and reflections that are for the individual spirit alone. We give that which is granted even by the most of earth's relations and friends, we give the spirit the solitude that belongs to the disembodied spirit. When that spirit enters into its own inheritance it is known within and it is known to God. There are none to point fingers of reproach or scorn, none to praise unduly. Every life sees that which it has sown. With the greatest tenderness, and with a devotion in which human love has become spiritualized the friends of the earthly estate receive those who pass from earth.

Do you not suppose Mr. Talmage is happier in his spirit home, surrounded by his friends, the relations of earth and those who were congenial with him, than he would be in a far-off heaven with the knowledge that Hades had engulfed some of his companions and friends? And do you not suppose it is great relief to any kind-hearted and affectionate human being to find that the fires of Hades are within instead of without, that the judgment there is a voice from within the soul instead of an external censor or judge? Even though every human life walks into its own portion of the shadows that have been fashioned by itself, is not that a great merciful respite compared to what has been taught by theology?

Now after this shall have been learned, do you suppose that there is anything that will prevent a sincere, honest spirit from endeavoring to un-teach that which was wrong in his teaching; to help the people out of the fear that he must have engendered by his false theology? Whenever the great awakening comes, whether it be at the moment of transition or whether by slow degrees it dawns upon the spirit, that spirit must teach that intercourse with spirit friends is possible and continues as long as love abides.

Such time as Dr. Talmage learns that there is no literal hell-fire, and that the way to the kingdom of heaven is within, will there not be for all the rest of the time that any human life is on earth that is swayed by his influence enough for him to do? And such as have passed to spirit existence and have found his teachings not true, will they not be willing teachers and helpers of him, who, like the revivalist, was tethered in the small cobweb of his own fashioning out of the theology in which he was reared, and fettered by that until death set him free.

And if through the shadows that thus arise the glimmering of this perfect immortal state, and the love of mother, father, child, brother, sister and friend shall come cleaving in, how blessed to know that neither the theological heaven nor the theological hell holds any other soul when that life outgrows the thought. Then the great mission and ministry must be the unsealing of the eyes of others.

When John Calvin awoke to the enormity of the crimes committed under the name of religion, he felt that eternity was too short for him to undo what he had done. Now hither and thither, night and day over all the earth and in spirit states wherever a mind can be impressed, wherever a minister can be told he inspires from within by the voice of truth, that there is no hell save that which is within. Like John Calvin, seeing that the seething fires of Hades are not true, will not the true spirit of Mr. Talmage, rising from his place of theological bondage and amenable to the light of the new religion, set the seal on this which has been said and speak from out the voices of the skies for this man who has risen and say: "Whereas he was blind, now he sees; whereas he was deaf, now he hears, and the light of the spirit has burst through these barriers and mists of theological shadows and behold! he will become as one of those who like little children shall be led by little children and shall teach the kingdom of God's love.

THOUGHTS ON TELEPATHY.

Philosophy and Method of Thought Transference.

Communication between minds without the aid of the ordinary means, namely, the five physical senses, is known as telepathy.

Wireless telegraphy is as assured fact. In time, telepathy will undoubtedly become just as, and, perhaps, more practical than Marconi's or any other system of wireless telegraphy.

There are very many instances where telepathy has proven to be a very effective means of communicating intelligence. Many cases are recorded where, just at death, the outgoing spirit has appeared or telepathed a message to someone whom it wished to know of its condition.

Telepathy is the method of communicating between subjective minds of living people. It is undoubtedly the mode of communication between many animals.

Trance or inspirational mediums are undoubtedly influenced by the same power, though in this case the telepathic messages proceed from spirit intelligences out of the form.

Telepathy enables the mesmerist (or the operator who uses the mesmeric method when producing the trance state) to make his subjects obey mental orders.

The subjective mind of man is nearly always dominated by the objective mind, and although the subjective minds of two persons in a room may be communicating with each other, the persons are unaware of it, because the communications do not rise above the threshold of consciousness. In other words, they are not perceived by the objective mind.

Now, if one of the persons was sensitive or mediumistic, he would probably catch the message, either by hearing it clairaudiently, seeing it clairvoyantly, or by being impressed by one of the many methods common to psychic sensitives.

The higher phenomena of the mesmeric or hypnotic trance, such as thought transference, psychometric readings, etc., are all made possible by telepathy.

Distance is no bar to the sending or receiving of telepathic messages, only so far as our objective belief in distance hinders our efforts in this direction. Objective education must be overcome to a certain extent to enable anyone to become a sender of telepathic messages. People are prone to consider it impossible to do some of the things attributed to the power of mind, and it is this unbelief and lack of faith that retards progress in this science.

A telepathic message can be sent or received at the antipodes, that is if the sender and receiver are both in the passive state, and are able by one of the many methods to bring the message above the threshold of consciousness.

Natural sleep is one of the best conditions under which to send or receive telepathic messages. But as there is really little difference between ordinary sleep and a self-induced partially hypnotic state, it seems that either condition would be equally good for this purpose.

The sender of telepathic messages must thoroughly understand the law of auto-suggestion, as this is one of the principal factors which make communication between minds possible.

Many of the recipients of telepathic messages have been in a natural sleep, others wide awake, while others were partly asleep. Some telepathic messages are perceived by one or more persons at the same time. Sometimes the one to whom the message is sent does not at once receive it and the message will probably rest in his subjective mind, until perhaps in a few hours time he becomes more passive, and then the message comes above the threshold of consciousness and is perceived and taken cognizance of by the objective mind. At other times, some person in close connection with the one to which it is sent gets it and makes it known.

So-called personal magnetism is undoubtedly hypnotic suggestions telepathed from one subjective mind to another.

The whole foundation of absent mental treatment is based on the power of telepathy. The healer goes into a partially hypnotic state and sends out on the psychic ether, waves of health, which reach and impress the patient's subjective mind; and, true to the law of suggestion, are retained; and as the subjective mind has full control over all the organs and functions of the body, it is readily seen how the conditions of health are brought about. It is all under a natural law, and there is nothing unnatural or improbable about it.

Under the right conditions telepathic messages can become so intensified as to become actual materializations. Thus the witches of old would, while they were entranced, project images resembling themselves, and various animals, which they would send to worry and annoy those against whom they had a grudge.

The means most generally employed to send telepathic messages is to produce a state of passiveness of the objective faculties. The deeper the objective or physical senses are locked in sleep, the greater and more perfect will be the manifestations.

The witches were known to anoint their bodies with a mixture of powerful narcotics, and then retire to a secluded spot, free from molestation, and lapse into a profound and deathlike sleep. The mystics throughout the world, in any country, all become more or less entranced when producing subjective projections. The power of auto-suggestion is what enables them to determine what the different manifestations shall be. Before going to sleep, or becoming entranced, they suggest to themselves, what visions or manifestations their subjective minds shall produce; and, true to the law of suggestion the effect comes about.

A good many modern investigators take natural sleep for the sending of telepathic messages. They retire to bed, and while their objective senses are slowly becoming locked in slumber, they suggest to themselves that their right mind will produce such and such a manifestation. If the right conditions are present, their projections or messages will be seen by the person to whom they are sent.

Some telepathic messages are seen or taken cognizance of subjectively and then brought above the threshold of consciousness, while others may be seen objectively. Some telepathic projections, both from the subjective mind of a living person and from the spirit world, may become plain enough to be caught by the camera. Spirit photography is along the same lines, the picture is either a projection from the subjective mind or spirit of a living person, or a projection from the spirit world.

LEWIS R. HILLIER.

Gloucester, Mass.

TWO MEN.

When all the world to him is bright
And he's from trouble free,
In everything he takes delight
An optimist is he.

But let a cloud bedim his sky
And thorns beset his way,
The ready tear comes to his eye
To woe he is a prey.

The world is dark that erst looked bright,
And everything's atwist
In human life; there's nothing right;
He is a pessimist.

* * * * * * * * * * *

When there is sunshine in his sky
And fortune's smiles are bland,
He meets you with a beaming eye,
With kindness grasps your hand.

When fortune turns on him her frown
And shows him her ill will,
He seems not to the world cast down;
His mien is cheerful still.

He meets life's ills with courage strong,
And with a heart to fight
Rolls up his sleeves when things go wrong
And works to set them right.

—Cape Cod Item.

Weak Eyes

All Imperfections of the Eye, Even Blindness, Cured at Home without Use of Knife or Painful Methods.

No oculist living today has had so extensive a practice in the curing of cataracts, granulated lids, failing eyesight, cross eyes and all imperfections of the eye as the eminent specialist, Dr. F. Geo. Curts, of Kansas City, Mo. His cures are perfected at your own home through his Mild Medicine Method, without knife or Pain. Any reader afflicted with eye trouble, or have a friend afflicted, write today and receive absolutely free, Dr. Curts' wonderful book "Practise On The Eye." It tells you how his many wonderful cures are made. Address



DR. F. GEO. CURTS, 427 Shukert Bldg., Kansas City, Mo.

DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

Ninety-five percent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advise free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. T 929 Walnut Street, Kansas City, Mo.



650

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lilian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, $1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh:"

"If a man could feel
Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

The aim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have insured for "The World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILIAN WHITING:

Kate Field, A Record. Price $2.

A Study of Elizabeth Barrett Browning. Price $1.25.

The World Beautiful. Three Series. Each $1.

From Dreamland Sent, and Other Poems. $1. These books are for sale at this office.

LISBETH.

An Interesting Story of Two Worlds.

Elevating, Fascinating, Instructive Throughout.

This work by Carrie E. S. Twing is exceptionally interesting. She well says: "These characters which have brought out the highest and lowest in different religious beliefs, have moved me, not I them." The whole book is interesting, fascinating, and instructive. Price $1.00.

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By W. P. Phelon, M. D. Deals with the finer mental and spiritual forces as applied to healing. Price, 50 cents.

LIFE OF THOMAS PAINE.

By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wollstonecraft, Madame Roland, Condorce, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

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An Adventist attack upon Spiritualism repulsed. By Moses Hull. Price, 10 cents.

AUTOMATIC WRITING,

[So-called] with other psychic experiences. By Sara A. Underwood. With half-tone portrait and specimen pages of the writing. Handsomely bound in cloth. Price, $1. Postage, 10c.

A Very Interesting Book for All.

Philosophy of Spiritual Intercourse. This work contains a graphic account of the very wonderful spiritual developments at the house of Rev. Dr. Phelps, Stratford, Conn., and similar cases in all parts of the country. This volume is the first from the author directly upon the subject of Spiritualism, and has stood the test of many years. Cloth, $1.20; postage 10c.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester avenue, Chicago, where she can be addressed.

Inspirational lecturer in German open for engagement. Write to Julius Kuhn, No. 803 North Carnac street, Philadelphia, Pa., for full particulars.

Dr. J. O. M. Hewitt may be addressed for camp or society engagements, at 498 West Madison street, Chicago, Ill., or at The Progressive Thinker office.

Harry J. Moore who has proved a great favorite at Rochester, Ind., as a lecturer, will respond to calls to attend camp-meetings. Address him at No. 773 Sixty-third Place, Englewood Station, Chicago, Ill.

Bro. M. E. Taylor is now in Summerland, Cal., and circumstances have so wrought that he is liable to tarry there some time and he wishes all his friends to address him as follows: Box 2, Summerland, Cal.

The Rev. T. DeWitt Talmage, by his eloquent allusions to the "reward beyond" for good done in the flesh, coaxed a good many dollars from poor people to give to foreign missions, but he did not deprive himself. His will filed in Washington yesterday shows that he left an estate of $300,000, all of which goes to his family; one-third to his widow and the balance to his children. Not a cent is left for the poor or mission work. Most of the estate is in personal property, consisting of secured notes, government bonds, stock and cash in bank. Of course no one can say if the Rev. Talmage made his religion pay in the next world, but he certainly made it pay in this.—Atchison Globe.

Press compliments to Prof. W. M. Lockwood: "A very able speaker."—Cincinnati Star Times. "His deductions are those of a scholarly mind."—Clinton (Iowa) Herald. "A man of great ability and far-reaching thought."—Watseka (Ill.) News. "One of the greatest thinkers in this country, his exposition of great problems are marvelously clear and lucid."—Munich (Ind.) Herald. "He discusses various philosophical propositions with ease and fluency, showing a deep insight into, careful preparation and complete mastery of the subject."—St. Louis Globe-Democrat.

Mrs. M. A. Logue writes from Butte City, Mont.: "The Progressive Society of Spiritualists meet at my home every Sunday evening and two nights in the week for the study of the philosophy. We have interesting classes. Meetings are free. We hold a social every month, creating a fund in the treasury, so that we can in time rent a hall and employ a good speaker. We have never had any speaker here, with but one exception, and no reliable mediums; most all of them have been of the tramp order."

The last Sunday in April G. H. Brooks closed a very successful month's engagement at Newport, Ky. He is now at his home, and will respond to calls for funerals addressed him at 114 President street, Wheaton, Ill.

Byron Barber writes from Mineral Wells, Tex.: "I get almost out of heart sometimes as to the prospects of any great good coming to the people here along the lines of the new thought; but when I read The Progressive Thinker and see the general result of the movement I take new courage, and think there is hope of the human family becoming free from priestcraft within the next quarter of a century. If the human family is ever sufficiently educated to think independently of a dictating element the question of the millennium will become a reality. We have a divine healer among us who is doing good. He claims to heal by the power of God. There are wise(?) people here who say it is hypnotism. Now, there you are; and what are you going to do about it? I ask them if the power (whatever it is) is good. They say, 'Yes.' I ask them to tell me the source whence all good comes. They say, 'God.' Well, I ask them if it is divine or not. Now isn't it strange that people will try so hard to hide the true value of a thing by giving it another name?"

W. J. Elmo writes: "The First Spiritual Church at 9251 South Chicago avenue, Tinsley Hall, South Chicago, opened last evening to an audience of about sixty. There is greater interest in Spiritualism there than we anticipated. This is a good field for spiritual work. Tests and messages given by Sam Foss, Mrs. Longstaff and Mrs. McMenamin, were highly appreciated. Mrs. McMenamin has taken charge of the work and will have the best of mediums from Mrs. E. J. Demorest's address is 300 Bissel street, Chicago, Ill., where she can be addressed for platform work and private readings. She has the reputation of being an excellent medium.

If one mentions Spiritualism to some people one finds that it means to them charlatanism or chicanery. It is utterly useless to declare to them that there can possibly be any religious aspect about it founded upon the very best declarations of the Bible. To many persons Spiritualism is based upon fraud and deception pure and simple. Such people can conceive of but three places for present or future existence—earth, heaven or hell. As to the second named place people are in a continual state of doubt about its attainment, the impossibility of which makes future existence in the last mentioned place a certainty. They pretend to believe in a future existence the conditions for the acquirement of which are something awful. People capable of reasoning should leave no investigation undone of one or the other of the various religious dogmas before them before condemning any or all of them. The Bible teaches Spiritualism; but the Bible also teaches the other fellow to knock out the mercy of God by preaching the certainty of a bottomless, eternally burning hell, and that the chances of getting to it are about nine million to one. Spiritualism teaches men to help one another; the other part of the Bible teaches the other fellow to help those most who believe as he tells them to. The writer attended a meeting of Spiritualists in their temple, at the corner of Third avenue and Michigan street, recently. There were no horns, cabinets or other paraphernalia there, but that part of the service undertaken by Mrs. G. G. Cooley and Mrs. C. A. Sprague was both wonderful and convincing, while the lecture of Mr. Sprague was an appeal to the reason of any one capable of thought. There was nothing in the lecture from which a person of reflection would dissent on other than purely selfish grounds or from prejudice born of ignorance.—Union Label, Evansville, Ind.

J. M. White writes: "Owing to the fact that I have been sick with smallpox and in the hospital for thirty days, I will not make any engagements to work before July, as the conditions with which I was surrounded there had such a depressing effect on me that it will be several weeks before I can be in shape for messages. My lecture on 'Christian Heathen,' which I delivered at the Nebraska State Camp-meeting, at Crete, Neb., last year, has been improved by addition of new matter which I gathered in my recent experience. Notwithstanding my surroundings I did considerable missionary work with the spiritual poems and explaining our principles while there. In July I will be ready for camp-meeting work. Those desiring my services may learn something of me by writing Jones Campbell, Havelock, Neb. Present address is General Delivery, Marshalltown, Iowa."

Carrie F. Weatherford writes: "I have just received, printed in convenient form, a composition in high class music, by John W. Ring, of Galveston, entitled 'Name the Baby.' This little gem is something which has long been needed, is not burdensome, and is just long enough to give time for a pretty little spiritual ceremonial. It is also constructed as to furnish a fine setting for an ordination service. There is nothing like it on the market and societies should each and all purchase a full outfit for choir practice and thus be ready for emergencies. Price, one copy, 35 cents, 5 copies, $1.50. Address the composer, J. W. Ring, as follows: The Temple, Galveston, Texas."

C. H. Mathews writes: "If any of your readers have a lingering doubt that this is a Christian country, let them be at once undeceived. A glance at the naval appropriation bill in congress, April 22, discloses as follows: 'Two battle-ships, to cost $4,212,000. Two armored cruisers, to cost, exclusive of armor and armament, $4,659,000 each. Two gun-boats of 1,000 tons each, to cost $382,000 each. The 16,000-ton battle-ships will be the largest warships afloat. The amount carried by the bill is slightly over $76,000,000.' Just think of it, seventy-six millions of hard-earned money to be expended in engines of destruction to kill off people made in the image of God. There will hardly be a Christian clergyman in the United States that will dare raise his voice in deprecation of this gigantic war measure, in times of peace."

W. J. Elmo writes: The moving pictures were a success at our meeting. The hall was crowded, and the audience seemed in good spirits to receive the messages given by Mrs. Elmo. Everything points out a grand success for our entertainment and dance to be held at Lakeside Hall, corner 31st street and Indiana avenue, Saturday evening, May 10. The programme is an excellent one. Quite a number of tickets have already been sold. The admission is but 25 cents. They who come will surely get their money's worth."

Prof. J. N. Yakes writes from Milwaukee, Wis.: "I am constantly hustling for the good of the cause of truth for humanity, lecturing in new localities where the hungering masses are crying for more light and a higher knowledge of the immortality of the soul. What a wonderful change has dawned in our state. People of all churches are earnestly inquiring of me: 'Can an exalted Spiritualism give more evidence than the clergy from the various pulpits?' I answer very briefly: 'Come and hear what I have to say.' 'Investigate,' I tell them, 'be your own judge relative to the tests that I give you at the close of each lecture. Attend spiritual lectures, seances of the various phases, just as often as you attend church and I am positive you will get value received for your time.' The shells of old orthodoxy are cracking wide open. Not a great deal longer can creeds hold people down in theological servitude. The seeds of Spiritualism are taking root. The small scions are springing up here and there, like the vegetation of the spring-time."

Wm. Follett, of Mariposa Cal., writes: "There is a person called Lorene A. Gore who advertised in your paper for Spiritualists to colonize in a beautiful valley near Mariposa, Cal. I warn all correspondents to be on their guard, and to shut off all communication with the party. I speak from experience, and can give all the facts in the case, if necessary, but deem this notice enough to stop further correspondence, and any more people going into the valley to make locations on government land."

Alma M. Wood writes: "Last year, Mr. Jesse Leverich, a pioneer Spiritualist, said he was going to make a Spiritualist of me. 'Well,' I said, 'that is easy to do, for I have no prejudice to overcome. As a class of people I like them.' He then said: 'I will have The Progressive Thinker sent to you for a year if you will read it.' It has come for a year and I have read the paper and like it very much. The Hull-Jamieson debate I was very much interested in. I was some acquainted with Mr. Jamieson. He stopped with me when he lectured in Waverly, and Mr. Hull conducted a funeral here once, and I thought they were both able defenders of their views. Mr. Leverich called the other day and insisted on my taking a dollar to pay for The Progressive Thinker for the coming year. He is very kind to furnish me with good reading."

G. W. Kates and wife, N. S. A. missionaries, desire calls in Missouri, Kansas and Iowa, during May, June and July. Address them at 600 Pennsylvania avenue, S. E., Washington, D. C.

G. W. Kates and wife write that they organized a society at Millersville, Mo., Sunday, April 19, and chartered the same with the Missouri State Association. They had large meetings here and also a packed audience at Jackson, the 20th. This was the first Spiritualists meeting ever held here, and it aroused much enthusiasm. They served at Watseka, Ill., April 26 to 30. There is a local society here with an active membership. The "Watseka Wonder" occurred here and the same made Spiritualists of the Roff family and others. Asa B. Roff and Mrs. H. H. Alter, of the family, are earnest supporters here of Spiritualism and also were cordial and liberal entertainers of the missionary pilgrims.

T. S. Russell writes: "Our hall was packed to the doors Sunday, April 27. Mrs. Warne's lecture was very fine, and Maggie Waite's tests were the best we ever heard. Harry J. Moore follows her."

E. A. Warner writes: "I have been an interested reader of The Progressive Thinker for six months or so, buying it where I could, and finally subscribing for it, and my only excuse for writing you is to voice my appreciation of your valuable paper. In the issue of April 26, the article from the pen of Nora Batchelor, Ashland, Ore., appeals very strongly to me, as being the right idea, well expressed and I hope it will be read and acted upon by Spiritualists everywhere. I am a commercial traveler, and am developing for a materializing medium under the control of my own father who has been in spirit life over seven years, and I find many who are open to receive the truths of spirit communion. They are interested to listen to your experiences, and say frankly: 'If I could see or experience any of the things you mention, I would be convinced.' My greatest regret is that I am not able to say to such: 'Come to my room and I will ask my spirit friends to convince you.' When I can arrive at that attainment I shall be happy to convert or convince any of those who are sincere and anxious to know that their loved ones can communicate. I want to ask you to encourage and solicit correspondence on the Home Circle, for I believe that the experiences therein narrated over the signatures of those who have passed through the tedious trial and developing time, help more of your readers than you can imagine."

Scribe writes: "Rev. Marguerite St. Omer Briggs closed her engagement Sunday evening with the Society of Spiritual Unity, Detroit, Mich., with a very appropriate address, and very convincing spirit messages. She serves the society in Bay City, the 4th and 11th of May. Her ministry in Detroit has been very successful, and sad was the parting."

J. Osborne Lunt writes from New York: "I notice my subscription expires the current week, so enclose $1.25 for the same, and also a copy of 'Religion of Man and Ethics of Science,' by Hudson Tuttle, which you announce to almost give away. If you persist in this course, your subscribers will have almost a free library in time. I stopped over one year back puzzling my brains to see how you can do it."

Mrs. L. Graham writes: "April 27th will long be remembered in Englewood as being the banner Sunday of the season of the Englewood Spiritual Union, the occasion being the engagement of Mrs. Maggie Waite, one of the best known mediums in the country. Mrs. Dr. G. B. Warne was the speaker of the evening and delivered one of the finest addresses she has yet given. Mrs. Warne is heart and soul in the work, and has accomplished much good through her effort. It was a master stroke of business in securing Mrs. Waite, for although the admittance fee at the door had been raised the large hall was filled to overflowing; the rapidity and accuracy of her tests astound the most skeptical; her manner is very pleasing."

Mrs. Mabel Hunt writes from Columbus, Ohio: "A series of lectures lasting through five weeks has just been completed in this place by Rev. Nellie S. Baade. A reception was held in the parlors of the church last Tuesday evening to bid farewell to the parting sister. One of the prettiest tributes to the church was presented on this evening in the form of a very fine enlarged portrait of the donor of the church, Mr. Ebenezer Barcus. This was a surprise to Mr. Barcus as well as to many others of the congregation. In a very appropriate and delicate manner Mrs. Baade in her gracious way presented this token to the church. A number of responses were made by members. Afterward all adjourned to the supper-rooms where a dainty repast was partaken of by all. Every one seemed to enjoy themselves, and a bond of sympathy and fellowship seemed to unite one and all, and to incite them to renewed efforts to go forward and work for the cause. Mrs. Baade has put forth every effort to enthuse the workers with interest in their cause of right; not the least of her efforts being for the Sunday-school children. This earnest worker brought before the mind the urgent necessity of bringing the children into the ranks and under the influence for good. We trust the next place Mrs. Baade visits will appreciate as we have done the true worth and noble character of this earnest enthusiast in our cause, and that she may do good in the field of free and wholesome thoughts wherever she may go. Many items from The Progressive Thinker were discussed and an interest taken in your paper which guides the ideas to an upward and onward line of thought. We trust Columbus will continue in the good work."

Mrs. Georgia Gladys Cooley has been engaged by the Texas State National Association of Spiritualists for the month of May and part of June, to make a tour of the Lone Star State, beginning May 4, at Fort Worth, in The Temple. Points in the state desiring the services of Mrs. Cooley should address Mrs. Nettie M. Wood, State Secretary, 2011 Washington street, Houston, Texas.

E. W. Sprague and wife, missionaries for the N. S. A., will work in Ohio and Pennsylvania during the month of May. Parties wishing their services, please write to them at once. Address, Rochester, Ind.

C. M. and Mrs. Josie K. Folsom write from Springfield, Mo.: "We have at last a very beautiful little Spiritual Temple here. It will be dedicated May 11. The lady that built it was converted in one of our circles last February. We are making converts everywhere. A few weeks ago we converted a holiness minister."

M. H. writes from Philadelphia, Pa.: "It is a great pleasure to state that one of the best and and greatest platform test mediums," Mrs. May S. Pepper, of Providence, R. I., has served the Philadelphia Spiritual Society during the month of April. The hall was overflowing; the crowds Mrs. Pepper draws bespeaks her popularity. There are many in every walk of life that are ever ready to lend an eager and listening ear to the words of truth that fall from her lips. Her quick perceptive faculties are simply marvelous, and it is useless to try to evade 'Bright Eyes,' who works earnestly and honestly for the truth. The month has been a successful one in a financial as well as a spiritual way. The society held a bazaar, and Mrs. Pepper (the chief attraction) gave many readings in behalf of the treasury of the society. May this wonderful woman ever hold fast to the pearl of truth, which is embedded in her grand powers, and may she go on with a cheerful spirit and perform the work that is hers to do and which she is so befittingly adapted. I think very many times that the Spiritualists as a whole do not know and realize the great responsibility which is theirs, as well as the joy gained through the knowledge of the cardinal principles underlying the vital truths of this grand philosophy. We should cherish the truth-bearers and try to remove all thorns from their pathway. We are glad to say that Mrs. Pepper will be with the Philadelphia Spiritual Society next November, also, April of 1903."

Thursday evening, May 1, the Band of Harmony held its annual election. The following officers were elected for the ensuing year: Mrs. C. L. V. Richmond, president; Mrs. Louise de Forrest, vice-president; Mrs. Arlington Austin, secretary; Mrs. Nettie Ashton, treasurer; Mrs. Lilly C. LeSieur, corresponding secretary.

B. R. Anderson writes as follows in reference to that "Jewish peddler": "It would seem that there is always a certain class who feel it their duty to cover Spiritualism with error. In your issue of May 3, a correspondent again resurrects the body of that fictitious peddler and appends the title of Jew to him on the present occasion. Well, there never was any truth in the story. A few of the over-credulous made themselves the butt of ridicule by digging for such a body which they never found. The story has been refuted at least twice through the press by those who were present at the search. Lest I might have forgotten I have just reread the lengthy history or account of the early rise of Spiritualism in Chambers' Encyclopedia. No peddler is mentioned. I have re-read Uriah Clark's work written concerning the rise of Spiritualism, but found nothing of it there. The story is surely without foundation."

Mrs. Mary Burland is located permanently at 3136A Rhodes avenue. Circles every Friday evening. Developing class Tuesday afternoon; trance readings daily.

Mrs. F. E. Jackson, clairvoyant and business test medium, is located at 192 37th street.

H. D. Simons, of Cambridgeport, Mass., sends us a club of subscribers. Another club comes from L. Worthen, Hillsboro, Bridge, N. H. They have our sincere thanks. The Progressive Thinker is reaching a large class in the East.

Herbert L. Whitney sends the following: "The fifth annual convention of the New York State Spiritualist Association will be held in the First Spiritualist church, South Church street, between William street and Madison avenue, in the city of Elmira, N. Y., on Friday, Saturday and Sunday, May 30, 31 and June 1, 1902. Election of officers will take place on the afternoon of Saturday, May 31. Fine speakers and Phenomenal mediums, choice music under the direction of the Elmira society. Come and join us in making this the most successful convention yet held, as it is to be our farewell meeting with our president, Moses Hull, who removes to another state September 1. Individual membership $1 per year. Come and aid us in our work for truth, justice and liberty."

H. D. Simons, who sends us a club of subscribers from Cambridgeport, Mass., writes: "The Progressive Thinker, the light that shines in the darkness, what should we do without it?"

The annual election of officers of the Grand Rapids Spiritual Society took place April 27, and the following officers were elected: President, Mrs. Amanda Coffman; vice-president, S. E. Keifer; secretary, Lou E. Johnson; treasurer, J. M. Ogden; trustees, Mr. Hembling, Mr. L. H. Austin, Mrs. L. H. Austin, Mrs. J. M. Ogden; financial secretary, Martin Gooshen. Mrs. Coffman served the society during the month of April. She always gives good satisfaction, and is always willing to assist the society when needed and to show our appreciation of her and her work, have elected her president. We hope for a prosperous year and that harmony and peace may prevail."

Gerda Johnson, of this city, writes: "Last week I started to sit with a gentleman who is not a Spiritualist, but an honest investigator and willing to accept the truth. The first sitting we had raps on the table, answering some questions, and stated that next time to bring the trumpet. At the next sitting we had our hands on the table; also trumpet. Loud raps were heard, and the trumpet moved around. We received independent whispers. At the next sitting we felt the trumpet touch our heads, and also received loud raps on it. Last evening we sat as usual, and to our astonishment received a beautiful fern foliage scented with oriental perfume, such as I know only spirits can produce. (I hope, dear readers, this will encourage all who desire to communicate with their loved ones. I know they will receive messages of truth and love."

A. F. Hill writes from Boston, Mass.: "The Boston Idea of Sunday' is before me. You are in error. Our legislature is in session. Some of us have asked that all laws on the statute books be enforced equally. This in part has been done in Boston and these laws are in a fair way of being abolished. A good general leads his people to defeat their enemies in detail; this we are trying to do with the evil and foolish laws. We also oppose any more foolish laws being made to make us criminals and to oppress us."

L. writes from Detroit, Mich.: "Mrs. Rose Ferris, of Detroit, gave tests and delivered inspirational addresses the 20th and 27th, before the Spiritualists of Battle Creek, to large and interested audiences. Her tests were well received. Mrs. Ferris has taken the large and popular hall, 55 Grand River avenue, Detroit, and held her first meeting there last Sunday evening, and will continue every Sunday evening at this fine hall. She is assisted by Mrs. Duffus, with tests, and an excellent musical program. These popular mediums will maintain the noble cause of Spiritualism at a high standard in Detroit.

Dr. Julia M. Walton spoke and gave tests for the Earnest Workers last Sunday, and Wm. Stansbury, the two Sundays previous. He spoke in Jackson last Sunday."

Golden Jubilee, or Semi-Centennial Celebration of the First Association of Spiritualists of Philadelphia, Pa., will take place May 11, 12, 13, 14, at the Temple, 12th and Thompson streets. The First Association of Spiritualists being the oldest society of Spiritualists in the world, having held continuous meetings for half a century, invite all Spiritualists in Philadelphia and vicinity to unite in celebrating its Golden Jubilee. It seems eminently proper that this Fiftieth Anniversary should receive special attention from all Spiritualists. The committee having the arrangements in charge has been untiring in its efforts to present a program that will fittingly mark this epoch in the history of Spiritualism. The best talent has been secured for this occasion. Noted speakers, mediums and musicians will assist, which will insure an interesting programme. The most prominent exponents of the philosophy and phenomena of Spiritualism in the United States and Canada will be present and take part in the sessions. Among them will be the following: Mr. H. D. Barrett, president of the National Spiritualists Association; J. Clegg Wright, Amelia, Ohio; Hon. Milan C. Edson, Washington, D. C.; Mrs. Carrie Twing, Westfield, N. Y.; Mrs. Ennie Leys Edson, Washington, D. C.; Miss Margaret Gaule, New York; J. H. Altemus, Washington, D. C. Music will be a prominent feature at each session and will be in charge of Prof. J. Frank Bacon and a full corps of competent assistants. Sunday services, 10 a. m., 2 p. m. and 7:30 p. m.; Monday, Tuesday and Wednesday, 2:30 p. m. and 7:30 p. m. Admission, week days, afternoon, 15 cents; evening, 25 cents, Season tickets, $1.

Chris Seiler writes from Bremen, Ind.: "When I get 'A Wanderer in the Spirit Lands' I will have all your premium books. I find a great deal in all of them that interests me. I am the only avowed Spiritualist in this town of 2,000 inhabitants. The church members think that I am in conspiracy with the Devil to break up Christianity."

E. T. Ahrens, of Paola, Kans., writes that Dr. Louis Schlesinger has been doing some excellent work there.

Mrs. John Lindsey, of Grand Rapids, Mich., was down to McCords last week, and held a number of parlor meetings and circles that were seeds sown which will be productive of good in the future. Her address is 162 Scribner street, Grand Rapids, Mich.

Mrs. R. S. Semple, who sends $5 to this office, writes: "You will see I am quite ahead with my subscription; and I want to keep ahead as long as I can see to read the great Progressive Thinker. It may not be very long, as on the 18th of October, if spared till then, I will enter my 90th round of years. I am not very strong at present; have lost much of my hearing, but my eyes are strong enough to write you this letter without glasses of any kind, for which I am truly thankful."

Another Experience with Dr. Henry Slade.

On April 3, about three o'clock in the afternoon, in bright light, two gentlemen called, and in a few minutes the Doctor sat at the end of a common fall-leaf table and placed his hands on the same. Immediately loud raps were heard. In a few minutes the Doctor took a clean slate and placed it under one leaf of the table with his left hand, and in a few seconds it left his hand. He then placed both hands on top of the table, and his feet in plain sight of all of us. Then he asked the force to bring the slate back, and instantly it appeared from the opposite side of the table from where the Doctor was sitting, and came upon the table without any visible power. Now this table stood close to a window with the shade raised. There were lace curtains over the window end the slate came up between the lace curtains and the window, then through the opening in the lace curtains and onto the table, and anyone outside the window could have seen the slate as it came from under the table. I have seen this phenomenon four times.

Wednesday, April 9, we changed our place of living from Crescent avenue to the north part of this city, and the Doctor told me to lock his trunk, which I did, and in less than thirty minutes from the time we arrived in our new quarters, he placed his left hand on the lock of his trunk and I placed my hand on his shoulder, and in less than one-half minute the trunk was unlocked once more without any key, but the Doctor being in a paralyzed condition he is very weak, therefore after these wonderful phenomena he is very much exhausted and it takes him several hours to get his strength back, but it shows that the same power is still with him that he has had all through his life.

There is not a day but some manifestation takes place, and some other time I will write some more as I keep a record of all phenomena that occurs with us. JUD JOHNSON.

Grand Rapids, Mich.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

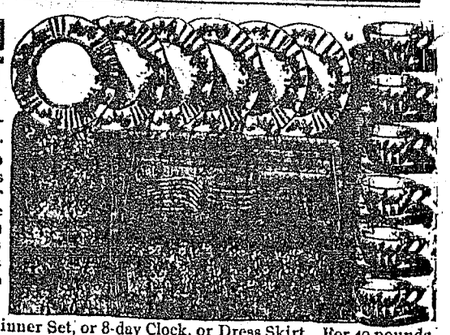
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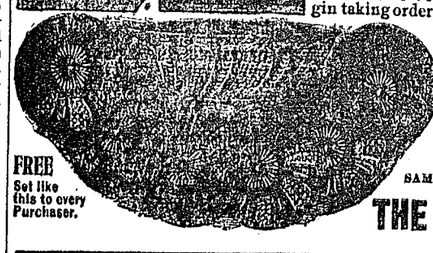
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Of the First Association of Spiritualists of Philadelphia, Pa., May 11, 12, 13, 14, 1902.

All local and State Associations are cordially invited to send representatives or greetings to the oldest association of Spiritualists in the world, on the occasion of the celebration of its Fiftieth Anniversary, Golden Jubilee, May 11, 12, 13 and 14, at the Temple, 12th and Thompson sts., Philadelphia, Pa. As this association has held continuous meetings for half a century and as nearly all the prominent speakers and mediums in the world have at some time ministered to the society in the past years, it is fitting that they should be represented on this occasion. All are cordially invited to send letters of greeting to the officers of the society, who will be pleased to welcome the same.

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Father Tom and the Pope,

Or a Night at the Vatican.

Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a superabundance of Irish wit, two imperial quart bottles of Irish "putteen," and an Irish recipe for "conwounding" the same. "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence; "and then put in the sugar; and remember, every dhrop of wather you put in after that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father Tom was saying. "Glory be to God!" says he, smacking his lips, "I never known what dhrink was afore," says he. "It bates the Lachymatichrystal out ov the face," says he—"it's Nectar itself, if is, so it is!" says he, wiping his epistolical mouth wid the cuff of his coat. Paper, 25cts.; cloth, 50 cents. For sale at this office.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Elsie Hornbeck: Q. From the beginning of known time on earth to the present, there has been 5,905 years; why not count in that manner or M. S. 54, instead of from the advent of Christ, this being just to all—Jews, Gentiles, Christians and Infidels?

A. If chronology could be really established as firmly as it appears to be in the mind of this correspondent—and we may add in that of the preachers—the propriety of a direct count from the creation, instead of the awkward reckoning of after and before Christ, would be advisable. As it is, the chronology of the Bible is as unreliable as that of the Chinese. Both reach back into the age of mythology, and only the order of events can be satisfactorily known.

The Roman world counted time from the foundation of the city of Rome, and not until the seventh century did the Christians begin to count time from the advent of Christ, the date of which event was then entirely unknown and indeterminable.

To change the present method of counting time would be confusing, and without adequate return. For the present method, we simply follow the custom of our time, without making any admission. As for beginning a new era, as intimated by "M. S. 54," that is from the advent of Modern Spiritualism, it has no advantages, and we might as well start with the birth of Darwin, or Galileo, Bruno or any of the leaders in scientific thought.

The Freethinkers begin with the Era of Man and date their publications therefrom, but beyond their circle it has not been received. If the Methodists would count time from Wesley, the Lutherans from Luther, the Presbyterians from Calvin, the Disciples from Campbell, it might minister to the pride and bigotry of each, but would not supplant the received method which has become inseparably wrought into history.

W. H. Tucker: Q. We have a very strange case of mediumship in this city of a man about 50 or 55 years of age. He never has sat in a circle for development and yet he is able to converse with spirits as he passes along the street and is frequently controlled to write. At times he says he is controlled by a spirit that he was formerly well acquainted with, who at times uses very insulting and objectionable language. He wishes to escape from this control. How can he do so?

John H. Sharpe: Q. My wife has received messages from our spirit friends which have been very consoling, but now whenever she sits, and the message is half-finished, another comes in and writes nonsense and will not go away. This spirit we knew when in earth-life. His name was Smith, and he was killed by his brother about 12 years ago. It is such annoyance, we would do anything to free ourselves from this influence.

A. Constantly are questions like these asked: What are we to do to rid ourselves of these undesirable communicants? What are we to do with Smith, who unbidden comes? One answer is for all: To control such influences you must control yourself. Inharmony cannot come when there is harmony.

If this spirit when in the earth life should have come to this acquaintance, he would have been received and entertained. His language would have been overlooked, because it was the rough exterior of a really kind and generous mind. Why should he now be met with rebuff?

Meet him kindly, ascertain what he desires, and assist him to rise out of his present sphere of earthly longings. Remember that antagonism begets antagonism, and opens wide the door for the entrance of such influences; while a loving sympathetic frame of mind receives only that which is like itself. However sensitive a medium may be, he can by the assertion of his selfhood always remain superior to the controlling power, and choose the influences which he receives.

T. D. Woolsey: Q. Is it possible for a spirit to speak in an audible voice without material organs of speech? Some three several times it has occurred to me, of which I will mention but one. A few years since I was living in the suburbs of a small city and on my way home from a Fourth of July celebration, while passing through a vacant lot, a clear plain voice said: "You will never see another Fourth of July in this city." This was very foreign to my mind, as I expected to stay there during life. But it proved true, as did also the others.

A. It is possible for a spirit to speak in an audible voice, without the use of a human organism for a medium, but this case does not require this method of explanation; it is a case of pure clairaudience, or hearing by the spirit senses. Where several are present and a voice is heard by all; it must be taken as an independent voice, the spirit by certain means having produced sound vibrations in the physical atmosphere. But where only one in a company hears a sound, it shows its subjective nature; that is, it is an impression received by that one, which the others are not in condition to receive. When the recipient is alone where he hears a voice, he has no means of testing the manifestation by the observation of others. It may then be either objective or subjective, and he has no ready means of determining.

But in most such cases, the impression strikes the mind with such force, that it is mistaken for a voice. It is real spirit-hearing: a spirit in the flesh hearing the thoughts of another spirit out of the mortal garb, or possibly also within, for the voices of living persons have been heard by those susceptible, thousands of miles away, as has been recorded.

This faculty is of exceeding value, and should be cultivated as a rare possession by those having it.

K. Hougen: Q. (1) How can Spiritualists advocate the books of Col. Ingersoll?

(2) Does the use of tobacco unfit for mediumship and sitting in home circle?

A. (1) Spiritualists advocate the ideas of Ingersoll so far as they are true. His repudiation of old theological dogmas is acceptable to Spiritualists, for they do the same. He does not deny the possibility of a future existence—he does not know. He nowhere attacks that belief. As a generous, outspoken champion of free thought, Spiritualists accept him as they do Mohammed, Darwin, and all others, for whatever of truth they may express.

(2) The use of tobacco is not commendable on any grounds, as it is depletive of vital force, uncleanly and offensive to many. Yet some excellent mediums have used it to excess. While it may not "unfit" for the home circle, if its use disgusts the members it will be a means of discord, and the medium desiring the best results should discontinue its use.

Amelia Hazel: Q. Can a medium be controlled by a spirit to speak a language he does not understand? Does the medium thus controlled speak in the voice of the spirit? Is it possible for a spirit to control a medium who has little knowledge of music, to play?

A. It is possible for a medium to be controlled and speak in a language he does not understand, and it is possible for a spirit to control a medium ignorant of music to play intricate passages, as instance Blind Tom, the almost idiotic negro, who executes the most difficult compositions, and the performance of many mediums. But it is the most difficult of the two methods of control.

The usual course is by impressibility, and the thought is conveyed and not the words. Hence the thought is reproduced in the mind of the medium in his own language, and more or less in his own peculiar expression. If he is ignorant or talks in dialect, the communication will partake of his characteristics. To overcome this a superior degree of control must be gained, whereby the subject becomes an instrument, directly used. Hypnotists now and then find a subject, one in hundreds or thousands, who in the hypnotic state is able to read the thoughts of the operator, or may be willed to perform any given act. In the same way spirit control may find a medium whom they can thus perfectly control, as a machine, and are able to speak through him, as though his organs of speech were their own, or to use his hands in musical performances.

Will Continue to Speak.

One of the world's greatest preachers has "passed away," says Willis E. Edson, his biographer, speaking of Rev. T. DeWitt Talmage, "having devoted his life and wonderful talents to the pointing of others to the way of eternal life, has at last himself stepped over into the larger, fuller life of God's eternal day.

"The influence on the lives of the thousands who heard and read his sermons will continue and Talmage, the great preacher, though dead, will continue to speak." Amen!

I am glad to read this public avowal, that Dr. Talmage is not exactly "dead," but only "passed away," and "though dead will continue to speak." Rather paradoxical!

If he does so, I hope The Progressive Thinker will secure his sermons and give them to the world. Of course, there will be much improvement in his sermons. Will he continue to "paint hell as a reality," and "make his hearers believe that when the Bible talked about hell, it meant exactly what it said?"

There will be great interest to hear from Dr. Talmage, who "will continue to speak," says his friend. If William McKinley can communicate to the world, why not the wordy Dr. Talmage? If the various Christian churches have not money and influence enough to open up communication with the "spirit world," it will be a sort of endorsement of M. E. Bishop Foster, when he says: "We do not yet know that death does not end all."

Again, I say, let us hear from the immortal Talmage.

C. H. MATHEWS.
New Philadelphia, Ohio.

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And the Michigan Mediums' Home.

To the Editor:—The writer has been reading with a good deal of interest lately the various articles pro and con in your columns on these subjects, and he feels deeply impressed to say a few words on these topics and upon one or two others in the course of this letter. As a worker in the field in a variety of positions during the past sixteen years, and as the son of one of the arisen pioneers of the cause, the writer feels that he has a right to put in a word at this juncture.

Many of our friends seem to feel that the ordinary schools or no schools at all are good enough for our young workers, and that we should depend altogether on the "dear spirits" for our knowledge and support. Frankly and perhaps brutally the writer considers this as the most infernal "tommy-rot" that the world of Spiritualism has ever been cursed with. It is this very idiotic giving-up of the individuality of our psychics to the domination of anything and everything that came along and purported to be a spirit from the higher realms, and the swallowing without rhyme or reason of the alleged communications from the other side, that has brought our cause into disrepute among the people, and has caused our societies to lose the bequests that have been willed to them by the friends of the truth. When we cease giving such exhibitions of asinine credulity as the recent spirit marriages in Detroit, and a number of other places that the writer calls to mind at the present time, among others a case that occurred a few years ago in the city of Boston, in which the poor heart-broken victim was ruined and her reason wellnigh destroyed, then there will be more likelihood of our wills standing the test of the courts.

The writer knows what he is talking about when he speaks of the Boston gang, as it was one of their hellish fakes that sent him into the retirement of the Methodist church for a few years, and spoilt his life for the time being. He has never forgiven the fraud that was endeavored to be perpetrated on him at that time, and the frauds and fakirs may always be assured that they will find in him an uncompromising enemy, not of the individuals if they give up their nefarious calling, but of the tricks and vile practices that they endeavor to lead others into.

We need such institutions as the Morris Pratt Institute to educate our young people so that they can come before the public and do themselves and the cause credit. If they have the natural powers of psychic impressibility those powers will be all the better for a good common sense education in the rules of grammar and logic and in the use of their own natural abilities.

Right here the writer wants to say that it has been his experience that no psychic has ever yet risen in their inspiration above the natural ability that they themselves possessed. They may have gone beyond the technical knowledge and instructions that they had received, but they never yet rose above the natural capacity of their individuality to have acquired and put to use the information and philosophy they gave out under the inspiration or suggestion of the unseen forces that used them as the instrument. Because it stands to reason that the instrument must be capable of responding to certain vibrations or it cannot give them out.

What the cause needs is workers who are willing to acknowledge this fact and so train their natural abilities that they increase and intensify the powers they already possess. No carpenter or machinist ever attempts to do a fine piece of work with dull and imperfect tools, and so with the psychic operators. They cannot work to advantage with poor instruments, and if it is Denton, or Buchanan, or any of our arisen workers who are manifesting to us, we are not going to look for their manifestation through those whose every vibration, mentally, spiritually and physically is a direct contradiction of everything in the nature of the supposed spirit controlling.

By all means let us have the Institute, and the writer does not know of any better teachers to open the Institute than those who have been chosen. If we had more men and women like them the cause would be far better off than it is. Practical education is what our workers need. Not the rot of the oriental faddists and hifalutin illuminati, but the plain everyday logic and reason of the Spiritual philosophy, backed up by a thorough practical training in the correct use of terms and the correct use of the common English tongue. The world does not need such an overly large amount of the so-called classical training, but it does want good, choice, clean expression of thought, presented in a dignified way, and yet not so stilted and ponderous that not even the author or speaker can explain its meaning without the dictionary, after it is cold.

In regard to the Michigan Home, if the writer has correctly understood the reports of officers and trustees of the fund at the last two meetings of the Michigan State Association, that fund is tied up so that it cannot be used except for a home and headquarters at Lansing. As Father Goff is the donor of the principal if not the entire amount of that fund, and has made it dependent on the location, it seems to me that instead of blaming the officers of the Michigan Association for not rushing to give away money that was donated to them for a distinct and definite purpose, the wiser idea would be to get Father Goff to permit the use of this money for the Home at Reed City, although I have grave doubts of the wisdom of locating such a home at that place. We need such homes and it seems to me that some harmonious conclusion can be arrived at. While I do not like the location at Reed City, yet there is this to say in its favor, it is already built and in good hands, and has been given, and thus saves the expense of buying and building to a certain degree.

I know that the officers of the Michigan State Association wish to do the right thing in the matter, but I do say that some of the attacks that have been made on them and their motives have been outrageous and entirely uncalled for. As a delegate from one of the local societies, I worked for the election of the present board, believing that they were the best that we could get at that time, and that they would give the local workers of their own State a chance to be heard on occasion and not burden the State Association with a deficit caused by the importation of workers from abroad who could not reach the hearts of the masses. So far as I have heard from the State since I left on my Western trip, those officers have done good and faithful work. Their midwinter meeting was a financial success as I understand the reports, and it seems to me that there was no call for the sneer in the editorial columns of one of our papers at the quality and value of the phenomena presented at that meeting, in view of the character of the instruments and the class of phenomena that are sometimes engaged at the meetings held under the control of the organization, of which that paper is commonly accredited as being the official organ, and who have at times received its editorial endorsement. Why make fish of one and fowl of the other?

The writer has heard rumors of this and that, and has listened patiently to the cursing and damning of mediums by the president of a society in the State of Michigan, which society has refused to affiliate either with State or National, and that president a medium himself, but to judge by his conversation one would be led to believe that he was the only genuine "It" in the field, and that all others were only base imitations. With all due respect to the brother, who at heart, is a generous, well-intentioned person, we submit that hearsay is not evidence and that denunciation of a person is no evidence of their being frauds.

In what we have said about the character of the mediums and phenomena presented under the auspices of the N. S. A., and editorially endorsed by our papers, we are only speaking from the rumors that have come to us from time to time. We have personally met many of these and have found them far different from what they had been represented to us by some people, and so we have learned this lesson, that the only test of the truth of the phenomena or person is your own personal experience with them, but if one person or set of persons are to be ostracised because someone with an axe to grind has denounced them and presented hearsay evidence, why not condemn them all alike and not make fish of one and fowl of the other? Why not say something about the frauds and infernal vampires both male and female who come to the mediums and want them to use their powers to cater to their unholy lusts and appetites? Why lay it all on the poor devil of a medium? There are as many infernal liars and frauds among those who come to the mediums for sittings, as there are among the mediums, and the mediums deserve as much if not more protection from these vampires, as the public does from the fraud medium. If you endeavor to do honest work and say "No satisfaction, no pay," they lie to you and sneak out of paying you for your time. If an error is made in a description of a person and the wrong name given, as sometimes happens, they will acknowledge that it is correct and thus open the door to a flood of error and deception, and then go out and lie about you afterwards. The writer has no more use for this class of fakirs than he has for the others.

Let us have the truth on both sides, and let the sensitive medium receive as much sympathy and protection from the fraud vampire sitters as there is given or sought to be given to the sitter from the fraud vampire medium. The writer has passed through the furnace on this point and knows what he is talking about, and that is some of the very reasons why he welcomes the advent of such a school as the Morris Pratt Institute, where our psychics may be taught among other things the laws of self-control as well as being the instruments of others.

The writer does not wish to be conceited or personal, but what he has today has been the result of a fiery discipline that he would that no other may have to pass through. Whether he has come through it without scars is for the people to judge, and not himself. Errors of judgment he has made, no doubt, promises he has made in enthusiastic hope, that he has not been able to fulfill, but who is there in all the world that has not? Let us be just, then, to both the sitter and the medium, and of the two we dare say that the mediums from the very nature of their sensitive organization stand in need of your kindest thoughts and of a decent recompense for the time spent in many cases in answering fool questions and trying to see if you are to have a gold mine or get another woman or man to live with than the one you now possess, or if you will be fortunate in this or that speculation or love affair.

We need homes for the workers, it is true, but if the people had been willing to listen in the first place to the warning words of the early workers in the field, and cut out the personal fads, and have united on scientific and harmonial lines, the workers would have been protected and recompensed from the start, so that there would have been no need of the efforts now being made to extort their just dues from those who have worn them out body and soul by their insensate demands for the supermarvelous, at any and all times, regardless of conditions.

The time has come for both people and the psychics to use their own common sense and judgment, and remember that it is of as much value to them in their life expression as the opinion or the alleged opinion of some old king or harlot of the ancient past, whom we would not have admitted into our homes when in the earth body.

HENRY H. WARNER.
Columbia Hotel, Denver, Col.

Detroit, Mich.

Marguerite St. Omer Briggs was again greeted by a large audience last Sunday evening to welcome her back to the Society of Spiritual Unity, after her visit to Battle Creek. After the reading of the poem, "The Land of the By and By," by Mrs. Ferris, her guides chose the title as a subject for the address, which was listened to with the closest attention, as she depicted the searchers, methods and means people used to reach that land, which has been the idea prevalent through the ages past; and how best to reach it was eloquently and very clearly illustrated; that true Spiritualism had opened the minds of the people by brushing away the cobwebs of the creeds of the past, and by love, truth and harmony here, we should be better prepared to enter in at the open gate of the land of the by and by. Many were seen to wipe away the falling tears during the address. I will mention one of the remarkable tests she gave, proving that the loved ones who had passed through the doors can and do return to us. To a gentleman she said: "I see an elderly lady stand by the side of you, and she shows me a legal document, you had something to do with drawing up, and she tells me it was not as she wished it, in one particular; she also says that when they burned her linen, etc., you burned the ashes of her dear one with them, but it has all been made right since." The gentleman said he did not clearly understand about the papers not being right, as it was the will he wrote for Mrs. Cleveland, who passed away last winter. "Yes, I know now," he said, "her watch she promised to a personal friend, but it was not given to her, and when the will was probated, the circumstance of the watch was mentioned, and the judge allowed it to go to the person it was promised to."

It is a pleasing sight to see the audience shake hands with her and thank her with loving words for such beautiful and comforting tests. One old gentleman said "That is the second time I heard the same address." I asked him when he heard it before. He replied: "Last night, in my dreams, I heard it." Can anyone explain how this man could hear the address in his dreams before its delivery, even though the subject was chosen? He was a stranger and never attended the meetings before. SCRIBE.

THE HOME CIRCLE.

An Account of Some Experiences.

To the Editor:—I read with interest in our Spiritualistic news circulator, The Progressive Thinker, the Home Circle column, and it is under this head that I desire to inform the readers of some home circle happenings from our city. I believe even now at this late day there are many spiritual philosophy believers that do not hesitate to voice their supposed knowledge that all materializing mediums are only pretenders, fakes and humbugs. It is those principally, whom I wish to reach with these lines, and show them that they are "off the track;" that there is something more to Spiritualism than mere philosophical theory.

Some two years ago a boy trumpet medium from Canton, Ohio, Mr. Meredith, was in our city and held a circle at the house of Mr. William Snyder, and during the evening one of the guides of Mr. Meredith informed Mr. Snyder that with a short development he could be made an excellent materializing medium. Mr. Snyder having no knowledge of Spiritualism whatever, and being somewhat skeptical, could hardly believe or place credence in this information. However, he determined to gratify the wishes of those unseen personalities, and give a short time for a few evenings, and await the consequences. And not long had he to wait, for the period was of short duration before he was placed in a trance condition in the cabinet, and hands materialized and lights were shown to his family who were the sitters. The improvement has been rapid since, and now while the materializing manifestations are somewhat different from the ordinary seance, some very remarkable phenomena are produced. I have been one of the developing circle, and I know whereof I speak.

Mr. Snyder has been, at his wish, placed under the strictest of test conditions, but his spirit help never falls. The Indian band of "Pontiac," "Black Leaf" and "Wolf," can now stay in the materialized form from five to fifteen minutes, in a light whereby they are plainly discernible. Mr. Jerry Stevens, Mr. Sommers and Mr. Snyder's son, Charley, are very valuable and entertaining help to aid the manifestations that prove to us that there is no death.

The cabinet chemist, Dr. Powell, is a wonder-worker in building up forms and in using the trumpet in giving us desired information.

Another beautiful phase of mediumship has also been brought about. Mrs. G. M. Stanley, also one of the developing circle, is near the beginning of the seance placed under control, ordinarily by Black Leaf, and remains in the trance condition until nearly the close, when she is brought out by "Toulu," her guide. During this interval she has what is termed "soul flight," and visits the spirit world with Toulu or some other near relative in spirit. Upon her return to consciousness she, by her recollections is enabled to tell us of her experiences while there, and this in itself is very entertaining, and satisfies a longing for knowledge of the life to come.

At some future time I desire to inform the readers regarding Mrs. Stanley's varied experiences while in spirit, and also give a more detailed description of some of the manifestations given through the mediumship of Mr. Snyder, who is by trade a blacksmith and follows that vocation for a livelihood, detesting the idea of making a charge to those who have been witnesses of his spiritual gifts.

Is materialization true? If I am blessed with any knowledge whatever, I can say by the aid of that knowledge I know it is true. A. S. WELLS.
Jackson, Mich.

CHANGE OUR GOD.

There is little for the many and a plenty for the few,
And starvation for the idler while there's lots of work to do,
And there must be "hens of plenty" in the hen-coops of the rich,
That are laying golden treasure by the millions in their niche.

There are thousands at the mercy of each multi-millionaire,
Who must work for lowest prices or must live on faith and air;
There are thousands trampled under that great foot of shining gold
And as many dying daily from the hunger and the cold.

Now, I wonder if the Father whom I hear so much about—
As the God who hears the whisper full as plainly as the shout—
Can forgive himself for letting fall the good things to a class,
And then hearing not the crying of the poor, down-trodden mass?

Then 'tis time to think a little of the changing of our God
When He stoops to deal injustice with a cold and cruel rod.
If the Christian God and Savior has so far forgot the right,
We had better choose a ruler that will treat us more polite.

We had better get a Savior that will save our wicked God
From the laws of His own making, with their Christian creedal prod;
We had better coax Abe Lincoln from his bright and shining shore,
For we know that he is honest, true and loving to the core.

I do not sanction grumbling when the wind against me blows,
And I don't believe in whimp'ring or in whining thro' the nose,
But if this old God don't suit us after trying him for years,
We should rise and get another that is just as he appears.

We have had some honest rulers; men who served us; men we tried;
Men who went through all temptations and came out with honest pride;
Men who showed some kindly feeling for the masses in distress,
And we need their blessed counsel from their home of happiness.

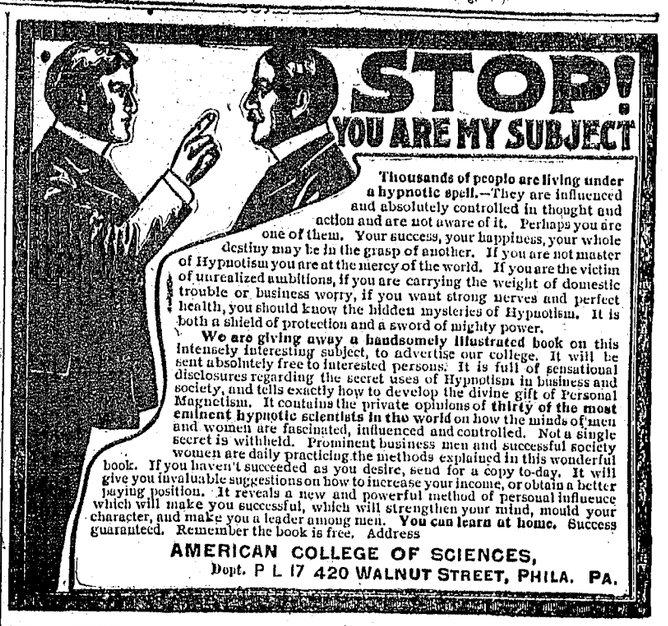
We should get another ruler, or let Nature rule alone,
For the people and religion God and Bibles have outgrown,
And the musty, foggy notions are the millstones on the necks
Of the preachers who invented and then perished in the wrecks.

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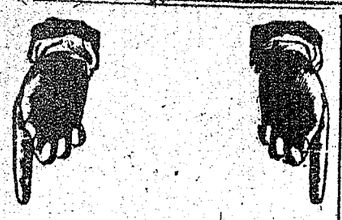
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The New Thought and the Broad Thought. The New Thought is quite old for a new thing, having existed in India, in its fundamental principles, many thousand years ago. In this age of restless activity, when the people become careworn and nervously exhausted from rubbing against this material world of ours, the New Thought comes with many blessings in its train, teaching people the potency of mind and introducing a new peace of soul among desponding thousands by introducing a more spiritual perception of things. But like all good things in this human life, extremes are apt to creep in. The apostles of this creed have concluded that all power lies in mental forces, there being no such thing as the cure of disease, for instance, aside from the action of the mind. And yet the mind itself must have a material brain, and not a force or phenomenon in the whole known world ever takes place without the working of matter as well as spirit. If such is the case in the known world, it must be the same thing in the invisible or unknown world, for a part is like the whole, unity of law forever ruling in every conceivable realm of being.

The Broad Thought accepts every beautiful and true thing in the New Thought, and uses the infinite storehouse of nature besides, including water, air, light, electricity, massage, exercise, food and food-medicines. The Broad Thought while advocating suggestion, mental control, psychic influence, a loving and harmonious nature, and spiritual aspirations, makes thousands of wonderful cures differing from these in connection with the great world around us. Infants, animals, and many human beings aside from all suggestions, imaginations or other forms of mental forces, may be cured in a remarkable way by agencies in which the material side of force is more prominent than the spiritual. Physiomentalism, the union of spirit and matter, then, is a far more correct word than Metaphysics, which latter presumes to go beyond nature, and hence finds itself in a realm of bottomless mysteries.

It is often said that Brahmins are principally interested in the contemplation of Brahm or God, and care but little for the practical upbuilding of the people, which deficiencies the Buddhists are supposed to remedy. A closer acquaintance with them has convinced me that they have many grand souls in their midst, whose self-denying efforts for their fellows would sometimes shame the religion of our kind of Christianity. It may be interesting to quote from the letter of K. S. Ayyengar, who calls himself a "sunlight doctor" of Kurnool, India. He has been working there for years, building up the suffering people wholly without charge. A portion of his letter is as follows:

"Kurnool, Feb. 20, 1902.

"To E. D. Babbitt, M. D.—Respected Sir:—Though I have wanted to write to you every day for the last five years, what prevented me from doing so, I cannot say. I am a Brahmin, aged 38. I passed my matriculation examination in 1881. I have been a schoolmaster for over fifteen years. I was allowed to teach high school classes by the government in 1880. I edited a journal called 'The Schoolmaster,' so late as 1886 when Madras was quite ignorant of good teaching....About five years ago I met with some of your books and began to treat diseases accordingly. I could not get proper measurement for a funnel (disk.) After some time I made one according to directions in your Principles of Light and Color. People used to laugh at me when I began this work. I stood all such ridicule. When I began to show some results, orthodox physicians spoke against me and would not allow cases to come to me. I then began to read general books, discussing the methods of these orthodox men, and used to defy their medicines and their treatment. I then opened a big hospital with some ten funnels and boxes and entertained patients gratis as usual. When some cases incurable under other methods, were cured by me, the neighboring doctors could not but accept the superiority of sunlight treatment. If I had cared for money, I would not have been able to record so many cures, or give good publicity to the treatment. Sacrificing one's individual convenience is nothing when compared to the benefit accruing to the public. With a tin funnel, I cured more than 600 cases during a year, and in Kurnool where I am camped now, I have cured more than 100 cases in October alone. After staying in a place for a month, people join me and surgeons also say: 'It is a good treatment.' Though I think I am not yet up to the mark, I am able to get on with the surgeons of the place. I have read all of your books. A doctor who uses natural remedies is not in need of so many details. Mrs. Noble when she was in Madras, advised me to get your diploma. I think I should do so, but cannot get the amount as I am never in the habit of taking any remuneration.

"Officials and rich men have asked me to start some dispensaries here. You being my guru (spiritual teacher), I think I should consult you about it. The gentleman who has consented to advance me money ($72) is worth some lacs (several hundred thousand rupees). I have cured cases of apoplexy, enlargement of spleen and liver, etc., in his family. I therefore leave to you the allowance of discount. I am here your servant, to do as you bid me, and I am bound to you in the bond of truth."

The dear man sent for 80 chrome lenses or bottle lenses as he expressively calls them. I have sent him the lenses together with some other instruments, books, etc., and paid freight on them to his home.

Brahminism, though one of the oldest religions of the world, dating far beyond the Mosaic system, does not propose to go to sleep and let the world slide by it. It must yet modify its ideas of caste and its treatment of woman. Asiatic peoples have not yet learned that woman when perfected is the more beautiful and lovely side of humanity. But Brahmins are usually more devoloped psychically and in the appreciation of sunlight and other refined natural forces, than our own people. During this last year a club of eminent scholars, lawyers and judges, of Southern India, all of whom I believe were Brahmins, sent an invitation to myself to make them a visit and give them lectures and practical demonstrations of the solar and other new methods of cure, offering to pay all expenses. Not being able to go myself, I recommended one of our able and experienced graduates, Dr. Emily Noble. They accepted of her and made up a purse of nearly $800 for expenses. She championed the cause there, lectured, corresponded with the papers, converted some of the doctors and used some of the sun healing instruments with fine effect, even when the perspiration was streaming down her whole system in that burning climate. The brave little woman is now healing and lecturing in Boston, but purposes getting back to California where our beautiful climate may atone for what she suffered in India.

I have received "A Biography of James M. Peebles, M. D., A. M., by Edward Whipple." This is a massive volume of about 600 pages, sold as I learn at a very low figure. It is full of gems of oratory and wit and racy items culled from the whole life of Dr. Peebles. It has so much that is ennobling and so much that is instructive that I trust that both young and old will read this work. While it has very much about the well-rounded and superior character of the Doctor, it also shows up some of his shortcomings. The following is very amusing:

"During one of his speeches in Decatur, Mich., he ascended to a pitch of defiant eloquence, and then thundered down upon his hearers after this style: 'Let no man who swears come within four feet of me; six feet, who chews tobacco; ten feet, who drinks whisky—breaths of such like Lazarus' dead body stink.' After this explosion he cooled down a little and touched the kinder sympathies of his auditors. In the rear of the house sat a dignified ex-judge, somewhat 'over the bay,' amusing himself at the orator's somersets. Rising, he deliberately came toward the desk, commented upon the eloquence of the speaker just seated, and suggested that he be paid for his services. 'As no man can travel and work without money, I propose to make him a donation.' Putting his huge hand into his pocket, he drew out a half-eagle, and stepped back from the desk just four feet, saying, 'I sometimes swear.' Then he stepped back six feet, 'I chew tobacco,' then ten feet, 'I drink whisky;' and at that distance held out his long arm toward Mr. Peebles, looking him complacently in the eye, squealing out, 'Here is a half-eagle, sir!' and then quietly put it into his pocket. There was no chance for a retort; the house was in a perfect uproar, his own laughter as loud as the rest; and when still again, he dignifiedly thanked the judge for his 'generous donation'—a gentleman whom he would never forget. And he never did. The severe joke taught him not to defy men by measures, but to take them by the hand and hold upon their hearts till they twain shall be one spirit."

Dr. Peebles' work on Vaccination presents an overwhelming array of facts against the whole delusion. It can be shown that the whole system of vaccination is founded on a lack of real science, in spite of the fact that it lessens the spread of the disease temporarily in some cases. People's systems can become impure enough without filling them with rottenness. The fearful effect of antitoxin for the cure of diphtheria has been demonstrated lately. The eminent late Dr. Garth Wilkinson, of England, estimated that 90,000 lives had been destroyed within forty years by vaccination for small-pox.

A beautiful home and sanitarium has been established at 874 South 15th street, Newark, N. J., by Mrs. Susan F. Martin, M. D., D. M., and J. D. Davis. They will promulgate and exemplify by lectures and practical healing, the new and grander methods of cure by sunlight and other refined and spiritual forces. All over the world there is a movement in this direction and the people will soon have a far better understanding of the philosophy of life.

E. D. BABBITT, M. D.

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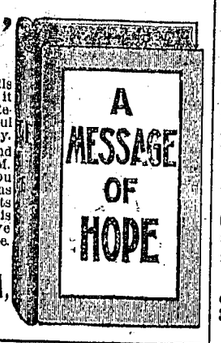
The entire country is astonished at the wonderful cures perfected through the method originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek, Mich. This science is **a subtle force in nature** combined with **magnetic medicines,** and called by the eminent doctor,

Psychic Science

It has been termed **the greatest pain reliever ever known.** In a perfectly natural manner it **builds up the system** and **restores health.** It makes no difference how serious or hopeless the case may seem, there is **positive hope** in this grand science. It has restored the **deaf, blind** and **lame,** cured the **paralytic,** and those suffering from **Bright's Disease, Consumption, Stomach Trouble, Catarrh, Nervous Debility, Neuralgia, Heart Disease, Rheumatism, Female Troubles,** as well as men and women addicted to the liquor, morphine and other vile habits.

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys health and restful sleep every night. Mrs. J. A. Rust, of Itasca, Minn., cured of uric acid poisoning in two month's treatment writes: "I am better than in years, and each day brings new health and strength. I will refer all ailing ones to you." Mary A. Earl, Crawford, Mich., suffering from pronounced female difficulties and kidney disease, says: "I took your treatment three months and it has been a success in my case. I am indeed grateful to you for my recovery." C. E. Davis, Woodman, N. H., who suffered all the miseries of a dyspeptic, writes that as the result of Dr. Peebles' treatment, he had not missed a meal since last March. D. W. Bridgman, of Del Norte, Col., writing Sept. 30, after three months' course. "When I began treatment with Dr. Peebles' Institute of Health I was a cripple, unable to walk but little with a cane. Now I am able to walk with ease. Some days ten or fifteen miles. My general health is excellent. I can hardly find words to express my gratitude, as previously I had tried everything I could hear of and got no relief. Mrs. Isaac Varney, Dover, N. H., a sufferer of spinal trouble and nerve exhaustion, writes that she would not go back to the state of health she was in before taking this treatment for all the world. Solomon Fried, of Vanderbilt, California, cured of neuralgia and catarrh, says: "I am well and a thousand times obliged to you."

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, from Oakland, Cal., April 22, Dr. Elizabeth H. Johnson, aged 65 years. Appropriate funeral ceremonies were conducted by Mrs. R. S. Lillie, assisted by Mr. Lillie, with beautiful vocal selections, and remarks by Will C. Hodge, an old-time friend of the family. The physical tenement, amid a profusion of flowers, was laid to rest in beautiful Mountain View Cemetery. WILL C. HODGE.

John L. Bachelder, aged 73 years, passed through the change called death, April 1. He was a staunch and ardent Spiritualist, and a warm admirer and old-time subscriber of The Progressive Thinker. He was a man who took great pleasure in defending the principles he endorsed. He leaves a loving helpmee and worker, and two sons to rejoin him in "the sweet bye-and-bye."

A. G. W.

Passed to spirit life, from Delphi, Ind., April 24, 1902, Mrs. Sarah A. Peffley, aged 72 years. She was a kind, sympathizing friend, a devoted mother and companion, and has enjoyed the comforts of our beautiful philosophy for thirty years. While the friends were taking the last farewell look Mrs. India Hill, the speaker, saw her standing by the casket with a kind look of satisfaction. Then late in the evening she reported through the mediumship of Mrs. Hill that all had went well, that she had met those dear ones she had expected to; then with words of good cheer and grateful thanks to those who so kindly ministered to her wants, she passed on to her new home. J. P.

Passed to spirit life in Philadelphia, Pa., April 21, 1902, Margaret Mary Harding, aged 28. Miss Harding was brought up a Catholic, but abandoned that faith when the light of Spiritualism dawned upon her, and although only one of her family (a brother) shared her views, she spent all of her time that she could spare from other duties in the development of her mediumship. Her Catholic friends, stepmother, half-brothers and sisters, were frantic in their grief for "the poor girl;" not so the own brother who looked calmly upon her sleeping face, beautiful in death, and knew she was not far away. Her funeral was held at the residence of two sisters with whom she had made her home for some time, and in her passing away feel that one of the family will be sadly missed. The writer officiated at the funeral.

C. E. S. TWING.

Passed to spirit life, April 12, at Augusta, Mich., Mrs. Medora S. Emmons. She was a true mother and a faithful companion, and seldom has the Angel of Life reaped a lovelier soul. Into the presence of her dreamy sleep, friends came and went, and laid about her the thoughts more precious than the flowers of their sympathy. And thus shall she live a new life with those she loved, and who in turn crown her with the bright radiance of her own deeds. Words of comfort spoken by the writer.

MARIAN CARPENTER.

Passed to spirit life, April 5, 1902, at Port Huron Mich., Miles O. Parker, aged 19 years, after a lingering illness of typhoid fever. He was a true Spiritualist, and found comfort in its beautiful philosophy. He often told his mother that he would not live to be very old, and his prophecy came true. Services by the writer.

MARIAN CARPENTER.

Samuel Grndrod passed to spirit life, April 19, at the home of his daughter, Mrs. S. M. Cronk, Port Huron, Mich. Mr. Grndrod was born in Lacshire, Eng., Dec. 21, 1814. He came to America when 21 years of age, and shortly after was married to Miss Nancy Hurd, who with one daughter, survives him. He had been an ardent Spiritualist for many years. Services were conducted by the writer.

MARIAN CARPENTER.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sunday-school at 9:45 a. m.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

Spiritual services are held every Sunday afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in parlors 320 to 324. Sunday admission, 10 cents. Take elevator. Wm. Fitch Ruffle, speaker.

The Spiritual Research will hold meetings every Wednesday at 2 o'clock p. m., in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygeia Hall, 404 Ogden avenue, corner Robey street.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking; by Mrs. W. Hilbert, pastor.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 3 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock, in Nathan's Hall, 1565 Milwaukee avenue, near Western avenue. Mrs. M. Summers, pastor.

Spiritualistic meetings are held every Sunday at 8 p. m, conference and tests. 8 p. m., interesting and practical talks by noted speakers. Tests by Madam Hackley and others. All are welcome. Taborian hall, 2712 State street.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

North Side Church of the Soul, Odd Fellows' Hall, 133 Clybourn avenue. Lecture and tests by Prof. Ray and others.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

Chicago Society of Anthropology. Meets every Sunday at 3:30 p. m., in hall, 913 Masonic Temple, from October 1 to June 1.

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First Spiritual Science Church, 77 Thirty-first street. Services at 3 and 7:45 p. m. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. J. Q. Adams, president.

The Englewood Spiritual Union meets every Sunday, in Hopkins' Hall, 528 West 63d street, at 2:30 and 7:30 p. m. Harry J. Moore, speaker. Meeting of the Ladies' Auxiliary at the same place every Thursday afternoon at 2:30.

Truth Seekers meet at corner of 59th and Halsted streets, every Sunday afternoon at 3 o'clock.

First Spiritual Science Church, 77 Thirty-first street. Mrs. Mary Jeffries-Burland lectures at 3 p. m. Subjects taken from the audience. Charles L. Ainsworth lectures at 8 p. m., each Sunday. J. Q. Adams, president.

Chicago Spiritual Alliance Church, holds meetings every Sunday afternoon at 2:30 and evening at 7:45 at Lakeside Hall, corner 31st street and Indiana avenue. Good speaking and tests and messages by Mrs. Mary Elmo.

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